AGENDA
1974
Synod of the Christian Reformed Church
PREFACE

The special prayer service for the Synod of 1974 will be held on Monday evening, June 10, 1974, at 8:00 p.m. in the Fine Arts Auditorium on the Knollcrest Campus of Calvin College, located two blocks north of Burton Street, S.E. on the East Beltline, Grand Rapids, Michigan. The convening church for synod is The Neland Avenue Christian Reformed Church of Grand Rapids, Michigan. The pastor of this congregation, the Rev. Tymen E. Hofman, will be in charge of the prayer service.

The synod will begin its sessions Tuesday morning, June 11, 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 1974 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 9. Let us pray that God may bless his church and use our denomination for his honor and a blessing to all men.

Stated Clerk
2850 Kalamazoo Ave., S.E.
Grand Rapids, Michigan 49508

DELEGATES PLEASE NOTE THE FOLLOWING ITEMS

1. Delegates who travel by automobile are reminded of the decision of the Synod of 1962, that traveling together of one or more delegates will effect considerable savings to the church (Acts of Synod, 1962, p. 102).

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 Synod of 1974 and other supplementary materials that have been sent you.
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REPORTS OF BOARDS

REPORT 1

BACK TO GOD HOUR

Report, for the kingdom of heaven is at hand (Matthew 3:2). This was the message of John the Baptist and of Christ himself, and with it they set the tone for the church’s proclamation throughout the centuries. By means of The Back to God Hour ministries, our church continues this proclamation. These ministries express a belief that wherever the gospel of Christ is announced, there he confronts men with a summons to obedient service. The kingdom is present where the sound of the gospel brings the crisis of God’s call into men’s lives.

On the North American continent, The Back to God Hour program has covered a wide range of subjects during 1973. There is always a sense of grave obligation to present the doctrines of the faith, particularly those of the person and work of the Lord Jesus Christ. In addition, this ministry is obligated to give moral direction, and this is especially pressing in a context in which the media generally contribute to a decline in moral life. This was often expressed in connection with personal and family problems, but was also proclaimed in connection with some of the social crises that marred our common life in 1973. Many listeners have responded to this ministry with testimony of conversion and redirection of life.

In addition to the continuing outreach on our continent in English, 1973 was a year of expansion of a foreign language ministry which is of great significance. This was carried on in Arabic, Spanish, Portuguese, Indonesian, French, and Chinese.

In the Middle East, the dominant circumstance was that of the Yom Kippur War, a war which was significant in itself, but which also underscored the complexity of the social and political scene in that part of the world. The Arabic ministry, under the direction of the Rev. Bassam Madany, continued to blanket this troubled part of our world, and, we may be sure, was often heard by the very people whose lives were touched by the terror of war.

This ministry uses five major stations: Trans World Radio on Bonaire and in Monte Carlo; ELWA, Monrovia, Liberia; FEBA, Seychelles, Indian Ocean; and CBC of Nicosia, Cyprus. In response to this great outreach, 2,592 letters were received from forty-seven countries, including the Soviet Union, Hungary, and the city of Mecca. This ministry is supported by a wide distribution of literature wherever it is possible to send it. But in some areas, listeners are being persecuted. Mail is not delivered, or if it is delivered, the recipients are persecuted for pos-
sessing it. In spite of this hardship, though, those who respond to Mr. Madany's broadcast are eager to receive material that will help them understand the teachings of the Bible. Such interest is astonishing when one recalls that it exists in the lives of Muslims who traditionally have been among the hardest to reach with the gospel.

During 1973, the necessity of establishing further contacts with Arabic listeners was underscored in several ways. We are happy to note the work of the Christian Reformed World Relief Committee among the Palestinian refugees in Jordan. This work was initiated through the Rev. Mr. Madany's contacts with the CRWRC and it is most gratifying to know that those who receive the gospel from our church also benefit from its ministry of mercy. In addition, it is hoped that ways will be found to contact Arabic speaking people who live in Europe. During 1973, 150 responses to the Arabic broadcast came from Europe, seventy-one from France alone. It is hoped that it will be possible to minister directly to such people, many of whom will return to their homelands.

The Spanish language ministry consists of three programs: *La Hora de la Reforma*, *En Torcha Spiritual*, and *Reflexions*, along with spot announcements all produced by the Rev. Juan Boonstra. Using 106 stations, these broadcasts blanket all of South and Central America and major population concentrations of Spanish speaking people in the United States. The Spanish program is also heard in Barcelona, Spain. Forty-two of the 106 stations broadcast the programs free on a tape exchange basis.

One of the encouraging elements of our Spanish language work is the way missionaries have integrated it into their work. A Presbyterian missionary in Columbia duplicates the programs on cassette and circulates them in his work. Our own missionaries in Mexico have related the work to the Mass Communications Center there. They also do follow-up contacts along with students of our seminary in Mexico City. Home missionary Rev. Clarence Nyenhuis has also worked closely in the development of the program in Los Angeles.

In 1973, initial steps were taken to establish the Portuguese language ministry on local radio stations in Brazil. Dr. Joel Nederhood and the Rev. William Muller visited Brazil and conferred with our foreign missionaries and representatives of the Presbyterian Church of Brazil about the development of a Portuguese language ministry that will be heard on local stations and directly related to local Presbyterian churches. Dr. Boanerges Ribeiro, the Moderator of the Presbyterian Church, expressed great interest in this development, since it offers the church there a new opportunity to penetrate the culture of this developing country. The Rev. Luiz Pierre of the Presbyterian Church has consented to be the speaker for these broadcasts and is presently developing the ministry. With the addition of these local outlets, the daily, country wide Portuguese language ministry we carry on, using the facilities of Trans World Radio, will be greatly strengthened.

Two other Back to God Hour ministries were strengthened significantly during 1973, the Indonesian and the French. The Indonesian work was
strengthened by a visit to our country of the Rev. Junus Atmarumeksa, his first since his work began in 1968. The Rev. Mr. Atmarumeksa, a minister in the *Gereja Christina Indonesia*, has been loaned to The Back to God Hour to develop this work. During his visit, he established closer contacts with the churches here. The Faith Christian Reformed Church of Holland, Michigan, covenanted with him for support. In addition, talks with the Rev. Junus Atmarumeksa paved the way for the development of a stronger Reformed radio witness in his country, tied in even more directly with the ministries of the church of which he is a member. It is very significant indeed that our denomination has this opportunity to be so directly involved in reaching this country with more than 110,000,000 people in this way.

The French language ministry, directed by the Rev. Bassam Madany, and with the Rev. Aaron Kayayan as speaker, continues to reach Quebec. But recently the program has been strengthened by the addition of a bi-weekly broadcast to Europe, using the powerful facilities of Trans World Radio there. Arrangements for this expansion of our European ministry were made in France by Mr. Madany and Mr. Donald Dykstra, our office manager.

Considering the mammoth population of China and its great importance in our world, the beginnings of the Chinese language ministry in 1973 are especially meaningful. In terms of broadcast facilities, the year was somewhat disappointing, since starting dates for our Chinese broadcast from the powerful transmitters of HLDA on Cheju Island had to be postponed because of opposition from the Korean government. However, the Chinese language broadcasts are now being aired from this station and from the FEBC facilities in the Philippines on a daily basis.

The addition of a Chinese language minister to our staff will enable this broadcast to develop in the coming years. The Rev. Isaac Jen, formerly a home missionary and a foreign missionary for our church, received the appointment to be the Associate Pastor for Chinese Broadcasting in September. He was installed in the Evergreen Park Christian Reformed Church, his calling church, on February 13, 1974. Mr. Jen began his work on November 1, 1973. He immediately spent one month in Hong Kong working with Far East Broadcasting personnel and planning his program production.

The availability of facilities on Cheju Island in Korea that can blanket much of Japan also set events in motion which have resulted in the production of an experimental broadcast in the Japanese language. Throughout the year, negotiations with our foreign mission board were carried out which resulted in their loaning the Rev. Henry Bruinooge to The Back to God Hour on a part time basis so that he could develop a block of daily broadcasts which will use the Cheju Island transmitter to cover Japan. The first broadcasts of this new daily ministry began on March 3, 1974.

Mr. Bruijnooge has had long experience with our foreign mission board as the director of their daily Tokyo broadcast, *Asa No Kotaba*, which he will continue to supervise. His experience is invaluable as he
now develops this new ministry on our behalf. This venture promises to increase the penetration of the Reformed faith into Japan substantially. It is also hoped that the programs can be used to reach some of the large groups of overseas Japanese, for example, those in Brazil. This ministry, too, has given The Back to God Hour and the Christian Reformed Board of Foreign Missions an opportunity to work together in a joint venture. We wish publicly to express our deep appreciation of their willingness to work with us in this new broadcast.

When one surveys the world-wide radio outreach of our denomination today, the potential involved is staggering. It is difficult to estimate the listening audience, but it is several million each week. In the United States and Canada, we continue to work at strengthening the quality of the stations used, and aggressive marketing coupled with careful program production is gradually adding outstanding stations to our network. When one considers the increasing secularity of our culture, this possibility continues to be amazing. In our overseas ministries, powerful transmitters are being employed to send the message literally everywhere. In Australia, a network of broadcasts, sponsored with us by the Reformed Church of Australia, covers that country. The church in New Zealand also is involved.

So the broadcasts now go out in eight languages: English, Arabic, French, Spanish, Portuguese, Indonesian, Chinese, and Japanese. And all of these broadcasts are supported by literature. *Today (the Family Altar)* is one of the most significant ministries of our denomination, being received by more than 210,000 people with a readership perhaps double that. Approximately 85% of its readership is outside Reformed churches. Each of the ministries continues to add to its literature offerings.

During 1973, the Radio Committee has produced two very enlightening films. One of them, *Middle East Mission*, is an in-depth documentary which describes the effect of Mr. Madany's radio mission to North Africa and the Middle East. The other, called *The Speed of Light*, depicts communication of the gospel through the centuries and shows how radio is a providential tool for reaching the world today. We encourage the churches to use these materials so that their members may be better acquainted with our church's radio mission.

On the administrative level, the radio committee has sought to establish closer relationships with the other boards so that our work may be more closely integrated with theirs. This will have advantages for all organizations and will increase our capability in ministering to our listeners. A meeting was held in December to which representatives of the other boards were invited. They were briefed on our operation and invited to work together in the development of follow-up procedures that would be increasingly effective.

Those of us who represent the church in this radio outreach are overwhelmed with the magnificent opportunities that have been given us in this ministry. It is our feeling that it is a ministry that must expand, for the instruments it uses are particularly effective in reaching our world with the gospel. We rejoice in the many evidences of God's
favor upon us. This is expressed in the gradually increasing response of our people to this great challenge. It is expressed in the blessing we experience as committee and staff as we work together in this great work. And it is expressed in the evidences of God’s great care for all who are involved. When one considers the great amount of travel and the arduous work involved in this ministry during 1973, we can only be amazed at God’s goodness. Surely many people are praying for this work.

With all this, in the nature of the case, it has become necessary to expand our physical plant. We do this reluctantly, since our main business is the production of broadcasts, not the building of buildings. Yet, responsible stewardship makes it necessary to build a new facility that will have adequate office space and sufficient studios to allow for our expanded program production.

We conduct this work with a continuing and strong sense that we represent the entire church as we face the world with the gospel of grace. But even more overriding are the considerations that arise from our understanding that all of us are called upon to represent our blessed Savior in this remarkable time. Thus we do earnestly solicit your continued prayers for this great work. Remember the radio committee as we work with complex matters that are often of grave long term consequence. And remember the work of our radio ministers. Pray that God will surround them with his safekeeping, that he may preserve them and their families in health, and that he may anoint their lips with the message of Christ’s gospel. Pray for our staff. And let us pray together that God will use this great radio ministry which our church has been allowed to develop so that throughout the world many may be astonished by Christ’s great gospel and may begin to live in faith and obedience to him.

Our task is so great. We are so small. May God use us!

MATTERS REQUIRING SYNODICAL ATTENTION

I. The Radio Committee requests that Dr. J. Nederhood and either the president, the Rev. D. Negen, or the secretary, the Rev. N. Punt, be given the privilege of the floor when Back to God Hour matters are discussed.

II. The Radio Committee requests that the Rev. Isaac Jen be given permission to address synod.

III. Synod is requested to approve the continuation of the French broadcast through June, 1977.

IV. The Radio Committee requests that synod approve the plan of The Back to God Hour to build a new facility.

V. Synod is requested to approve the experimental Japanese language broadcast for two years.

VI. Nominations:
   Midwest area: Rev. R. Venema (incumbent)
                 Rev. D. Van Gent
   Eastern Canada area: Dr. S. Greidanus (incumbent)
                        Rev. J. Vos
VII. The Radio Committee requests that the proposed budget for 1975 be approved and the quota of $18.00 be adopted.

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

IX. The Radio Committee requests that synod encourage the churches to recognize that Sunday, December 8, 1974, marks the 35th anniversary of Back to God Hour broadcasting.

The Back to God Hour Radio Committee
Dr. Joel Nederhood, Director

THE BACK TO GOD HOUR

FINANCIAL REPORT - JANUARY 1 THROUGH DECEMBER 31, 1973

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### THE BACK TO GOD HOUR - TENTATIVE BUDGET 1975

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<td>2. The Back to God Hour (Overseas Release)</td>
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<td>4. Radio Today</td>
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<td>5. Insicht</td>
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<td>17. Majestic Plans ** I</td>
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**CODE:**
- E - English
- A - Arabic
- S - Spanish
- P - Portuguese
- F - French
- I - Indonesian
- a - Music/Sermon Format
- b - Magazine Format-News-Music-Message
- c - Talk Only
- d - Spot Announcements
- NA - Not Applicable

* Produced and Financed in Cooperation with The Reformed Church in Australia
** Produced and Financed in cooperation with Gereja Kristen Indonesia and Indonesian Broadcasting Foundation
<table>
<thead>
<tr>
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<th>Station</th>
<th>Time</th>
<th>Frequency</th>
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<td>850 kHz</td>
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<td>Middletown</td>
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<td>8:30 p.m.</td>
<td>1340 kHz</td>
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<tr>
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**DISTRICT OF COLUMBIA**

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**CONNECTICUT**

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**DELAWARE**

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**GEORGIA**

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<td>Frequency</td>
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<td><strong>MASSACHUSETTS</strong></td>
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<td>WSOO</td>
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<td>KTIS</td>
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<td>Morris</td>
<td>KMKS</td>
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<tr>
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<td>KCMA</td>
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<td><strong>MONTANA</strong></td>
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<td>Time</td>
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<td>7:30 a.m.</td>
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<td>Prince Albert</td>
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<td>Regina</td>
<td>CJME</td>
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<td>Window Rock</td>
<td>CRR</td>
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<td>Camrose</td>
<td>Alberta</td>
<td>6:45 p.m.</td>
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The program is heard on Sundays unless otherwise indicated.

**NOTE:** Due to daylight saving time in some areas, the program is heard one hour earlier during the summer months.
AFRICA
ELWA-Monrovia, Liberia
14/16 GMT-25 Meter Band
3:30 PM LST 710 KHz and 60 Meter Band

ASIA
Radio Sri Lanka-Colombo (Tues.) 9:45 p.m.
BEP22-Taipei, Formosa 8:00 a.m.
BEP24-Changhua, Formosa 8:00 a.m.
BEP25-Kao-Shing, Formosa 8:00 a.m.
BEP26-Hsin-Chu, Formosa 8:00 a.m.
HLKX-Inchon, Korea 3:30 p.m.
KLKP-Pusan, Korea 3:30 p.m.

The Philippines
DYRH-Bacolod City 3:30 p.m.
DZAS-Manila (Wed.) 3:30 p.m.
FEBC-Manila at 0500 hours GMT on 13, 16 and 19 meters Sundays—beamed to Indo-China, India, Australia and New Zealand.

LATIN AMERICA
TIFC-San Jose, Costa Rica 10 p.m.
HRVC-Tegucigalpa, Honduras 10:00 p.m.
HOIB-Quito, Ecuador 0730 GMT

ARABIC/SAATU-L-ISLATH
Sevchelles (Indian Ocean) FBEA-Victoria at 1645 GMT on 19 Meters (9:45 p.m. India)

ARGENTINA
LR-3 Radio Belgrano
LU-10 Radio Azul
LU-4 Radio Patagonia

BOBOLVIA
CP-114 Emisora San Miguel
CP-63 Emisora San Gabriel
CP-98 Radio Nuevo Mundo
CP-21 Radio La Cruz del Sur
CP-112 Radio Frontera
Buenos Aires

MIDDLE EAST
Seychelles (Indian Ocean) FBEA-Victoria at 1645 GMT on 19 Meters (9:45 p.m. India)

SPANISH/LA HORA DE LA REFORMA
ARGENTINA
Buenos Aires
AZUL
Comodoro Rivadavia

BOBOLVIA
Riberalta
La Paz
Sucre
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Yacuiba
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| ANTILLAS HOLANDESAS (NETHERLANDSANANTILLES) | Radio Transmundial | Bonaire | TWR | FRENCH/PERSPECTIVES REFORMEES |
| PORTUGUESE | The Portuguese language program | RADIO 73-15 | FROM Trans World Radio on the island of Bonaire BEAMED DAILY to Brazil |
| CHINESE | The Chinese language program | GOOD NEWS for the Whole World | "The Majestic Plan" | ON a 250,000 Watt AM Transmitter |
| INDONESIA | The Indonesian Programs | "Word for Today" and "The Majestic Plan" | Broadcast daily and weekly on 70 local Indonesian stations in Jakarta, Surabaja and many other leading cities. | FEBE - Manila, The Philippines on a powerful short wave |
REPORT 2

BOARD OF TRUSTEES - CALVIN COLLEGE AND SEMINARY

This report covers the actions of the Board of Trustees of Calvin College and Seminary from June, 1973 to February, 1974. A supplementary report will follow after the May, 1974 meeting of the board.

I. INFORMATION

A. The Board of Trustees

1. The board, composed of 46 members, held its winter semi-annual meeting February 4-7, 1974 at the Knollcrest Commons. This year again there were 36 ministers and one layman representing the classes, and nine lay members representing the following districts: Eastern, one delegate; Central, six delegates; Mid-West, one delegate; and Far-West, one delegate.

2. Officers: At the February board meeting the following officers were elected:

   President .................................... Rev. Henry De Mots
   Vice President ........................... Rev. William Van Rees
   Second Vice President ............... Rev. Bastiaan Nederlof
   Secretary ............................... Rev. Leonard J. Hofman
   Treasurer .............................. Mr. Stewart Geelhood
   Assistant Secretary .................... Mr. Berton Sevensma

3. While the composition of the board changes from meeting to meeting as a result of changes in membership, a feeling of rapport and unity was detected early in the sessions. Along with a spirit of gratitude for God's blessing during transitional years and sincere appreciation for the fine facilities that make up the completed Knollcrest Campus, there was continuing interest in building the college and seminary into ever stronger witnesses of the Lordship of Christ in the realm of learning and in the preparation for careers in his service. A greater than usual share of the agenda of this session of the board was devoted to important seminary matters.

4. The Executive Committee. The executive committee met on June 7, August 16, September 13, October 4, November 8, December 13, 1973, and on January 10, 1974, transacting the business of the college and seminary, with the presidents of both institutions serving as advisers. Currently the members of the executive committee are:

   Mr. Norman De Graaf ............................ Rev. Gysbert Rozenboom
   Rev. Wilbur De Jong ............................ Mr. Berton Sevensma
   Rev. Henry De Mots .............................. Dr. James Strikwerda
   Mr. Stewart Geelhood ............................ Rev. William Vander Haak
   Rev. John M. Hofman ............................ Rev. William Van Rees
   Rev. Leonard J. Hofman ...........................

Normally, five lay members of the board serve on the executive committee. However, since only four of those delegates representing the central
district were available to serve as members of the executive committee, the board decided at its February meeting to continue with the membership as presently constituted of seven ministers and four laymen until June, when synod will elect a lay member to replace a delegate whose term will have been completed at that time. It was noted that persons nominated for that position must be available to serve on the executive committee as well as the board.

5. Class visits were assigned and carried out in keeping with regular procedure. The reports submitted by board representatives were generally positive and favorable.

6. Faculty-Board Conference. The Board of Trustees reserved a portion of Wednesday, February 6, 1974, so that members could attend the Fourth Annual Faculty-Board Winter Conference. The conference committee was composed of members of the faculties and a representative of the board, the Reverend Wilbur De Jong. Following a get-acquainted coffee at the fieldhouse, the conferees gathered around tables to develop the theme: "Ten-Year Goals for Calvin College and Seminary."

Each conferee was given opportunity to concentrate on his choice of one of the following areas: (1) College and seminary service to the geographically contiguous community; (2) College and seminary service to the church; (3) New programs for students in the college and seminary; (4) Goals for faculty/staff development and enrichment. The participants gathered at the commons for dinner, sitting at "Topic Tables" of their choice. After dinner an evaluation and response to the major goals developed during the afternoon was offered by the president of the seminary, the president of the college, and the secretary of the Board of Trustees. The conference proved to be interesting, stimulating, and productive for the institutions and the board.

B. The Seminary

1. Faculty-Staff

   a. Personnel. Four faculty members have been on leave of absence throughout the academic year: Dr. Van Elderen is in the second of two years' service as director of the Amman Center of the American Schools of Oriental Research; Dr. Hoekema is working on two books in Cambridge, England; and Professors Recker and Stek are following doctoral programs at the Free University of Amsterdam. Through a shifting of loads, and with high-caliber auxiliary teachers, it has been possible to carry out the full range of academic programs.

   b. Auxiliary Services. Auxiliary teachers included the following: Dr. David Holwerda, Dr. Marion Snapper, and Dr. Gordon Spykman of the Calvin College staff, who have carried large teaching assignments, as has Dr. Richard De Ridder, who is assisting throughout the year. Mr. Allen Verhey is a full-time lecturer in Ethics. Dr. Thomas Wilkinson, from the Reformed Theological College of Geelong, Australia, offered one elective course during the second quarter. Services of lesser dimension have also been provided by members of the college faculty and representatives of the Foreign Missions staff.
c. Non-Faculty Staff. Mr. Peter De Klerk is Theological Librarian, Jack Reiffer is Registrar, and the Rev. Martin Geleynse is Coordinator of Field Education.

d. Leave of Absence. A leave of absence was approved for Dr. Carl Kromminga for the third quarter of 1973-74 and the first quarter of 1974-75.

e. Lecturers. It was decided to engage Mr. Allen Verhey as Lecturer in Ethics for the academic year 1974-75, and to engage Dr. Richard De Ridder as Lecturer for 1974-75, primarily in the Church and Ministry Division.

f. Reappointment—(cf. II, Recommendations, for the reappointment of Dr. David Engelhard.)

g. Coordinator of Field Education. The position of Coordinator of Field Education was established last year by the board. A final formulation of regulations pertaining to that position was approved at the February, 1974 session of the board. The Reverend Martin Geleynse, who has given very valuable service in developing the position and rendering the services of Coordinator of Field Education, has indicated a desire to return to the parish ministry and is therefore not available for reappointment. The Board of Trustees, following a favorable interview, approved the appointment of the Reverend Vernon Geurkink as Coordinator of Field Education for a term of three years.

h. Rank of Professor Henry Zwaanstra. The board approved the promotion of Professor Henry Zwaanstra of the Department of Church History to the rank of full Professor.

i. Appointment in Church Education. In accord with previous authorization, and following a favorable interview, the board presents in nomination for a position in the Church and Ministry Division, with special assignment in Church Education, the name of Dr. J. Marion Snapper. The board decided that provision be made for the acquisition of further theological training on Dr. Snapper's part, as required by the rules for appointment, in a form appropriate to his present status and prospective service. The board requested the president of the seminary to present specific proposals for the further theological training of Dr. Snapper to the board at its May, 1974 meeting.

Since synod decided that when there is a nomination of one, "grounds for such a one-man nomination should be presented directly to the consistories," the following grounds were formulated:

1) The pressing needs in the area of church education can best be met by a man with some formal theological education and substantial amounts of training in pedagogy and experience in student-teacher supervision.

2) The nominee meets these qualifications by way of four quarters of theological education, extensive cooperation with theologians in the production of educational materials and abundant training and experience in pedagogy.

3) The nominee has rendered one and a half years of very satisfactory service in the area of church education in Calvin Sem-
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REPORTS OF BOARDS

inary. His core course has met with a good response from the students and his supervision of student teaching is valued highly by students and ministers alike.

4) No other candidate known to the seminary faculty or the Board of Trustees meets the qualifications to an equal degree.

j. Appointment in the Department of Philosophical and Moral Theology. In accordance with previous authorization, following interviews with each, the board presents in nomination for the Department of Philosophical and Moral Theology the names of Reverend Philip Holtrop, with the recommended rank of Assistant Professor; Dr. Theodore Minnema, with the recommended rank of Professor; and Dr. Lewis B. Smedes, with the recommended rank of Professor. The nominee elected will be appointed for a three-year term and will be asked to enter upon his teaching duties in September of 1975. The person appointed will replace Dr. Henry Stob upon his retirement from the faculty, which is scheduled for 1975.

2. Academic Matters

a. Master of Divinity Program

The Board of Trustees approved a planned program for the upgrading of degrees of ordained ministers from B.D. to M.Div. The board further requested the seminary faculty to study requirements for conferring the M.Div. degree on ordained ministers who do not have the B.D. degree, but do have its equivalent (e.g., Candidaat in de Heilige Godgeleerdheid).

b. Women students in Field Education

The Board of Trustees authorized the seminary faculty to include women students in field work other than exhorting. It was decided to ask synod to charge its study committee on the Place of Women in the Church to give specific consideration to the distinction between licensure and ordination, and exhorting and preaching, as this distinction may bear on the place of women in the Seminary's Field Education program.

c. The following new courses were approved:

1) Electives:
   a) The Prophecy of Zechariah—Prof. D. Engelhard
   b) The Epistles to the Colossians and the Ephesians—Prof. A. Bandstra
   c) Transactional Analysis and Gestalt Therapy in Pastoral Counseling—Prof. M. Hugen
   d) Family Counseling—Prof. M. Hugen
   e) Premarital and Marriage Counseling—Prof. M. Hugen
   f) Church and Kingdom—Prof. F. Klooster
   g) Love and Justice—Prof. H. Stob
   h) Greek Ethical Reflection—Prof. H. Stob
   i) The New Testament and Ethics—Mr. A. Verhey
   j) Contemporary World Mission—Staff
   k) Seminar in Missiology—Staff

2) Required Courses
   a) The Organization of the Church for Ministry I—Staff
   b) The Organization of the Church for Ministry II—Staff
d. Pilot Extension Program in Sri Lanka (Ceylon).

The board authorized the sending of one Calvin Seminary professor to Sri Lanka (Ceylon) for three months during 1974 to offer theological instruction to students and pastors there, contingent upon satisfactory financial arrangements with cooperating agencies.

3. Student Affairs

a. Enrollment. The 1973-74 academic year began with the following student enrollment: thirty-five seniors in residence (including five interns), four seniors not in residence (interns), eight 1973 graduates who are candidates for the M.Div. degree (seven are interns), thirty-nine middlers, forty-four juniors, eight unclassified, eighteen graduate students (two full time), and three auditors, for a total of 159.

b. Licensure and Changes of Status

The board ratified the action of the executive committee in approving a change in status for eight students, and licensure was approved for fifteen students.

C. College Matters

1. The Faculty

a. The Teaching Staff. In September, 1973 there were 160 persons on the full-time teaching staff of Calvin College. This is a decrease of four from last year. There was an addition of only one person to the part-time teaching staff, despite the larger enrollment of students this year. The increase of students from 3,185 to 3,256 was served, therefore, by a smaller number of teachers. There are, however, areas of instruction which demand increased personnel. This demand is produced by long-standing understaffing situations, by student enrollment shifts to courses required for preparation of careers not yet affected by oversupply, and by intramural changes in staff assignments. Some additional staff will be needed. Some professors will be on leave of absence and three teachers will retire at the end of or during this academic year. There are also long-standing vacancies which must be filled.

b. Leaves of absence were approved for eight faculty members. Most of these will be working in areas of research or on degree programs.

c. Professional Activities and Contributions of Calvin College Faculty Members. President Spoelhof presented a list of the professional activities and contributions by members of the faculty to church, Christian education, teachers' associations, etc., in the past year. The board took special note of this information and requested the president to convey the congratulations of the board for these achievements.

d. Illnesses and Bereavements. The Board of Trustees took note of the illnesses of faculty members or members of their families, and instances of recovery, as well as bereavements in faculty families, and expressed itself appropriately, requesting that President Spoelhof convey the assurance of prayer in their behalf to the parties involved.

e. The board processed 29 reappointments and changes in rank. One new appointment was made.

f. The board ratified the action of the executive committee in making two appointments to the faculty for 1973-74.
g. Disability Leaves. Dr. Harmon Hook and Miss Catherine Van Opynen were placed on disability leave.

2. Administration—Retirement of President Spoelhof

In his report to the Board of Trustees Dr. Spoelhof declared that he would request retirement at the end of the academic year in which he would reach the age of sixty-five, namely, August 31, 1975. However, the Board of Trustees requested the president to delay his retirement for one year, to August 31, 1976. The following grounds were given: 1) In view of his extremely important role in the history of the college, it would be of special benefit if he were in service during the centennial year; 2) This request is in concurrence with the expressed wishes of the faculty letter to the board. (Note: the Board of Trustees received a communication signed by 138 members of the college faculty in which they strongly urged the board to request President Spoelhof to extend his tenure through August, 1976.) Dr. Spoelhof expressed himself as overwhelmed by the good will which was expressed, and was pleased. He indicated at the close of the meeting that he was not yet ready to report, and indicated that his report may come at the May, 1974 board meeting.

The Board of Trustees appointed a committee with a mandate to study the manner in which the presidential search will be conducted, and by whom. This committee is to report to the board in May, 1974, when a Presidential Search Committee should be established.

3. Academic Matters

a. The introduction of the following new courses was approved:
   1) Engineering 308—Introduction to Circuit Analysis and Electronics and
      Physics 308—Analog and Digital Electronics
      These, together, comprise one course.
   2) German 361—Introduction to German Culture
   3) Psychology 211—Personality and Adjustment

b. Teacher Placement.

   Results in teacher placement efforts for the 1973 teacher-education graduates have been good. Of the education students seeking positions during the year 1972-73, seventy-seven percent were able to find positions. The percentage of placement was a bit better than in 1972.

c. The Interim Term

   The total enrollment was 2,727, which was 137 higher than last year's enrollment. The enrollment among classes was balanced better than last year and there have been fewer cancellations of classes. The Interim Committee introduced, for the first time, an all-campus activity period, scheduled from 12:30 to 2:00. This was a daily program of special lectures, concerts, or other educational activities with wide appeal. Through publicity a number of non-Calvin visitors joined the audience in the Fine Arts Center.

4. Student Personnel Services Matters

a. Student Recruitment

   This was a good enrollment-year at Calvin College. Both the number of freshman applicants and the number of freshman enrollees
set a new record high for the college. This is not the current trend for most private and church-related colleges. This is in part the result of intensified recruitment efforts, but the primary reasons are such basic matters as the attractiveness of the college's distinctive, Christian academic program, the distinguished faculty, the superb facilities (especially now that the College Center is completed), and the loyal alumni and constituency. All are manifestations of God's grace.

b. Minority Students
The Registrar reports that there are thirty black students and twelve native Americans enrolled this year. Fifteen black students and seven of the native Americans are freshmen.

c. Scholarships and Financial Aid
Mr. Wayne Hubers now administers a financial-aid package that involves more than 1900 students and a sum of over $2,280,000.00. The program is constituted of scholarships, grants, loans, and part-time on-campus employment.

d. Enrollment and Registration Matters
1) The enrollment increased from 3,185 to 3,253 this year. This reversed the decline of four consecutive years.
2) Canadian enrollments increased for the second consecutive year, to 184 students.
3) The 1973 Summer School regular course enrollment dropped from 618 to 519, but enrollment in special workshops increased from 173 to 326. This made the total enrollment in the summer session the highest on record.

5. Student Affairs
a. Student Morale. This has been another good year at Calvin College, with a continuation of a generally wholesome, positive spirit prevailing among students and between students and faculty. This is not to say that there are no difficulties, but differences which do develop seem to be aired in an atmosphere of mutual appreciation and confidence.

b. Chapel Attendance. Chapel attendance in the FAC Auditorium improved significantly this year. This is the second full year of "voluntary" chapel. The chapel programs provide great diversity. The Chaplain and his committee plan thirty-six chapel programs a semester.

c. Traffic Control. It will interest you to know that there are 2,591 automobiles registered with the college. This number of cars creates a considerable traffic and parking problem aggravated at times when full-house activities are held in such large assembly areas as the Fine Arts Center, the Commons, or the Physical Education Building. The new roadway system around the College Center contributes greatly both to traffic flow and the beauty of the campus. Bicycle traffic has increased considerably, and bicycle security and storage are a growing problem.

6. Library Matters
The Catalog Librarian processed 9,774 new books plus thirty-eight microfilms during the last fiscal year. This compares well with the annual growth rate of the Calvin Library in past years. A special problem is encountered in the spiraling costs of periodicals. In August, 1973, the
Bibliothèque Nationale: Catalogue General des Livres (216 volumes) was purchased. We now own three major national bibliographies, namely, the Library of Congress: National Union Catalogue, the British Museum: Catalogue of Printed Books, and the recently purchased French national counterpart of these important bibliographic aids.

D. Property and Finance

1. Dedication of the College Center. The College Center housing the Art, Education, Psychology, and Sociology Departments, the administrative offices, the developmental and alumni offices, the business offices and financial aid offices, the student services division, the Broene Counseling Center, the computer center, the copy center and mailing room, plus the Gezon Auditorium, was completed in January. On December 28, 1973 the move to Knollcrest campus from the Franklin Street campus was complete. On January 31, 1974 the Gezon Auditorium was dedicated with a program which very skillfully demonstrated the various possible uses of the auditorium, and at the same time presented an offering of praise to our God. On February 1, 1974 the College Center was dedicated with a more traditional service of dedication, followed by an "open house" during which the facilities of the entire Center could be toured.

2. At the February board meeting the accountants' report for the fiscal year ended August 31, 1973 was accepted as the official financial report of Calvin College and Seminary for the fiscal year 1972-73.

3. Revised budget for 1973-74. The revised operating budget for 1973-74, showing a projected revenue of $6,282,300 and projected expenses of $6,270,100 was approved as the official operating budget for the current year.

4. Increase of College Tuition Rates for 1974-75 were set as follows:

<table>
<thead>
<tr>
<th></th>
<th>1973-74 per semester</th>
<th>1974-75 per semester</th>
<th>Percentage Increase</th>
</tr>
</thead>
<tbody>
<tr>
<td>Non-Christian Reformed</td>
<td>$845</td>
<td>$890</td>
<td>5.3%</td>
</tr>
<tr>
<td>Christian Reformed</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Michigan Residents</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Within 10 miles</td>
<td>745</td>
<td>790</td>
<td>6.0%</td>
</tr>
<tr>
<td>(2 from family)</td>
<td>720</td>
<td>765</td>
<td></td>
</tr>
<tr>
<td>10-150 miles</td>
<td>705</td>
<td>750</td>
<td>6.4%</td>
</tr>
<tr>
<td>(2 from family)</td>
<td>680</td>
<td>725</td>
<td></td>
</tr>
<tr>
<td>Out-of-state</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Within 300 miles</td>
<td>685</td>
<td>720</td>
<td>5.1%</td>
</tr>
<tr>
<td>(2 from family)</td>
<td>660</td>
<td>695</td>
<td></td>
</tr>
<tr>
<td>300-1,000 miles</td>
<td>645</td>
<td>680</td>
<td>5.4%</td>
</tr>
<tr>
<td>(2 from family)</td>
<td>620</td>
<td>655</td>
<td></td>
</tr>
<tr>
<td>Over 1,000 miles</td>
<td>605</td>
<td>640</td>
<td>5.8%</td>
</tr>
<tr>
<td>(2 from family)</td>
<td>580</td>
<td>615</td>
<td></td>
</tr>
<tr>
<td>Part-time</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Christian Reformed</td>
<td>190 a course</td>
<td>200</td>
<td>5.3%</td>
</tr>
<tr>
<td>Non-Chr. Reformed</td>
<td>215 a course</td>
<td>225</td>
<td>4.7%</td>
</tr>
</tbody>
</table>
5. Land, Property, Equipment, etc.

The Board of Trustees approved or ratified the action of the Executive Committee in connection with the following:

a. The sale of the 400 x 100 foot lot located one lot west of the entrance to the Physical Education Building, 3123 Hampshire Drive.

b. The installation of a supplementary storm sewer at a cost of $10,274.00.

c. The sale of a parcel of land, south of Burton Street, to Marvin DeWinter Associates for $22,500.

d. The purchase of "multigraphics" equipment for the copy center at a cost of $23,000.

e. The board authorized the purchase of a Honeywell 615 computer system.

6. Capital Funds Account. The Board of Trustees noted with gratitude that the sum collected in the capital funds account during 1973 amounted to $1,163,331.57, and congratulated Mr. Sydney Youngsma on a very fine year!

II. RECOMMENDATIONS FOR SYNODICAL ACTION

A. Seminary

1. The Board of Trustees recommends that Dr. David Engelhard be reappointed for two years as Associate Professor in the Department of Old Testament.

2. The Board of Trustees recommends the appointment of Dr. J. Marion Snapper to a position in the Church and Ministry Division, with special assignment in Church Education, for a term of three years to begin in September, 1974.

3. The Board of Trustees presents for election to the Chair of Philosophical and Moral Theology the names of Reverend Philip Holtrop, Dr. Theodore Minnema, and Dr. Lewis B. Smedes for a three-year term (cf. I B 1 i).

4. The Board of Trustees asks synod to charge its study committee on the Place of Women in the Church to give specific consideration to the distinction between licensure and ordination, and exhorting and preaching, as this distinction may bear on the place of women in the seminary's field education program (cf. I B 2 b).

B. College

1. The Board of Trustees makes the following recommendations for appointment:

--Mr. John H. Brink (Ph.D. in June, 1974) as Instructor in Psychology (if he does not have the Ph.D. degree) or Assistant Professor of Psychology (if he does have Ph.D. degree) for two years.

2. The Board of Trustees makes the following recommendations for reappointment: (italics indicate change in rank)

a. Alberts, Robert J., Ph.D., As Associate Professor of Chemistry for two years.
b. Baldwin, Claude-Marie (Mrs.), B.A., as Visiting Assistant in Romance Languages (French) for one year.
c. Bolt, Martin, Ph.D., as Associate Professor of Psychology for two years.
d. De Blaey, Gordon, Ph.D., as Associate Professor of Sociology for two years.
e. De Borst, James, Ph.D., as Professor of Sociology for two years.
f. De Jong, Peter Y., Ph.D., as Associate Professor of Sociology for two years.
g. De Vos, Peter A., Ph.D., as Professor of Philosophy for two years.
h. De Vries, Robert L., M.A., as Instructor in Political Science for one year.
i. Henry, Paul, Ph.D., as Associate Professor of Political Science for two years.
j. Hoeks, Henry J., B.S.A.E., M.C.E., as Associate Professor of Religion and Theology for two years.
k. Joosse, Wayne, M.A., as Associate Professor of Psychology for two years.
l. Knoppers, Annelies, M.A., as Assistant Professor of Physical Education for two years.
m. Korf, James D., M.A., as Visiting Assistant Professor of Speech for two years.

n. Kroese, Irvin, Ph.D., as Professor of English for two years.
o. Miller, Charles, Ph.D., as Assistant Dean for Academic Affairs for four years.
p. Mouw, Richard J., Ph.D., as Professor of Philosophy for two years.
q. Nykamp, Delwin G., M.A., as Associate Professor of Speech for two years.
r. Overvoorde, Chris, M.F.A., as Associate Professor of Art for two years.
s. Rice, Rodger, R., Ph.D., as Professor of Sociology for two years.
t. Smalligan, Donald H., M.B.A., M.S.W., as Assistant Professor of Sociology for two years.
u. Stouwie, Roger J., Ph.D., as Associate Professor of Psychology for two years.
v. Teitsma, Larry, M.Div., Ph.D., as Counselor in the Broene Center for two years.
w. Timmer, James R., M.A., as Assistant Professor of Physical Education for two years.
x. Vander Kooi, Ronald, Ph.D., as Associate Professor of Sociology for two years.
y. Van Doorne, William Ph.D., as Professor of Chemistry for two years.
z. Van Poolen, Lambert J., Ph.D., as Associate Professor of Engineering for two years.

aa. Weidenaar, Evelyn, A.M.L.S., as Librarian.
bb. Wiersma, Jack, Ph.D., as Professor of Education for two years.
c. Zuiderveen, George W., M.A., as Counselor in the Broene Center.
3. The Board of Trustees makes the following recommendations for tenure:
   a. Hegewald, Cornelius, M.A., D.A.G., Associate Professor of Germanic Languages.
   b. Marsden, George, Ph.D., Professor of History.
   c. Monsma, Stephen, Ph.D., Professor of Political Science.
   d. Nyhoff, Larry, Ph.D., Professor of Mathematics.
   e. Ozinga, Thomas J., Ph.D., Professor of Speech.
   f. Reynolds, Alfred, Ph.D., Professor of Psychology.
   g. Vos, Louis, Th.D., Professor of Religion and Theology.
   h. Walhout, Clarence, Ph.D., Professor of English.
   i. Zuidema, Doris, M.A., Assistant Professor of Physical Education.
   j. Zylstra, Mildred, M.A.L.S., Assistant Professor of English.

The Board of Trustees of
Calvin College and Seminary

Leonard J. Hofman, Secretary
It is good to have the privilege once again to submit report to synod concerning the activities, the blessings, the difficulties and the continuing challenges that face us in foreign missions. God has favored us with much good. The open doors for service have been many, the Lord has supplied men and women for the tasks to be carried on, and the home constituency has supported the work with their prayers and gifts in generous manner. There has been rich fruit on the work done. Baptisms have occurred on each of the fields, in some cases in considerable number. New congregations have been established, and along with all the people who have received medical aid, and educational benefit through our various levels of education, much has been done to bear witness to the message of Christ.

Trials and conflicts have also been present. Although the requests for visas for new appointees to Nigeria have been granted to some, others have been held back; visa request for newly appointed missionaries to Brazil have been held off for more than eight months. Health and safety to our missionary staff all speak of the loving care of the Lord, but there have been the instances of sorrow. We mention the sudden death of fourteen month old David, child of Mr. and Mrs. Warren De Boer in Nigeria. Mention should also be made of the great trial through which the brethren of the East Benue Church in Nigeria went when the church was divided and the Kuteb Christians established a separate church body. Whereas we formerly dealt with two separate and autonomous church bodies (denominations) in Nigeria we have now three. But in this we keep before our minds the assurance that the Lord will preserve his church, and we trust that the Lord will favor all three churches with his continuing grace.

As synod now meets to deal with the full agenda before it we are confident that the foreign mission involvement of our church will be given due attention. The need remains great to make known the name of Christ. The Lord has given us spiritual heritage unspeakably great; our church is rich with young people trained and committed for service; there is also the evidence of abundant material blessing so that the funds needed can be supplied. We must remain open and ready for continuing service, and as we are faced with a world teeming with the millions who do not know Christ, and confronted with the fact that the world population is racing from three billion to four billion we cannot withdraw from the field. It is the time of need and it is the time for missionary witness.

The following report provides summary comment on the three major areas of our work: Africa, the Far East and Latin America. The three area secretaries have supplied this information for this agenda report,
and the specific recommendations calling for specific synodical action are included in the closing page.

Section One
Organization and Personnel

A. Board

The board met in annual session on February 5-7, 1974, at the Brookside Christian Reformed Church. The executive committee met regularly on the second Thursday of each month, excepting February when the full board was in session.

The officers of the board are as follows: Rev. Henry N. Erffmeyer, president; Rev. Jerrien Gunnink, vice-president; Mr. Sidney De Young, chairman of Finance Committee; Mr. Donald Zwier, treasurer; Rev. Alvin Vander Griend, minute clerk; Rev. Henry J. Evenhouse, executive 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>Delegate</th>
<th>Alternate</th>
<th>Term Expires</th>
</tr>
</thead>
<tbody>
<tr>
<td>British Columbia</td>
<td>Rev. Peter Dekker</td>
<td>Rev. Gerald Hogeterp</td>
<td>1974</td>
</tr>
<tr>
<td>Cadillac</td>
<td>Rev. Stanley Bultman</td>
<td>Rev. Martin Stegink</td>
<td>1974</td>
</tr>
<tr>
<td>Central California</td>
<td>Rev. C. W. Flietstra</td>
<td>Rev. George Ebbers</td>
<td>1975</td>
</tr>
<tr>
<td>Chatham</td>
<td>Rev. Ralph Koops</td>
<td>Mr. J. Vander Heide</td>
<td>1975</td>
</tr>
<tr>
<td>Chicago South</td>
<td>Rev. Angus MacLeod</td>
<td>Rev. John Bylama</td>
<td>1975</td>
</tr>
<tr>
<td>Columbia</td>
<td>Rev. Edward Meyer</td>
<td></td>
<td>1976</td>
</tr>
<tr>
<td>Eastern Canada</td>
<td>Rev. John Veenstra</td>
<td>Rev. Jacob Quartel</td>
<td>1975</td>
</tr>
<tr>
<td>Florida</td>
<td>Rev. Fred Diemer</td>
<td>Rev. Robert Tjapkes</td>
<td>1976</td>
</tr>
<tr>
<td>Grand Rapids East</td>
<td>Rev. Wesley Timmer</td>
<td>Rev. Dick M. Stravers</td>
<td>1975</td>
</tr>
<tr>
<td>Grand Rapids North</td>
<td>Rev. Dr. R. O. De Groot</td>
<td>Rev. O. Duistemars</td>
<td>1976</td>
</tr>
<tr>
<td>Grand Rapids South</td>
<td>Mr. Arthur Verduin</td>
<td>Mr. Herman Scholten</td>
<td>1975</td>
</tr>
<tr>
<td>Hackensack</td>
<td>Rev. Calvin W. Niewenhuis</td>
<td>Rev. Aldon Kuiper</td>
<td>1977</td>
</tr>
<tr>
<td>Holland</td>
<td>Rev. Jerrien Gunnink</td>
<td>Rev. Fred Van Houten</td>
<td>1977</td>
</tr>
<tr>
<td>Hudson</td>
<td>Rev. Dr. Richard De Ridder</td>
<td>Rev. Isaac Apol</td>
<td>1975</td>
</tr>
<tr>
<td>Minnesota South</td>
<td>Rev. Harry Vanderarwa</td>
<td></td>
<td>1977</td>
</tr>
<tr>
<td>Orange City</td>
<td>Mr. Franklin Vogel</td>
<td>Rev. Peter De Haan</td>
<td>1975</td>
</tr>
<tr>
<td>Quinte</td>
<td>Rev. Repko W. Popma</td>
<td>Rev. Wiegert De Jong</td>
<td>1976</td>
</tr>
<tr>
<td>Wisconsin</td>
<td>Rev. John Hoeksema</td>
<td>Rev. Peter Vis</td>
<td>1976</td>
</tr>
</tbody>
</table>
Member-at-large. The first term of Mr. Sidney De Young closes at this session of synod. He has served for three years with great profit to our board and the missionary cause. He is eligible for reelection for another term. We are pleased to offer the name also of Mr. Douglas Bonnema, a member of the Heritage Christian Reformed Church in Byron Center, Michigan. He is a local businessman.

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, Latin America, Africa.

D. Field Personnel

Argentina
Rev. and Mrs. Ramon Borrego
Rev. and Mrs. Raymond Brinks
Rev. and Mrs. W. Thomas De Vries
Miss Cecelia Drenth
Rev. and Mrs. John Hutt
Dr. and Mrs. Sidney Rooy
Rev. and Mrs. Harvey Stob
Rev. and Mrs. Louis Wagemveld

Australia
Dr. and Mrs. Sierd Woudstra

Brazil
Rev. and Mrs. Willem Dirksen
Mr. and Mrs. Bernard Oldenkamp
Rev. and Mrs. Charles Uken
Rev. and Mrs. Simon Wolfert
Rev. and Mrs. Edward Vander Berg*
Rev. and Mrs. Carl Booma*

Cuba
Cuban pastors

Guam
Rev. and Mrs. Henry Dykema
Mr. and Mrs. Conrad Douma
Rev. and Mrs. John O. Schuring

Honduras
Rev. and Mrs. G. Bernard Dokter
Rev. and Mrs. Cornelius Persenaire

Japan
Rev. and Mrs. Henry Bruinooge
Rev. and Mrs. Michiel De Berdt
Mr. and Mrs. John De Hoog
Rev. and Mrs. Ronald W. De Young
Rev. and Mrs. Ronald W. Hempel

Rev. and Mrs. Raymond Hommes
Mr. and Mrs. Jack Jones
Rev. and Mrs. Gerrit Koedoot
Rev. and Mrs. Dick Kwantes
Mr. and Mrs. Marvin Meyer*
Dr. and Mrs. Harvey Smit
Rev. and Mrs. William J. Stob
Rev. and Mrs. Richard D. Sytsma
Rev. and Mrs. Richard E. Sytsma
Rev. and Mrs. Maas Vander Bilt

Liberia
Dr. and Mrs. Peter Ipema

Mexico
Rev. and Mrs. Paul Bergsma
Mr. and Mrs. Wayne Clousing
Mr. and Mrs. John De Young
Rev. and Mrs. David Doyle
Rev. and Mrs. Orlin Hogan
Rev. and Mrs. Donald Lagerwey
Mr. and Mrs. Abe Marcus
Rev. and Mrs. Gerald Nyenhuis
Dr. and Mrs. Derk Oostendorp
Rev. and Mrs. J. Jerry Pott
Rev. and Mrs. J. Lawrence Roberts
Mr. and Mrs. Jack Roeda
Rev. and Mrs. Robert Ruis
Mrs. Rudolfo Silvia
( Catharine Marcus)
Mr. and Mrs. Jan Van Ee
Dr. and Mrs. Hans Weerstra

Nigeria
Mr. and Mrs. Daniel Achtyes
Rev. and Mrs. Ralph Baker
Mr. and Mrs. Albert Bierling
Dr. Harry R. Boer
Rev. John Boer

*Seminary interns and short term
**Waiting for visas
Mr. and Mrs. Donald Bremer
Mr. and Mrs. Norman Brouwer
Mr. and Mrs. Raymond Browneye
Mr. and Mrs. Gordon Buys
Dr. and Mrs. John Channer
Miss Nancy Chapel
Mr. and Mrs. Ralph Cok
Dr. and Mrs. David Daining**
Mr. and Mrs. Warren De Boer
Mr. and Mrs. Fred De Jong
Rev. and Mrs. Harold De Jong
Mr. and Mrs. William De Jong
Miss Neva De Vries
Mr. and Mrs. David Dykgraaf
Miss Margaret Dykstra
Mr. and Mrs. Aldrich Evenhouse
Mr. and Mrs. William Evenhouse
Mr. and Mrs. Harry Faber
Mr. and Mrs. Fred Feikema
Mr. and Mrs. Allen Flietstra
Miss Marjorie Franz
Miss Nancy Friend
Mr. and Mrs. Leonard Gabrielse
Miss Angie Hoolsema
Mr. and Mrs. Charles Jansen
Miss Mary Kaldeway
Mr. and Mrs. Frank Kass
Miss Frances Karmemaat
Dr. and Mrs. Stuart Kingma
Miss Margaret Kooiman
Mr. and Mrs. Robert Koops
Mr. and Mrs. Cornelius Korhorn
Rev. and Mrs. Paul Kortenhoven
Mr. and Mrs. Johannes Kotze
Mr. and Mrs. William Lemcke
Dr. Janet Lindquist
Mr. and Mrs. Bauke Lodewyk
Miss Mae Jerene Mast
Rev. and Mrs. Timothy Monsma
Mr. and Mrs. Gerrit Ouwerkerk
Dr. and Mrs. Dale Peerbolte*
Dr. and Mrs. Keith Plate
Mr. and Mrs. Thomas Posthumus
Miss Lois Pothoven
Dr. and Mrs. Ray Prins, Jr.
Dr. and Mrs. Martinus Reedyk
Miss Christine Roos
Mr. and Mrs. Otto Rouw
Miss Ruth Salomons
Mr. and Mrs. George Schutt
Mr. and Mrs. Dick Seinen
Rev. and Mrs. George Spee
Miss Dorothy Sytsma
Mr. and Mrs. Willem Termorshuizen
Mr. and Mrs. Paul Theule
Mr. and Mrs. Engbert Ubels
Miss Jean Van Beek
Miss Geraldine Vanden Berg
Mr. and Mrs. Nolan Vander Ark
Dr. and Mrs. John Vanderkooy
Miss Julie Vander Laan
Miss Ruth Vander Meulen
Mr. and Mrs. Dick Vander Steen
Miss Frances Vander Zwaag
Rev. and Mrs. Lester Van Essen
Miss Tina Van Staalduinen
Rev. and Mrs. William Van Tol
Mr. Case Van Wyk
Miss Ruth Veltkamp
Miss Marina Verdun
Mr. and Mrs. Stanley Vermeer
Miss Anita Vissia
Mr. and Mrs. Abe Vreeke
Dr. and Mrs. Donald Zeilenga
Miss Jean Zoet**
Mr. and Mrs. Ronald Zoet

**Miss Christine Roos
Mr. and Mrs. Otto Rouw
Miss Ruth Salomons
Mr. and Mrs. George Schutt
Mr. and Mrs. Dick Seinen
Rev. and Mrs. George Spee
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Miss Frances Vander Zwaag
Rev. and Mrs. Lester Van Essen
Miss Tina Van Staalduinen
Rev. and Mrs. William Van Tol
Mr. Case Van Wyk
Miss Ruth Veltkamp
Miss Marina Verdun
Mr. and Mrs. Stanley Vermeer
Miss Anita Vissia
Mr. and Mrs. Abe Vreeke
Dr. and Mrs. Donald Zeilenga
Miss Jean Zoet**
Mr. and Mrs. Ronald Zoet

Philippine Islands
Mr. and Mrs. Vicente Apostol
Rev. and Mrs. Barry B. Blankers
Rev. and Mrs. Dick C. Bouma
Rev. and Mrs. Henry De Vries
Rev. and Mrs. Robert De Vries
Mr. and Mrs. John Van Regenmorter*

Puerto Rico
Rev. and Mrs. Merle Den Bleyker
Rev. and Mrs. Arnold Rumph
Rev. and Mrs. Ronald Sprik
Rev. and Mrs. Marvin Vugteveen

Taiwan
Rev. and Mrs. William Kosten
Rev. and Mrs. Alvin Machiela
Rev. and Mrs. Dennis Mulder
Mr. and Mrs. David Stravers*
Rev. and Mrs. Peter Tong
Rev. and Mrs. Mike Vander Pol

E. Representation at synod

The board respectfully requests that the Rev. Henry N. Erffmeyer, the chairman of the board; Mr. Donald Zwier, treasurer of the board; and the executive secretary, the Rev. Henry J. Evenhouse, be permitted to represent the board on all matters relating to foreign missions.

F. Presentation of missionaries

Each year the synod sets apart a time for the introduction of missionaries who are home on furlough and those who are preparing to
leave for their first assignment in a foreign country. The board is grateful for this opportunity and the missionaries appreciate the privilege of meeting with synod and bringing greetings from the various fields. We trust we may again have this privilege. If some time can be given early in the sessions of synod it would be greatly appreciated.

G. Area secretary

Two years have elapsed since Dr. Roger S. Greenway was appointed by synod to serve as area secretary for the Board of Foreign Missions serving in behalf of the work in Latin America. The board at this time submits the name of Dr. Roger S. Greenway to the Synod of 1974 for reappointment as Latin America Secretary for a period of two years.

Section Two
General Matters

New Mission Order

Questions about revising or rewriting the Mission Order under which the Board of Foreign Missions operates has been up for discussion several years. At the annual meeting of the Board of Foreign Missions, February 8-10, 1972, a committee was appointed to revise our present Mission Order with a view to making it up to date. The grounds given at that time were:

1. The present Mission Order, dated 1957, reflects the missionary situation of that time.
2. Piecemeal accretions since 1957 have weakened the internal consistency of the Mission Order.

The appointed committee worked hard and after frequent communications with the executive committee of the board, and after having submitted the proposed document to all foreign missionaries for review and comment the committee presented its finished work to the board at its last annual session. The board made a few changes here and there, and now presents the document to synod for its examination and, as we trust, its approval. The newly revised copy appears in the agenda, but when synod meets we will have on hand for all delegates a special copy of the revision with the old and the new side by side so that the changes and the comparisons can be seen.

Questions may rise as to bylaws. These are under continued study. The assumption is that the primary document now before synod must have full clearance with synod, but that the bylaws will be the less principal matters dealing with the details of board and field operations. Changes in the bylaws may be necessary from time to time but these will not call each time for synodical attention.

THE PROPOSED ORDER
Introductory Statement

The mission of God from which the church derives her mission is that activity of the Triune God whereby he reconciles the world to himself through the Lord Jesus Christ, the Sent One (2 Cor. 5:19; John 20:21).

In this mission God vindicates his honor through the defeat of Satan who falsely claims the world as his own, and through the creation of a
redeemed people who are the first fruits of his triumph over sin (Rev. 14:4). The Son, Jesus Christ, establishes the Kingdom of God through his redemptive acts and sends the church as his body into the world (Matt. 28:18-20). The Holy Spirit empowers this church to disciple all nations (Acts 1:8). This community of sent ones heralds the gospel of the reconciliation which will be fully realized at the consummation of his kingdom on the last day (Col. 1:20; Eph. 2:17; Rev. 11:15).

The church of God as Christ’s apostolate in the world is one community of the redeemed. The Christian Reformed Church shares both the privileges and the responsibilities of membership in this one body of Christ. Each member and every congregation of the Christian Reformed Church must be a witness for Christ in word and deed (1 Peter 2:9). In the conduct of her missionary enterprise, the church calls and commissions missionaries as her representatives (Acts 13:2-4).

Moreover, in order that unity and effectiveness may be promoted the churches also exercise this ministry collectively. The churches carry on their joint foreign mission work through the synod. The administration of this work has been assigned by the synod to the Christian Reformed Board of Foreign Missions.

The Christian Reformed Board of Foreign Missions is therefore appointed to serve the church and her missionaries and performs these services in accordance with God’s Word and within the framework of the following rules and regulations.

Article I

The Synod of the Christian Reformed Church

Synod, being responsible for the joint foreign mission work of the church, is committed to regulate the work in accordance with the Word of God and in fulfillment of its mandate in Article 77 of the Church Order. Specifically, synod:

Section 1. Establishes and maintains a foreign mission program in which every aspect of the work undertaken is controlled by the standards of the Word of God for the attainment of the goal of carrying the Gospel to the world.

Section 2. Exercises jurisdiction over the foreign mission program and determines the fields in which work is carried on.

Section 3. Establishes the Christian Reformed Board of Foreign Missions in order to administer the joint foreign missions work of the churches. (Hereafter the Christian Reformed Board of Foreign Missions is called “the board”).

Section 4. Appoints the members and alternates of the board.

Section 5. Appoints the General Director of Missions and the Area Directors upon recommendation of the board.

Section 6. Provides for the collective support of denominational foreign missions by stimulating interest, encouraging prayer, and authorizing the procurement and expenditure of funds.

Section 7. Encourages the churches to call and/or commission and to support missionaries appointed by the board.

Article II

The Christian Reformed Board of Foreign Missions

The synodically established Christian Reformed Board of Foreign Missions shall:
Section 1. Administer the joint foreign mission work of the churches as the agent of synod in such a manner that Scriptural standards for all aspects of the work are maintained.

Section 2. Be legally incorporated and be known as the Christian Reformed Board of Foreign Missions.

Section 3. Consist of a nominee from each classis and members-at-large whose appointment and term of service are regulated by synodical rules. There shall be eight members-at-large as follows:

United States: Eastern District (1)
Central District (3)
Mid-west District (1)
Far West District (1)

Canada: Eastern District (1)
Western District (1)

Section 4. Have the following officers who are elected at the annual board meeting: president, vice-president, recording secretary, and treasurer.

Section 5. Be authorized by synod to acquire, possess, hold and convey property and administer all funds relating to tasks assigned to it by synod.

Section 6. Recruit, appoint, and supervise all personnel, and make adequate provision for their needs and for the performance of their work.

Section 7. Designate calling and/or commissioning churches, present to them nominations, supply information and guidance to the churches and jointly sign the letter of call or commission.

Section 8. Meet at least annually to administer the work entrusted to it by synod.

Section 9. Present an annual report to synod regarding the status and progress of the work on the various fields, together with a proposed budget and recommendations concerning the work.

Section 10. Provide for periodic visits to the fields by board representatives in order to encourage the missionaries and the national churches, keep abreast of current developments, and cultivate mutual understanding. These representatives shall submit a report of their visit to the board.

Section 11. Provide counsel and encouragement to all missionary personnel, which shall be supplemental to the primary care of the church where the missionary's membership resides.

Section 12. Elect annually from its membership an executive committee to exercise between the meetings of the board such of the board's responsibilities as the continuing and effective performance of the foreign mission task requires.

a. The executive committee shall be accountable to the board for all its actions.

b. The executive committee shall consist of fifteen (15) members, three of whom shall be members-at-large. The term of all executive committee members shall begin at the close of the annual board meeting.

c. The officers of the board shall be the officers of the executive committee.

d. Ordinarily a member of the executive committee shall serve the full year of his appointment even though he moves to a new location. If
the executive committee, however, deems that distance or circumstances makes his continued membership on the executive committee inadvisable, his alternate shall serve in his place.

Section 13. Record the decisions and actions of all meetings of the board and its executive committee, and send copies of its minutes to all board members.

Article III

Field Councils

Section 1. The board shall ordinarily administer its work in foreign countries through agencies called Field Councils.

a. The Field Council shall make recommendations to the board regarding the field budget, assignment of CRC personnel, questions of mission policy, and field expansion or retrenchment.

b. The Field Council shall ordinarily make decisions regarding matters which are implementations of approved budgets and stated policies, and the assignment of personnel in its employ. It shall report its decisions to the board.

Section 2. The Field Council shall also serve as the agency through which the board normally conducts its activities in relation to national churches and foreign governments.

Section 3. Membership of Field Councils.

a. All Christian Reformed Church personnel serving a field under synodical mandate shall be eligible for membership in the Field Council if they are on regular assignment and have completed language and/or orientation requirements for their position.

b. Membership on the Field Council is by election or delegation of eligible personnel and ceases at the expiration of the term in office.

c. Membership on the Field Council shall be granted to nationals who have been properly delegated by a department and/or mission station to serve as its representatives.

d. The Field Council may invite to its sessions other individuals as advisers and resource personnel.

e. The General Director shall have the right at any time to participate in the meetings of all Field Councils and their committees as an ex officio (non-voting) member.

f. The Area Directors shall have the right to participate in the meetings of their respective Field Councils and their committees as ex officio (non-voting) members.

Section 4. Organization of Field Councils.

a. A Field Council shall be organized as soon as feasible.

b. The initial structure of the Field Council and any subsequent changes shall be subject to the approval of the board.

c. Where the total representation on the Field Council becomes impractical for the efficient conducting of business, provision shall be made for representation from each department and/or mission station.

d. The records of a Field Council shall include all its legal, financial and administrative documents, and all correspondence and minutes relating to its work. These shall be available to the executive director and the area director for that field. The Field Secretary shall keep all records of the Field Council. All minutes of the Field Council shall be transmitted to the board.
e. When a national church has been established and shares in the ministry of mission programs, a liaison committee may be formed to facilitate the transfer of authority and responsibility. Both the national church and the Field Council shall be represented on such a liaison committee.

Article IV
Relationship to National Churches

Section 1. The board shall encourage the establishment and development of national churches, truly indigenous and Reformed in character, on all the fields on which it serves.

Section 2. With respect to national churches to which the Christian Reformed Church is related in its foreign work, the board and its missionaries are pledged to respect their autonomy, encourage their independence, serve them in the development of their ecclesiastical relationships, and promote reciprocal interchurch contact.

Section 3. The board and its missionaries are pledged to recognize the contributions which the national churches make to enrich understanding of the Gospel and its implications for life and work.

Article V
The General Director and Area Directors

Section 1. Duties of the directors.

a. The general and area directors shall advance the cause of missions, stimulate prayer for missions, encourage men and women to consecrate themselves to the cause of missions, and promote a proper understanding and support of the mission program among the churches of the denomination.

b. They shall visit the fields periodically, consult with the missionaries, national churches and Field Councils, advise on matters of mission strategy, be counselors to the missionaries and their children, and promote the unity and progress of the work.

c. They shall give orientation to missionary personnel concerning the areas and tasks to which they are appointed.

Section 2. The general director.

a. The general director of missions shall work under the supervision of the board and shall be a member *ex officio* of the board and its committees.

b. He shall be responsible for the execution of board policy and decisions, the supervision of the board office, the submission of reports to the board and its executive committee and of the annual report to synod, the preparation of agenda for board and executive committee meetings, and the keeping of board records.

Section 3. Area directors.

a. They shall work under the supervision of the board and the general director, and shall serve as advisers to the board and its committees on matters relating to their assignments.

b. They shall be responsible under the supervision of the general director for the execution of board policy and decisions which relate to their areas. Furthermore, they shall keep the general director, their area committees, and the board informed of all matters pertinent to their areas, and they shall prepare agenda for the area committee meetings.

c. They shall represent the Field Council to the board.
Article VI

The Sending Churches

Section 1. While all churches of the denomination participate in the support of the denominational foreign missions, the individual churches may become specifically involved as sending churches by either calling, commissioning, or supporting one or more missionaries.

Section 2. There shall be a sending church for each missionary which shall call and/or commission in behalf of synod and the board.

Section 3. The calling or commissioning church shall have supervision of the missionary's doctrine and life, consonant with Article 12 of the Church Order.

Section 4. The sending churches shall be encouraged to sustain their missionaries through prayers, offerings, and personal contacts.

Article VII

Missionaries

Section 1. Definition. Missionaries are men and women called of God and sent out by the church to spread the Gospel in word and deed. Both husband and wife are recognized as missionaries. The wife serves by her work in the home and, where mutually acceptable to herself and the mission, by active participation in the program of the mission.

Section 2. Qualifications. The missionary shall give evidence of personal godliness, be committed to the Reformed faith, ordinarily be a member of the Christian Reformed Church, be dedicated to spreading the Gospel by word and deed, have the confidence of the churches, be in sympathy with board policy, be capable of cross cultural adaptation in life and ministry, have professional competence in the area of his or her missionary assignment, and have a level of physical and mental health commensurate with the task he or she is called to undertake.

Section 3. Duties. They shall learn the language and live into the culture of the people among whom they labor, shall dedicate themselves to the promotion of Christ's cause through the pursuance of their assigned tasks, and shall work according to the guidelines of the field mandate, specifically carry out the assignments given by the Field Council and the board.

The missionary also bears a responsibility toward the sending churches. He shall attempt to develop and sustain a close relationship and lively interest in his work with the sending churches. During his period of home service he shall encourage involvement in the foreign missionary program through personal contacts and deputation assignments under the guidance and/or supervision of the promotion committee.

Section 4. Reports. All missionaries shall regularly report their work to the board and shall also report to their calling, commissioning and sending churches.

Section 5. Church membership status. They shall become members of the national church with which they labor if this is feasible and also retain membership in the Christian Reformed Church.

Section 6. Ministerial status. The credentials of ordained missionaries shall be held by their calling churches. They shall retain their status as ministers in the Christian Reformed Church. They may accept ministerial status in the national churches with which they labor.
Article VIII
Right of Appeal

Every missionary shall have the right to appeal a decision of the Field Council and of the board.

A Field Council also has the right to appeal a board decision.

Article IX
Conclusion

This Mission Order, having been adopted by synod, shall be faithfully observed and any revision thereof shall be made only by synod.

The office of the executive secretary

At the last session of the Board of Foreign Missions the officers of the board reported as follows:

"With a view to the eventual retirement of the executive secretary whose period of service ends, D.V., at the close of 1975, it is the judgment of your Officers Committee that plans for his replacement be given due attention. With this in mind we recommend that the board appoint an eight-man committee to thoroughly study the entire matter and come with a nomination to the annual board meeting in February of 1975."

This proposal of the board officers was adopted and an eight-member committee has been appointed, four from the executive committee and one each from the Eastern USA area, one from the Central USA area, one from the Western USA area and one from Canada. This committee will be reporting to the board meeting in February of 1975 and we expect the board will then present to the Synod of 1975 specific proposals with reference to the vacancy to be filled.

Missionary home service

The word "furlough" has been a household word for many years within missionary circles. It is a term familiar in military service and commonly suggests nothing more nor less than "leave of absence from duty." Missionaries home on furlough from among the foreign missionaries have, however, found that furlough for them has not been simply "absence from duty." They were away from the field of their regular service and they were granted also a period of rest and relaxation, but they also have always been engaged in a great deal of deputation work, familiarizing the people with the work on their respective fields and moving the people to pray and to give and to serve in behalf of the great call to bring the Gospel to the nations. This deputation work has been and continues to be a significant part of missionary ministry. In order to see it in the correct light and to make it clear that the missionary serves in two-directional ministry we are dropping the use of the term "furlough" and replacing it with the term "home service." This will do more justice to the work that is carried on when missionaries are not on the field but are in the home area.
Field mandates

The Board of Foreign Missions has in all of its programming sought to keep clear the goals to be sought in its missionary endeavors. It is a foregone conclusion that if anyone works without goal accomplishment will be negligible. For this reason field mandates have been written for the several fields or there has been articulation on goals and priorities of ministry. With this in mind and in order to make clear that our Board of Foreign Missions is seeking to be focused in its foreign labors both the board and the mission conference on the several mission fields have worked on the preparation of clear statement as to the goals for service. Further studies will be made as to this matter, and we will keep the church and synod informed as we make progress in spelling out what our general goals are as well as the goals set before us with reference to specific mission fields.

Honorable mention

Since the last report to synod there have been several who have been led to leave the service of our board. For the services of all of these we have great appreciation. Some have, however, given many years of their lives to the work, and we mention for special reference:

- Rev. and Mrs. John Timmer, 14 years of service in Japan
- Miss Evelyn Vredevoogd, 23 years of service in Nigeria
- Miss Gertrude Van Haitsma, 28 years of service in New Mexico and Nigeria
- Mr. and Mrs. Martin Essenburg, 14 years of service in Japan
- Dr. and Mrs. Paul Groen, 9 years of service in Nigeria
- Mr. and Mrs. Thomas Visser, 9 years of service in Nigeria

Some of those who left the work have retired from service and others have entered into new fields of endeavor. But, we thank God for the dedicated services of all.

Promotion

A steady line of communications has been sustained with our constituency by way of the regular mails, the use of “The Banner” and by the services of many who have gone out to speak in behalf of foreign missions. Some use has also been made of radio. Progress has been made in the Faith Promise Giving program. Many congregations are now engaged in an annual Mission Emphasis Week scheduling at which time the Faith Promise concept usually comes to pronounced expression. The regular scheduling of Women’s Missionary Union gatherings and the speaking itineraries of mission personnel both from the mission fields and the home office all serve to bring the mission cause before our people. All this involves a great deal of attention and preparation as well as budget. But it is an essential and integral part of our mission administration, and we are thankful for the good response given. The prayers for the work and the workers are enlisted and this is fundamental if we are to expect the Lord’s blessing. The giving of our people
is also indispensable and in this respect also we give God thanks for the spirit of generosity that has been present.

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

**Alberta North**
- Edmonton II, Alta.
- Lacombe I, Alta.
- Neerlandia, Alta.
- Red Deer, Alta.
- Rocky Mountain House, Alta.

**Alberta South**
- Classis Alberta South
- Granum, Alta.
- Iron Springs, Alta.
- Medicine Hat, Alta.
- Bethel, Saskatoon, Sask.

**British Columbia**
- Abbotsford I, B.C.
- Chilliwack I, B.C.
- Terrace, B.C.
- Victoria, B.C.

**Cadillac**
- Cadillac, Mich.
- Prosper, Falmouth, Mich.
- Rudyard, Mich. SS
- Vogel Center, Mich.

**California South**
- Latin American, Anaheim, Cal.
- Arcadia, Cal.
- Bellflower I, Cal.
- Bellflower III, Cal.
- Chino I, Cal.
- Honolulu, Hawaii
- Ontario, Cal.
- Redlands I, Cal.
- Highland Ave., Redlands, Cal.
- Bethel, Sun Valley, Cal.

**Central California**
- Alameda, Cal.
- Escalon, Cal.
- Modesto, Cal.
- Ripon I, Cal.
- Moorpark, San Jose, Cal.

**Chatham**
- Chatham I, Ont.
- Essex, Ont.
- Forest, Ont.
- London I, Ont.
- Sarnia I, Ont.
- Sarnia II, Ont.
- East, Strathroy, Ont.

**Chicago North**
- Cicero I, Ill.
- West Suburban, Cicero, Ill.
- Elmhurst, Ill.
- Ridott, German Valley, Ill.
- Western Springs, Ill.
- Wheaton, Ill.

**Chicago South**
- Archer Ave., Chicago, Ill.
- Evergreen Park I, Ill.
- Park Lane, Evergreen Park, Ill.
- Lynwood, Ill.
- Oak Lawn I, Ill.
- Kedvale Ave., Oak Lawn, Ill.
- Orland Park, Ill.
- Palos Heights, Ill.

**Columbia**
- Bethel, Manhattan, Mont.
- Manhattan I, Mont.
- Calvin, Portland, Ore.
- Sunnyside, Wash.

**Eastern Canada**
- Kemptville I, Ont.
- Calvin, Ottawa, Ont.
- Zion, Pembroke, Ont.
- Williamsburg, Ont.

**Florida**
- Bradenton, Fla.
- Lake Worth, Fla.
- Calvin, Pinellas Park, Fla.

**Grand Rapids East**
- Caledonia, Mich.
- Boston Square, Grand Rapids
- Brookside, Grand Rapids
- Calvin, Grand Rapids
- Cascade, Grand Rapids
- Eastern Ave., Grand Rapids
- East Paris, Grand Rapids
- Faith, Grand Rapids
- First, Grand Rapids
- Fuller Ave., Grand Rapids
- Mayfair, Grand Rapids
- Mayfair, Grand Rapids SS
- Millbrook, Grand Rapids
- Neland Ave., Grand Rapids
- Plymouth Heights, Grand Rapids
- Princeton, Grand Rapids
- Seymour, Grand Rapids
- Shawnee Park, Grand Rapids
- Sherman St., Grand Rapids
- Woodlawn, Grand Rapids
- Calvary, Lowell, Mich. SS

**Grand Rapids North**
- Cooperville, Mich.
- Eastmanville, Mich.
- Alpine Ave., 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.
Lazont, Mich.
Plainfield, Mich.

**Grand Rapids South**
Covenant, Cutlerville, Mich.
Cutlerville East, Cutlerville, Mich.
Cutlerville Hills, Cutlerville, Mich.
Cutlerville I, Mich.
Alger Park, Grand Rapids
Bethel, Grand Rapids
Burton Heights, Grand Rapids
Burton Heights, Grand Rapids SS
Godwin Heights, Grand Rapids
Grandville Ave., Grand Rapids
Ideal Park, Grand Rapids
Immanuel, Grand Rapids
Kelloggsville, Grand Rapids
LaGrave Ave., Grand Rapids
Moline, Mich.
Wayland, Mich.

**Grandville**
Byron Center I, Mich.
Byron Center II, Mich.
Heritage, Byron Center, Mich.
Hanley, Grandville, Mich.
Hope, Grandville, Mich.
Ivanrest, Grandville, Mich. SS
South Grandville, Grandville, Mich.
Baldwin St., Jenison, Mich.
Cottonwood Heights, Jenison, Mich.
Jenison I, Mich.
Ridgewood, Jenison, Mich.
Trinity, Jenison, Mich.
Lee St., Wyoming, Mich.
Thirty-sixth St., Wyoming, Mich.

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

**Hamilton**
Brantford I, Ont.
Aldershot, Burlington, Ont.
Calvin, Dundas, Ont.
Fruitland, Ont.
Hamilton I, Ont.
Immanuel, Hamilton, Ont.
Mount Hamilton, Hamilton, Ont.
Immanuel, Simcoe, Ont.
Maranatha, St. Catharines, Ont.
Riverside, Wellandport, Ont.
Maranatha, York, Ont.

**Holland**
East Saugatuck, Mich.
Graafschap, Mich.
Hamilton, Mich.
Bethany, Holland, Mich.
Calvary, Holland, Mich.
Central Ave., Holland, Mich.
14th St., Holland, Mich.
Harderwyk, Holland, Mich.
Holland Heights, Holland, Mich.
Maple Ave., Holland, Mich.
Maranatha, Holland, Mich.
Montello Park, Holland, Mich.
Nickeker, Holland, Mich.
Ninth St., Holland, Mich.
Park, Holland, Mich.
Prospect Park, Holland, Mich.
Providence, Holland, Mich.
Noordeloos, Mich.
Pine Creek, Holland, Mich.
South Olive, Mich.
West Olive, Mich.

**Hudson**
Midland Park, N.J.
Midland Park, N.J. SS
Paterson IV, N.J.
Rochester, N.Y.
Pleasant St., Whitinsville, Mass.
Calvin, Wyckoff, N.J.

**Huron**
Kitchener I, Ont.
Owen Sound, Ont.

**Illiana**
De Motte I, Ind.
Highland I, Ind.
Highland II, Ind.
Bethel, Lansing, Ill.
Oak Glen, Lansing, Ill.
Munster, Ind.
Bethany, South Holland, Ill.
Cottage Grove, South Holland, Ill.
South Holland I, Ill.
Peace, South Holland, Ill.

**Kalamazoo**
Battle Creek, Mich.
Alamo Ave., Kalamazoo, Mich.
Comstock, Kalamazoo, Mich.
Kalamazoo I, Mich.
Grace, Kalamazoo, Mich.
Milwood, Kalamazoo, Mich.
Northern Heights, Kalamazoo, Mich.
Parchment, Kalamazoo, Mich. SS
Prairie Edge, Kalamazoo, Mich.
Kalamazoo III, Mich.

**Lake Erie**
Akron, Ohio
Parkview Heights, Cincinnati, Ohio
Maple Heights, Cleveland, Ohio
Dearborn, Mich.
East Lansing, Mich.
Community, Saginaw, Mich.
North Hills, Troy, Mich.
Willard, Ohio.

**Minnesota North**
Brandon, Man.
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<th>Reports of Boards</th>
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<td><strong>Bunde, Minn.</strong> Community, East Grand Forks, Minn. SS</td>
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<td><strong>Kildonan, Winnipeg, Man.</strong></td>
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Recruitment and Orientation

The challenge of missionary service overseas was presented through a wide variety of avenues during 1973. The response to these appeals was heartening and during the course of the year, twenty-nine new missionaries were appointed or departed for missionary service. Additional missionary families were sent to Argentina, Brazil, Japan, Mexico, Nigeria and The Philippines. In addition to these ongoing ministries, a new pilot project was introduced in the country of Liberia as a preliminary survey. The missionary service of Mr. and Mrs. Larry Vanderaa was obtained for this project at no cost to the Board of Foreign Missions. During the month of January 1974 an additional thirteen missionaries were appointed, and a large number of applications have been received to fill the positions for which workers are currently sorely needed.

The Brazil field was heartened by the acceptance of calls to missionary service on the part of two candidates for the ministry. However, visas for these families have not yet been obtained and this has become a matter of earnest prayer for the missionary community and its supporters.

The need for ordained men in our missionary outreach continues unabated. Missionary openings for 1974 currently exist in Argentina, Japan, Nigeria, The Philippines, Taiwan and Guam. Needs for missionaries in the teaching profession continue to exist in Nigeria in spite of the visa acquisition difficulty being faced there. The need for a recruitment for an additional doctor for the ministry in Nigeria also continues unabated. Several doctors from our constituency have given very valuable service through short term enlistment. The placing of seminary interns has also been an essential part of the recruitment program. In 1974 it is hoped to place an intern in Japan and Taiwan. Short term volunteers are being requested for Argentina, while on Guam the position of the director of the Hospitality House becomes a crucial need following the retirement of the Rev. John Schuring.

At the present time, some sixteen vacancies exist on foreign mission fields. Thus the work of recruiting continues to be significant involving initial appeals, interviews, physical and psychological examination and orientation before departure to the field.

Continued updating of missionary skills continues to be a challenge and an In-Service Conference was initiated in 1972 and held again in 1973. This conference is attended by nearly all the missionaries on home service and the results have proven to be positive. This conference indicates that the matter of orientation to mission work is an ongoing process as strategies and needs continue to change. An additional aspect of the orientation program involves the establishment of field libraries for the use of our missionaries. Recruitment and orientation, therefore, continues to be an important part of the process involved in conducting the foreign missionary enterprise.

Section Three

Africa

The growth of the church of Christ in Africa continues to be one of the most astounding phenomena of our time. The population of the con-
tinent also races ahead and is now judged to have reached 384 million. However, the growth of the Christian church is even more phenomenal and has lately been reported at seven million per year. Current demographic studies indicate that at the present rate of growth, the church in Africa will contain the largest group of Christian believers in the world by the end of this century. We continue to praise God for the significant way that he has permitted us to be involved in this outreach at a time when the harvest in Africa has become ripe. Nor should we in this hour of harvest be unmindful of those who labored for so long when results were meager. We do well to recall that after twenty-five years of missionary work among the Tiv of Nigeria the Dutch Reformed Church Mission from South Africa could count but twenty-five baptized Christians. Some sow, others reap, but God gives the increase.

Animists and tribal religions still hold a great grip on the African populace, though the number has become static as many leave these ancient religions and turn to Christianity or Islam. The Muslims still form the predominant religious grouping in Africa, numbering over 150 million. In comparison the number of Christians may be estimated at 115 million, though the rate of increase is currently larger than that of Islam. During the last year the number of Africans identifying themselves as Christian finally surged past those who were identified with tribal or traditional religions. Among the Christians 44% identify themselves as Roman Catholic, 34% as Protestant, 11% as Coptic or Orthodox and 10% adhere to some African Christian independent movement or sect.

As we focus our attention specifically on Nigeria we must note that two events catapulted this country into the foreground of the world’s attention. The first of these occurred when the energy crisis allowed Nigeria to leap into world importance as the third largest supplier of United States oil. Oil now makes up 80% of the exports of this country and has provided a bonanza in terms of national revenue. Hopefully the common people will be among those who reap the benefits of this revenue.

A second event which turned thoughts of the world toward Africa concerns the Sahelian drought disaster. While the greatest tragedy occurred in the immediate sub-Saharan zone, the meaning of the general drought could be deeply felt among the peoples where our missionary work is located. Water was rationed on some of the stations and at Mkar a Master Water Plan was evolved and presented to the churches for emergency support. With the provisions of this generous response by our people we were enabled to immediately proceed with taking the steps necessary to secure additional water supplies for the various institutions and ministries at Mkar.

The organization of our missionary work in Nigeria is in terms of administrative bodies called liaison committees. One of these exists on the East Benue side and a second on the Tiv side. On both of them Nigerians and missionaries are equally represented. This form of organization is an attempt to entrust a much larger measure of authority and responsibility to the African Christian community. As African and missionary work together in this venture where the lines of responsibility
and authority are constantly shifting and the language barrier sometimes intrudes, great resources of tact and patience are required. Yet church and mission have worked together at tackling their common problems as Nigerianization of the effort continues.

While the responsibilities of church and mission multiplied because of the ongoing response to the gospel and the increase in size of the church, the Nigerianization of our effort continued. Out of a total of sixty-one qualified nurses forty-seven are Nigerian. Likewise, out of a total fifty-six teachers in higher educational institutions, forty-one are Nigerian. Thus the transfer to the indigenous church and Christian community continues to be a challenge. During 1973 Mr. John Gberkon returned to Nigeria after a period of study in the United States to take up his position as principal of the Mkar Teacher's College, an institution where both Nigerian teachers and expatriate missionaries are on the staff. Likewise, the Rev. Adam Eyab returned from study at the Reformed Bible College to assume a ministry in the East Benue Church.

Some 240,000 attenders at services conducted by the Tiv and Benue churches heard the gospel each Sunday. Services are conducted in hundreds of villages and compounds, all of them related in some way to the ninety-five congregations now serving 34,500 communicant members. Into these churches were baptized approximately 4,000 adults during the course of 1973.

While this significant blessing was taking place, an ominous trend was continuing to develop in the Benue Church. Irregularities in accounting for funds were alleged at a synodical meeting and certain tribal animosities were also injected into the scene. The organization of an additional church in Takum town took place in the midst of these uncertainties and in November, members of three classes met at Takum to consider a separate organization. On January 4, 1974, an emergency meeting of the Benue Synod was called to discuss reconciliation and a solution to the issues outstanding. We express these items here to draw attention of our sending churches to the necessity for intercession for our sister denomination as she grapples with these mind-bending problems.

The challenges to the mission increasingly come to bear in the area of leadership training. In the case of the churches, this function is carried on at the Theological College of Northern Nigeria, the Reformed Theological College of Nigeria at Mkar, the Veenstra Junior Seminary at Lupwe, the Benue Bible Institute at Harga, and the several Christian leadership training centers. In all these institutions pastors, evangelists and Bible teachers are raised up for assistance at the nearly 1,600 places of worship, which are part of the two Nigerian denominations. In the area of higher education the mission is also involved in seven secondary schools and the teachers' college at Mkar. Hospitals at Takum and Mkar continue to manifest compassion in the name of Christ to an enormous patient load. There were over 20,000 admissions to the hospitals and well over 200,000 out-patients aided at these hospitals. In addition to the hospital ministry a far-flung net of thirty dispensaries, staffed almost exclusively by Nigerian dispensers, aided the local pastors and evangelists in their ministries on the local level. The Benue Leprosy Settle-
ment, containing some eighty-five beds, is a further significant outreach of compassion to those stricken with this disease.

Thus in the context of blessing and challenge, our mission reassesses its role and attempts to chart direction in this crucial time in its history as responsibility is increasingly transferred to the national church.

During the course of 1973 a pilot project was initiated in Liberia where Dr. and Mrs. Ipema are already placed in a continent-wide ministry under the supervision of the Islam-In-Africa Project. Through a series of remarkable happenings, the services of Mr. and Mrs. Larry Vanderaa became available without cost to the board, to undertake a survey of the Bassa people of Liberia. This intrepid young couple has provided our board with challenging reports of the response of this tribe of 200,000 people and further investigation continues. In the light of the ongoing transfer of responsibilities in Nigeria and the visa acquisition difficulties, the challenge of Liberia gains added stature. During 1974 this field will be more fully investigated and Mr. Vanderaa will be asked to be present at the 1975 board meeting in order to present a comprehensive report.

Meanwhile, Dr. Ipema is slated to complete his posting in Monrovia and anticipates transfer to East Africa in his capacity as General Advisor and Director of Studies for the entire Islam-In-Africa Project ministry in the continent.

Section Four
Far East

Japan

The Church. The Reformed Church in Japan recently published an English-language pamphlet describing its history and its current relationships with "our cooperating foreign missions." Our sister church reported that "according to a statistical report of December 1972, there are now eighty-two congregations in the Reformed Church in Japan, with a total of 5,815 members, ninety ministers, 207 ruling elders, and 266 deacons and deaconesses. Besides, there are ten emerging groups related to the Christian Reformed Japan Mission and two related to the Japan Mission, Orthodox Presbyterian Church."

One other matter of interest concerns the RCJ's projection for the future. "One of the goals set for the celebration of the fortieth anniversary of the church in 1986 is the preparation of a Japanese Confession of Faith, conceived and written in Japanese rather than the use of a translation of a western church creed. One step toward realizing this goal will be the preparation of a statement to be published in 1976 concerning the relation of church and state."

The Mission

The mission continues to examine its goals and methods to keep current with a dynamically changing society. The mission functions within the guidelines of "Japan Mandate" which outlines the spiritual character of the mission and specifies its activities. This goal-oriented work can be summarized as follows:
1) To bring the witness of the Christian faith to Japan with the aim of establishing churches.
2) To find a meaningful role in the total Christian witness in Japan.
3) To use those means of evangelism which are in harmony with the Christian faith.
4) To conduct its evangelism in cooperation with the Reformed Church in Japan in a “side by side” relationship.

During the 1950’s the mission was engaged in much rural evangelism, but during the 1960’s entered a period of evangelism in the “danchi,” apartment house complexes in urban areas. Looking into the 1970’s, the mission reports that “while the mission’s main activity of church planting has not changed, various circumstances altered the emphasis and type of work. The unusual rise in the cost of land and building sharply curtailed expansion into new areas. Another factor was the recognition that while church planting was necessary and good, the Kingdom could be expanded in other ways. Also, as more missionaries joined the mission it seemed wise to use effectively the various talents they brought with them. Consequently, an enlarged program of activity was developed, such as radio evangelism, as well as utilizing the teaching talents of the missionaries in the Kobe Reformed Theological Seminary.”

Taiwan

The Church

The work of the Taiwan Mission continues in cooperation with the Reformed Presbyterian Church of Taiwan. The church is still in its formative years and it is working on the development of its own church order as it seeks to find its place among the churches in Taiwan. The procedures for ordination of new candidates into the ministry of this group of churches have been under discussion with the cooperating missions, which include the sending churches in New Zealand, Korea, and the United States and Canada (Christian Reformed and Orthodox Presbyterian). The great diversity in traditions and practices in these sending churches has complicated the problems faced by the new denomination. A spirit of good will and cooperation exists, however, and the climate for continued mutual assistance in the evangelistic projects of the church and the mission is in no way impaired.

The Mission

Ministry within the groups progressing toward church organization continues, with other ministries developing also as the missionaries thrust additional responsibility on pastors or elders in the emerging groups. This has given opportunity for the development of a radio ministry, which by duplicate production of tapes has been aired from outlets in the Philippines for broadcast into Mainland China. The Rev. Peter Tong continues in this aspect of radio work, while the Rev. Mike Vander Pol directs a local broadcast to Taipei.

The work of the Rev. Al Machiela has centered in a highly industrialized area of Kaohsiung in southern Taiwan in which there is a large concentration of apartment housing, primarily for factory workers. The
Rev. Dennis Mulder has been working with a student group in a medical college in the same city. In the middle of the island the Rev. William Kosten is completing an assignment in the study of Taiwanese, reflecting the growing shift toward a bilingual mission using both Mandarin and Taiwanese. Meanwhile, the mission is also deeply concerned about its stance toward the predominantly Taiwanese-speaking Taiwan Presbyterian Church, concerning which further report will be made during this coming year.

Philippines

*The Church*

Mr. and Mrs. Vicente Apostol were our first missionaries in the Philippines and appropriately are reporting progress toward the organization of the Pulupandan Church, the hopeful example for other groups which share the vision of a Philippine Reformed Church. The focus of the mission continues to be the establishment of the church, rather than the reformation of the existing churches, since the Philippines is only superficially "Christian." The statistical reports that the Philippines is a nation that is ninety-five percent Christian is more confusing than helpful.

The emerging church needs leadership, and for this reason the Reformed Institute of Theology was established in Bacolod City. All the missionaries in Negros Island, including the wives, participate in the faculty of RIT. The 1973 staff addition was Seminary Intern, John Van Regenmorter.

*The Mission*

Four posts have been started in the Manila area. The Revs. De Vries and Bouma have been joined in this work by Mr. and Mrs. Ivan De Kam, who are appointed for social and community work by CRWRC. During the next year evaluation of the beginnings made in Manila will be reviewed for the determination of budget and personnel involvement in this area of the work.

There is continued gratitude for the opportunities afforded the Mission in spite of the state of martial law, and for the response which the missionaries report. The gospel is not bound by any of the political crises which have occurred or the existence of militant groups in some of the islands at greater distance from the seat of government.

Guam

*The Church*

During the past year the board has made a thorough study of all phases of the mission on Guam, with gratifying word that the church has grown both in numbers and in autonomy. One of the most remarkable activities of Faith church has been the sharing of its facilities with a group of Korean contract workers. This group of Koreans has been experiencing rich fellowship as a body, and has itself been reaching out to the non-Christian Koreans on Guam.

As a result of the board's study, the Guam church has been given encouragement to seek a new church home apart from the Hospitality
House and Bookstore facility. It may require some time to achieve this separation, but the mutual agreement of Board of Missions and Church portends future close cooperation between the two in the continued extension of the gospel in Micronesia.

The Mission

The Bookstore managed by Con Douma has had another great year of sales, and continues to be a daily place for Christian witness. The Rev. John O. Schuring is now completing his last year in service at the Hospitality House, as well as the last year in his active ministry. Guam has been a place of growth and outreach and vision; continued contacts with the students in Micronesia extend the influence of the missionary witness through books and teaching to the whole community of islands of which Guam is a focal point.

Australia

The board continues to serve synod in sending Dr. Sierd Woudstra to teach in the Reformed Theological College of Geelong. RTC seeks a complement of four men in its training for ministry in Australia, New Zealand, and parts of Asia. Prof. A. Barkley and Dr. T. Wilkinson teach in Practical Theology and New Testament, respectively. With the arrival of the Rev. A. Harman from Edinburgh to teach Old Testament subjects, Dr. Sierd Woudstra was requested by the Board of RTC to teach Systematic Theology, a chair vacant since the departure of Dr. Klaas Runia. Dr. Woudstra has consented to this arrangement.

Other Areas

The board has continued to review occasions and opportunities for further outreach into the Far East, where more than two billion people are living. Frequent suggestions and encouragement from members of the church are weighed against the resources available and the openings current.

Visitors to mainland China during 1973 have given a frank and realistic appraisal of the prospects for the immediate future. This has been valuable to the board in consideration of projections regarding China. The needs for an evangelistic witness in Bangladesh are being studied in depth, with further report to be made to the next meeting of the board. Contact between churches in the Far East and the involvement of the Christian Reformed missions has been encouraged by sending delegates from Japan, Taiwan, and the Philippines to the Singapore meeting of the Reformed Ecumenical Synod's Asia churches and missions. One of the Far East missionaries will be conducting meetings in Sri Lanka (Ceylon) at the request of the churches there, while he is enroute to the United States. Opportunities in Hong Kong and India have been brought to the attention of the board. When need, opportunity, funds, and personnel are available in these areas of endeavor, the empowering stimulus of the Holy Spirit will move the church into the harvest which God is preparing already today. We pray that our alertness to spiritual poverty and drouth will keep us ready to heed the Master's call.
Section Five
Latin America

The population of Latin America is approximately the same size today as was the population of the world when Christ gave the Great Commission: 250 million. Population growth in Latin America (2.9) is the fastest of all the major areas of the world, yet the Protestant church is growing three times faster (10 percent per year). The following figures illustrate what is happening in Latin America:

<table>
<thead>
<tr>
<th>Year</th>
<th>Number of Protestants in Latin America</th>
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</thead>
<tbody>
<tr>
<td>1900</td>
<td>50,000</td>
</tr>
<tr>
<td>1930</td>
<td>1,000,000</td>
</tr>
<tr>
<td>1940</td>
<td>2,000,000</td>
</tr>
<tr>
<td>1960</td>
<td>10,000,000</td>
</tr>
<tr>
<td>1970</td>
<td>20,000,000</td>
</tr>
</tbody>
</table>

Some predict that there will be 100 million Protestants in Latin America by the year 2000. However, it should be observed that two-thirds of all Protestants are Pentecostals, and Pentecostal churches are growing the fastest. Moreover, church growth is not uniform in all parts of Latin America. Some countries, and some segments of the population, are considerably more receptive to the Gospel than others.

Argentina

Political and social tensions continue to cause problems in Argentina, but we are thankful that these have not hindered the work of our missionaries. The Christian Reformed Board of Foreign Missions has missionaries working in the following cities: Buenos Aires (Dr. and Mrs. Sidney Rooy), Chascomus (Rev. and Mrs. W. Thomas De Vries), Comodoro Rivadavia (Rev. and Mrs. Louis Wagenveld), La Plata (Rev. and Mrs. Ramon Borrego, Miss Cecelia Drenth, and Rev. and Mrs. Harvey Stob), Olavarria (Rev. and Mrs. Raymond Brinks), and Mar del Plata (Rev. and Mrs. John Hutt). During the course of the year, Rev. and Mrs. Robert Jipping completed their term and bade farewell to Argentina. Their services, as well as those of volunteer Robert Vander Roest who also returned to the U.S.A., were greatly appreciated.

Our missionaries in Argentina are investigating new strategies through which to reach the Argentine people with the Gospel of Jesus Christ. As a whole, the population is not highly receptive to the Protestant message, though there is fruit on our labors and in some areas, particularly the large cities, receptive populations are waiting to be evangelized. Christian Reformed Board of Foreign Missions personnel are interested in expanding their literature outreach, especially through the establishment of Christian bookstores.

Brazil

Brazil is the largest country in Latin America. Politically and economically, it is the strongest. Some predict that by the year 2000, Brazil will rank with Germany and Japan as the leading industrial nations outside Russia and the United States. Brazil’s importance among the
developing nations makes our mission program, and the outstanding growth of the Protestant church in Brazil, of primary concern.

This year the CRBFM produced a sight-sound program entitled, "Breakthrough In Brazil." It conveys the happy news about what God is doing in Brazil through our missionaries. Christian Reformed Board of Foreign Missions personnel are located in the following cities: Andradina (Rev. and Mrs. Willem Dirksen), Aracatuba (Mr. and Mrs. Bernard Oldenkamp and Rev. and Mrs. Charles Uken), and Bauru (Rev. and Mrs. Simon Wolfert). Rev. and Mrs. Edward Vander Berg will leave for Brazil as soon as they receive their visas, and Rev. and Mrs. Carl Bosma, presently in the Netherlands on a study program, will leave for the field some time next year. Both Mr. Vander Berg and Mr. Bosma were candidates for the ministry in 1973, and the CRBFM is grateful that God moved in the hearts of these young men to enter foreign missionary service.

Cuba

We can report with gratitude to God that our contacts with the Cuban churches and pastors are increasing and that the King of the Church is preserving his people in that Communist country. The CRBFM is confident that the day will come when we will be able to renew our ministry in Cuba, probably not by sending resident foreign missionaries, but by short-term theological institutes, extension school programs, and Bible correspondence courses. Meanwhile, we urge all members of our denomination to pray for our brethren in Cuba, and especially for the children and young people who are bombarded every day with atheistic propaganda designed to destroy their faith.

Honduras

Honduras is a small, Central American country, and economically it is the poorest in that part of the world. However, through contacts made originally by the Back to God Hour, and with the cooperation of our Mexico field and the services of a Mexican pastor, Rev. Felipe Delgado, the CRBFM established a mission program in Honduras and this program is being wonderfully blessed.

Rev. Bernard Dokter and Rev. Cornelius Persenaire, both veteran missionaries, work in and around the capital city of Tegucigalpa. In the course of this year they were joined by a social worker, Miss Carol Boersma, sent out by the Christian Reformed World Relief Committee. Mr. Dokter devotes most of his attention to the downtown church, and Mr. Persenaire concentrates on establishing new churches in the sprawling urban barrios. Five new congregations are being developed and there are more opportunities than the missionaries can handle. In the La Travesia area of the city, a new church building is being erected by our mission, and an annex is being constructed which will serve as a day care center for the children of poor, working mothers. CRWRC is paying for the annex and Miss Boersma will be in charge of the center.

Several young men from Honduras have asked for training in preparation for full-time Christian service, either as pastors or evangelists,
and the missionaries eagerly await synod’s approval of a third missionary who will dedicate his major efforts to teaching future church leaders. In February, the CRBFM endorsed this request for a third missionary, as well as the establishment of an Extension School for Theological Education in Honduras.

Nicaragua

Since the earthquake which devastated the capital city of Managua, both the CRBFM and the CRWRC have been active in relief and evangelism in Nicaragua. The CRBFM has administered its program through our missionaries in the neighboring country of Honduras. Tegucigalpa, capital of Honduras, is a seven-hour drive from Managua, capital of Nicaragua. By air, the trip takes 30 minutes. The area secretary has visited Nicaragua twice, and a board member accompanied him on the second trip. Mexico has played an important role in assisting Nicaragua, for missionary Abe Marcus has made two trips to the field and two students from the John Calvin Seminary, Mr. David Martinez and Mr. Manuel Valencia, have been living and working in Managua for over a year. Mention should be made also of three volunteers, Mr. Alvin Hoeksema, Mr. Nick Kroeze, and Mr. Edward Sikkenga, who spent the summer in Nicaragua and helped erect a Christian bookstore in one of the refugee camps and enlarge our chapel facilities.

Six adults and one child have already been baptized in our mission in Nicaragua. All of these converts are earthquake refugees. Six more are studying the catechism in preparation for baptism. The CRBFM continues to rely upon Mexican personnel to minister to the converts and evangelize the thousands of earthquake victims who right now are responsive to the Gospel. Since there is no other Reformed or Presbyterian church in Nicaragua, the new believers have identified themselves as belonging to the “Christian Reformed Church of Nicaragua.”

The CRBFM believes that God has opened to us a unique opportunity to extend Christ’s kingdom and therefore has recommended to synod that Nicaragua be added to the list of our regular mission fields and that two missionaries be called for this field.

Mexico

Mexico continues to be the largest of our Christian Reformed Board of Foreign Mission fields in Latin America, with a staff of eighteen families, a developing national church, a seminary and four Bible institutes, seven bookstores, extensive radio work, and approximately one hundred twenty-five churches, congregations, and preaching points. The importance of the Mexico field’s approach to training national workers was demonstrated this past year when the emergency arose in Managua, Nicaragua. The CRBFM could turn to the John Calvin Seminary in Mexico City for men in the Reformed faith and evangelism when an immediate need for qualified personnel arose.

The CRFBM sent its area secretary and a board member to visit the Mexico field during the course of this past year, and they consulted with our missionaries and with leaders of the Independent Presbyterian
Church of Mexico with which we cooperate. One of the matters which was discussed was the cause and manner of Rev. John Groen's suspension from missionary service. While not challenging the right of the IPC to suspend a missionary, for the possibility of such action is included in our formal Agreement of Cooperation with the presbytery (see Acts of Synod, 1964), the CRBFM did raise objection to the abrupt manner in which the presbytery acted and its failure to communicate adequately with all the parties involved. Rev. and Mrs. Groen have now returned to Canada where they are serving one of our Christian Reformed churches.

The Rev. Gerald F. Van Oyen and his family also left Mexico this year and have taken a pastorate in Michigan. Short-term volunteer David Vander Schuur completed a year of service in Mexico and returned to his college studies. The CRBFM appreciates the services which these men and their families have rendered, and trusts that they will be faithful promoters of the foreign missions cause in their home churches.

The board is pleased to inform synod that three men have received and accepted calls to Mexico during the past few months, so that the vacancies caused by the departures have been filled. Dr. Derk Oostendorp and the Rev. David Doyle, along with their respective wives and families, are now in language study and will eventually be assigned to teach on the faculty of the John Calvin Seminary. The Rev. Orlin Hogan and his family have arrived on the Baja California field where the Rev. Hogan will open a new evangelists' training institute to provide leaders for the new churches being planted in that part of Mexico. The board is grateful that the Lord provides laborers for his harvest fields, and as synod is faced with additional requests for workers in Mexico, we trust that qualified men and women will present themselves when the call for new missionaries goes out.

Puerto Rico

Growth and consolidation characterize the Puerto Rico field at this time. Christian Reformed Board of Foreign Missions personnel consist of the Rev. and Mrs. Merle Den Bleyker (assigned to work with national pastor Rev. Jose Vera in Fairview), the Rev. and Mrs. Arnold Rumph (opening up a new apartment house missionary strategy in the Greater San Juan area), the Rev. and Mrs. Ronald Sprik (beginning a new congregation in Monte Brisas, Fajardo), and the Rev. and Mrs. Marvin Vugteveen (continuing to build up the young congregation of Bayamon). The Rev. Mr. Vugteveen is assisted by Mr. Diego Gomez, a national worker.

Missionaries of the CRBFM in Puerto Rico continue to lay primary emphasis upon church planting, and the development of a strong Puerto Rican denomination. At the same time, they realize that young churches need national pastors adequately trained and thoroughly committed to the Reformed faith. Therefore, the missionaries appealed to the board during the course of this past year, asking that something be done to
supply them with a means of training pastors and evangelists in Puerto Rico.

Cooperative International Theological Education

Popularity called "CITE," this program is designed to meet the needs of small churches in countries like Puerto Rico and Honduras, which are not in a position to set up their own seminaries, but which do have to train future leaders for their churches. CITE centers around the John Calvin Seminary in Mexico City and the basic curriculum which the seminary follows. The curriculum is offered by extension, using programmed textbooks and other standard materials, on four levels, from the degree level required by middle-class, urban churches, to the level of remote, Indian villages where church leaders can barely read and write.

The CRBFM has approved the CITE program for implementation in Honduras and Puerto Rico, and is in the process of appointing a missionary teacher-coordinator to direct the CITE program on each of these fields. In Mexico, the programs of the three existing institutes, the Mexico City Bible Institute, the Yucatan Bible Institute, and the Oaxaca Training Center, as well as the new school being opened this year in Tijuana, are being tied in with the CITE plan, and the possibilities of "satellite" expansion out from these centers appear to be unlimited.

CITE will make use of visiting professors from various North American Reformed churches and institutions, as well as national pastors and teachers in Latin America. Theological education, tailored to Third World needs, is one of the greatest challenges confronting the church today. It is the purpose of CITE to provide theological training from a Reformed standpoint in places where Spanish is the spoken language and no other satisfactory source of theological education is available.

Section Six

Spanish Literature Committee

Included in this material from the Board of Foreign Missions is a report from the Spanish Literature Committee. It should be observed that the work of this committee is in actuality an interboard ministry. Dr. Roger S. Greenway has prepared the report on its activities; the recommendation attached to his report is not part of the foreign mission budget. The Board of Foreign Missions serves only as the administrative channel for this committee (see Acts of Synod 1973, p. 32), and any inquiries concerning program or budget should be directed to Dr. R. S. Greenway who serves as coordinator of the program.

Report of the Spanish Literature Committee to the Synod of 1974

The Synod of 1973 approved the reorganization of the Spanish Literature Committee, and transferred the administrative jurisdiction of the committee from the Board of Publications to the Board of Foreign Missions of the Christian Reformed Church. Synod also transferred the quota to the reorganized committee.
The first meeting of the new committee was held on September 4, 1973, and meetings have been held nearly every month since then. Membership on the committee is as follows: the Rev. Juan Boonstra represents the Back to God Hour, the Rev. Duane Vander Brug, the Board of Home Missions, Mr. Herman Baker the Board of Publications, and Dr. Roger Greenway the Board of Foreign Missions. Mr. Donald Zwier, treasurer of the Christian Reformed Board of Foreign Missions, and Mr. James Tamminga, accountant of the CRBFM, frequently attend the committee meetings as advisers.

The Spanish Literature Committee serves the denomination in the area of editing and publishing literature of a doctrinal and educational nature in the Spanish language. Since most of our denominational agencies are involved in some phase of work among Spanish-speaking people, and our mission fields in Spanish-speaking foreign countries are expanding, the importance of the committee's function continues to grow. Spanish is now the principal second language in the United States, and the need for Spanish literature of a distinctly Reformed character touches many local churches and classical home mission endeavors as well as our foreign mission program.

The committee's major task this year was to restructure its operation and lay plans for the future. One of the first steps was to define its organizational structure and assign specific areas of responsibility. This was carried out, and the four cooperating agencies, the Board of Foreign Missions, the Board of Home Missions, the Back to God Hour, and the Board of Publications, all indicated their agreement with the new arrangement. According to the new plan of operation, the Spanish Literature Committee serves as a quota-supported agency of the Synod of the Christian Reformed Church, for the purpose of producing Reformed materials in Spanish for use in home and foreign church and missionary endeavors. Synod has final authority over the committee's operation and determines the committee's mandate. Synod also assigns the quota by which the committee's work is supported, and appoints the participating denominational agencies.

The Board of Foreign Missions administers the committee's operations, receives the quotas and handles the finances through its office personnel. However, the Spanish Literature Committee remains a separate agency, and the committee's finances do not become a part of the Foreign Mission budget. The committee's files and records are maintained at the office of the Board of Foreign Missions, and the Board of Foreign Missions is authorized to hire the personnel necessary to carry out the committee's program.

The Spanish Literature Committee determines the specific goals which it feels should be pursued in the light of synod's mandate, it decides what to publish, approves the appointment of translators, writers, and the agencies to be employed for printing and distribution of Spanish literature, and nominates additional committee members whom the committee feels are knowledgeable in the areas of Spanish literature.

The Rev. J. Jerry Pott, missionary to Mexico, serves the Spanish Literature Committee as editorial supervisor. The Rev. Mr. Pott has
been restricted in his activities on behalf of the committee this year because a shortage of faculty members at the John Calvin Seminary in Mexico City has forced him to spend more time in teaching than had been planned.

The Spanish Literature Committee has entered into an agreement with The Evangelical Literature League (TELL) whereby the league serves as the principal distributor of our Spanish material. The agreement still allows the Spanish Literature Committee to honor its commitments to certain Latin American distributors related to our foreign mission program, to our home and foreign missionaries, and to the Back to God Hour. In order to sell our Reformed material at prices which Latin American pastors and laymen can afford, the committee has reduced the prices on its inventory considerably, and has made arrangements with The Evangelical Literature League which will guarantee the sale of our material at very reasonable prices. The committee is confident of the quality of the material which it has in its inventory, and of peoples' interest in it. But we recognize that the material must be distributed at prices which the people need and want and can afford to pay.

The committee is pleased to report that during this past year, two very fine catechism books, *Teach Me Thy Way* and *Light Upon My Path* in Spanish have come off the press, and several more books are being worked on. *A Commentary on the Minor Prophets*, by the Rev. J. Jerry Pott is almost ready for the printer, and Mr. Pott is also working on a book in *Pastoral Theology*. A short *Commentary on Ruth*, by H. Vander Velde, is also ready for printing.

A major project which the committee hopes to carry out is the preparation of a Teachers Manual in conjunction with the well-known Spanish Bible Story Book, *El Gran Libro*, by Anne De Vries. Mrs. Lydia Dokter, missionary to Honduras, is preparing a *History of the Christian Reformed Church* in Spanish which the committee feels is urgently needed to explain the history and character of our denomination to Spanish-speaking people at home and abroad. Consideration is being given also to the publication of a work on *Contemporary World Theology* for pastors and students, and a volume on *Christian Social Action* which will apply Reformed principles to the social problems of Latin America.

This past year has been a time of reorganization and planning, and not of spending much money. However, the Spanish Literature Committee has launched a number of publication projects which will cost considerable money in the year ahead and therefore requests that synod continue the same fifty cents per family quota which synod gave to the committee last year.

March 9, 1974

Spanish Literature Committee of the
Christian Reformed Church
Grand Rapids, Michigan

Gentlemen:

We have examined the balance sheet of the Spanish Literature Committee of the Christian Reformed Church as of December 31, 1973, and the related state-
ments of revenues and expenditures, and changes in fund balance for the two-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 attached financial statements present fairly the financial position of the Spanish Literature Committee of the Christian Reformed Church at December 31, 1973, and the results of its operations and changes in fund balance for the two-month period then ended in accordance with generally accepted accounting principles.

Dwight D. Ferris & Company
Certified Public Accountants

SPANISH LITERATURE COMMITTEE OF THE CHRISTIAN REFORMED CHURCH

BALANCE SHEET

DECEMBER 31, 1973

ASSETS

Cash in bank - Demand Deposit $5,715.18
Accounts Receivable - Publications $3,135.54
Less: Allowance for Doubtful Accounts 1,953.30

Account Receivable - Christian Reformed Church Board of Publications 1,182.24

Inventory of Publications (At Lower of Cost or Market) 20,220.98

Total Assets $32,658.86

LIABILITIES AND FUND BALANCE

Fund Balance - December 31, 1973 (Page 2) $32,658.86

STATEMENT OF CHANGES IN FUND BALANCE

NOVEMBER 1, 1973 to DECEMBER 31, 1973

Balance - FROM BOARD OF PUBLICATIONS OF THE CHRISTIAN REFORMED CHURCH, OCTOBER 31, 1973 (NOTE 1) $26,954.46

ADD

Excess of Income Over Expenditures for the Two Month Period (Page 3) 5,704.40

Balance - December 31, 1973 $32,658.86
Spanish Literature Committee of the Christian Reformed Church
Note to Financial Statements
December 31, 1973

Note 1 - The Spanish Literature Committee of the Christian Reformed Church formerly operated under the Board of Publications of the Christian Reformed Church with a synodically approved quota going to the Publication Board. The Christian Reformed Synod of 1973 re-organized this committee, gave administrative jurisdiction to the Christian Reformed Board of Foreign Missions and transferred the quota to the re-organized committee. The records and assets of the committee were delivered to the Board of Foreign Missions as of October 31, 1973, and the attached financial statements cover the period from November 1, 1973, to December 31, 1973, during which period the Board of Foreign Missions exercised administrative jurisdiction.

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, 1973, 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

January 23, 1974

We have examined the balance sheets of the Operating Fund, Plant Fund and the Annuity Fund of the Christian Reformed Board of Foreign Missions as of December 31, 1973, and the related statements of revenues and expenditures, and changes in fund balances for the year then ended. Our examination was made in accordance with generally accepted auditing standards, and accordingly included such tests of the accounting records and such other auditing procedures as we considered necessary in the circumstances.

The Christian Reformed Board of Foreign Missions records operations of foreign fields as described in Note 1 to the financial statements.

In our opinion, except as described in Note 1 to the financial statements, the aforementioned financial statements present fairly the financial position of the Christian Reformed Board of Foreign Missions at December 31, 1973, and the

**STRICTLY CONFIDENTIAL**
results of operations and changes in fund balances during the year then ended, in accordance with generally accepted accounting principles applied on a basis consistent with that of the prior year.

Dwight D. Ferris & Company
Certified Public Accountants

CHRISTIAN REFORMED BOARD OF FOREIGN MISSIONS

BALANCE SHEET
OPERATING FUND
DECEMBER 31, 1973

<table>
<thead>
<tr>
<th>ASSETS</th>
<th></th>
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<tr>
<td>Cash in Bank and Savings Certificates</td>
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<tr>
<td>Less Reserved for Special Projects</td>
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<td>Operating Funds (Deficit)</td>
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<td>Funds on Field and Advances to Field</td>
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<td>Accounts Receivable - Missionaries</td>
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<td>Accounts Receivable</td>
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<td>TOTAL ASSETS</td>
<td>$1,042,981.69</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>LIABILITIES, RESERVES, AND FUND BALANCES</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Accounts Payable</td>
<td>$39,936.60</td>
</tr>
<tr>
<td>Payroll Taxes Withheld and Accrued</td>
<td>2,884.95</td>
</tr>
<tr>
<td>Accounts Payable - Nigeria</td>
<td>36,416.59</td>
</tr>
<tr>
<td>Specified Reserves - Nigeria</td>
<td>377,659.68</td>
</tr>
<tr>
<td>Restricted Fund Balance</td>
<td></td>
</tr>
<tr>
<td>Approved Projects from Prior Budgets</td>
<td>$150,700.00</td>
</tr>
<tr>
<td>Reserve for 1974 Budget Deficit</td>
<td>87,754.00</td>
</tr>
<tr>
<td>Reserve for Special Projects</td>
<td>81,226.17</td>
</tr>
<tr>
<td>Reserve for Cuba Mission Funds</td>
<td>24,490.38</td>
</tr>
<tr>
<td></td>
<td>344,170.55</td>
</tr>
<tr>
<td>Unrestricted Fund Balance</td>
<td>241,913.32</td>
</tr>
<tr>
<td>TOTAL LIABILITIES, RESERVES, AND FUND BALANCES</td>
<td>$1,042,981.69</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>STATEMENT OF CHANGES IN FUND BALANCES</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>BALANCES - JANUARY 1, 1973</td>
<td></td>
</tr>
<tr>
<td>Restricted Fund</td>
<td>$245,835.43</td>
</tr>
<tr>
<td>Unrestricted Fund</td>
<td>296,177.58</td>
</tr>
<tr>
<td></td>
<td>544,013.01</td>
</tr>
<tr>
<td>ADDITIONS</td>
<td></td>
</tr>
<tr>
<td>Mexican Chapel Reserve Not Used</td>
<td>$1,250.00</td>
</tr>
<tr>
<td>Net Increase in Reserve Funds - Cuba</td>
<td>3,275.77</td>
</tr>
<tr>
<td>Net Increase in Reserve Funds - Special Projects</td>
<td>75,232.35</td>
</tr>
<tr>
<td></td>
<td>79,758.12</td>
</tr>
<tr>
<td></td>
<td>623,771.13</td>
</tr>
</tbody>
</table>
DEDUCTION
Excess of Expenditures Over Revenues for Year 37,687.26
BALANCES - DECEMBER 31, 1973
Restricted Fund Balance
Unrestricted Fund Balance

STATEMENT OF REVENUES AND EXPENDITURES
OPERATING FUND
YEAR ENDED DECEMBER 31, 1973

REVENUES
Classical Quotas $1,520,511.90
Missionary Support 747,261.34
Gifts and Offerings
Designated Gifts $ 172,699.10
Non-Designated Gifts 187,579.47
General Missions 174,790.13
Legacies 51,391.49
Above Quota Offerings 120,806.62
Second Protestant Reformed Church Receipts 192.50
Field Receipts 1,141,934.66
Other Operating Revenue 8,880.55
Interest and Dividends 25,478.17
Gain from Sale of Securities 1,050.62
Proceeds - Sale of Assets 70,528.99
TOTAL REVENUES $4,223,105.54

EXPENDITURES
Argentina $ 152,214.37 $ 13,000.00 $ 165,214.37
Australia 19,372.66 - 19,372.66
Brazil 71,225.72 9,802.78 81,028.50
Cuba 13,032.05 - 13,032.05
Guam 62,495.99 - 62,495.99
Honduras 36,905.35 30,000.00 66,905.35
Nicaragua 10,946.14 - 10,946.14
Japan 367,037.38 87,182.58 474,219.96
Japan Exchange 25,923.89 - 25,923.89
Mexico 390,492.14 10,434.13 400,926.27
Nigeria 2,100,164.70 83,076.00 2,183,240.70
Nigerian Exchange 10,722.73 - 10,722.73
Philippine Islands 70,222.78 15,372.98 85,595.76
Puerto Rico 82,521.05 31,787.75 114,308.80
Taiwan 116,464.04 4,784.96 121,249.00
Administration 127,168.48 430.00 127,598.48
General 223,409.11 2,464.11 225,873.22
Promotion 72,138.13 - 72,138.13
TOTAL EXPENDITURES $3,972,457.51 $ 288,335.29 $ 4,260,792.80

EXCESS OF EXPENDITURES OVER REVENUES
$ 37,687.26
## FIXED ASSETS

<table>
<thead>
<tr>
<th>Item</th>
<th>Land</th>
<th>Buildings</th>
<th>Equipment</th>
<th>Automotive Equipment</th>
</tr>
</thead>
<tbody>
<tr>
<td>Value</td>
<td>$356,811.46</td>
<td>$2,466,428.66</td>
<td>$177,240.35</td>
<td>$433,804.28</td>
</tr>
</tbody>
</table>

**Totals:**

| Total Assets          | $3,434,292.75 | $964,139.77 | $2,470,152.98 |

## FUND BALANCE

**FUND BALANCE JANUARY 1, 1973**

<table>
<thead>
<tr>
<th>Add</th>
<th>$5,143.14</th>
<th>$8,176.57</th>
</tr>
</thead>
<tbody>
<tr>
<td>1973 Capital Expenditures</td>
<td>288,335.29</td>
<td>50,016.72</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>$2,691,330.42</td>
<td></td>
</tr>
</tbody>
</table>

**Deductions**

<table>
<thead>
<tr>
<th>Deduction</th>
<th>$169,787.63</th>
<th>$51,389.81</th>
</tr>
</thead>
<tbody>
<tr>
<td>1973 Depreciation</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Sale of Assets (Net Book Value)</td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Balance - December 31, 1973</strong></td>
<td>$2,470,152.98</td>
<td></td>
</tr>
</tbody>
</table>

## STATEMENT OF CHANGES IN FUND BALANCE

**FUND BALANCE - JANUARY 1, 1973**

<table>
<thead>
<tr>
<th>Add</th>
<th>$8,176.57</th>
</tr>
</thead>
<tbody>
<tr>
<td>Unitrust Receipts</td>
<td>50,016.72</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>$58,193.29</td>
</tr>
</tbody>
</table>

**Deductions**

<table>
<thead>
<tr>
<th>Deduction</th>
<th>$5,143.14</th>
</tr>
</thead>
<tbody>
<tr>
<td>Annuity Payments</td>
<td></td>
</tr>
<tr>
<td>Payments from Unitrust</td>
<td></td>
</tr>
<tr>
<td><strong>Increase for Year 1973</strong></td>
<td>51,961.00</td>
</tr>
</tbody>
</table>

**FUND BALANCE - DECEMBER 31, 1973**

<table>
<thead>
<tr>
<th>Add</th>
<th>$30,282.21</th>
</tr>
</thead>
<tbody>
<tr>
<td>Annuity Fund</td>
<td></td>
</tr>
<tr>
<td>Unitrust</td>
<td>50,641.26</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>$80,923.47</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Deduction</th>
<th>$6,232.29</th>
</tr>
</thead>
<tbody>
<tr>
<td>Annuity Payments</td>
<td></td>
</tr>
<tr>
<td>Payments from Unitrust</td>
<td></td>
</tr>
<tr>
<td><strong>Balance</strong></td>
<td>$80,923.47</td>
</tr>
</tbody>
</table>
B. Budget for 1975

A complete list of budget requests for 1975 will be submitted to the officers of synod and to members of its advisory committee when synod meets. A summary of these requests follows:

**BUDGET 1975**

**Budget Expenditures**

<table>
<thead>
<tr>
<th>Administration</th>
<th>$118,000</th>
</tr>
</thead>
<tbody>
<tr>
<td>General Expenses</td>
<td>229,500</td>
</tr>
<tr>
<td>Promotion</td>
<td>99,500</td>
</tr>
<tr>
<td><strong>Field Operations:</strong></td>
<td></td>
</tr>
<tr>
<td>Salaries</td>
<td>2,462,143</td>
</tr>
<tr>
<td>Field Expenses</td>
<td>52,900</td>
</tr>
<tr>
<td>Missionary Medical Expenses</td>
<td>205,017</td>
</tr>
<tr>
<td>Travel and Freight</td>
<td></td>
</tr>
<tr>
<td><strong>Total Field Operations</strong></td>
<td>$4,216,260</td>
</tr>
<tr>
<td>Capital Expenditures:</td>
<td></td>
</tr>
<tr>
<td>Argentina</td>
<td>$13,000</td>
</tr>
<tr>
<td>Brazil</td>
<td>15,000</td>
</tr>
<tr>
<td>Guam</td>
<td>5,000</td>
</tr>
<tr>
<td>Honduras</td>
<td>15,000</td>
</tr>
<tr>
<td>Japan</td>
<td>45,000</td>
</tr>
<tr>
<td>Mexico</td>
<td>30,000</td>
</tr>
<tr>
<td>Nigeria</td>
<td>68,607</td>
</tr>
<tr>
<td>Philippines</td>
<td>17,500</td>
</tr>
<tr>
<td>Puerto Rico</td>
<td>25,000</td>
</tr>
<tr>
<td>Taiwan</td>
<td>11,000</td>
</tr>
<tr>
<td><strong>Total Capital Expenditures</strong></td>
<td>$245,107</td>
</tr>
</tbody>
</table>
Field Expansion:

- Argentina: $3,000
- Brazil: 20,000
- Honduras: 20,000
- Nicaragua: 50,000
- Japan: 25,000
- Mexico: 40,000
- Philippines: 20,000

Total Field Expansion: $178,000
Total Budget Expenditures: $5,106,367

**Estimated Income**

| Quota Receipts | $1,700,000 |
| Missionary Support/Gifts & Offerings | 1,900,000 |
| Field Receipts | 1,425,000 |
| Interest, Dividends, Sale of Assets | 81,367 |

Total Estimated Income for 1975: $5,106,367

**C. Request for Special Offerings**

We are requesting approval of a $5,106,367 budget for 1975 and a quota amounting to $1,700,000 (33.3% of the total amount needed). The remaining $3,406,367 must be raised through gifts and offerings, missionary support and income derived on the fields. To meet this financial need, above quota receipts, it is urgently necessary that the Christian Reformed Board of Foreign Missions be recommended for one or more special offerings. Therefore, we respectfully request that synod continue the Christian Reformed Board of Foreign Missions on the list of denominational causes recommended for one or more offerings during 1975.

**D. Request for Quota**

The board is asking for approval of a quota of $32.00 per family for 1975.

**Section Eight**

**Summary of Items Requiring Synodical Action**

1. Approval of board members and alternates, Section One, B.
2. Election of member-at-large, Section One, B.
3. Representation at synod, Section One, E; Presentation of missionaries, Section One, F.
4. Reappointment of Latin America Area Secretary, Section One, G.
5. New Mission Order, Section Two.
6. Nicaragua, New Field and two missionaries to be appointed, Section Five.
7. Quota, Spanish Literature Committee, Section Six.
8. Financial Matters, Treasurer’s Report for 1973, Section Seven, A.
9. Financial Matters, Budget Requests for 1975, Section Seven, B.
10. Financial Matters, Request for Special Offerings for 1975, Section Seven, C.
11. Financial Matters, Request for Quota, Section Seven, D.

Board of Foreign Missions

Henry J. Evenhouse, executive secretary
I. INTRODUCTION

"The Board of Home Missions, as an agency of the Christian Reformed Church, adheres to the doctrines of the church based upon Holy Scripture and declared in her confessions. This means that the board brings to the world the historic Christian Gospel proclaiming the message of Jesus Christ in word, and demonstrating that message by a loving concern for the needs of the whole person. This Good News calls for a response of repentance and faith with a person's whole life, bringing salvation that effects living in the world today as well as living in another world tomorrow.

"The board is convinced that an effective witness to the world of the saving, reconciling work of Jesus Christ can only be brought in the power of God's Holy Spirit. In dependence upon this divine dynamic, as manifest in humble prayer and courageous action, the church engages in its mission in the world.

"We live in a pluralistic society. We are one denomination among many who seek to be heard. We believe we have an obligation to promote and build the Christian Reformed Church..." Home Mission Manual, Christian Reformed Board of Home Missions.

In commitment to this position, so clearly stated, the Board of Home Missions seeks to carry out its mandate. We are endeavoring to reach people everywhere on this vast continent on which we live with the gospel of God's saving grace. And although we are painfully aware that there are many places we have not gone and cannot go, it is our conviction and firm resolve that the message must be heralded by us according to the measure of our capabilities, and that it shall be in the wise use of our resources. And we are grateful to recall a year of fruitful activity granted to us by God's Spirit.

The development of the concept of Regional Home Missionaries is, without a doubt, the most exciting change that has taken place in the operations of Home Missions for a long time. This is decentralization in actuality. A useful pattern of living and working in the areas which they serve (and yet keeping in close touch with the Home Office staff and each other) has provided home missionaries, Classical Home Missions Committees, classes, and local congregations with help for carrying out mission endeavors on a scale that was heretofore humanly impossible. And it has made possible a contact with fields and missionaries and congregations that is helpful and beneficial for both the people responsible for the entire operation of Home Missions and those that are doing the work.

Considerable time has been devoted this past year to the search for a new Executive Director for Home Missions, as well as a study with
respect to the entire staff structure of Home Missions. The results of both of these studies are included in the body of the report.

Mission Analysis and Projection (MAP) is a sympathetic process to help home missionaries and Home Mission churches to make a careful, searching survey of their own progress and potential in evangelism and church growth. This process looks into the past and into the future; it analyzes both the program and the personnel. It has been tested in over a dozen churches and has been enthusiastically endorsed. It is through sensitive interaction between the Regional Home Missionaries who head the study, the missionary and the members of his mission, along with the Classical Home Missions Committee, that an increased awareness to what God has been doing has developed and greater discernment of God’s will for future mission development and service.

It is a privilege to present this report to synod. As the missionaries report each month we are impressed with the enthusiasm, dedication, and loyalty with which the work is accomplished. Sometimes “hard pressed on every side, but not crushed; perplexed, but not in despair . . ., struck down, but not destroyed,” they continue to press the claims of Jesus Christ, meet people in distress and need, give evidence of concern and love, lead and guide into a better understanding of the Reformed faith, and represent the Christian Reformed Church in many areas in which it was not known before. Together with the men and women in the office in Grand Rapids, making a complete operational team, the work of Home Missions is carried on in the name of the church, and in the interest of the church, with the greatest integrity and effort that can be found anywhere.

II. Administration and Board Personnel

A. Administration Personnel

Executive Secretary—vacant
Field Secretary—vacant
Field Secretary for Indian Ministries—Mr. David W. Bosscher
Field Secretary for Urban Ministries—Rev. Duane E. VanderBrug
Minister of Evangelism—Rev. Wesley Smedes
Volunteer Program Director—Mr. Ellis Deters
Literature Director—Vacant
Treasurer—Mr. Gerard J. Borst
Secretary for Church Relations—Mr. Stanley E. Koning
Office Manager—Accountant—Mr. Howard G. Meyers

B. Board Personnel

<table>
<thead>
<tr>
<th>Classis</th>
<th>Delegate</th>
<th>Alternate</th>
<th>Term Expires</th>
</tr>
</thead>
<tbody>
<tr>
<td>Alberta North</td>
<td>Rev. C. Bishop</td>
<td>Rev. A. Miedema</td>
<td>1976</td>
</tr>
<tr>
<td>Alberta South</td>
<td>Rev. H. Wildeboer</td>
<td>Rev. N. Vander Kwaak</td>
<td>1976</td>
</tr>
<tr>
<td>Cadillac</td>
<td>Rev. Martin Stegink*</td>
<td>Mr. G. Koster</td>
<td>1976</td>
</tr>
<tr>
<td>California South</td>
<td>Rev. H. Roelofs</td>
<td>Rev. L. Dykstra</td>
<td>1974</td>
</tr>
<tr>
<td>Central California</td>
<td>Rev. E. Marlink</td>
<td>Dr. Roy Gritter</td>
<td>1976</td>
</tr>
<tr>
<td>Chicago South</td>
<td>Rev. R. Hartwell*</td>
<td>Rev. J. Vander Lugt</td>
<td>1975</td>
</tr>
</tbody>
</table>
## C. Officers of the Board of Home Missions

Rev. Edward J. Knott, President
Rev. Herman Hoekstra, Vice President
Mr. Jack Van Eerden, Asst. Treas. and Asst. Sec.
Mr. Gerard Borst, Treasurer
Vacant—Executive Secretary

## D. Sub-Committees of the Board

Administration Committee: Rev. Edward J. Knott, Rev. Herman Hoekstra, Mr. Jack Van Eerden
Evangelism Committee: Rev. Milton Doornbos, Rev. Ronald L. Peterson, Mr. Bert Hoogendam, Rev. Stanley Workman, Rev. Sieds Vander Meer
Campus Ministry Committee: Rev. Rodney Westveer, Rev. Alvin Hoksbergen, Dr. Sid Dykstra

Finance Committee: Mr. J. Herman Fles, Mr. Jack Van Eerden, Mr. Richard De Boer, Mr. Richard De Vos, Rev. Charles Steenstra, Mr. Edward Berends

Fields Committee: Rev. Herman Hoekstra, Rev. Martin Stegink, Rev. George Holwerda


Indian Fields Committee: Rev. Eugene Los, Rev. Theodore Verseput, Dr. Floyd Westendorp

Personnel Committee: The Administrative Staff

Jewish Ministries Committee: Rev. J. Draisma, Rev. B. Madany, Mr. Huisjen

III. FIELDS

A. Regular Fields

1. Departure from the Staff

<table>
<thead>
<tr>
<th>Name</th>
<th>From</th>
<th>To</th>
</tr>
</thead>
<tbody>
<tr>
<td>Rev. C. Bajema</td>
<td>Boulder, Colo. (Campus)</td>
<td>Akron, Ohio</td>
</tr>
<tr>
<td>Mr. J. Lineweaver</td>
<td>Brigham City, Utah</td>
<td></td>
</tr>
<tr>
<td>Mr. C. Dykema</td>
<td>San Francisco, CA (Indian)</td>
<td></td>
</tr>
<tr>
<td>Rev. P. Sztto</td>
<td>Queens, N.Y.</td>
<td>Calling status</td>
</tr>
<tr>
<td>Mrs. B. Izquierdo</td>
<td>Miami, Florida</td>
<td>Retired</td>
</tr>
<tr>
<td>Rev. H. De Bruyn</td>
<td>Detroit, Mich.</td>
<td>Canadian Indian Missions</td>
</tr>
<tr>
<td>Rev. S. Draayer</td>
<td>San Diego, CA</td>
<td>Kalamazoo, Mich.</td>
</tr>
<tr>
<td>Rev. W. Verwolf</td>
<td>Servicemen’s Home</td>
<td></td>
</tr>
<tr>
<td>Rev. R. Vredeveld</td>
<td>Anchorage, Alaska</td>
<td></td>
</tr>
<tr>
<td>Dr. J. Ellens</td>
<td>Leave of absence</td>
<td></td>
</tr>
<tr>
<td>Rev. A. G. Beerens</td>
<td>Fountain Valley, CA</td>
<td></td>
</tr>
<tr>
<td>Rev. R. Steen</td>
<td>Terre Haute, Ind.</td>
<td></td>
</tr>
<tr>
<td>Rev. R. Broekhuizen</td>
<td>Wanamassa, N.J.</td>
<td></td>
</tr>
<tr>
<td>Mr. M. De Young,</td>
<td>Prince George, B.C.</td>
<td></td>
</tr>
<tr>
<td>Intern</td>
<td>Ft. Collins, Colo.</td>
<td></td>
</tr>
<tr>
<td>Mr. T. Genzink,</td>
<td>Denver, Colo.</td>
<td></td>
</tr>
<tr>
<td>Intern</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Mr. B. Mensink,</td>
<td>Sacramento, CA</td>
<td>Sacramento, CA</td>
</tr>
<tr>
<td>Intern</td>
<td></td>
<td>as second staff</td>
</tr>
<tr>
<td>Mr. P. Veltman,</td>
<td>Chicago, Ill. (Garfield)</td>
<td></td>
</tr>
<tr>
<td>Intern</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

2. Transfers

<table>
<thead>
<tr>
<th>Name</th>
<th>From</th>
<th>To</th>
</tr>
</thead>
<tbody>
<tr>
<td>Rev. J. Hollebeek</td>
<td>Los Angeles, CA (Chinese)</td>
<td>Dayton, Ohio</td>
</tr>
<tr>
<td>Miss R. Timmer</td>
<td>E. Grand Forks, Minn.</td>
<td>Tucson, Ariz.</td>
</tr>
<tr>
<td>Rev. H. Karsten</td>
<td>Akron, Ohio</td>
<td>Jacksonville, Fla.</td>
</tr>
<tr>
<td>Rev. J. Binnema</td>
<td>New Glasgow, N.S.</td>
<td>Cochrane, Ont.</td>
</tr>
</tbody>
</table>
3. Additions to the Staff

Name To
Rev. S. Verheul Boulder, Colo. (Campus)
Mr. W. Greenfield San Francisco, CA. (Indian)
Mr. S. Jung Los Angeles, CA. (Chinese)
Mr. D. Rottenberg San Diego, CA. (Servicemen's Home)
Rev. A. Likkel East Islip, New York
Mr. D. Geels Portland, Oregon (Oak Hills)

as Business Administrator

as Second Staff

4. Leave of Absences

Rev. A. G. Beerens - Presently engaged in a two-year graduate study program at Calvin Seminary.

5. Vacancies

New Glasgow, N.S.
Terre Haute, Ind. (Rev. E. Holtrop, Stated Supply)
UCLA Campus
Wayne State Campus

6. Fields

<table>
<thead>
<tr>
<th>Field</th>
<th>Missionary</th>
<th>Opened</th>
<th>Member</th>
<th>Families</th>
<th>SS.</th>
<th>A.M. Worship</th>
</tr>
</thead>
<tbody>
<tr>
<td>Anchorage, Cal.</td>
<td>Rev. D. Recker</td>
<td>1953</td>
<td>37</td>
<td>99</td>
<td>98</td>
<td></td>
</tr>
<tr>
<td>Bakersfield, Cal.</td>
<td>Rev. J. Versluys.</td>
<td>1967</td>
<td>22</td>
<td>82</td>
<td>106</td>
<td></td>
</tr>
<tr>
<td>Bellevue, Wash.</td>
<td>Rev. F. Rietema</td>
<td>1967</td>
<td>35</td>
<td>66</td>
<td>125</td>
<td></td>
</tr>
<tr>
<td>Binghamton, N.Y.</td>
<td>Rev. P. Vermaat</td>
<td>1964</td>
<td>36</td>
<td>65</td>
<td>162</td>
<td></td>
</tr>
<tr>
<td>Boca Raton, Fla.</td>
<td>Rev. R. Tjapkes</td>
<td>1963</td>
<td>17</td>
<td>12</td>
<td>48</td>
<td></td>
</tr>
<tr>
<td>Cedar Rapids, Ia.</td>
<td>Rev. E. Dykema</td>
<td>1969</td>
<td>17</td>
<td>69</td>
<td>86</td>
<td></td>
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<tr>
<td>Champaign, Ill.</td>
<td>Dr. M. Hoogland</td>
<td>1956</td>
<td>40</td>
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<tr>
<td>Corvallis, Ore.</td>
<td>Rev. F. Breisch</td>
<td>1969</td>
<td>17</td>
<td>35</td>
<td>58</td>
<td></td>
</tr>
<tr>
<td>Dayton, Ohio</td>
<td>Rev. J. Hollebeek</td>
<td>1961</td>
<td>14</td>
<td>33</td>
<td>41</td>
<td></td>
</tr>
<tr>
<td>East Islip, N.Y.</td>
<td>Rev. A. Likkel</td>
<td>1937</td>
<td>13</td>
<td>68</td>
<td>62</td>
<td></td>
</tr>
<tr>
<td>East Grand Forks, Minn.</td>
<td>Rev. P. Lagerwey</td>
<td>1963</td>
<td>25</td>
<td>59</td>
<td>78</td>
<td></td>
</tr>
<tr>
<td>East Tucson, Ariz.</td>
<td>Rev. O. Buus</td>
<td>1965</td>
<td>33</td>
<td>92</td>
<td>126</td>
<td></td>
</tr>
<tr>
<td>El Paso, Texas</td>
<td>Rev. O. Hogan</td>
<td>1960</td>
<td>13</td>
<td>34</td>
<td>56</td>
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</tr>
<tr>
<td>Flanders Valley, N.J.</td>
<td>Rev. C. Vander Meyden</td>
<td>1965</td>
<td>33</td>
<td>82</td>
<td>118</td>
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</tr>
<tr>
<td>Fort Collins, Colo.</td>
<td>Rev. L. Van Essen</td>
<td>1963</td>
<td>32</td>
<td>50</td>
<td>97</td>
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</tr>
<tr>
<td>Ft. Wayne, Ind.</td>
<td>Rev. E. Holkeboer</td>
<td>1969</td>
<td>20</td>
<td>38</td>
<td>76</td>
<td></td>
</tr>
<tr>
<td>Fresno, Cal.</td>
<td>Rev. J. Vigh</td>
<td>1963</td>
<td>26</td>
<td>52</td>
<td>76</td>
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<tr>
<td>Greeley, Colo.</td>
<td>Rev. D. Van Oyen</td>
<td>1969</td>
<td>19</td>
<td>55</td>
<td>90</td>
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<tr>
<td>Hayward, Cal.</td>
<td>Rev. V. Vander Zee</td>
<td>1960</td>
<td>33</td>
<td>108</td>
<td>158</td>
<td></td>
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<tr>
<td>Honolulu, Hawaii</td>
<td>Rev. C. Van Winkle</td>
<td>1967</td>
<td>20</td>
<td>40</td>
<td>124</td>
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<tr>
<td>Indian Harbour</td>
<td></td>
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<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Beach, Fla.</td>
<td>Rev. J. Osterhouse</td>
<td>1959</td>
<td>21</td>
<td>46</td>
<td>71</td>
<td></td>
</tr>
<tr>
<td>Iowa City, Ia.</td>
<td>Rev. A. Heider</td>
<td>1960</td>
<td>19</td>
<td>53</td>
<td>141</td>
<td></td>
</tr>
</tbody>
</table>
**Field** | **Missionary** | **Opened** | **Member Families** | **SS.** | **A.M. Worship**
---|---|---|---|---|---
Jacksonville, Fla. | Rev. H. Karsten | 1971 | 5 | 25 | 30
Mason City, Ia. | Rev. W. Stroo | 1960 | 29 | 47 | 70
Norfolk, Va. | Rev. J. Rickers | 1962 | 27 | 80 | 95
Ogden, Utah | Rev. G. Hutt | 1958 | 27 | 107 | 98
Orlando, Fla. | Rev. J. Natelborg | 1959 | 33 | 48 | 177
Portland, Ore. | Rev. H. Spaan | 1965 | 39 | 79 | 125
Riverside, Cal. | Rev. J. Rozeboom | 1960 | 30 | 52 | 117
Salt Lake City, Utah | Rev. A. Van Heyst | 1960 | 30 | 68 | 112
So. Denver, Colo. | Rev. J. Hofman, Jr. | 1968 | 51 | 148 | 206
South Windsor, Conn. | Rev. P. Mans | 1962 | 31 | 55 | 75
St. Louis, Mo. | Rev. S. Mast | 1965 | 29 | 92 | 129
Syracuse, N.Y. | Rev. F. Bultman | 1966 | 19 | 66 | 80
Terre Haute, Ind. | Vacant | 1960 | 24 | 68 | 116
Wappingers Falls, N.Y. | Rev. F. MacLeod | 1963 | 32 | 125 | 180
Webster, N.Y. | Rev. N. Plantinga | 1965 | 30 | 88 | 134
Yakima, Wash. | Rev. B. Niemeyer | 1967 | 21 | 69 | 83
Cochrane, Ont. | Rev. J. Binnema | 1950 | 11 | 30 | 53
Fredericton, N.B. | Rev. A. VandenEnde | 1961 | 18 | 30 | 82
New Glasgow, N.S. | Vacant | 1969 | 25 | 26 | 61
Prince George, B.C. | Rev. A. Groen | 1957 | 31 | 60 | 104
Windsor, Ont. | Rev. P. Hogeterp | 1957 | 16 | 17 | 27

*Observations and Comments*

The listing above gives information regarding families. This figure is the count of families as of December 31, 1973. The figure "A.M. 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 broadcasts such as in Anchorage; rest home ministries; services in jails, prisons, and hospitals; weekday Bible Clubs; service organizations; community action committees; block captain programs; mailing ministries.

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 backgrounds.

The Sunday School and Daily Vacation Bible School occupies a large place in the program of the mission church. Frequently the small Home Mission church has a comparatively large Sunday School. The SWIM program and the VBS help to provide contacts within the surrounding community.
7. Fields that became a calling church during 1973

Queens, N.Y. ..................................................Penticton, B.C.
Farmington, Mich. ..............................................Prince George, B.C.
Fountain Valley, CA ...........................................Quincy, Wash.
Akron, Ohio ...................................................Salem, Ore.

8. Regional Home Missionaries:

West Coast - Rev. Gerrit Boerfyn
Rocky Mountain - Rev. Dirk Aardsma
Mid-West - Rev. Paul Vermaire
Canada - Rev. Peter Borgdorff

B. Indian Fields

The work of Indian missions has a long history within the Christian Reformed Denomination—dating back consecutively to October 10, 1896 (earlier efforts in South Dakota were aborted). For many years part of the “foreign mission outreach,” in January, 1964, by synodicial decision, administration was transferred to the Board of Home Missions. Changing times, conditions and objectives all contributed to this transfer. The following is intended as a brief résumé of where we are, as Board of Missions, in Indian missions today.

The work is carried on in twenty-five locations found in five states—
with the main concentration being in the reservation areas of the Navajo and Zuni Tribes in New Mexico and eastern Arizona. Eighteen of these locations are located on or near the reservation areas, seven in off-reservation or urban-type surroundings. The types of work essentially fall into three categories: evangelism (including a great percentage of time and effort involving students at BIA or public schools), education (with two accredited schools—Rehoboth and Zuni), and the Industrial Department in the reservation area (for construction and maintenance of physical properties).

Approximately seventy-five persons are currently listed on our Indian payroll, with one-third of these Indian people; two-thirds non-Indian. Nearly half of these persons are engaged in the work of evangelism (50% of these people are Indians). The other half are working in the Education or Industrial Departments (five of these are Indian). In terms of personnel and budget, just under 50% of all home missionaries working for the Board of Home Missions are involved in Indian missions and about one-third of our total Home Missions’ budget is spent for Indian missions—broken down as follows for 1973:

<table>
<thead>
<tr>
<th></th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Program</td>
<td>$992,500</td>
</tr>
<tr>
<td>Capital</td>
<td>95,000</td>
</tr>
<tr>
<td>Total Indian missions</td>
<td>$1,087,500</td>
</tr>
<tr>
<td>Total Home Missions</td>
<td>$3,030,500</td>
</tr>
</tbody>
</table>

Put in a slightly different way, for 1973 the denomination spent approximately $14,000 for each of seventy-five persons working in Indian missions.

Throughout the years, the overall objective has been one of attempting to bring the Gospel “to every tribe and tongue and nation . . .” To accomplish that task a variety of means have been used: evangelism,
education, medicine—working toward the building of churches and developing native leadership by which the program could continue in indigenous ways. Building on efforts of earlier years, emphasis is placed on developing greater involvement and responsibility by the Indians themselves.

The Council of Indian Churches (CIC) has replaced Indian General Conference (IGC). Structured somewhat like a ‘mini-classis,’ representatives from the churches—and not just the missionaries—are involved with the decision making. Hopefully, CIC will increasingly assume all the functions that the Classis Rocky Mountain Home Mission Committee (South) formerly had for churches in the reservation area.

In the area of education, greater involvement and responsibility is possible through the formation of a duly elected school board at Rehoboth. Evolving from an earlier Parent Advisory Board, the present School Board is functioning in areas of responsibility which have been agreed upon. Transition to their assuming greater autonomy will require further and regular deliberation. Similarly, efforts in Zuni to form an active “school society” are encouraging.

Numerical growth has been encouraging in some churches, disappointing in others. Yet, in the last ten years, 634 adult baptisms have been reported from our Indian churches. This represents forty-one percent of all adult baptisms within the denominational Home Mission program. There has been mixed success in the related area of financial growth. This is due largely to the diversity of economic resources as well as the ability of the churches involved. The “direct funding” policy involves more local participation and responsibility in decision making, hopefully removing this from the missionary alone and/or Rehoboth business office. Four churches participated in this plan in 1972; nine churches in 1973. Most churches raise their own “program money,” a few are paying for their buildings and also contributing to quotas. Increased tuition costs at Rehoboth School have resulted in greater income. At the same time, current receipts from parents account for approximately twenty percent of the total school budget.

Related to the area of administration is the addition of a Regional Home Missionary for the southern Rocky Mountain region and the appointment of the Rev. Bartel Huizenga to that position. Approval of the concept involved, as well as the actual selection of Mr. Huizenga, was done in close conjunction with the Council of Indian Churches. When Mr. Huizenga assumes this position, he will be responsible for all home mission work in that area of the Southwest served by the Classis Rocky Mountain’s Home Mission Committee (South), i.e. Arizona, New Mexico and West Texas, but with the greatest amount of his time spent with the Indian ministries of the reservation area. That Indian work found in “off-reservation” locations will be served by the RHMs in their respective areas. In all of this, from field level to board and synodical levels, we need to be increasingly and prayerfully dependent upon God to give us the desire, vision, wisdom and resources to carry out his mandate in this particular part of his kingdom.
1. Departures from the Staff
Miss Audrey Schuurman (Chr. Ed. Office)
Miss Elizabeth Hendricks (Zuni teacher) other employment
Miss Lois Dyksterhuis (Rehoboth teacher) other employment
Miss Marla De Jonge (Zuni teacher) marriage
Mr. Marvin Apol (Zuni teacher/principal) other employment
Mr. Don Wierenga (Zuni youth worker) other employment
Mr. Boyd Whitehorse (Farmington assistant) other employment
Mr. Ken Whitehorse (White Horse Lake) other employment
Mr. and Mrs. Lester Dans (Cooks - Rehoboth) other employment (Crookston, Minn.)
Mr. Stewart Barton, Jr. (Rehoboth School Custodian) continue education
Mr. and Mrs. Gary Nederveld (Rehoboth Houseparents) other employment, Denver
Mr. and Mrs. Richard Suwyn (Rehoboth Houseparents) other employment, Long Beach
Rev. Peter DeJong (Church Rock) other church - Dispatch
Rev. Gary DeVelder (Minister of Religious Education) other employment, Phoenix
Mr. Willie Benally (Rehoboth Industrial Staff) continue education
Mr. and Mrs. C. Dykema (SF Friendship House) other employment - Michigan

2. Transfers:
Mr. and Mrs. Julian Baas, formerly Rehoboth Houseparents (to Industrial Staff)
Mr. Tom Weeda, Rehoboth teacher (to Director of Christian Education)
Rev. Roger Posthuma, from Salem, Oregon (to Zuni, N.M.)

3. Additions to the Staff
Miss Hermina Nyhoff (to Chr. Ed. office)
Miss Barbara Masselink (to Rehoboth as teacher)
Miss Lynn Veenstra (to Zuni as teacher)
Miss Wanda VerBeek (to Zuni as teacher)
Mr. Calvin Hoogstra (to Zuni as teacher)
Mr. Bernard Koops (to Zuni as principal)
Mr. Andrew Visser (to Zuni as youth worker)
Mr. Winfred Kurley (to Rehoboth as custodian)
Mr. and Mrs. Evert Huisingh (to Rehoboth as Houseparents)
Mr. and Mrs. Burt Krygsheld (to Rehoboth as Houseparents)
Mr. and Mrs. John Lee (to Rehoboth as Houseparents)
Mr. Peter Goudzwaard (to SF Friendship House as Maintenance Supervisor)
Mr. Justin Harkema (to Rehoboth Industrial Staff)

4. Vacancies
Church Rock, New Mexico

5. Fields

<table>
<thead>
<tr>
<th>Field</th>
<th>Missionary</th>
<th>Opened</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>15</td>
<td>50 70</td>
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<tr>
<td>Brigham City, Utah</td>
<td>Rev. E. Boer</td>
<td>1954</td>
<td>10</td>
<td>35 60</td>
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<tr>
<td>Chicago, Ill., Indian</td>
<td>Mr. H. Bie1ema</td>
<td>1963</td>
<td>9</td>
<td>60 60</td>
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<tr>
<td>Church Rock, N.M.</td>
<td>(vacant)</td>
<td></td>
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<td></td>
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<tr>
<td>Crown Point, N.M.</td>
<td>Rev. A. Gelder</td>
<td>1913</td>
<td>29</td>
<td>52 64</td>
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<tr>
<td></td>
<td>Mr. A. Becenti</td>
<td></td>
<td></td>
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<tr>
<td></td>
<td>Mr. H. Begay</td>
<td></td>
<td></td>
<td></td>
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<tr>
<td>Farmington, N.M.</td>
<td>Rev. S. Yazzie</td>
<td>1921</td>
<td>12</td>
<td>30 65</td>
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<tr>
<td>Ft. Wingate, N.M.</td>
<td>Mr. S. Siebersma</td>
<td>1965</td>
<td>16</td>
<td>70 71</td>
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<tr>
<td></td>
<td>Miss G. Johnson</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Gallup, N.M.</td>
<td>Rev. A. Mulder</td>
<td>1932</td>
<td>42</td>
<td>85 130</td>
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<tr>
<td></td>
<td>Miss E. Vos</td>
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<td></td>
<td></td>
</tr>
<tr>
<td>Field</td>
<td>Missionary</td>
<td>Opened</td>
<td>Families</td>
<td>School Worship</td>
</tr>
<tr>
<td>---------------------------</td>
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<tr>
<td>Los Angeles, Cal.</td>
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<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Indian</td>
<td>Mr. F. Bakker</td>
<td>1971</td>
<td>— not applicable —</td>
<td></td>
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<tr>
<td>Neschitti, N.M.</td>
<td>Mr. M. Harberts</td>
<td>1924</td>
<td>19</td>
<td>38</td>
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<tr>
<td></td>
<td>Mr. A. Henry</td>
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<td>Phoenix, Ariz.</td>
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<tr>
<td>CCTS</td>
<td>Rev. H. Van Dam</td>
<td></td>
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<tr>
<td>Red Rock, Ariz.</td>
<td>Mr. B. Garnanze</td>
<td>1953</td>
<td>26</td>
<td>21</td>
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<tr>
<td>Rehoboth, N.M.</td>
<td>Rev. R. Veenstra</td>
<td>1903</td>
<td>28</td>
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<tr>
<td>Director of Chr.</td>
<td></td>
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<tr>
<td>Education</td>
<td>Mr. Tom Weeda</td>
<td>1969</td>
<td>— not applicable —</td>
<td></td>
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<tr>
<td>Salt Lake City, Utah</td>
<td>Mr. N. Jonkman</td>
<td>1960</td>
<td>— not applicable —</td>
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<tr>
<td>San Antonio, N.M.</td>
<td>(cf. Crownpoint)</td>
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<tr>
<td>San Francisco, Cal.</td>
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<td></td>
<td>FH</td>
<td>1963</td>
<td>24</td>
<td>41</td>
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<tr>
<td></td>
<td>Rev. R. Buining</td>
<td></td>
<td></td>
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<tr>
<td></td>
<td>Mr. W. Greenfield</td>
<td></td>
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<td></td>
<td>Mr. P. Goudzwaard</td>
<td></td>
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<tr>
<td>Sanostee, N.M.</td>
<td>Mr. F. Curley</td>
<td>1913</td>
<td>11</td>
<td>18</td>
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<tr>
<td>Shiprock, N.M.</td>
<td>Rev. A. Koolhaas</td>
<td>1936</td>
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<td></td>
<td>Mr. C. Brummel</td>
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<td></td>
<td>Mr. B. Benally</td>
<td></td>
<td></td>
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</tr>
<tr>
<td>Teec Nos Pos, Ariz.</td>
<td>Rev. P. Redhouse</td>
<td>1936</td>
<td>12</td>
<td>78</td>
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<tr>
<td></td>
<td>Mr. J. Talley</td>
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<td></td>
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<tr>
<td>Toadlena, N.M.</td>
<td>Mr. G. Klumpenhouver</td>
<td>1925</td>
<td>19</td>
<td>49</td>
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<td></td>
<td>Mr. F. Frank</td>
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<td></td>
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<tr>
<td>Tohatchi, N.M.</td>
<td>Rev. E. Henry</td>
<td>1898</td>
<td>17</td>
<td>29</td>
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<td></td>
<td>Mr. H. Redhouse</td>
<td></td>
<td></td>
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<tr>
<td>Tohlikai, N.M.</td>
<td>Mr. C. Grey</td>
<td>15</td>
<td>15</td>
<td>16</td>
</tr>
<tr>
<td>White Horse Lake, N.M.</td>
<td>(vacant)</td>
<td>1966</td>
<td></td>
<td></td>
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<tr>
<td>Window Rock, Ariz.</td>
<td>Rev. S. Redhouse</td>
<td>1966</td>
<td>46</td>
<td>80</td>
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<tr>
<td>Zuni, N.M.</td>
<td>Mr. R. Chinomi</td>
<td>1897</td>
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<td>Mr. A. Visser</td>
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<tr>
<td></td>
<td>Rev. R. Posthuma</td>
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<td></td>
</tr>
</tbody>
</table>

6. Educational Ministry

Rehoboth Mission School
Mr. Keith Kuipers, educ. sup't.
Miss Mary Feyen
Miss Sally Kruiis
Miss Mary Kuik
Miss Barbara Masselink
Miss Rena Vander Woude
Mr. R. David Baas
Mr. Eugene Boot
Mr. Ted Charles
Mr. Carl Koosterman
Mr. Wm. Vander Hoven
Mr. John Van't Land
Mr. Thomas Weeda

Supporting Staff

Houseparents:
Miss Julia Ensink
Mr. and Mrs. Marvin Apol
Mr. and Mrs. Evert Huisingh

Zuni Mission School
Mr. Bernard Koops, principal
Miss Lois Landheer
Miss Eunice Post
Miss Wanda Van Klompenberg
Miss Lynn Veenstra
Miss Wanda Ver Beek
Mr. Calvin Hoogstra

Dining Room/Kitchen
Miss Nora De Kleine
Mr. William Hoekstra
Mrs. Ann Boyd, secretary
Mr. Winifred Kurley

7. Industrial Department

Mr. Edwin Oppenhuizen, Bus. Mgr.
Mr. Arthur Boscher
Mr. Julius Den Bleyker

Mr. and Mrs. Burt Krygsheld
Mr. and Mrs. John Lee
Mr. and Mrs. Ron Polinder

Mr. Justin Harkema
Mr. Ted Tibboel
C. Urban Fields

1. Departures from the staff:

<table>
<thead>
<tr>
<th>Name</th>
<th>From</th>
<th>To</th>
</tr>
</thead>
<tbody>
<tr>
<td>Rev. and Mrs. Sidney Draayer</td>
<td>San Diego Servicemen's Center</td>
<td>Kalamazoo, Mich.</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Indian work</td>
</tr>
</tbody>
</table>

2. Transfers:

<table>
<thead>
<tr>
<th>Name</th>
<th>From</th>
<th>To</th>
</tr>
</thead>
<tbody>
<tr>
<td>Rev. John Hollebeek</td>
<td>Los Angeles, Cal. Crenshaw CRC</td>
<td>Dayton, Ohio Kettering CRC</td>
</tr>
</tbody>
</table>

3. Additions to the staff:

<table>
<thead>
<tr>
<th>Name</th>
<th>To</th>
</tr>
</thead>
<tbody>
<tr>
<td>Rev. John Steigenga</td>
<td>Detroit, Mich., Community CRC</td>
</tr>
<tr>
<td>Mr. Stephen Jung</td>
<td>Los Angeles, Cal., Crenshaw CRC (as stated supply)</td>
</tr>
<tr>
<td>Mrs. Sara Menchaca</td>
<td>Miami, Florida, Good Samaritan CRC (community-worker/secretary)</td>
</tr>
<tr>
<td>Mr. and Mrs. David Rotterberg</td>
<td>San Diego, Cal., Servicemen's Center</td>
</tr>
</tbody>
</table>

4. Fields

<table>
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<tr>
<th></th>
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<tbody>
<tr>
<td>Core City Ministries</td>
<td>Rev. John Steigenga</td>
<td>29</td>
<td>50</td>
<td>106</td>
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<td></td>
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<tr>
<td>Detroit, Mich. Community CRC</td>
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<tr>
<td>Oriental Ministries</td>
<td>Rev. P. Han</td>
<td>14</td>
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<tr>
<td>Chicago, Ill.</td>
<td>Los Angeles, CA</td>
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<tr>
<td>Hyde Park CRC</td>
<td>Mr. Stephen Jung</td>
<td>67</td>
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<td>Los Angeles CRC</td>
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<td>Golden Gate CRC</td>
<td>Rev. Peter Yang</td>
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<td>Spanish Ministries</td>
<td>Rev. Edson Lewis</td>
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<td>Hoboken, N.J.</td>
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<td>Latin Amer. CRC</td>
<td>Rev. C. Nyenhuis</td>
<td>25</td>
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<td>Miami, Fla.</td>
<td>Rev. F. Diemer</td>
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<tr>
<td>Good Samaritan</td>
<td>Mrs. Sara Menchaca</td>
<td>27</td>
<td></td>
<td></td>
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</tr>
</tbody>
</table>

Servicemen's Ministries

Honolulu, Hawaii—Hospitality House—Rev. and Mrs. Russell Palsrok December, 1973: Meals 343, and number of “different servicemen eating and sleeping 22.”

Norfolk, Virginia—Norfolk Servicemen’s Home—Mr. and Mrs. Ray Klunder December 1973: Meals 303, Lodgings 248

San Diego, California—The Servicemen's Center—Mr. and Mrs. Dave Rotterberg July, 1973: Meals 359, Lodgings 238


D. Grant-In-Aid Fields

1. Regular Fields

<table>
<thead>
<tr>
<th>Field</th>
<th>Missionary</th>
</tr>
</thead>
<tbody>
<tr>
<td>Rapid City, S.D.</td>
<td>Dallas, Texas</td>
</tr>
<tr>
<td>Riverdrive Park, Ont.</td>
<td>Lexington Green, Kalamazoo, Mich.</td>
</tr>
</tbody>
</table>
Beaver Dam, Wis.  
St. Cloud, Minn.  
Sacramento, Calif.  

2. Indian Fields  
Denver, Colo.  

3. Urban Fields  
Madison Ave., Paterson, N.J.  
Sun Valley, Denver, Colo.  
Northside, Paterson, N.J.  
Toronto, Ont.  

4. Campus Fields  
Ames, Iowa  
Lansing, Mich.  
Bellingham, Wash.  

5. Other Fields  
Seaway, Montreal, Quebec  
Seaway, Vancouver, B.C.  
Y.E.S., Oshawa, Ont.  

E. Summary of 1973 BHM Field Statistics  

<table>
<thead>
<tr>
<th></th>
<th>Canada</th>
<th>Indian</th>
<th>U.S. Fields</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Adult baptisms</td>
<td></td>
<td>18</td>
<td>30</td>
<td>48</td>
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<tr>
<td>Infant baptisms</td>
<td>10</td>
<td>48</td>
<td>128</td>
<td>186</td>
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<tr>
<td>Confessions of faith</td>
<td>1</td>
<td>22</td>
<td>97</td>
<td>120</td>
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<tr>
<td>Reaffirmations of faith</td>
<td>2</td>
<td>5</td>
<td>78</td>
<td>85</td>
</tr>
</tbody>
</table>

IV. EVANGELISM  
A. Evangelism Thrust  
1. Evaluation  

It should be noted that we consciously made the decision not to have churches report to the board on all of their activities in Evangelism Thrust. This decision was made so that we would not give the impression that this was a program of the board that required some accounting to the Grand Rapids office. We wanted to emphasize that Evangelism Thrust was basically a tool that belonged to the church and they could do with it what they desired. This underlined the point that we were making that evangelism is the work of the local church. This means, of course, that we cannot give a rundown on all the things that took place in all the churches that were involved in Evangelism Thrust. We still think that decision was a right one. We can, however, give some evaluation of what we do know took place. More recently we have sent out forms to all of the churches in order that they can provide any suggestions as to where we can assist them in continuing the important process of planning and setting goals for mission to the world.  
a. The process of Evangelism Thrust is now in the life stream of the church. It belongs to the church. Again we have to emphasize that Evangelism Thrust did not come to the church as a program imposed from above but as a process which a church could use—to use in order to look on itself, to ask what God wants the church to do, to make plans and to set goals to be where God wants the church to be and to do what
God wants the church to do, to implement those goals, and then to evaluate what has been done and to set new goals for the future. This is now a part of the life of our church and each church does with it what it desires. The process of planning is a valid one in the life of the church and in the mission of the church. The churches’ involvement in Evangelism Thrust has made that very clear.

b. Where there has been a real commitment to and a deep involvement in the process of self-study, of planning, of action, of re-evaluation and further planning there has been growth in the life and ministry and mission of the church. Of course, it should be said that not every church is in the same place in the process. Some are at one phase in the process, others at another.

We have learned of some general benefits that have accrued to those churches who participated in the Evangelism Thrust process.

—Through the small study groups there came real renewal. People were brought closer together and were more willing to share with each other something of their Christian faith. Many became much more open to talk about their faith in Jesus Christ. Some who were on the fringes of the churches’ life were brought into more intimate contact with the fellowship of believers. People experienced a little more of the communion that there is with each other through Jesus Christ.

—Through self-analysis many of the churches came to a greater self-awareness of the church as God’s people in the world with a mission to carry out. Some said that they became much more aware of the opportunities that existed right around the church for ministry and for evangelism and the awareness of the many resources that were available within the church for this important work of the church.

—in the setting of goals and the implementation of those goals some indicated that existing programs such as the Sunday School were revitalized and that new programs for reaching people of the community were started. There resulted a greater vision for the total mission of the church: training programs to help people in their own community were started, faith-promise missionary conferences to get people to give to missions all over the world were held, and new programs were instituted.

It might be helpful to quote some unsolicited testimonials:

“Evangelism Thrust has definitely helped in our church to increase evangelism-mindedness. It has also promoted openness to talk about the Christian faith and has brought people closer together.”

“Evangelism Thrust has made us more aware than ever of the need that our people have for training in mission and evangelism and we are committed to provide this for our people.”

“If we had seen beforehand the results of this program we would have been wholeheartedly for it.”

“Evangelism Thrust led us into an evaluation of ourselves and what our purpose is as a Christian church in our community.”
“Our young people are manifesting an interest in the life of the church they've never had before. This began with Evangelism Thrust.”

Though these quotes are all very positive we are realists enough to know that not everyone would say the same thing about Evangelism Thrust. Yet these expressions do say something about the importance of the process.

c. Where there was hesitancy to become involved with Evangelism Thrust (for whatever reason) the results were limited. That is the very nature of the process. Evangelism Thrust could only do what the church wanted it to do. There is nothing inherent in the process itself to accomplish anything just as there is not in any other tool. Results will always be dependent upon the use to which any given tool or process is used. Even so, some churches which were negative at the start did indicate that some benefits did come through a very limited involvement.

2. The continuing of the process of Evangelism Thrust—or recycling.

There are two concerns that we have as we see Evangelism Thrust in the coming years.

a. Those churches that did not become involved in Evangelism Thrust at all we would like to see use this important process or strategy to ask: Who are we? What does God want us to do? And then with God's help to work, to plan, to pray, to do what God wants the church to do in the world. A church does not have to wait for any particular time during the year to begin this process or for any particular point in its history to start. Any church can begin right now. Our goal for this year is to encourage some churches to begin.

b. For those churches which are in various phases of the process we want to assist in order to keep the process moving and to get churches to recycle in the process. It is very important for the churches to realize that Evangelism Thrust is not a one year program that ends after twelve months but is a continuing process for the whole life of the church and for every succeeding year that God gives the church here in this world.

Various needs have surfaced as churches have responded.

1) Materials
   a) More study materials for small groups, especially helps for direct Bible study.
   b) Revision of the tools for self-analysis.
   c) Revision of the Idea Series.

Work has begun on meeting these material needs.

2) Training
   a) Training of church members in verbalizing their faith in Jesus Christ to others.
   b) Training of church leaders, especially elders and deacons. (Note progress report below.)
   c) Pastors Seminars and Workshops
      (Many of these will be conducted in the fall of 1974.)
3. A change of identity for the process of Evangelism Thrust. Evangelism Thrust has been closely identified with Key '73 which had a terminal date. Evangelism Thrust was not meant to end when the year 1973 came to a close. Thus a shift in identity is quite important. What Evangelism Thrust was all about was the growth of the church—internally and externally, in spiritual vitality and in size, in the life of its members and in new life for those outside of the church who have come to know Christ and have been brought into the church. Thus some serious thought is given to changing or shifting the identity of Evangelism Thrust to "Church Growth."

Before this change will be made, some very serious study is being given to the whole concept of "Church Growth" so that we know what we're doing and what direction we are going. We are concerned about doing this because a name not only identifies but it also teaches. To make the necessary study some members of the staff will be involved in serious discussion with the faculty at the Fuller School of Missions who have developed a theology of church growth; some papers will be written by various men within our own fellowship on some principles of church growth that have been suggested; and then the writers and some others will be brought in to react to the papers and to provide a basis for this kind of shift in identity.

Thus far our studies on "Church Growth" have been very exciting and we are very confident at this moment that this could be very beneficial to our church.

B. Key '73

To make an evaluation of Key '73 is difficult. How is one to do it? What standards of performance are to be used? Furthermore there was no communication system to get anywhere near a complete answer to questions that might be asked. There is no way of knowing how many people were contacted, how many persons became Christians, how many people united with Christ's church, how many pieces of literature were distributed or how many crusades were conducted. We could provide a collection of anecdotes of evangelistic events in a number of communities but that doesn't tell us the whole story. The best that can be done is to make some observations. On the basis of what we have seen of Key '73, whether the gospel was brought to 100 million people in North America or not, the time spent, the energy exerted, the money invested was worth it.

Some observations:

1. Direct evangelistic efforts through Key '73.
   a. A TV program "Faith in Action," had 1,000 showings over 667 stations. This was one of the largest showings of a single program in the history of television.
   b. Distribution of Scripture.

Over 50 million portions of Scripture were distributed in this year, including New Testaments, the Gospels of Luke and Acts, and other portions of Scripture. Besides portions of Scripture, thousands upon
thousands of Bible studies on Luke and Acts were distributed to homes. And many places there were Bible studies set up in homes as a follow-up. The distribution of Scripture portions was one of the most significant activities of this year of evangelism.

c. Local cooperative efforts.

Though we do not have an accurate reporting as to what took place in all of the communities we do know that in various states such as in Michigan, Nebraska, New York, and others, and in large cities such as Denver, Kansas City, and others, in average size communities such as Cedar Rapids, Iowa, Davenport, Iowa and in such small towns as Milaca, Minnesota, Fremont, Michigan, churches cooperated to distribute Scripture, to make religious canvasses, to establish Bible study groups, to hold marches, and in some places to conduct evangelistic meetings.

It is evident that churches by themselves and together took advantage of county and state fairs, sidewalk sales, radio and TV, which became more available as a result of Key '73, in order to bring the message of the Word of God.

On some university campuses, such as the University of Minnesota and Ferris State College, ministers worked together in order to provide portions of Scripture for nearly every student on the campus and provide opportunities for further Bible study.

d. Denominational efforts.

A survey of all of the groups involved in Key '73 indicated that in this year there was real emphasis in the churches on renewal, on training the laity in evangelism, and making evangelism the priority for the church. One denomination had the goal of training five hundred thousand people in personal witnessing.

2. Indirect effects of Key '73.

a. Evangelical churches and groups, some of which had kept themselves at arms' length in the past, were talking together about fulfilling the mission of the church in North America for the first time. In a sense this was a near miracle in itself. This was really a first for a meeting of groups and denominations of this magnitude. In all of the discussion there was never an attempt to rub out the lines of distinction that any group had, nor to threaten that groups' integrity nor to compromise the gospel as set forth in the Scripture. In all of the discussions there was the understanding that the gospel which we were talking about was that which was revealed in Scripture and accepted by the historic Christian church. There was talk, good talk, by people who were members of the church of Jesus Christ.

As one church leader indicated, through Key '73 people discovered each other. It is very true that in these conversations so many stereotypes were dissolved because they were seen for what they were. Misunderstandings were removed. New appreciation for others was developed.

b. A very unusual and significant development in Key '73 was the bringing together of many Roman Catholics and evangelicals to speak
I  

to each other about Jesus Christ. They walked together to community homes to deliver portions of Scripture and to speak about Christ. This was a new phenomenon in America. In the past Roman Catholics and evangelicals were seldom on speaking terms. Further evaluation will have to be made of this, of course. This does, however, open the door for many new things. We were much impressed as we saw this at the University of Minnesota and other places.

c. Evangelism did become the topic of much discussion, especially in denominational and inter-denominational magazines. This generated interest in evangelism. This also provided occasion for penetrating questions to be asked about the church and its life, and its methods, and its message.

d. One of the really direct benefits of Key '73, rather than an indirect benefit, was the sharing of resources among the participating groups. Good ideas for program and literature were shared. This in itself was of tremendous benefit to the groups involved. The Christian Reformed Church was able to let other churches know of the materials it had produced for Evangelism Thrust. Many other denominations and groups did order some of our materials. Some gave testimony that some of the finest materials on evangelism were produced by the Christian Reformed Church. This was a real opportunity for the Christian Reformed Church to share what it had and to be benefited by others.

C. Progress Report on Leadership Training

To have three agencies of the denomination work on a training program requiring very close cooperation and inter-relating is a unique experience for our church. And a good one. We wish that we could report greater progress, but we are committed to a pace that will enable us to present to the church an acceptable training package. Work has begun. Progress is being made. Studies are in process to provide the basic biblical and theological data delineating the nature of office in general, authority of those who are leaders and the function of office bearers. We do not think we should design training components until such a foundation is laid. The Rev. Andrew Kuyvenhoven, of the Education Department, will be setting aside a large segment of time to assist in this study. Other materials have been provided already.

D. Campus Ministry

From month to month you have read the reports that the campus ministers have written and have become aware of what God has been doing on the campuses through our men who are serving the church at these strategic places.

Items of note:
I. Campus Program Grants
a. Provided in 1973
   1) Ann Arbor, Michigan—University of Michigan—$1,000
   2) Big Rapids, Michigan—Ferris State College—$1,000
   3) East Lansing, Michigan—Michigan State University—$1,100
   4) Mt. Pleasant, Michigan—Central Michigan University—$1,950
b. Approved for 1974
   1) Ann Arbor, Michigan—University of Michigan—$1,100
   2) Big Rapids, Michigan—Ferris State College—$1,000
   3) East Lansing, Michigan—Michigan State University—$1,100
   4) Mt. Pleasant, Michigan—Central Michigan University—$1,950
   5) Kalamazoo, Michigan—Western Michigan University—$500
   6) Vermillion, South Dakota—University of South Dakota—$300

2. Changes
   a. Rev. Dr. Remkes Kooistra began his work as a campus minister at
      Waterloo and Guelph serving the University of Guelph and University
      of Waterloo.
   b. The ministry at Wayne State became vacant when the intern com-
      pleted his work. A full-time campus minister to serve with Inter-Varsity
      Christian Fellowship at Wayne State is being recruited.
   c. Rev. Henry Pott will be completing his work at UCLA the first
      of March to serve with the International Fellowship of Evangelical
      Students in Zambia. A replacement for him is being sought.

3. Present campus ministries
   a. Under Board supervision
      University of California (IVCF) Los Angeles, CA, Rev. Henry Pott
      University of Colorado (IVCF) Boulder, CO, Rev. Stan Verheul
      University of Iowa, Iowa City, IA, Rev. Jason Chen
      University of Minnesota, Minneapolis, MN, Rev. Ben Becksvoort
      Ohio State University, Columbus, OH, Rev. Roger Van Harn
      Purdue University, Lafayette, IN, Rev. Dan Bos
      University of Toronto, Toronto, Ont., Canada, Rev. Morris Greidanus
      Western Ontario University, London, Ont., Rev. John Van Til
      William Paterson State College (IVCF) Paterson, NJ, Rev. Ken
      Vander Wall
      Wayne State College, Detroit, MI
      Universities of Waterloo and Guelph, Waterloo/Guelph, Ont., Rev.
      Remkes Kooistra
   b. Under Grant-in-Aid
      Central Michigan College, Mt. Pleasant, MI, Rev. Maynard Nieboer
      Ferris State College, Big Rapids, MI, Rev. Robert DeVries
      Iowa State College, Ames, IA, Rev. Fred Walhof
      McMaster University, Hamilton, Ont., Canada, Rev. Evert Gritter
      Michigan State College, East Lansing, MI, Rev. Tim Limburg
      South Dakota State University, Vermillion, SD, Rev. John Van Ens
      University of Michigan, Ann Arbor, MI, Rev. Don Postema
      Western Washington State College, (IVCF) Bellingham, WA, Rev.
      Keith Bulthuis

4. New requests
   a. Kingston, Ontario
   b. Scottsdale, AZ - Arizona State University
   c. Inter-Varsity staff member in the San Francisco/Berkeley, CA
      area.
E. Internships

1. Present internships during 1973-74
   a. Big Rapids, MI, Rev. Robert De Vries
   b. Corvallis, OR, Rev. Frank Breisch
   c. Olympia, WA, Rev. Bart Huizenga
   d. Sun Valley, Denver, CO, Rev. Gordon Negen
   e. Sacramento, CA, Rev. Earl Marlink

2. Approved for 1974-75
   a. Big Rapids, MI
   b. Corvallis, OR
   c. Ft. Collins, CO
   d. Sun Valley, Denver, CO
   e. Gallup, NM
   f. Riverside, CA
   g. Fredericton, N.S.

F. Grant-in-Aid Requests

Oak Harbor, WA (Anacortes) ... $ 3,500
Rapid City, SD .................. $ 2,500
Madison Ave., Paterson, NJ .... $10,000

Ames, IA .......................... 3,000
Classis Eastern Ont. (Seaway)  $ 4,500

Classis Cadillac (Mt. Pleasant) $ 6,500
Lansing, MI ........................ $ 4,000

Sun Valley, Denver, CO ........... $ 7,000
Zion-Oshawa (YES) .............. $ 5,000

Bellingham, WA .................. $ 5,500

Northside Chapel, Paterson, NJ $10,000

Vermillion, SD ................... $ 5,500
Lighthouse, Toronto, Ont. ...... $ 8,000
Vancouver, B.C. ................. $ 4,500

First, Los Angeles, CA ........... $ 9,000

First Denver - Indian work ...... $ 7,500
Lawndale, Chicago ............... $ 9,000

Classis Hamilton - Campus ...... $ 6,000
Holland Marsh, Ont.
   (River Dr. Pk.) ............... $ 3,000

Visalia, CA ....................... $ 2,500

$7,000 for full-time worker, $3,000 for part-time worker.

With the understanding all summer seminarian expenses will be paid by the Board of Seaway Ministries.

With the understanding GIA support be phased out by 1977.

With the understanding this grant be phased out by the rate of $1,000 per year according to the following schedule: 1976 - $4,000; 1977 - $3,000; 1978 - $2,000; 1979 - $1,000; 1980 - 0
With condition that the consistory provide a Minister's Pension contribution.
Salary for second staff person plus part-time third worker.

With the understanding $500 of the amount will be used to employ a summer seminarian.
Including free use of BHM house with understanding they take care of maintenance.

Including housing allowance for a "single" person.

With the reminder of the BHM's decision Feb. '73 that this grant be phased out at the rate of $1,000 per year.
Pullman, Chicago $7,500
Alto, WI (Beaver Dam) $2,500
Pease, MN (St. Cloud) $7,500
Sacramento, CA $9,000
Colorado Springs, CO $8,500
Pella, IA (Dallas) $8,500

With the understanding this grant be phased out by 1976.

Kalamazoo III, MI (Lexington Green) $3,000

With the understanding this grant be decreased in the amount of $1,000 per year.

East Muskegon, MI $5,000
Rochester, NY (Owego) $5,500
Truro, N.S. $8,000

Subject to approval of Classis Eastern Canada which will review the legitimacy of the work at its Sept. 1974 session.

Canadian Council -
Winnipeg Indian ministry $5,000

All capital expenditures must be approved by the BHM and also, if no capital expenditures are made, the GIA will be reduced accordingly. Also, with the understanding that this grant will be phased out in three years.

Clinton, Ont. (Vanastra) $6,000

On the condition the second-staff person be considered the Minister of Evangelism for the whole congregation with emphasis upon training the membership in evangelism, and that Vanastra be part of that responsibility. Further, that the GIA be on a decreasing scale of $1,200 per year to be phased out in five years with at least a Mini-MAP prior to 11-1-75.

G. Volunteer Programs

Well over 500 youth were involved in training and ministry through BHM coordinated programs of SWIM, College Student Teams, STEMS, Summer Teacher Volunteers and Long-Term Volunteers.

1. Summer Workshop In Ministries SWIM - 1973

Of the 84 fields making requests for SWIM Teams, all were able to be supplied. The Wisconsin Young Calvinist League set an all-time record in recruitment for their area, sending out over 20 SWIMers. In general recruitment enthusiasm seemed to slack a bit from the highly active year of 1972.

2. College Student SWIM Teams

During the past few years a special effort has been put forth, through the Board of Home Missions, to recruit college students for fields requiring persons with above average emotional and spiritual maturity. Five fields received college-age SWIMers this past year. One of the girls on
the Corvallis College SWIM Team of 1973 recently returned to Corvallis as a long-term volunteer.

3. Long-term Volunteer Program

The Long-term Volunteer Program often involves “post-grads” of SWIM. Monthly reports of the nearly twenty present long-term volunteers indicate that God is using them effectively on several fields.

The following long-term volunteers served during 1973-74:

<table>
<thead>
<tr>
<th>Name</th>
<th>Field</th>
</tr>
</thead>
<tbody>
<tr>
<td>Dykema, Mr. and Mrs. Clarence</td>
<td>Trinity Christian College</td>
</tr>
<tr>
<td>Fennema, Terry</td>
<td>Grand Rapids, MI, Sunshine CRC</td>
</tr>
<tr>
<td>Gezon, Mr. and Mrs. John (Lynn Ritsema)</td>
<td>Iowa City, IA</td>
</tr>
<tr>
<td>Haak, Linda</td>
<td>Brigham City, UT</td>
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<tr>
<td>Jaspers, Sher</td>
<td>Gary, IN</td>
</tr>
<tr>
<td>Kragt, Joy</td>
<td>Lake Odessa, MI</td>
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<tr>
<td>Kuipers, Emily</td>
<td>Corvallis, OR</td>
</tr>
<tr>
<td>Leenheer, Ann</td>
<td>Toronto, Ont., Inner-City</td>
</tr>
<tr>
<td>Matthysse, Wayne</td>
<td>Ft. Wingate, NM</td>
</tr>
<tr>
<td>Price, Dean</td>
<td>Grand Rapids, MI, Pine Rest</td>
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<tr>
<td>Schuring, Rose</td>
<td>Bakersfield, CA</td>
</tr>
<tr>
<td>Start, Carol</td>
<td>Chula Vista, CA</td>
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<tr>
<td>VanDerPuy, Becky</td>
<td>Grand Rapids, MI, Pine Rest</td>
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<tr>
<td>VanDyke, Beth</td>
<td>Anaheim, CA, Spanish CRC</td>
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<td>VanHeukelem, Nancy</td>
<td>Kennewick, WA</td>
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<tr>
<td>Veldboom, Karen</td>
<td>South Holland, IL, Peace CRC</td>
</tr>
<tr>
<td>Warners, Joanne</td>
<td>Roseville, MI</td>
</tr>
<tr>
<td>Zichterman, Beth</td>
<td>Salt Lake City, UT, Immanuel CRC</td>
</tr>
</tbody>
</table>

4. Summer Seminarians serving BHM fields for 1973

Twenty-eight seminarians served through the Board of Home Missions this past summer, most of them in areas where SWIM Teams were hosted. Along with relating to the SWIMers, there were the duties of preaching, pastoral care, making adjustments to peculiar situations and a variety of other responsibilities. The service they provide is especially critical when the home missionary takes his three-week vacation and is gone from the field. Evaluation reports from field leaders and the seminarians indicate that 1973 was a good year.

5. Spiritual Growth/Personal Witnessing Conferences in 1973

During the past four years, approximately thirty thousand persons have experienced training offered through these conferences. The Board of Home Missions is especially indebted to the Chula Vista, California church (former Home Missions field) for allowing its pastor, Rev. A. Paul Veenstra, to be heavily involved as a leader. Several conferences were led by Regional Home Missionaries in their respective territories. May the Holy Spirit be pleased to use this training to accomplish his purpose.

V. Finance

In 1973, we have again enjoyed abundant provision for meeting the needs of our missionaries and all the required program costs. The financial support of Home Missions by the families and churches of our denomination has reflected a real measure of confidence and is certainly
an index of their spiritual vitality. We are grateful for this evidence of his blessing.

A. General Information

In reviewing the level of receipts for the year 1973, it appears that what began in 1971, as an upward trend, continued during 1973. It is gratifying to note that the level of receipts in 1973 was higher than in 1972 in all categories, except above-quota gifts.

1. Income from quotas generally increased from 84.7 percent in 1972 to 86.1 percent in 1973. During 1973, the percentage of quotas received from U.S. churches increased one percent over the 1972 figure, whereas the percent of quotas received from Canadian churches increased five percent—the highest level to date. The percentage of quotas received over the last nine 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>
<tr>
<td>1971</td>
<td>83.7%</td>
<td>95.8%</td>
<td>42.3%</td>
</tr>
<tr>
<td>1972</td>
<td>84.7%</td>
<td>95.7%</td>
<td>47.3%</td>
</tr>
<tr>
<td>1973</td>
<td>86.1%</td>
<td>96.2%</td>
<td>52.4%</td>
</tr>
</tbody>
</table>

2. Income from salary support continued to increase in 1973 as follows:

<table>
<thead>
<tr>
<th>Year</th>
<th>Total</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>$295,353</td>
</tr>
<tr>
<td>1971</td>
<td>$311,023</td>
</tr>
<tr>
<td>1972</td>
<td>$354,446</td>
</tr>
<tr>
<td>1973</td>
<td>$388,750</td>
</tr>
</tbody>
</table>

Two hundred five (29%) churches participated in the salary support program during 1973. Of this number, 199 were U.S. churches and six were Canadian churches. At the end of 1973 there were thirty-three home missionaries without any supporting church. Only four missionaries have their salary fully subscribed.

3. Income from above-quota sources reflected a general decrease during 1973 as follows:

<table>
<thead>
<tr>
<th>Year</th>
<th>Total</th>
<th>General</th>
<th>Armed Forces</th>
</tr>
</thead>
<tbody>
<tr>
<td>1965</td>
<td>$145,628</td>
<td>$131,073</td>
<td>$14,555</td>
</tr>
<tr>
<td>1966</td>
<td>$158,944</td>
<td>$124,800</td>
<td>$34,144</td>
</tr>
<tr>
<td>1967</td>
<td>$249,592</td>
<td>$157,375</td>
<td>$92,017</td>
</tr>
<tr>
<td>1968</td>
<td>$252,578</td>
<td>$157,290</td>
<td>$95,288</td>
</tr>
<tr>
<td>1969</td>
<td>$251,349</td>
<td>$173,187</td>
<td>$78,162</td>
</tr>
<tr>
<td>1970</td>
<td>$217,277</td>
<td>$161,765</td>
<td>$55,512</td>
</tr>
<tr>
<td>1971</td>
<td>$218,811</td>
<td>$173,568</td>
<td>$45,243</td>
</tr>
<tr>
<td>1972</td>
<td>$270,642</td>
<td>$237,383</td>
<td>$33,057</td>
</tr>
<tr>
<td>1973</td>
<td>$253,818</td>
<td>$218,616</td>
<td>$33,202</td>
</tr>
</tbody>
</table>
An analysis of the number of churches taking offerings for above quota needs and the Armed Forces Fund discloses the following:

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>U.S. churches</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Number</td>
<td>708</td>
<td>350</td>
<td>397</td>
<td>158</td>
<td>222</td>
</tr>
<tr>
<td>Percent</td>
<td>100</td>
<td>49</td>
<td>56</td>
<td>22</td>
<td>32</td>
</tr>
<tr>
<td>Canadian churches</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Number</td>
<td>151</td>
<td>30</td>
<td>38</td>
<td>0</td>
<td>4</td>
</tr>
<tr>
<td>Percent</td>
<td>100</td>
<td>20</td>
<td>25</td>
<td>0</td>
<td>2</td>
</tr>
<tr>
<td>Total</td>
<td>708</td>
<td>350</td>
<td>397</td>
<td>158</td>
<td>222</td>
</tr>
</tbody>
</table>

You will note from the above comparison that a decreasing number of churches are involved in supporting Home Missions generally. There is a continued decrease in the number of Christian Reformed service-men in uniform and no doubt this accounts for the declining interest in the Armed Forces Fund. However, it is alarming to note that the support of our churches through above-quota gifts decreased during 1973.

4. Building Programs

Activity on-field in building programs has again decreased substantially during 1973 due to the fact that no new fields were opened in 1973. The following list reflects the 1973 building program activity.

**Fields with Building Programs Completed**
- Olympia, Washington
- Hyde Park, Illinois
- Greeley, Colorado
- Ogden, Utah

**Fields with Building Programs in Progress**
- Fort Collins, Colorado

**Fields with Site Selection in Progress**
- Windsor, Ontario
- Jacksonville, Florida

As noted last year, we are in the process of producing a “Handbook for Church Building Programs.” There continues to be an interest in this project from our churches and we trust that it will serve a real need. This handbook should be completed by June, 1974.

B. Calling and/or Supporting Churches

1. Home Missionaries (listed by Classis)
- Alberta South
  - Calgary 1
- British Columbia
  - New Westminster I, B.C.
- Cadillac
  - Prosper, Palmouth, Mich.
  - Vogel Center, Mich.
- California South
  - Classis California South
  - Anaheim, Cal.
  - Anaheim (Latin America), Cal.
  - Bethany, Bellflower, Cal.
  - Escondido, Cal.
  - Honolulu, Hawaii
Riverside, Cal.
Central California
Classis Central California
Bakersfield, Cal.
Fresno, Cal.
Hanford, Cal.
Hayward, Cal.
Golden Gate, San Francisco, Cal.
San Jose, Cal.
Walnut Creek, Cal.
Chatham
Classis Chatham
Essex, Ont.
Bethel, London, Ont.
London I, Ont.
Chicago North
Cicero I, Ill.
West Suburban, Cicero, Ill.
Bethel, Fulton, Ill.
Fulton I (S.S.), Ill.
Oak Park, Ill.
Wheaton, Ill.
Chicago South
Hessel Park, Champaign, Ill.
Evergreen Park I, Ill.
Kedvale Ave., Oak Lawn, Ill.
Orland Park, Ill.
Palos Heights, Ill.
Columbia
Bethel, Manhattan, Mont.
Sunnyslope, Salem, Ore.
Sunnyside, Wash.
Yakima, Wash.
Eastern Canada
Fredericton, N.B.
New Glasgow, N.S.
Truro, N.S.
Florida
Boca Raton, Fla.
Fort Lauderdale, Fla.
Lake Worth, Fla.
Orlando, Fla.
Pinellas Park, Fla.
Grand Rapids East
Ada, Mich.
Brookside, Grand Rapids
Calvin, Grand Rapids
Cascade, Grand Rapids
East Paris, Grand Rapids
Faith, Grand Rapids
Fuller, Grand Rapids
Millbrook, Grand Rapids
Neland, Grand Rapids
Oakdale Park, Grand Rapids
Plymouth Heights, Grand Rapids
Shawnee Park, Grand Rapids
Sherman St., Grand Rapids
Woodlawn, Grand Rapids
Grand Rapids North
Copersville, Mich.
Eastmanville, Mich.
Alpine, Grand Rapids
Beckwith Hillt, Grand Rapids
Highland Hills, Grand Rapids
Twelfth, Grand Rapids
West Leonard, Grand Rapids
Westview, Grand Rapids
Grant, Mich.
Grand Rapids South
East, Cutlerville, Mich.
Cutlerville I, Mich.
Alger Park, Grand Rapids
Burton Heights, Grand Rapids
Grandville Ave., Grand Rapids
Immanuel, Grand Rapids
Kelloggsville, Grand Rapids
LaGrave, Grand Rapids
Moline, Mich.
Grandville
Byron Center I, Mich.
Heritage, Byron Center, Mich.
Byron Center II, Mich.
South Grandville, Grandville, Mich.
Baldwin, Jenison, Mich.
Ridgewood, Jenison, Mich.
Trinity, Jenison, Mich.
Lee St., Wyoming, Mich.
Thirty-sixth St., Wyoming, Mich.
Hackensack
Flanders Valley, N.J.
Madison Ave., Paterson, N.J.
Hamilton
Welland Junction, Ont.
Holland
Graafschap, Mich.
Hamiton, Mich.
Bethany, Holland, Mich.
Calvin, Holland, Mich.
Central Ave., Holland, Mich.
Fourteenth St., Holland, Mich.
Harderwyk, Holland, Mich.
Holland Heights, Holland, Mich.
Maple Ave., Holland, Mich.
Maranatha, Holland, Mich.
Montello Park, Holland, Mich.
Nickerk, Holland, Mich.
Ninth St., Holland, Mich.
Park, Holland, Mich.
Prospect Park, Holland, Mich.
Providence, Holland, Mich.
Noordeloos, Mich.
Pine Creek, Mich.
South Olive, Mich.
West Olive, Mich.
Hudson
Binghamton, N.Y.
East Palmyra, N.Y.
Goshen, N.Y.
Irving Park, Midland Park, N.J.
Norfolk, Virginia
Paterson I, N.J.
<table>
<thead>
<tr>
<th>Location</th>
<th>Location</th>
</tr>
</thead>
<tbody>
<tr>
<td>Paterson IV, N.J.</td>
<td>Northcentral Iowa</td>
</tr>
<tr>
<td>Paterson II, N.J.</td>
<td>Lincoln Center, Iowa</td>
</tr>
<tr>
<td>Prospect Park, Paterson, N.J.</td>
<td>Kanawha, Iowa</td>
</tr>
<tr>
<td>Rochester, N.Y.</td>
<td>Orange City</td>
</tr>
<tr>
<td>Sussex, N.J.</td>
<td>Hull I, Iowa</td>
</tr>
<tr>
<td>Silver Spring, Washington, D.C.</td>
<td>Le Mars, Iowa</td>
</tr>
<tr>
<td>Webster, N.Y.</td>
<td>Calvary, Orange City, Iowa</td>
</tr>
<tr>
<td>West Sayville, N.Y.</td>
<td>Orange City I, Iowa</td>
</tr>
<tr>
<td>Whiting, Mass.</td>
<td>Pacific Northwest</td>
</tr>
<tr>
<td>Huron</td>
<td>Anchorage, Alaska</td>
</tr>
<tr>
<td>Drayton, Ont.</td>
<td>Bellevue, Wash.</td>
</tr>
<tr>
<td>Kitchener, Ont.</td>
<td>Bethel, Lynden, Wash.</td>
</tr>
<tr>
<td>Listowel, Ont.</td>
<td>Lynden III, Wash.</td>
</tr>
<tr>
<td>Illiana</td>
<td>Calvary, Seattle, Wash.</td>
</tr>
<tr>
<td>De Motte I, Ind.</td>
<td>Pella</td>
</tr>
<tr>
<td>Bethel, Lansing, Ill.</td>
<td>Classis Pella</td>
</tr>
<tr>
<td>Oak Glen, Lansing, Ill.</td>
<td>Trinity, Iowa City, Iowa</td>
</tr>
<tr>
<td>Lafayette, Ind.</td>
<td>Oskaloosa I, Iowa</td>
</tr>
<tr>
<td>Munster, Ind.</td>
<td>Calvary, Pella, Iowa</td>
</tr>
<tr>
<td>Bethany, South Holland, Ill.</td>
<td>Faith, Pella, Iowa</td>
</tr>
<tr>
<td>Cottage Grove, South Holland, Ill.</td>
<td>Pella I, Iowa</td>
</tr>
<tr>
<td>South Holland I, Ill.</td>
<td>Pella II, Iowa</td>
</tr>
<tr>
<td>Peace, South Holland, Ill.</td>
<td>Peoria, Iowa</td>
</tr>
<tr>
<td>Kalamazoo</td>
<td>Prairie City, Iowa</td>
</tr>
<tr>
<td>East Martin, Mich.</td>
<td>St. Louis, Mo.</td>
</tr>
<tr>
<td>Goshen, Ind.</td>
<td>Sully, Iowa</td>
</tr>
<tr>
<td>Comstock, Kalamazoo, Mich.</td>
<td>Rocky Mountain</td>
</tr>
<tr>
<td>Grace, Kalamazoo, Mich.</td>
<td>Chelwood, Albuquerque, N.M.</td>
</tr>
<tr>
<td>Milwood, Kalamazoo, Mich.</td>
<td>Valley, Albuquerque, N.M.</td>
</tr>
<tr>
<td>Kalamazoo II, Mich.</td>
<td>Brigham City, Utah</td>
</tr>
<tr>
<td>Lake Erie</td>
<td>Fairview, Denver, Colo.</td>
</tr>
<tr>
<td>Cincinnati, Ohio</td>
<td>Denver I, Colo.</td>
</tr>
<tr>
<td>Olentangy, Columbus, Ohio</td>
<td>Hillcrest, Denver, Colo.</td>
</tr>
<tr>
<td>Dayton, Ohio</td>
<td>Ridgeview Hills, Denver, Colo.</td>
</tr>
<tr>
<td>Imlay City, Mich.</td>
<td>Trinity, Denver, Colo.</td>
</tr>
<tr>
<td>Minnesota North</td>
<td>Gallup, N.M.</td>
</tr>
<tr>
<td>Classis Minnesota North</td>
<td>Greeley, Colo.</td>
</tr>
<tr>
<td>Bunde, Minn.</td>
<td>Luctor, Kan.</td>
</tr>
<tr>
<td>Ogilvie, Minn.</td>
<td>Ogden Utah</td>
</tr>
<tr>
<td>South Grove, South St. Paul, Minn.</td>
<td>Orangewood, Phoenix, Ariz.</td>
</tr>
<tr>
<td>Minnesota South</td>
<td>Rehoboth, N.M.</td>
</tr>
<tr>
<td>Bethel, Edgerton, Minn.</td>
<td>Immanuel, Salt Lake City, Utah</td>
</tr>
<tr>
<td>Hull, N.D.</td>
<td>Scottsdale, Ariz.</td>
</tr>
<tr>
<td>Muskegon</td>
<td>Sioux Center</td>
</tr>
<tr>
<td>Fremont II, Mich.</td>
<td>Calvin, Rock Valley, Iowa</td>
</tr>
<tr>
<td>Grand Haven II, Mich.</td>
<td>Sioux Center I, Iowa</td>
</tr>
<tr>
<td>Allen Ave., Muskegon, Mich.</td>
<td>Toronto</td>
</tr>
<tr>
<td>Calvin, Muskegon, Mich.</td>
<td>Toronto I, Ont.</td>
</tr>
<tr>
<td>Muskegon I, Mich.</td>
<td>Wisconsin</td>
</tr>
</tbody>
</table>
Zeeland                                                                     North Blenden, Mich.

2. Long-term volunteers

    Bauer, Mich.                                                        Lynden (Bethel), Wash.
    Clinton, Ont.                                             Lynden I, Wash.
    Edgerton I, Minn.                                                   New Westminster, B.C.
    Fort Wingate, N.M.                                               Oostburg I, Wis.
    Gary, Ind. (Beacon Light)                              Orland Park, Ill.
    Grande Prairie, Alta.                                           Pella (Calvary), Iowa
    Grand Rapids, Calvin                               Roseville, Mich.
    Grand Rapids, Fuller                                      Sheboygan I, Wis.
    Grand Rapids, Grandville Ave.                                      South Holland (Bethany), Ill.
    Grand Rapids, LaGrave                                    South Holland (Peace), Ill.
    Grand Rapids, Plymouth Heights                                  Toronto area churches
    Grand Rapids, Westview                                        Wellandport, Ont.
    Grandville (Hope), Mich.                                        Worthington, Minn.
    Holland (Maple Ave.), Mich.                                          Wyoming (Beverly), Mich.

C. Church Relations

In previous years, blanket solicitations were made in the summer and early fall to churches for undertaking partial salary support of individual home missionaries. This year a far more specific selective approach was made and the solicitation came forth in six basic categories as compared with three in previous years. The extensive detail work was carried out with the dedicated assistance of a part-time worker, Mrs. Wilma Vanden Bosch. Results certainly proved rewarding with 12% more missionaries receiving direct salary support, as of February 15, with new commitments still coming in, along with a marked increase in the amounts projected for missionaries already receiving support. Many congregations have undertaken mission emphasis weeks and faith-promise commitment programs for the first time in 1973. In response to a promotion made jointly with the foreign board, as well as some direct solicitation, seventy-five inquiries were received and many of them have already yielded fruit.

Our direct mail solicitations for above-quota gifts and offerings were made on the pattern of previous years. The Armed Forces solicitation before Memorial Day resulted in dollar returns 41 percent lower than in 1972. A fall mailing which we came to call the “Harvest Mailing” was the most successful in some time. It was heartening to the staff to realize the love for Home Missions that was expressed not only in the gifts but in the notes that accompanied them in many cases, and also to respond to the many new donors who had not previously remembered Home Missions in this manner.
After a half-year trial, an experiment in sharing short segments of a Reformed church news broadcast over four stations was discontinued for lack of feedback.

Women's Missionary tours conducted in cooperation with the Board of Foreign Missions in April and October gave wide-spread representation of Home Missions causes over wide sectors of the denomination. Home Missions personalities featured were the Rev. Robert Westenbroek, Mrs. Martha Tibboel, Mrs. Bertha Van Til and Mr. El Deters for fall. Spring speakers were the Rev. Roger Buining and the Rev. Al Mulder. Mr. Ray Klunder and Miss Wanda Van Klompenberg are scheduled for the spring tours this year.

Response by Sunday Schools to the Project of the Month featuring Salt Lake City was stronger as a result of more intense promotion through the Sunday School associations and by mail solicitation. A sight-sound program featuring the Heeremas in Korea has been in circulation since November.

D. Report of the Auditors

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, 1973 and the related statement of changes in fund equity for the year then ended. Our examination was made in accordance with generally accepted auditing standards, and accordingly included such tests of the accounting records and such other auditing procedures as we considered necessary in the circumstances.

In our opinion, the accompanying statements of fund balances and statement of changes in fund equity present fairly the financial position of the Christian Reformed Board of Home Missions at December 31, 1973, 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 & Lyzena
Certified Public Accountants

STATEMENT OF GENERAL FUND BALANCES

December 31, 1973

ASSETS

CURRENT
Operating funds cash (Note A) $352,094
Designated funds cash (Note B) 265,000
Prepaid expenses 33,499
Marketable securities - at cost 7,793 $658,386

REAL ESTATE AND NOTES RECEIVABLE United States $4,244,908
Canada 394,498
Urban Fields 1,373,067 6,012,473

REAL ESTATE AND EQUIPMENT - INDIAN FIELD
Land and buildings $2,227,607
Furniture and equipment 121,917
Trucks and automobiles 101,743 $2,451,267
Less accumulated depreciation 928,183 1,523,084
OTHER ASSETS

<table>
<thead>
<tr>
<th>Notes receivable</th>
<th>$200,000</th>
</tr>
</thead>
<tbody>
<tr>
<td>Mortgages and contracts receivable</td>
<td>$142,768</td>
</tr>
<tr>
<td>Furniture and fixtures - Grand Rapids - net</td>
<td>$344,958</td>
</tr>
<tr>
<td><strong>Total OTHER ASSETS</strong></td>
<td><strong>$8,538,901</strong></td>
</tr>
</tbody>
</table>

LIABILITIES AND FUND EQUITY

<table>
<thead>
<tr>
<th>Notes and mortgages payable</th>
<th>$42,966</th>
</tr>
</thead>
<tbody>
<tr>
<td>Withholding taxes and other payables</td>
<td>$73,030</td>
</tr>
<tr>
<td><strong>Total LIABILITIES</strong></td>
<td><strong>$8,465,871</strong></td>
</tr>
</tbody>
</table>

FUND EQUITY

| Balance at end of year | $8,538,901 |

**Note A** - By action of the Board of Home Missions, $250,000 of the operating funds on hand at December 31, 1973 are to be used to provide the necessary funds for the 1973 synodically approved budget.

**Note B** - At December 31, 1973, $265,000 was committed and budgeted for additional capital expenditures but not spent at the end of the year.

**STATEMENT OF RESTRICTED FUND BALANCES**

<table>
<thead>
<tr>
<th>December 31, 1973 and 1972</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>ASSETS</strong></td>
</tr>
<tr>
<td>Cash (Note C)</td>
</tr>
<tr>
<td></td>
</tr>
<tr>
<td></td>
</tr>
<tr>
<td><strong>Balance</strong></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th><strong>FUND BALANCES (Note C)</strong></th>
</tr>
</thead>
<tbody>
<tr>
<td>Missionary training fund</td>
</tr>
<tr>
<td>(Note D)</td>
</tr>
<tr>
<td>Indian tuition assistance</td>
</tr>
<tr>
<td>Cuban and Indian children</td>
</tr>
<tr>
<td>Indian field expansion fund</td>
</tr>
<tr>
<td>Medical insurance fund</td>
</tr>
<tr>
<td>Jewish evangelism</td>
</tr>
<tr>
<td>Zuni fire</td>
</tr>
<tr>
<td>Various mission projects</td>
</tr>
<tr>
<td>Annuity fund</td>
</tr>
<tr>
<td>Trust agreements</td>
</tr>
<tr>
<td><strong>Total</strong></td>
</tr>
<tr>
<td><strong>Additions</strong></td>
</tr>
<tr>
<td><strong>Deductions</strong></td>
</tr>
<tr>
<td><strong>Balance</strong></td>
</tr>
</tbody>
</table>

**Note C** - The restricted funds represent amounts received for specific projects, the use of which is restricted either by synod or the donor.

**Note D** - The balance in the Missionary Training Fund at December 31, 1973 includes $37,241 which has been credited to the individual missionaries' training accounts and is available to them under the rules of the fund.
STATEMENT OF CHANGES IN GENERAL FUND EQUITY

Year ended December 31, 1973

BALANCE - JANUARY 1, 1973 $8,335,140

ADDITIONS

Budgeted additions:
- Quota receipts $2,138,000
- Salary support 388,750
- Above quota gifts 253,818
- Indian field revenue 50,157
- Other income 71,369

$2,902,094

Other additions:
- Gain on disposal of fixed assets 46,989

TOTAL ADDITIONS 2,949,083

TOTAL AVAILABLE $11,264,223

DEDUCTIONS

Budgeted expenses:
- Administration $221,431
- General home missions 73,870
- Evangelism 434,738
- Regular outreach 815,253
- Urban fields 213,760
- Indian fields 969,616

$2,728,668

Other deductions:
- Depreciation 89,684

TOTAL DEDUCTIONS 2,818,352

BALANCE - DECEMBER 31, 1973 $8,465,871

REAL ESTATE AND NOTES RECEIVABLE - UNITED STATES

December 31, 1973

<table>
<thead>
<tr>
<th>Calling Churches</th>
<th>Balance</th>
</tr>
</thead>
<tbody>
<tr>
<td>Akron, Ohio</td>
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<td>Anaheim, California</td>
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<tr>
<td>Colorado Springs, Colorado</td>
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<td>Columbus, Ohio</td>
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<td>Ft. Lauderdale, Florida</td>
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<td>Fountain Valley, California</td>
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<tr>
<td>Franklin Lakes, New Jersey</td>
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<tr>
<td>Indianapolis, Indiana</td>
<td>29,316.17</td>
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<tr>
<td>Inkster, Michigan</td>
<td>32,500.00</td>
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<tr>
<td>Jackson, Michigan</td>
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<td>Lemars, Iowa</td>
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<td>Madison, Wisconsin</td>
<td>37,251.75</td>
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<tr>
<td>Matteson, Illinois</td>
<td>54,467.44</td>
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<tr>
<td>Miami, Florida</td>
<td>47,700.00</td>
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<tr>
<td>Milwaukee, Wisconsin</td>
<td>6,310.00</td>
</tr>
<tr>
<td>Minneapolis, Minnesota - First</td>
<td>6,560.88</td>
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</tbody>
</table>
### Real Estate and Notes Receivable - United States (continued)

**December 31, 1973**

<table>
<thead>
<tr>
<th>Location</th>
<th>Balance</th>
</tr>
</thead>
<tbody>
<tr>
<td>Minneapolis, Minnesota - Calvary</td>
<td>$50,000.00</td>
</tr>
<tr>
<td>Monsey, New York</td>
<td>$6,825.00</td>
</tr>
<tr>
<td>New Brighton, Minnesota</td>
<td>$50,000.00</td>
</tr>
<tr>
<td>Palo Alto, California</td>
<td>$44,711.12</td>
</tr>
<tr>
<td>Philadelphia, Pennsylvania</td>
<td>$53,972.74</td>
</tr>
<tr>
<td>Pompton Plains, New Jersey</td>
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<tr>
<td>Portland, Oregon</td>
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<tr>
<td>Queens, New York</td>
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<td>Quincy, Washington</td>
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</tr>
<tr>
<td>Sacramento, California</td>
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<tr>
<td>Salem, Oregon</td>
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<tr>
<td>St. Petersburg, Florida</td>
<td>$50,400.00</td>
</tr>
<tr>
<td>Salt Lake City, Utah</td>
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<tr>
<td>San Jose, California</td>
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<tr>
<td>Scottsdale, Arizona</td>
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<tr>
<td>South Bend, Indiana</td>
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<tr>
<td>Tacoma, Washington</td>
<td>$50,000.00</td>
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<tr>
<td>Toledo, Ohio</td>
<td>$49,960.91</td>
</tr>
<tr>
<td>Visalia, California</td>
<td>$55,000.00</td>
</tr>
<tr>
<td>Walnut Creek, California</td>
<td>$33,920.13</td>
</tr>
<tr>
<td>Washington, D.C.</td>
<td>$20,550.00</td>
</tr>
<tr>
<td><strong>Total Calling Churches</strong></td>
<td><strong>$1,726,483.13</strong></td>
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### Regular Fields

<table>
<thead>
<tr>
<th>Location</th>
<th>Balance</th>
</tr>
</thead>
<tbody>
<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>$78,500.00</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, Colorado</td>
<td>$50,107.97</td>
</tr>
<tr>
<td>Cedar Rapids, Iowa</td>
<td>$81,000.00</td>
</tr>
<tr>
<td>Champaign, Illinois</td>
<td>$21,534.67</td>
</tr>
<tr>
<td>Chester, New Jersey</td>
<td>$58,400.00</td>
</tr>
<tr>
<td>Corvallis, Oregon</td>
<td>$34,250.00</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>$65,800.00</td>
</tr>
<tr>
<td>Flagstaff, Arizona</td>
<td>$73,500.00</td>
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<tr>
<td>Ft. Collins, Colorado</td>
<td>$45,000.00</td>
</tr>
<tr>
<td>Ft. Wayne, Indiana</td>
<td>$69,000.00</td>
</tr>
<tr>
<td>Fresno, California</td>
<td>$63,128.59</td>
</tr>
<tr>
<td>Greeley, Colorado</td>
<td>$66,000.00</td>
</tr>
<tr>
<td>South Windsor, Connecticut</td>
<td>$50,000.00</td>
</tr>
<tr>
<td>Hayward, California</td>
<td>$50,000.00</td>
</tr>
<tr>
<td>Kalamazoo, Michigan</td>
<td>$38,500.00</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>
</tbody>
</table>
### REAL ESTATE AND NOTES RECEIVABLE - UNITED STATES (continued)

December 31, 1973

<table>
<thead>
<tr>
<th>Location</th>
<th>Value</th>
</tr>
</thead>
<tbody>
<tr>
<td>Norfolk, Virginia</td>
<td>54,800.00</td>
</tr>
<tr>
<td>Ogden, Utah</td>
<td>69,814.76</td>
</tr>
<tr>
<td>Olympia, Washington</td>
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</tr>
<tr>
<td>Orlando, Florida</td>
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</tr>
<tr>
<td>Paterson, New Jersey</td>
<td>10,000.00</td>
</tr>
<tr>
<td>Poughkeepsie, New York</td>
<td>50,000.00</td>
</tr>
<tr>
<td>Riverside, California</td>
<td>48,500.00</td>
</tr>
<tr>
<td>St. Louis, Missouri</td>
<td>66,500.00</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>
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<tr>
<td>Syracuse, New York</td>
<td>67,920.00</td>
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<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>
<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>
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</table>

**TOTAL REGULAR FIELDS**

$2,518,424.40

### SUMMARY OF REAL ESTATE AND NOTES RECEIVABLE - UNITED STATES

<table>
<thead>
<tr>
<th>Description</th>
<th>Value</th>
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<tbody>
<tr>
<td>Calling churches</td>
<td>$1,726,483.13</td>
</tr>
<tr>
<td>Regular fields</td>
<td>2,518,424.40</td>
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<tr>
<td><strong>TOTAL</strong></td>
<td>$4,244,907.53</td>
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### REAL ESTATE AND NOTES RECEIVABLE - CANADA

December 31, 1973

#### CALLING CHURCHES

<table>
<thead>
<tr>
<th>Location</th>
<th>Balance</th>
</tr>
</thead>
<tbody>
<tr>
<td>Brockville, Ontario</td>
<td>$4,938.85</td>
</tr>
<tr>
<td>Charlottetown, Prince Edward Island</td>
<td>45,000.00</td>
</tr>
<tr>
<td>Grande Prairie, Alberta</td>
<td>44,881.90</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>3,674.90</td>
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<tr>
<td>Stratford, Ontario</td>
<td>23,750.30</td>
</tr>
<tr>
<td>Truro, Nova Scotia</td>
<td>6,648.61</td>
</tr>
<tr>
<td>Vernon, British Columbia</td>
<td>14,809.21</td>
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</table>

**TOTAL CALLING CHURCHES**

$203,703.77

#### REGULAR FIELDS

<table>
<thead>
<tr>
<th>Location</th>
<th>Balance</th>
</tr>
</thead>
<tbody>
<tr>
<td>London, Ontario</td>
<td>$26,200.00</td>
</tr>
<tr>
<td>Fredericton, New Brunswick</td>
<td>49,993.81</td>
</tr>
<tr>
<td>New Glasgow, Nova Scotia</td>
<td>64,900.00</td>
</tr>
<tr>
<td>Prince George, British Columbia</td>
<td>49,700.00</td>
</tr>
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</table>

**TOTAL REGULAR FIELDS**

$190,793.81
SUMMARY OF REAL ESTATE AND NOTES RECEIVABLE - CANADA

<table>
<thead>
<tr>
<th>Calling churches</th>
<th>$ 203,703.77</th>
</tr>
</thead>
<tbody>
<tr>
<td>Regular fields</td>
<td>190,793.81</td>
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<tr>
<td><strong>TOTAL</strong></td>
<td><strong>$ 394,497.58</strong></td>
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</table>

REAL ESTATE - URBAN FIELDS

December 31, 1973

<table>
<thead>
<tr>
<th>URBAN FIELDS</th>
<th>Balance</th>
</tr>
</thead>
<tbody>
<tr>
<td>Albuquerque, New Mexico - Indian</td>
<td>$ 78,752.74</td>
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<tr>
<td>Chicago, Illinois - Chinese</td>
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<tr>
<td>Chicago, Illinois - Indian</td>
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</tr>
<tr>
<td>Chicago, Illinois - Lawndale</td>
<td>75,000.00</td>
</tr>
<tr>
<td>Detroit, Michigan</td>
<td>95,497.69</td>
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<tr>
<td>Harlem, New York City</td>
<td>213,763.16</td>
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<tr>
<td>Honolulu, Hawaii</td>
<td>70,000.00</td>
</tr>
<tr>
<td>Los Angeles, California - Chinese</td>
<td>59,500.00</td>
</tr>
<tr>
<td>Los Angeles, California - Inner City</td>
<td>24,200.00</td>
</tr>
<tr>
<td>Los Angeles, California - Spanish</td>
<td>31,000.00</td>
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<tr>
<td>Miami, Florida - Spanish</td>
<td>188,291.38</td>
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<tr>
<td>Norfolk, Virginia</td>
<td>36,298.65</td>
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<tr>
<td>Salt Lake City, Utah - Indian</td>
<td>17,750.00</td>
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<tr>
<td>San Francisco, California - Indian</td>
<td>76,095.30</td>
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<tr>
<td>San Francisco, California - Chinese</td>
<td>67,459.20</td>
</tr>
<tr>
<td>San Francisco, California - Friendship House</td>
<td>126,250.00</td>
</tr>
<tr>
<td>San Francisco, California - Parsonage</td>
<td>52,429.75</td>
</tr>
<tr>
<td><strong>TOTAL</strong></td>
<td><strong>$1,373,067.12</strong></td>
</tr>
</tbody>
</table>

E. Proposed Budget for 1975

The Proposed Budget for 1975 is summarized below. A more detailed list of budget requests for 1975 will be submitted to synod's Finance Committee.

1975 PROPOSED BUDGET

<table>
<thead>
<tr>
<th>Estimated Receipts -</th>
<th>1975 PROPOSED BUDGET</th>
</tr>
</thead>
<tbody>
<tr>
<td>Quota Payments</td>
<td>$ 2,220,000</td>
</tr>
<tr>
<td>Salary Support</td>
<td>420,000</td>
</tr>
<tr>
<td>Above Quota</td>
<td>275,000</td>
</tr>
<tr>
<td>Indian Field Revenue</td>
<td>50,000</td>
</tr>
<tr>
<td>Real Estate Repayments</td>
<td>90,000</td>
</tr>
<tr>
<td>Other Income</td>
<td>60,000</td>
</tr>
<tr>
<td>From Cash Balance</td>
<td>374,000</td>
</tr>
<tr>
<td><strong>TOTAL ESTIMATED RECEIPTS</strong></td>
<td><strong>$ 3,489,000</strong></td>
</tr>
</tbody>
</table>
VI. EXECUTIVE DIRECTOR

At this time the Board of Home Missions brings to synod the name of the Rev. John G. Van Ryn, presently pastor of the First Christian Reformed Church, South Holland, Illinois, for approval as Executive Director of the Board of Home Missions.

A Selection Committee was appointed a year ago to make a nomination for this position. Suggestions were elicited from all Home Mission Board members, from all home missionaries, from office Staff, and from the Mission Department of Calvin Seminary. From a gross list of some twenty names, six were selected as the most favorable candidates, in the opinion of the committee. Three of these declined to be considered further, and from the remaining three, the name of Mr. Van Ryn was selected for recommendation to the Executive Committee of the Board of Home Missions. This recommendation was adopted by the executive committee for recommendation to the annual meeting of the Board of Home Missions. The board, at its annual meeting in February, 1974, approved the nomination of the Rev. John G. Van Ryn and recommends synod’s approval.

Mr. Van Ryn has served on the Board of Home Missions and on its Urban Fields Committee, for four years. He has served both established city churches, and a newly organized Home Mission church (Lakewood CRC, Long Beach, California; following the home missionary when the church became a calling church). He was secretary for the Classical Home Missions Committee of Classis California during the beginning of the work in Riverside, Chula Vista, Walnut Creek, Palo Alto, and Sacramento. He has been a delegate to the Board of Foreign Missions, has been delegated to synod three times, served in Young Calvinist ac-
tivities, and has had various synodical committee appointments. He is known in the Christian Reformed Church, has the apparent confidence of the church, has the confidence of the staff of Home Missions and its board and executive committee, and is fully cognizant of the program of Home Missions.

If the appointment is approved by synod, and accepted by Mr. Van Ryn, his services under the Board of Home Missions will be for an initial two-year period commencing August 1, 1974.

VII. STAFF STRUCTURE

As reported to Synod of 1973 (Report 4-A, H), the Board of Home Missions appointed a special Staff Structure Study Committee to study the needs, assignments and structure of the Home Missions staff. After receiving a study conducted by an independent agency, the committee concluded its work with certain recommendations to the Board of Home Missions, which included certain changes in the previously approved structure (Acts 1965).

At the February, 1974, annual meeting of the Board of Home Missions, a recommendation was approved to request that the Synod of 1974 approve a change in the organizational structure of the Board of Home Missions by adding the position of Director of Personnel and its function. At the same time, the board decided to phase out the position of Volunteer Services and assigning those tasks to other staff functions. Also it was decided to phase out the positions of specialized assistant Field Secretaries (Indian and Urban) in favor of assigning those tasks to the Regional Home Missionaries, on a time-line consistent with good administrative practice.

Detailed job descriptions and a copy of the revised organizational structure will be presented to synod’s advisory committee.

VIII. GRANT-IN-AID POLICY CHANGE

A. Observations

1. Historically, the approval for GIA’s and the determination of the budget has been done both by the BHM and synod through a process that was not directly related to the consideration of new fields and new ministries directly under the board.

2. Two developments have taken place which necessitate a change in procedure:

   a. The GIA has continued to grow and is taking an increasing percentage of the budget.

   b. The GIA has officially been designated as one of the ways in which the board has been and will continue to decentralize, making the GIA program a viable way of opening new fields and new ministries.

3. At the present time selection of fields and ministries under the GIA program and those under the board are considered for different years. Fields under GIA are always for the year following the general board, while fields under the board are selected for the current year. This makes the integration of the selection difficult.
4. It is the considered judgment of the staff that the process for selection of fields and ministries, however funded, should be integrated and the selection made on the same basis and according to a priority determined by potential, need, overall strategy, etc. This would mean that all new urban, suburban, campus and Indian ministries be considered as units whether funded through GIA or directly by the board.

5. One way to facilitate this is to have both board ministries and GIA ministries selected for the current year.

B. Recommendation

The Board of Home Missions recommends to Synod, 1974, that grants under the GIA program be given in the same year that approval is given by the BHM and synod. This means that the year of the grant will begin July 1 (following synod), continuing to June 30 of the following year (grant year: July 1 - June 30).

Note: This is to begin for the requests that come in November, 1974 for the first six months of 1976 (11/76 - 6/30/76). The grant for 1976 would then be for a six-month period.

Grounds:

a. This will better enable the board to have an overall strategy for missions.
b. This will facilitate the requesting of grants by local groups.
c. This will enable the board to respond more flexibly to the greatest mission needs.

IX. MATTERS FOR SYNODICAL ACTION

A. The Board of Home Missions respectfully requests synod to grant the privilege of the floor to the board’s president, treasurer, and the Minister of Evangelism 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 “IV, F” of this report.

E. The board requests synod to approve the Grant-In-Aid Policy Change as presented in Section VIII of this report.

F. The board requests synod to appoint the Rev. John G. Van Ryn as Executive Director of the Board of Home Missions for an initial term of two years, as presented in Section VI of this report.

G. The board requests synod to approve a change in its organizational structure, by adding the position of Director of Personnel and its function, as presented in Section VII of this report.

H. The board requests synod to reappoint the Rev. Wesley Smedes, as Minister of Evangelism, for a four-year term.
I. The board requests synod to provide time, during the sessions of synod, for a graphic presentation of what is taking place in our churches through the Evangelism Thrust process and what our present growth rate is in our churches and our denomination.

J. The board requests synod to receive and act upon the following nominations for members-at-large: (* designates incumbent)

1. Member-At-Large, Central USA
   Mr. Jack Van Eerden*
   Mr. J. Van Houten

2. Alternate Member-At-Large, Central USA (for Mr. Van Eerden)
   Mr. Harold Soper*
   Nominee not elected as regular delegate**

3. Member-At-Large, Rocky Mountain
   Mr. Edward Begay*
   Mr. H. R. Thomas

4. Alternate Member-At-Large, Rocky Mountain (for Mr. E. Begay)
   Johnnie R. Freeland
   Nominee not elected as regular delegate**

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

K. The Board of Home Missions requests synod to approve a quota of $41.10 per family for the year 1975.

Board of Home Missions,

Gerard J. Borst
Head of Staff
REPORT 5

THE CHRISTIAN REFORMED BOARD OF PUBLICATIONS

The Board of Publications 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 fifth year of operation since synod consolidated the work of the former Education, Sunday School and Publication Committees under one denominational board. During the past year the board and its committees have sought to carry on the work assigned by synod. We now wish to report our activities since the previous meeting of synod and present the matters that require this synod’s approval.

I. ORGANIZATION OF THE BOARD

A. Membership of the Board

The membership of the board is composed of one delegate elected by each classis of the denomination. The board meets annually, and this year met on February 26 and 27. All the classes were represented although a few delegates missed a session or two because of illness. The current roster of delegates is herewith presented for the approval of synod:

<table>
<thead>
<tr>
<th>Classis</th>
<th>Member</th>
<th>Alternate</th>
</tr>
</thead>
<tbody>
<tr>
<td>Alberta South</td>
<td>Rev. Peter Van Tuinen</td>
<td>Mr. D. Bouwsma*</td>
</tr>
<tr>
<td>British Columbia</td>
<td>Mr. Syrt Wolters</td>
<td>Mr. G.W.J. Ensing*</td>
</tr>
<tr>
<td>Cadillac</td>
<td>Rev. Fred J. Van Dyk</td>
<td>Rev. Stanley Bultman</td>
</tr>
<tr>
<td>California South</td>
<td>Rev. Clarence Nyenhuis</td>
<td>Rev. Robert Evenhuis</td>
</tr>
<tr>
<td>Central California</td>
<td>Rev. James Versluys</td>
<td>Mr. Herman De Jong</td>
</tr>
<tr>
<td>Chatham</td>
<td>Rev. Leonard Schalkwyk</td>
<td>Rev. Jelle Nutma</td>
</tr>
<tr>
<td>Chicago North</td>
<td>Mrs. E. Van Reken</td>
<td>Miss Beryl Bean</td>
</tr>
<tr>
<td>Chicago South</td>
<td>Dr. A. C. De Jong</td>
<td>Rev. Neal Punt</td>
</tr>
<tr>
<td>Columbia</td>
<td>Rev. Francis Breisch</td>
<td></td>
</tr>
<tr>
<td>Eastern Canada</td>
<td>Rev. Dirk J. Hart</td>
<td>Mr. Reinder J. Klein</td>
</tr>
<tr>
<td>Florida</td>
<td>Mr. Kenneth Tanis</td>
<td>Mr. Roger Sikkema</td>
</tr>
<tr>
<td>Grand Rapids East</td>
<td>Rev. Clarence Boomsma</td>
<td>Rev. Charles Terpstra</td>
</tr>
<tr>
<td>Grand Rapids North</td>
<td>Mr. John Brondsema</td>
<td>Mr. Richard Hooistra</td>
</tr>
<tr>
<td>Grand Rapids South</td>
<td>Rev. Willard De Vries</td>
<td>Rev. Harold De Jong</td>
</tr>
<tr>
<td>Grandville</td>
<td>Rev. Willard Van Antwerpen</td>
<td>Rev. Leonard Bossenbroek</td>
</tr>
<tr>
<td>Hackensack</td>
<td>Miss Dorothy Kelder</td>
<td>Miss Wilma Knoll*</td>
</tr>
<tr>
<td>Hamilton</td>
<td>Rev. William Vander Beek</td>
<td>Rev. Jacob Kuntz</td>
</tr>
<tr>
<td>Holland</td>
<td>Mr. Raymond Hoiwerda</td>
<td>Mr. Donald Zwier</td>
</tr>
<tr>
<td>Hudson</td>
<td>Dr. Roger Van Heyningen</td>
<td>Mr. Arthur Frieling*</td>
</tr>
<tr>
<td>Huron</td>
<td>Rev. Gerard Nonnekes</td>
<td>Dr. Henry J. Feenstra</td>
</tr>
<tr>
<td>Illiana</td>
<td>Rev. John Piersma</td>
<td>Rev. Daniel Bos</td>
</tr>
<tr>
<td>Kalamazoo</td>
<td>Rev. John A. Mulder</td>
<td>Dr. Sidney Dykstra</td>
</tr>
<tr>
<td>Lake Erie</td>
<td>Rev. Donald Postema</td>
<td>Mrs. Richard Chong</td>
</tr>
<tr>
<td>Minnesota North</td>
<td>Rev. Theodore Wevers</td>
<td>Rev. Benjamin Becksoort</td>
</tr>
<tr>
<td>Muskegon</td>
<td>Rev. Marvin Beelen</td>
<td>Mr. David Schelhaas</td>
</tr>
<tr>
<td>Northcentral Iowa</td>
<td>Mr. A. Cooper</td>
<td>Mr. Chris Den Ouden</td>
</tr>
</tbody>
</table>
The board elects its officers annually, and this year the following were chosen to serve:

President: Rev. Clarence Boomsma
Vice President: Mr. Raymond Holwerda
Secretary: Rev. John A. Mulder
Treasurer: Mrs. E. Van Reken

B. The Executive Committee

1. The executive committee is composed of the officers of the board, five members chosen annually by the board, and three members-at-large who are not members of the board but are members of either the Education or Periodicals Committee, or who serve as businessmen-at-large. This year the board elected the Revs. Marvin Beelen, Willard De Vries, Donald Postema, Willard Van Antwerpen and William Vander Beek to the executive committee and reappointed Mr. Joseph Daverman, Mr. Gordon Quist and Mr. Bernard Scholten to continue on the committee as members-at-large. The structure of the executive committee for this year is:

President: Rev. Clarence Boomsma (Classis Grand Rapids East)
Vice President: Mr. Raymond Holwerda (Classis Holland)
Secretary: Rev. John A. Mulder (Classis Kalamazoo)
Treasurer: Mrs. E. Van Reken (Classis Chicago North)
Rev. Marvin Beelen (Classis Muskegon)
Rev. Willard De Vries (Classis Grand Rapids South)
Rev. Donald Postema (Classis Lake Erie)
Rev. Willard Van Antwerpen (Classis Grandville)
Rev. William Vander Beek (Classis Hamilton)
Mr. Joseph Daverman (Businessman from Periodicals Committee)
Mr. Bernard Scholten (Businessman from Education Committee)
Mr. Gordon Quist (Businessman-at-large, temporarily serving on the Education Committee pending synodical approval)

The Executive Committee and the two committees serving under it, the Education Committee and the Periodicals Committee, meet regularly the first Thursday of each month except March, which follows immediately after the annual board meeting, and August, which is largely a vacation month. The education and periodicals committees meet separately during the day, and the executive committee meets in the evening of the same day. This helps keep travel costs at a minimum and the arrangement has proved satisfactory.
2. The board is concerned about the fact that many of the members of the board and the executive committee will be retiring at the same time, due to the fact the board was newly organized in November of 1968, thus depriving the board, and especially the Executive Committee, of a continuity of experienced leadership. The board requested the executive committee to devise a plan which would provide a schedule of retirement that would help meet this problem. The executive committee took the first step in this direction when it adopted a motion to request Classis Grand Rapids East, when it came to the point of electing its delegate to the Board of Publications in its January, 1974 meeting, to give serious consideration to reelecting the Rev. Clarence Boomsma for a third term of three years, and to request synod to waive the rules governing such reelections and approve the action of classis if classis so decides. The request was made of Classis Grand Rapids East and classis approved it. The grounds the executive committee adopted for following this course of action are:

1. The Rev. Clarence Boomsma, whose term of service would ordinarily expire on September 1, 1974, has been serving with great competency due to his wealth of experience gained over the years and his intimate knowledge of the board, its committees and its publishing plant.

2. Most of the present members of the executive committee will retire on September 1, 1975, thus posing a problem in the continuity of leadership.

3. Continuity of competent leadership is essential in this time of transition and possible reorganization.

The board has approved this action of the executive committee and requests synod to concur. If synod so decides, Mr. Boomsma’s term will be extended to September 1, 1977.

The second step in the proposed plan of retirement of present executive committee members involves two others. The board requests synod to waive the rule limiting tenure to six years and ask Classis Holland to grant Mr. Raymond Holwerda another term of three years so that he may retire from the board in 1978; also to request Classis Kalamazoo to extend the term of the Rev. John A. Mulder one year, so he may retire from the board in 1976.

To complete the picture we give the date of retirement for other executive committee members as information. Mr. John Brondsema retires from the board this year and therefore was not reelected to the executive committee. Mrs. Van Reken and the Rev. Donald Postema are both scheduled to retire in 1975. The Rev. Mr. Vander Beek and the Rev. Mr. Beelen will finish their present terms in 1976, but Mr. Beelen will be eligible for another three-year term, bringing him to 1979. The Revs. Willard De Vries and Willard Van Antwerpen have just been elected to the executive committee for the first time this year. If synod approves the proposal of the board a staggered schedule of retirement will have been established which will insure continuity of experienced members on the executive committee and board. There is precedent for this in the history of other boards when they were first organized.

3. The Synod of 1972 instructed the Board of Publications to report on its progress of restructuring the organization of the board to the
Synod of 1974. Since we are still in the process of reorganization, the board petitions synod to permit it to make the final report to the Synod of 1976, because the board is still trying to find a structure that will function best, especially in the area of coordinating the business of the two aspects of the board's operation. Studies are still in progress as to how the mandate of synod may best be carried out and additional time is needed before making the final report to synod.

C. The Education Committee

The Education Committee as organized this year is composed of the following members:

- Dr. J. Marion Snapper, Chairman (1971-1974)
- Mr. Marion Vos, Vice Chairman (1972-1975)
- Rev. John A. Mulder, Secretary (Executive Committee Member)
- Mr. Herman Baker (1971-1974)
- Dr. Derke Bergsma (1973-1976)
- Mr. John Bronsmea (Executive Committee Member)
- Dr. Sidney Dykstra (1973-1976)
- Mr. Barry Foster (1973-1976)
- Mr. Bernard Scholten (1972-1975)
- Rev. Wesley Smedes (Representative of Home Mission Board)
- Mr. Arnold Snoeyink (1973-1974)
- Rev. William Vander Beek (Executive Committee Member)
- Mrs. E. Van Reken (Executive Committee Member)
- Mr. Gordon Quist (serving pro-tern, Executive Committee Member)

The terms of Dr. Snapper and Mr. Baker expire this year and neither is eligible for reappointment according to the rules of synod. Mr. Snoeyink's term also ends, but he has served only one year, filling out the term vacated by Dr. Gordon Werkema. Therefore the board makes the following recommendation:

1. Since Mr. Snoeyink has served only one year, completing the term vacated by Dr. Werkema which ends this year, the board recommends that Mr. Snoeyink now be given a regular appointment for the term of three years. Mr. Snoeyink is a teacher at Grand Rapids Christian High School, has served on the Unified Church School Curriculum committee, and has worked for the National Union of Christian Schools.

2. During the course of the past year it became apparent to the executive committee that the work of the executive finance committee would be carried out more efficiently if Mr. Gordon Quist, member of the executive committee as Businessman-at-large, be assigned to the Education Committee so that he could become more thoroughly acquainted with the program and financial needs of that committee. The executive committee appointed him to the Education Committee with the understanding it would seek the approval of the board and synod. When the time came to consider a replacement for Mr. Herman Baker the Education Committee recommended that if synod approved the appointment of Mr. Quist to the Education Committee he be considered the replacement for Mr. Baker. The executive committee and the board
have approved this proposal and request synod to appoint Mr. Quist to this vacancy for a term of three years. Mr. Quist is an attorney.

3. The board presents the following nomination for the replacement for Dr. Snapper (Educator Type):

   Dr. Donald Opperwal
   Prof. William Hendricks

Both are members of the Calvin College Faculty, serving in the Education Department.

D. The Periodicals Committee

Rev. William Buursma served as chairman of this committee until he retired as member of the board after accepting the call to serve the Third Christian Reformed Church of Kalamazoo. Since new appointments to the Education Committee and Periodicals Committee are made by the executive committee at its session following the annual board meeting, no appointment was made to fill the vacancy created by his leaving. The other members serving on this committee are:

   Rev. Donald Postema, Vice-chairman (Exec. Comm. member)
   Mr. Raymond Holwerda, Secretary (Exec. Comm. member)
   Rev. Marvin Beeien (Exec. Comm. member)
   Dr. Andrew Bandstra (Theologian, 1972-1975)
   Dr. William Oldenburg (Journalist, 1971-1974)
   Mr. Joseph Daverman (Exec. Comm. member, 1972-1975)
   Mr. Casey Wondergem, Jr. (1973-1976)

The term of Dr. William Oldenburg expires at this time, and he is not eligible for reelection. Therefore the board submits the following nomination to synod to fill this vacancy:

   Dr. John Timmerman
   Mr. Clarence Poel

Dr. Timmerman is Professor of English at Calvin College; Mr. Poel is the editor of the Grand Haven daily newspaper.

E. The Periodicals Staff

The Periodicals Staff, operating under the direction of the Periodicals Committee, includes the following members:

   Editor of THE BANNER: Dr. Lester De Koster
   Assistant Editor of THE BANNER: Miss Gertrude Haan
   Editor of De Wachter: Rev. William Haverkamp
   Secretary: Miss Judy Bronsink
   Business Manager: Mr. Peter Meeuwsen
   Accountant: Mr. Allen Van Zee
   Artist: Mr. Wayne De Jonge

We note with gratitude at this point that Miss Gertrude Haan, who has been very ill during the past several months and still has to cope with serious physical problems, has been able to return to her work on a part-time basis. We pray she may be more fully restored to health.
F. The Education Staff

1. The staff of the Education Department is made up of the following members:
   - Acting Director and Theological Editor: Rev. Andrew Kuyvenhoven
   - Pedagogical Editor: Mr. Robert Rozema
   - Assistant Editor (Journalist): Mrs. Ruth Vander Hart
   - Associate Editor-Coordinator of Field Services: Rev. Jerome Batts
   - Business Manager: Mr. Peter Meeuwsen
   - Accountant: Mr. Allen Van Zee
   - Artist: Mr. Paul Staub
   - Secretary and Receptionist: Mrs. Alida L. Arnoys

2. Concerning the Directorship
   Rev. Andrew Kuyvenhoven has been serving in the dual capacity of Acting Director and Theological Editor since 1972 when Rev. William Vander Haak resigned. At that time the board took the following action: (Cf. Board Minutes, Art. 72-A36)
   
   A. That the Rev. Andrew Kuyvenhoven be appointed Acting Director until September 1, 1973 with synod's approval (this was extended to September 1, 1974).
   
   B. That Mr. Kuyvenhoven retain the position of theological editor, with the prerogative of shifting to other staff members tasks and duties which might make it impossible for him to function effectively as theological editor.
   
   C. That, beginning immediately, assessment be made of the kind of functions needed to complement and/or restructure the responsibilities of the staff . . .
   
   D. That in case urgent need would demand the appointment of an assistant to the staff before February, 1973, the executive committee be authorized to make such an interim appointment.

   Very soon it became apparent that such help was needed, and the executive committee appointed the Rev. Jerome Batts to the position of Associate Editor-Coordinator of Field Services, which position he now holds until August 31, 1974. However, when the time came to consider the reappointment of Mr. Batts, he informed the Education and Executive Committees that he requested not to be reappointed, preferring to return to the pastoral ministry.

   The Education Committee continued to study ways of complementing and/or restructuring the responsibilities of the staff and began to see the advantages of appointing a Managing Editor. A job description was drawn up for this new position and approved by the executive committee.

   Mr. A. James Heynen was given the appointment to serve as Managing Editor for a term of two years. The board approved the appointment and Mr. Heynen has accepted. He plans to begin his work in the Education Department this summer.

   The board recommends to synod that the Rev. Andrew Kuyvenhoven be appointed to the position of Director of Education for a term of two years while retaining the position of Theological Editor.
II. Financial Report

The board operates on a fiscal year of September 1 to August 31 rather than following the calendar year. This is more adaptable to the entire program of the board and facilitates budgeting for the following year. The board presents the following information to synod as prepared by our auditor. A detailed account of all transactions is available to the budget committees of synod.

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

We have examined the balance sheet of the Board of Publications of the Christian Reformed Church, Grand Rapids, Michigan as of August 31, 1973 and the related statements of income (loss) and contributed capital for the year then ended. Our examination was made in accordance with generally accepted auditing standards, and accordingly, included such tests of the accounting records and such other auditing procedures as we considered necessary in the circumstances.

In our opinion, the accompanying balance sheet and statements of income (loss) and contributed capital present fairly the financial position of the Board of Publications of the Christian Reformed Church at August 31, 1973 and the results of its operations for the year then ended, in conformity with generally accepted accounting principles applied on a basis consistent with that of the preceding year.

Pruis, Carter, Hamilton & Dieterman
Certified Public Accountants

October 12, 1973

BALANCE SHEET

ASSETS

CURRENT

Cash
Certificates of deposit
Corporate Notes
Accounts receivable
Land contract receivable (Note A)
Accrued interest receivable
Inventories (Lower of Cost, First-In, First-out Basis)
Prepaid expenses

$ 33,375
15,000
50,000
114,346
11,633
1,299
142,460
9,639

$ 377,752

OTHER

Land contract receivable (Note A)
Equipment deposit (Note B)
Building addition under construction (Note C)
Inventory - supplies

$ 32,130
23,638
76,508
5,995

$ 138,271

PROPERTY, PLANT & EQUIPMENT (AT COST)

Land, building and improvements
Machinery, office furniture and fixtures, and automotive

$850,419
488,343

$1,338,762

Less allowance for depreciation

$ 846,775

491,987

$1,362,798
LIABILITIES

CURRENT

Notes Payable (Note C) $55,000
Accounts payable 62,762
Accrued expenses 18,782 $136,544

DEFERRED INCOME

165,007

RESERVE FOR FUTURE REPAIRS

3,664

EQUITY

FROM OPERATIONS

Balance - September 1, 1972 $684,188
Net income(loss) for the year ended August 31, 1973 (111,635)
$572,553

CONTRIBUTED

Balance - August 31, 1973 485,030 $1,057,583

$1,362,798

NOTES TO BALANCE SHEET

BOARD OF PUBLICATIONS OF THE CHRISTIAN REFORMED CHURCH

August 31, 1973

NOTE - The 1973 Synod of the Christian Reformed Church approved the following 1974 denominational family quotas for the Board of Publications of the Christian Reformed Church:

Unified Church-School Curriculum $2.00
De Wachter .25
Denominational Building addition 1.00

$3.25
NOTES TO BALANCE SHEET

NOTE A—The land contract receivable dated March 19, 1971 with an unpaid balance of $43,763 at August 31, 1973, requires quarterly payments of $3,500 including interest at six percent. The contract may be paid in full at any time but must be paid in full within five years from the date of the contract.

NOTE B—The equipment deposit of $23,638 represents a deposit on a Miller 25" x 38" four-color perfector press having a total cost of $211,385 net of a $25,000 trade-in allowance for a 238 Mihle Press.

NOTE C—During the year a building expansion program was undertaken. As of August 31, 1973, $76,508 had been expended on the project and $55,000 had been borrowed from the Union Bank and Trust Company, N.A. for interim construction financing purposes. The estimated cost in the amount of $522,500 for the building addition and related items was approved by the 1973 Synod which also approved a $1 per family quota for 1974 in connection with the expansion. The Union Bank and Trust Company, N.A. has given a letter of commitment in the amount of $500,000 for permanent financing to be secured by a first mortgage on the property. The repayment of the mortgage note is to be over a ten-year period with interest computed at the bank's prime rate with the provision that the rate will not exceed eight percent or be less than six percent. Principal payments, will be made quarterly commencing sometime in 1974.

NOTES TO BALANCE SHEET

NOTE—The 1973 Synod of the Christian Reformed Church approved the following 1974 denominational family quotas for the Board of Publications of the Christian Reformed Church:

Unified Church-School Curriculum .............................................. $2.00
De Wachter ............................................................................... .25
Denominational Building addition ............................................ 1.00

$3.25

STATEMENT OF CONTRIBUTED CAPITAL

BOARD OF PUBLICATIONS OF THE CHRISTIAN REFORMED CHURCH
August 31, 1973

BUILDING:

Balance - September 1, 1972 $87,875
Less depreciation on portion of the original building 2,609

Balance - August 31, 1973 $85,266

BUILDING ADDITION:

Balance - September 1, 1972 $233,458
Synodical quotas received 61,004
Interest income 806

Less:

Depreciation on building addition and improvements $8,021
Interest 443 8,464

Balance - August 31, 1973 $286,804

OTHER

$112,960

TOTAL

$485,030
STATEMENT OF INCOME (LOSS)
BOARD OF PUBLICATIONS OF THE CHRISTIAN REFORMED CHURCH
Year Ended August 31, 1973

INCOME

Subscriptions and sales $853,451

COSTS

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<tr>
<th>Item</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Material</td>
<td>$369,878</td>
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<td>Direct Labor</td>
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<td>Artist</td>
<td>20,727</td>
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<tr>
<td>Manufacturing expenses</td>
<td>125,614</td>
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<td>Writers</td>
<td>22,245</td>
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<tr>
<td>Mailing expenses</td>
<td>69,264</td>
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<tr>
<td>Other (Space Cost)</td>
<td>2,462</td>
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<tr>
<td><strong>GROSS MARGIN</strong></td>
<td><strong>$721,856</strong></td>
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GENERAL AND ADMINISTRATIVE

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<tr>
<th>Item</th>
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</tr>
</thead>
<tbody>
<tr>
<td>Direct (clerical-editorial-managerial)</td>
<td>$223,957</td>
</tr>
<tr>
<td>Indirect (depreciation-insurance-office supplies, postage, etc.)</td>
<td>78,647</td>
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<tr>
<td><strong>OPERATING INCOME (LOSS)</strong></td>
<td><strong>$302,604</strong></td>
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OTHER INCOME - NET *

<table>
<thead>
<tr>
<th>Item</th>
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</thead>
<tbody>
<tr>
<td>De Wachter</td>
<td>$5,217</td>
</tr>
<tr>
<td>Unified Church School Curriculum</td>
<td>39,805</td>
</tr>
<tr>
<td><strong>NET INCOME (LOSS)</strong></td>
<td><strong>$45,022</strong></td>
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</tbody>
</table>

* Includes $45,022 quotas for:
III. MATTERS PERTAINING TO THE BOARD AS A CORPORATION

A. Restated Articles of Incorporation

The term for which the Board of Publications was incorporated was nearing its terminal point and it became necessary to apply for renewal, as stipulated by the laws of the State of Michigan for non-profit corporations. The Executive Committee requested Mr. Quist, one of its members who is also an attorney, to draw up the Restated Articles of Incorporation. These were presented by the Executive Business Committee to the Executive Committee and the board for approval. The Restated Articles of Incorporation were adopted by the board, the following articles of which are here presented to synod as information:

ARTICLE II.

The purpose or purposes for which the corporation is organized are:

1. To promote the Christian religion;
2. the writing, publishing, printing, sale and distribution of religious and educational periodicals, pamphlets, books, church school materials, and other religious literature and items;
3. to promote, extend and strengthen the Christian educational program throughout the world;
4. to act on behalf of The Christian Reformed Church as directed by the Synod of the Christian Reformed Church or its duly authorized representatives;
5. to do all things necessary to carry out the purposes of this corporation; and
6. the corporation shall not attempt to influence legislation by propaganda or otherwise, nor shall it intervene in, or participate in, any political campaign on behalf of any candidate for public office, and no part of the net earnings of this corporation shall inure to the benefit of any member or private individual, and no member or officer of the corporation shall receive any pecuniary benefit from the corporation except such reasonable compensation as may be allowed for services actually rendered to the corporation.

ARTICLE VI.

The qualifications of the members of this corporation shall be as follows: Each classis of The Christian Reformed Church shall select one member of the corporation and the corporation shall have as many members as there are classes of The Christian Reformed Church. Each member of the corporation shall be a member of The Christian Reformed Church. Each member shall be a member of the corporation for such term as his classis may appoint, or until another is selected in his stead. Any vacancy of such members occurring between the meetings of any classis shall be filled by an alternate member to be appointed by the classis. All appointments as editors for said mentioned church organs and all other periodicals and publications issued by said church shall be made by the Synod of The Christian Reformed Church upon nomination by the members of the corporation and shall be binding upon this corporation. Any vacancies that may occur of such editors may be filled by the members of this corporation until a selection is made by said synod.

B. Conveyance of Title of the Denominational Building and Land

The site on which the Denominational Building stands was originally purchased and is still owned by the Board of Publications, paid for from its own funds. The cost of construction of that part of the building occupied by the Publication offices and plant was also completely met by
funds provided by the board, without cost to the denomination. Denomi­
national funds were used only for the construction of that part of the
building occupied by the denominational boards and committees. The
title has been held by the Board of Publications throughout the years
because as an incorporated body, it owned in behalf of synod the real
estate and a significant part of the denominational building. Now that
synod itself is able to hold title, having become an incorporated entity
through the appointment of the Synodical Interim Committee and the
synodical trustees, the board has approved the transfer of the title to
the building and land to synod. The Executive Finance Committee re­
quested Mr. Quist, a member of the committee and the Executive Com­
mittee of the Board of Publications, to give legal counsel and draw up
a recommendation which could be presented for the approval of the
Executive Committee and the board. The board adopted it as the in­
strument through which the title to the building and land may be trans­
ferred to synod. The recommendation reads as follows:

The Executive Finance Committee recommends that the Board of
Publications convey to the Synodical Trustees all of the real estate pre­
ently owned by the Board of Publications except that real estate being
conveyed to Applewood Corporation pursuant to a land contract. How­
ever, the conveyance must be made subject to the condition that, in con­sideration for the conveyance from the Board of Publications, the Synod­i­cal Trustees grant to the Board of Publications a perpetual (or long
term) interest in that portion of the building presently occupied by the
Board of Publications and which can be designated on the blueprints
of the building. The agreement with the Synodical Trustees can take the
form of a lease or ancillary agreement relative to the subject property.
The agreement should specifically recognize the contributions the Board
of Publications has made to the land and building and the continuing
need of the Board of Publications for complete autonomy over the prop­
erty which it possesses. The Board of Publications can also agree to pay
its pro rata share of the utilities, maintenance and repair of the build­
ing and grounds.

The Business Manager, Mr. Meeuwsen, and the attorney, Mr. Quist,
are prepared to supply synod and its budget committees with more de­
tailed information if this is requested.

IV. MATTERS RELATING TO PERIODICALS AND PUBLICATIONS

A. The Banner

1. Past synods have encouraged the churches to adopt the Every
Family Plan of subscribing to The Banner. There were ten new
churches adopting the plan in 1973, bringing the total to 140 congrega­
tions. These account for 10,188 subscriptions. The board would like
to see a larger number of churches follow this pattern and requests that
synod again encourage the congregations to consider adopting it.

2. The total number of subscribers to The Banner is at present at a
record-setting high of 45,900 paid subscriptions. Part of the increase is
due to the concentrated campaign conducted by the staff in September,
resulting in 416 thirty-week and 2,918 full-year new subscriptions. In
January of 1973 the figure of total subscriptions stood at 42,776. Besides the paid subscriptions 402 copies of The Banner are sent to Calvin College dormitories, 250 to Dordt College, 125 to Trinity College and 5 to the Reformed Bible College without cost. Twenty seminaries are on the mailing list and exchanges are arranged with other religious periodicals. All these factors increase the total circulation of The Banner to new highs. For this the board is duly grateful.

3. This past year The Banner was given the second highest award as a denominational paper by the Evangelical Press Association, with various departments and articles receiving high commendations. The staff continues to make The Banner excel in quality as a religious periodical.

4. Many periodicals in this country have experienced increasing difficulty remaining in production. Besides the general escalation of costs there are two specific factors involved which make it impossible for some magazines to continue publication. One is the sharp increase in the price of paper, and the second the fantastic increase in postal rates for magazines in both Canada and the United States. A recent article in The Reader's Digest underscored the difficulties publishers are experiencing because of postal hikes and posed the possibility that many periodicals would have to cease publication.

The religious periodicals are no exception to this plight that has descended on the publication world. For a considerable length of time The Banner was the only denominational publication among those belonging to the Evangelical Press Association that made its own way without benefit of subsidy. But in the last two fiscal years The Banner has also had to operate with a deficit. Subscription rates have in the recent past been raised twenty percent and advertising rates ten percent, but to raise these rates again at this time would bring us under the law of diminishing returns.

During the previous years, as already indicated earlier in this report, the Board of Publications donated its profits in denominational projects. Originally the profits were designated as gifts to Calvin College and Seminary. In later years they were invested in the site and building of our denominational headquarters. Now the board must request of synod a quota of $1.50 per family for 1975 to offset the operating deficits. We petition synod to grant this request.

B. De Wachter

1. The number of subscribers for De Wachter as of January 1, 1974, is 2,533. This compares with 2,590 in 1973, and 2,650 in 1972. This decrease in the number of subscriptions results in more loss of revenue (for us), and if the publication of De Wachter is to continue the board will again have to seek a quota to subsidize it. Previously synod has granted a quota of 25¢ per family; the board requests synod to grant a quota of 50¢ per family for 1975 so that the deficits may be met. Since the reserves of the Board of Publication are at all time lows, this quota will be necessary for continued publication.
2. The matter of setting a termination date for the publication of De Wachter has been drawn to the attention of a previous synod. Now the board comes with a proposal of a definite date for ending its long and honorable career. It is necessary to set the date sufficiently in advance so that an orderly disengagement can be achieved. The Periodicals Committee in consultation with the Editor recommended September 1, 1976 as the date to discontinue publication of De Wachter. The board concurred and now seeks the approval of synod for this date of termination. The grounds adduced for this request are:

1. The board recognizes the advisability of setting such a termination date well in advance to soften the psychological impact and to ease the matter of terminating subscriptions.

2. The slowly but steadily declining number of subscriptions, the continuing financial losses which can be expected only to accelerate with the anticipated higher postage rates and costs of production and materials, and the consequent increased quota subsidies and/or subscription rates make this necessary.

3. This date coincides with the termination of the three-year appointment of the Editor granted by the previous synod.

V. MATTERS PERTAINING TO THE EDUCATION DEPARTMENT

A. Report of the Acting Director of Education

The acting director, the Rev. Andrew Kuyvenhoven, submitted a full report of the activities and plans of the education staff and committee to the annual meeting of the board. The substance of that report is given here in part as information to synod so that the delegates may have a fuller understanding of the program of church education undertaken by the Department of Education of the Board of Publications under the mandate of synod.

1. Preschool

Samples of our new course for preschoolers (aimed at four year olds) will be available when synod meets. Release is scheduled for September 1974.

There was a great need for a new course, as many teachers had told us. The Great Commission Publications (Orthodox Presbyterian) do not have a preschool course in their curriculum. So we spent a good deal of time, during 1973, trying to lay the groundwork for a joint product.

It did not turn out to be as much of a joint undertaking as we had hoped, but we are happy with whatever cooperation between OPC and CRC this venture represents. The OPC has invested some traveling money and counseling time. We pay for and produce the product. They will buy it from us at a discount which will enable them to recoup the cost of distribution.

A couple in Denver, Colorado, Gary and Pat Nederveld, both professionally involved in the education of preschoolers, serve as authors. They
work from lesson plans submitted to them by our office and critiqued by Philadelphia. We hope that, for a second quarter, they may work on lesson plans submitted by Philadelphia and annotated by our office.

2. Bible Steps

When the summer quarter for 1974 will be completed, we will have a full two-year cycle for six- and seven-year-olds (school grades 1 and 2). The curriculum for this age level looks like this.

Year One

<table>
<thead>
<tr>
<th>My God and I (How God speaks to us and how we answer)</th>
<th>Jesus Our Savior (Jesus' birth and what He did. Why we can trust Him)</th>
<th>God's Family (God gathers His people into one big family; and why)</th>
<th>God's Great World (Stories from Genesis and daily experience teach the wonders of God)</th>
</tr>
</thead>
</table>

Year Two

<table>
<thead>
<tr>
<th>God Speaks (Through prophets and especially by Jesus)</th>
<th>People Jesus Loved (Scope and richness of our Savior's love taught and illustrated)</th>
<th>When We Worship (Worship, liturgy and sacraments explained to children)</th>
<th>Lord's Prayer (How to say with your life the prayer of the Lord)</th>
</tr>
</thead>
</table>

The topics of the lessons were approved by the Education Committee. The lesson plans were drawn up by the pedagogical and theological editors. The creative Sheri Haan wrote the lessons. And the final editing is again done by our office. This is the general procedure for all of our courses.

3. Bible Trails

Compared with Steps and Guide, the production of Trails (for eight and nine year olds, or school grades 3 and 4) was the easiest, because the materials were prescribed by biblical chronological order. But there were two problems: First, the selection of materials. You cannot cover all of biblical history in 104 lessons. Secondly, it is difficult to tell the Bible history in a way that makes its teaching relevant to young learners. It is impossible to put it all into behavioral objectives.

In Summer 1974, the two-year cycle will be complete. The revised first quarter of Year One will be available for September 1974. The two-year cycle for Bible Trails looks like this:

Year One (New Testament)

<table>
<thead>
<tr>
<th>Jesus Came to do God's Will (Birth and early life of Christ)</th>
<th>People Called Him Master (Miracles and parables of Jesus)</th>
<th>Following a Faithful Savior (Events leading to Calvary; resurrection and ascension)</th>
<th>Carrying On Jesus' Work (Spread of the gospel from Jerusalem to Rome—Acts)</th>
</tr>
</thead>
</table>


Year Two (Old Testament)

<table>
<thead>
<tr>
<th>Beginnings</th>
<th>Joseph and Moses</th>
<th>The Promised Land</th>
<th>Fall of a Nation</th>
</tr>
</thead>
<tbody>
<tr>
<td>(From creation to Abraham)</td>
<td>(From Joseph to the entrance to the Promised Land)</td>
<td>(From the fall of Jericho to the split of the kingdom)</td>
<td>(From Elisha to the return from captivity)</td>
</tr>
</tbody>
</table>

4. *Bible Guide*

This is the course for ages 10, 11, school grades 5, 6. The outline of the two-year cycle, to be completed this summer, is as follows:

**Year One**

<table>
<thead>
<tr>
<th>God's Revelation</th>
<th>God's Revelation</th>
<th>God's Revelation</th>
<th>Relationships</th>
</tr>
</thead>
<tbody>
<tr>
<td>The Bible</td>
<td>Jesus Christ</td>
<td>The Holy Spirit</td>
<td>(A child’s relationship to God, to people and to things)</td>
</tr>
<tr>
<td>(Survey of redemptive history; aid to intelligent Bible reading)</td>
<td>(Power and love of God as shown in life and teachings of Christ)</td>
<td>(Obtaining and living the New Life)</td>
<td></td>
</tr>
</tbody>
</table>

**Year Two**

<table>
<thead>
<tr>
<th>The Gospel of John</th>
<th>The Great Conflict</th>
<th>Sharing in Christ’s Victory</th>
<th>The Church of Christ</th>
</tr>
</thead>
<tbody>
<tr>
<td>(Study of John, using John 20:31 as theme text)</td>
<td>(Highlights of the battle between the kingdom of light and of darkness)</td>
<td>(The continuation of Christ’s work after Pentecost)</td>
<td>(Study of the Church and its sacraments)</td>
</tr>
</tbody>
</table>

We were aware that the production of the *Bible Guide* would prove to be a crucial phase in our curriculum development. This is the age level on which many of our children used to be exposed to “catechism teaching.” Therefore, we must demonstrate that we can combine in this course what was formerly taught on two tracks, Sunday school and catechism. *Bible Guide* is also a crucial test to see if we can write a course that can be instructive for ten and eleven year olds who have had a Christian upbringing and their peers from non-Christian homes.

*Bible Guide* does not have the workbooks which enrich the teaching of *Steps* and *Trails*. Instead, it has an eight page paper which is used in class as a study guide for the lesson. The teacher has a manual of his own and every “step” in the lesson corresponds to a page in the student paper.

5. *Bible Crossroads*

This is the title of the courses for seventh and eighth graders (12-13 year olds). Together with the course for preschoolers, it will be a new addition to the *Bible Way* curriculum, beginning September, 1974. Sample lessons will be available next month. The first quarter will be on “God’s Government.” Theologically speaking it deals with God’s sovereignty and man’s responsibility. This theological background is
described in the teacher's manual but it does not get into the student's papers in any such form. The student learns to know himself and his world, living in a universe governed by God's laws, but he cannot live truthfully unless he is "of the Truth."

In every student paper a section appears which we call "The Church Confesses." In this section the teaching of the lesson is summarized in the words of the Heidelberg Catechism and the Westminster Shorter Catechism. Teachers who wish to discuss the catechism in greater depth will eagerly make use of these confessional statements. Others will consider it useful that the students become acquainted with the terms of the catechism and the role which the confession has as statement of faith. This way a basis is laid for the next level of the curriculum which is an intensive study of the catechism itself.

The courses of Crossroads deal with the great biblical theological themes: Sovereignty, Prophecy, Kingdom, Children of God, Covenant, Discipleship and two courses on church history and worship.

6. Adult Education

The report on the rationale for the new curriculum elaborates on the urgency of developing adult educational materials. Our original statement on church education (1970) emphasizes that, without an educational program for adults, the church will not take education seriously. But we are still a long way from the implementation of our plans.

During 1973 two booklets were added to our stock of materials because they were thought useful for the churches. "The King Is Coming" met with a surprising demand, considering it was published after September. "Sharing the Mind and Mission of the Master" is a booklet primarily intended for mission emphasis weeks. The churches must still learn to use it.

Every week we publish Bible Studies, an eight page paper with a circulation of 7000. We do have some misgivings about the fact that The Banner, Federation Messenger and Bible Studies publish Bible outlines for group study in a triplication of efforts. It would seem better to have study units available in more permanent format and to let groups make their choice.

A subcommittee, appointed for one year, is making a proposal for a publishing program. The committee has been mandated to poll Christian Reformed pastors—which will probably be done this spring. The committee will not only gather information; it intends to propose a publishing program in three categories: (1) Scripture and confessions; (2) church testimony - such as synodical studies on various issues; (3) problems and alternatives facing the Christian community.

The committee proposals have not yet been finalized.

Another big project, currently receiving attention, is the leadership training program with which we will deal under the next heading.

7. Cooperation with Other Agencies

Our cooperation with Home Missions is becoming more meaningful. It should be remembered that the Evangelism Department of Home
Missions and the Education Department of the Board of Publications have similar concerns. Both strive to contribute to the growth of the congregation. A mature congregation—the ideal of the Education Department—is a church with a mission. Education is never an end in itself. The purpose is service to God and man.

The Home Missions Staff has always had a member on our Education Committee. The staffs of Evangelism and Education have had increasing and cordial contact during 1973.

The idea to have a “leadership training program” was born with Home Missions. The experiences with Evangelism Thrust taught them, among other things, that, unless the leadership of the churches re-evaluates its task and knows how to approach the job, no real changes can be expected. The board of the CRWRC, which is concerned with a healthy development of the diaconate and anxious to get a better image and definition of the diaconal office, supported the program. We promised to do what we could to produce a basic booklet on offices in the church.

First we received a synodical study report on offices. Then we tried to clarify the issues further with the help of three papers presented by three professors of Calvin Seminary at a conference held in July 1973. The February meeting of the Education Committee received proposals for further procedure. We are committed to the program. One day at the Ministers’ Institute 1974 has been set aside for a discussion of the role of office bearers and the necessity of their training.

We are also being consulted by Home Missions on the production of a booklet on the CRC to be used for inquirers. Maybe we should not be consultants, but the producers who would consult the Home Missionaries before final editing. But we have so many projects and so little time.

Youth Evangelism Services (YES) is an organization, based in Toronto, recipient of a denominational grant through Home Missions and supported by a few classes. The agency produces materials for Boys’ and Girls’ Clubs consisting of unchurched youth. At a number of occasions we have conferred with board and staff members of YES.

Checkpoint, the publication of YES borrows part of our materials for Bible Trails in its April 1974 issue for use in boys’ and girls’ clubs.

8. Teachers’ Training

In a broad sense, adult education is a form of teachers’ training. We have another concern for all who teach in the church school. Production of a curriculum will never do the job of educating the church. All materials reach the learners through the teachers. Our concern is to teach the teacher.

Our teachers’ manuals have many hints on pedagogy built in and steps of procedure are laid out so carefully that any motivated and diligent teacher should be able to do the job.

Nevertheless, we know that more is required. Mr. Robert Rozema has submitted proposals and reports at several times during 1973 and the budget for the current year did provide for the development of a teach-
ers' training program. However, the execution of the plans depends mainly on the time Mr. Rozema can devote to them. And until now this has been minimal.

Hopefully we will get another staff member with special competence in this area to cooperate with Mr. Rozema.

Your pedagogical editor did attend a workshop organized by the National Teacher Education Project, headed by Locke Bowman, and was impressed with the effectiveness of their training program for small groups. (Our own Rev. Gary De Velder joined this organization as one of the directors.) A workshop for teachers of the Bible Way has now been scheduled for June 2-8 at the Calvin Campus.

9. Promotion

We have gained many new accounts during 1973. The reason that our total circulation figures are not much higher is due—not in the last place—to a drop in church school enrollment. And the drop in church school attendance is caused by the declining birth rate. This matter is beyond our control.

If we really believe that the Christian Reformed Church should be in religious educational publishing (or, simply, religious publishing) we'll have to pay a price for it. We come on a market that is sophisticated and competitive. And we must compete.

I have also learned that we must begin to change our concept of the work we are doing. We used to call ourselves a service agency of the Christian Reformed Church. And this we ought to remain. We must serve the educational needs of the church that appoints us. But we'll have to understand our job more and more as a ministry performed by and for this church than as a utility that exists for the convenience of this church.

We have no trouble thinking of Foreign Missions, Home Missions, or CRWRC as a ministry performed by and for the church. But we are inclined to regard "Publications" a convenience for ourselves. If the thought breaks through, however, that this, too, is a ministry, the church will feel better about paying the quota, our horizons will be broadened and our mandate more nearly fulfilled.

A church that launches out with a complete church educational curriculum in the seventies, is showing some self confidence and courage. Such a church must deny that the day of denominational publishing is past, as many assert. This church must believe that it has a contribution to make which nobody else is making. It must then produce the talent and the other resources which are needed to make everyone else share in what we have to offer.

(Thus far the report of the acting director, the Rev. Andrew Kuyvenhoven.)

B. The Use of Great Commission Materials

Since materials for the Junior High department are being developed by our own staff as part of the unified curriculum program it has been decided by mutual consent to discontinue joint publication with the
Great Commission Publications of the Orthodox Presbyterian Church of the Junior High and Senior High student quarterlies and teacher manuals. The summer quarter of 1974 will be the last joint publication at these grade or age levels. The commitments made to work cooperatively on the new pre-school course are at present in progress. These matters are presented to synod as information.

C. Transfer of the Spanish Literature Work

In accordance with synod's instruction last year the Executive Committee has effected the transfer of the responsibility for the production of Spanish religious educational material to the committee appointed by synod to continue this work. All stock on hand and funds that were collected through the quota designated for this work are now in the hands of this committee. Mr. Meeuwsen, the Business Manager, supervised the transactions required, and when the transfer was completed Mr. Herman Baker was appointed as the representative of the Board of Publications to this committee. This report is given as information to synod.

D. The Neo-Pentecostalism Booklet

The Synod of 1973 (Acts, Art. 76, G, 1) instructed "the Board of Publications to publish the preamble and the decisions concerning neo-Pentecostalism and re-baptism in a pull-out section in THE BANNER, and that reprints be made available to the churches. . . . That synod instruct the Board of Publications to make the study report on neo-Pentecostalism (without recommendations, and including synod's decisions) available for sale as a separate booklet if sale potential warrants it."

Since sufficient interest has been expressed by the churches, the staff and Adult Education Committee believe that it will be economically feasible as well as educationally desirable to have this report of the Synod of 1973 reworked into an educational booklet. Dr. David Holwerda, who was a member of the synodical study committee, has agreed to write the booklet and expects to have the manuscript finished at the end of March. We hope to be able to produce it shortly after that date. This is presented to synod as information.

E. Quota for the Education Department

The production of the Unified Church School Curriculum materials as mandated by synod requires the continued support of the denomination in the way of a quota. Last year the board requested a quota of $3.00 per family for 1974, but synod granted only $2.00. Increases in the cost of production, a smaller market due to a sharp drop in church school enrollment due in part, at least, to a declining birth rate, and the need for continued research and development before the product is ready for the market have all contributed to an operation that is running in the red. According to a recent survey, 88% of our churches are using the new curriculum materials, but even a 100% participation would not meet the costs of production. Therefore a subsidy is needed to continue the operation.
According to the data supplied by our accountant, the Education Department needs a quota of $4.00 per family for 1975, and therefore the board petitions synod to grant this amount. The Business Manager and Acting Director of Education will provide the additional information synod may require in substantiation of the request of the board.

VI. DENOMINATIONAL BUILDING ADDITION

The Denominational Long Range Planning Committee submitted its report to the board for approval with the request the board send it on to synod. The board has endorsed the work of the committee and expressed thanks to its members for all the work they have invested in the planning of and arranging for the construction of the denominational building addition. Along with the report the board also submits the request of the committee for the continuation of the quota of $1.00 per family for 1975 to pay for the construction of the addition. The report of the Denominational Building Committee is submitted as follows:

February 1, 1974

Report of: Denominational Long Range Planning Committee
To: Annual Meeting of the Christian Reformed Board of Publications

1. Committee Meetings—Three meetings of the committee were held since last reporting to the Board of Publications in February of 1973. At those meetings the final plans of the addition to the Denominational Building were approved, bids were received and tabulated, contract awards were made, and certain contract modifications and arrangements for equipment purchases were arranged.

Regular reports were made to the Executive Committee, as indicated by the minutes of recent meetings, containing detailed information.

2. Progress of Construction—The work on the project has progressed about as expected, very nearly on schedule as predicted at the time of contract awards early in the month of May, 1973. Understandably, some of the agencies were forced to experience certain inconveniences and disarray during the process, but it can be reported that the cooperation of all concerned during the period was commendable. It is anticipated that the project will be substantially completed by the time the Annual Board Meeting convenes, probably with the exception of the delivery of some pieces of furniture and equipment, and the remodeling of certain areas in the older portions of the building which could not be started until new construction was completed and occupied.

3. Cost of Construction—In the committee report to the February, 1973, Board meeting, the following summary of estimated costs was presented:

<table>
<thead>
<tr>
<th>Item</th>
<th>Cost</th>
</tr>
</thead>
<tbody>
<tr>
<td>Building</td>
<td>$485,500.00</td>
</tr>
<tr>
<td>Equipment</td>
<td>25,000.00</td>
</tr>
<tr>
<td>Carpeting</td>
<td>12,000.00</td>
</tr>
<tr>
<td>Total</td>
<td>$522,500.00</td>
</tr>
</tbody>
</table>

At this point in time even though all costs are not yet accounted for by means of purchase orders and/or contracts, the committee is confident that total costs will not exceed $500,000.00.
4. Continuation of Quota—The Long Range Planning Committee asks the Board of Publications to officially request synod to continue the quota of $1.00 per family per year for 1975, to provide for the on-going financing of the Denominational Building expansion.

5. Work of the Committee—The Long Range Planning Committee respectfully requests the Board of Publications to endorse the work of the committee to date and to so indicate to the Synod of 1974.

Long Range Planning Committee
*J. T. Daverman, chairman
*R. Holwerda, secretary
A. VanderMale
R. VanKuiken

*Member of the Executive Committee of the Board of Publications.

VII. BOARD REPRESENTATION AT SYNOD

The board requests that the following be permitted to represent the Board of Publications at the sessions of synod in all matters pertaining to the board when these are being considered by synod:

The president of the board: Rev. Clarence Boomsma

The secretary of the board: Rev. John A. Mulder

The acting director of education (in all matters pertaining to the Education Department): Rev. Andrew Kuyvenhoven

The business manager (in all matters pertaining to the business aspects of the board’s operation): Mr. Peter Meeuwsen

The chairman of the Denominational Building Addition Committee (in matters pertaining to the building and finances): Mr. Joseph Daverman

The editors: Dr. Lester De Koster and Rev. William Haverkamp (in matters pertaining to their respective periodicals).

VIII. SUMMARY OF MATTERS REQUIRING SYNODICAL ACTION

1. Approval of the membership of the board (I, A)

2. Approval of extension of terms of office for three Executive Committee members (I, B, 2)

3. Approval of the request for permission to make the final report on the restructuring of the organization of the board to the Synod of 1976 (I, B, 3)

4. Appointment and reappointment of Education Committee members (I, C, 1, 2, 3)

5. Appointment of Periodicals Committee member (I, D)

6. Appointment of Rev. Andrew Kuyvenhoven as Director of Education for a term of 2 years (I, F, 2)

7. Approval of recommendation re the conveyance of title of the denominational building and land (III, B)

8. Approval of the request for the quota for The Banner (IV, A, 4)
9. Approval of the request for the quota for De Wachter (IV, B, 1)
10. Approval of the date for terminating the publication of De Wachter (IV, B, 2)
11. Approval of the request for the quota for the Education Department (V, E)
12. Approval of the request for the quota for the Denominational Building Addition (VI)
13. Approval of board representation at synod (VII)

Board of Publications of the
Christian Reformed Church, Inc.

John A. Mulder, secretary
REPORT 6
CHRISTIAN REFORMED WORLD RELIEF COMMITTEE

I. INTRODUCTION

A review of the past year shows that the Christian Reformed World Relief Committee was able to accomplish many of its projected tasks. In addition there were the special or emergency calls for earthquake victims in Nicaragua and the disastrous famine needs of the Sub-Sahara area of Africa.

The distinction between disaster and long term needs is not always clearly delineated. Two recent major disasters illustrate this quite clearly—the Bangladesh (East Pakistan) civil war and flooding and the Nicaraguan earthquake. Contrast these disasters with other disasters to which CRWRC recently addressed itself, such as the typhoon in Japan (1964), Fairbanks, Alaska, flood (1968), and the Mississippi hurricane (1969), where aid was provided and conditions were soon restored to a measure of normalcy. Instead, the situation in Bangladesh and Nicaragua did not allow for an early return to normalcy.

There are reasons for this difference. When a disaster strikes an area that enjoys a measure of economic and social stability the consequences of the disaster are relieved and mitigated through a prompt and substantial response. After the immediate and direct consequences have been alleviated, CRWRC and the other agencies leave the scene.

Those countries which are marginal or below average in their ability to support themselves suffer acutely and for long periods of time after a disaster. Bangladesh and Nicaragua are cases in point. Also, the severe famine in Africa may well turn out to be a continuing need for Christian concern.

Bangladesh with its 70 million people crowded into an area the size of Florida and forced to get along on an average per capita income of $70 per year was in no position to handle the ravages of a civil war and floods. It was a land that was truly poor in body and in spirit. Christian agencies were prompt to join secular and governmental groups in providing aid. How long aid for body and soul will be needed is difficult to say. Ours is the opportunity to be a small participant in meeting the needs of the total man.

Nicaragua is another example of a country that shows the consequences of centuries of social, economic and spiritual oppression by a colonial power. Poor educational service and recurring crop failures placed it in a poor condition for the 1972 Christmas eve earthquake. Efforts to meet the tremendous needs of caring for the injured and homeless inevitably impressed all with the fact that disaster aid would not suffice without longer term rehabilitation assistance.
II. Board

Evaluation of these and other needs and the development of plans for meeting such situations in the diaconal tradition is the year-round task of the board and its executive committee. To accomplish this the full board met for its annual meeting in February and the executive committee met bi-monthly during the past year.

Our board in 1973 consisted of:

<table>
<thead>
<tr>
<th>Classis</th>
<th>Delegate</th>
<th>Alternate</th>
</tr>
</thead>
<tbody>
<tr>
<td>Alberta North</td>
<td>J. Vanden Born</td>
<td>H. Vriend</td>
</tr>
<tr>
<td>Alberta South</td>
<td>D. Vander Wekken</td>
<td>J. Vander Dool</td>
</tr>
<tr>
<td>British Columbia</td>
<td>M. Blok</td>
<td>A. Tukker</td>
</tr>
<tr>
<td>Cadillac</td>
<td>*P. Schierbeek</td>
<td>J. Gernaat</td>
</tr>
<tr>
<td>California South</td>
<td>C. De Kruif</td>
<td>P. Scholten</td>
</tr>
<tr>
<td>Central California</td>
<td>H. Veneman</td>
<td>L. Fondse</td>
</tr>
<tr>
<td>Chatham</td>
<td>*P. Berghuis</td>
<td>A. Bisschop Jr.</td>
</tr>
<tr>
<td>Chicago North</td>
<td>*C. Taylor</td>
<td>H. Buurma</td>
</tr>
<tr>
<td>Chicago South</td>
<td>*F. Iwema</td>
<td>R. Wolterink</td>
</tr>
<tr>
<td>Columbia</td>
<td>H. Buys</td>
<td>M. Pedes</td>
</tr>
<tr>
<td>Eastern Canada</td>
<td>C. Hogeveen</td>
<td>E. De Kleer</td>
</tr>
<tr>
<td>Florida</td>
<td>D. Bouwer</td>
<td>J. Meiste</td>
</tr>
<tr>
<td>Grand Rapids East</td>
<td>*P. Brouwers, treasurer</td>
<td>K. H. Terpstra</td>
</tr>
<tr>
<td>Grand Rapids North</td>
<td>*R. Meeuwsen</td>
<td>D. Molewyk</td>
</tr>
<tr>
<td>Grand Rapids South</td>
<td>*G. Rietberg, D.D.S.</td>
<td>vice secretary-treasurer... H. Kreulen, M.D.</td>
</tr>
<tr>
<td>Grandville</td>
<td>*H. De Jong, secretary</td>
<td>F. Visser</td>
</tr>
<tr>
<td>Hackensack</td>
<td>R. Van Essendelft</td>
<td>A. Statema</td>
</tr>
<tr>
<td>Hamilton</td>
<td>K. Mantel</td>
<td>P. De Vries</td>
</tr>
<tr>
<td>Holland</td>
<td>*J. Vander Meulen</td>
<td>K. Beelen</td>
</tr>
<tr>
<td>Hudson</td>
<td>A. Malefyt</td>
<td>C. Hekman</td>
</tr>
<tr>
<td>Huron</td>
<td>H. Exel</td>
<td>M. Dijkstra</td>
</tr>
<tr>
<td>Illiana</td>
<td>*G. Kroll</td>
<td>N. Zuidema</td>
</tr>
<tr>
<td>Kalamazoo</td>
<td>*A. Woltersom</td>
<td>E. Joling</td>
</tr>
<tr>
<td>Lake Erie</td>
<td>*C. J. Vrieland</td>
<td>P. Bouman</td>
</tr>
<tr>
<td>Minnesota North</td>
<td>S. Vander Kooi</td>
<td>G. Blok</td>
</tr>
<tr>
<td>Minnesota South</td>
<td>L. Christoffels</td>
<td>R. Van Essen</td>
</tr>
<tr>
<td>Muskegon</td>
<td>*L. Van Rees</td>
<td>C. Van Coevering</td>
</tr>
<tr>
<td>Northcentral Iowa</td>
<td>H. Eiten</td>
<td>C. Vander Ploeg</td>
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<tr>
<td>Orange City</td>
<td>F. Ten Napel</td>
<td>C. Postma</td>
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<td>Pacific Northwest</td>
<td>J. Tjoelker</td>
<td>J. Van Ry</td>
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<td>Pella</td>
<td>L. Nugteren</td>
<td>F. Gritters</td>
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<td>Quinte</td>
<td>P. Feddema</td>
<td>W. Piersma</td>
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<td>Rocky Mountain</td>
<td>H. Hubers</td>
<td>D. Murry</td>
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<td>R. De Stigter</td>
<td>W. Alberda, M.D.</td>
</tr>
<tr>
<td>Toronto</td>
<td>A. Vander Meulen</td>
<td>W. Rekker</td>
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<tr>
<td>Wisconsin</td>
<td>W. Navis</td>
<td>E. Vander Weele</td>
</tr>
<tr>
<td>Zeeland</td>
<td>*O. Aukeman</td>
<td>R. Kalmink</td>
</tr>
</tbody>
</table>

*Members at Large

Medical                          | *D. A. De Vries, M.D.     | J. A. Rienstra, M.D. |
Businessman                      | *T. Prins, president      | J. Vander Ploeg      |
Sociologist                       | *J. Tuinstra              |                     |
Attorney                         | *H. Meyers, Jr., vice-pres| D. Vander Ploeg      |
Accountant                        | *C. Ackerman              | D. Pruis             |
Minister                          | *Rev. W. Van Dyk          | Rev. J. Bergsma      |

*Indicates executive committee members.
III. DISASTER AND EMERGENCY OUTREACH

Meeting Unusual Needs — Some of the unusual aspects of disaster assistance were referred to in the opening paragraphs of this report. Other considerations in meeting disaster needs were important in the past year. One of these factors is that disasters frequently occur in areas where we have no formal denominational contacts through established churches (diaconates) or through denominational missionary outreaches (conferences). In such cases two compelling factors make it incumbent on CRWRC to take a position. First, the disaster may be of major proportions—as was the famine in Africa. Secondly, the speedy and comprehensive news coverage may move our constituents to ask their deacons and CRWRC, “How can we help the poor suffering people?”

CRWRC’s Constitution envisioned such possibilities and wisely provided a structure within which we can provide help in Christ’s name.

A. National Christian Churches — Immediate and intermediate aid for victims of the Nicaragua earthquake was provided through CEPAD (Committee of Evangelicals to Aid Disaster Victims). Approximately twenty national evangelical churches banded together in a unified outreach for helping their own members and their unchurched neighbors. CRWRC investigated the background of this group. Board of Foreign Missions personnel and missionaries from neighboring Honduras conferred with their leaders. The unanimous conclusion was that this was a responsible Christian group with whom we could work.

CRWRC’s outreach was subsequently extended to a regular programmed outreach with synod’s approval last year (1973 Acts, Art. 26-III-B-4, p. 25). In the meantime the new congregation founded by the John Calvin Seminary students sought formal affiliation with the CEPAD group. This energetic and vigorous group of national Christians has provided a fine climate in which both our missionary and relief work is effectively carried out.

B. Other Christian Mission and Relief Agencies — The famine in Sahara this past summer was first called to our attention by the news media and reports from other agencies. We immediately conferred with the Board of Foreign Missions and our missionaries in Nigeria, which bordered two of the severely stricken countries (Chad, Upper Volta, Mali, Niger, Senegal, and Sudan). Ethiopia, Kenya, and northern Nigeria were also affected by the drought.

Almost without exception our people had only a passing knowledge of these countries. However, the famine was real—thousands were starving each week. Our people began to inquire how they could help. Details of how help was given follow in Part IV.

IV. FOREIGN PROGRAMMED OUTREACHES

With the addition of Nicaragua and Honduras as synodically approved fields of work last year, CRWRC’s outreach grew to eight countries served by twenty active workers, two long-term volunteers—and one appointee is awaiting his visa. The prime areas of work are those where we can achieve a high degree of team effort with our own denomina-
tional mission or an orthodox national church. World needs continue to grow at a faster rate than the ability of the "third world" countries to meet them. Population is expected to increase from three billion to more than four billion by the end of this century. The growth rate is greater in the poorer and less developed countries than in America and Europe. Since 1900 the population of Africa has doubled while Latin America has tripled in this period. The need is great and the need is now.

A. Latin America and South America

1. Honduras — At the request of the Board of Foreign Missions personnel in Honduras, CRWRC sent a social worker to Tegucigalpa to help meet the physical and social needs that missionaries there had discovered. Self-help loans, a day-care center for the children of working mothers, as well as material aid are part of the program there. Currently a day-care center in LaSosa Christian Reformed chapel is being started.

   Staff in Honduras: Carol Boersma, social worker.

2. Mexico — Efforts to improve the lives of many underprivileged families in Mexico grew with the addition of two new agriculturists to CRWRC's staff in Mexico. In the Yucatan two agriculturists now offer their services in teaching soil conservation, improved farm methods, and a measure of mechanization. In Oaxaca two other agriculturists cooperate with Board of Foreign Missions personnel in training national evangelists for a word-deed ministry of their own.

   Three volunteers aided CRWRC's Mexican program this year. John Lich of Michigan and Tom Schemper of Iowa helped Cal Lubbers operate a bulldozer to clear land in the village of Pocyaxum, and Vera Lich undertook to teach basic literacy to the women of the village.

   Staff in Mexico: Duane Bajema, agriculturist, Oaxaca; Bruce Buurma, agriculturist, Oaxaca; Clarence De Boer, agriculturist, Yucatan; Cal Lubbers, agriculturist, Yucatan.

3. Nicaragua — Most exciting event in 1973 for CRWRC was the authorization by the Synod of 1973 to move into Nicaragua with long-term aid to improve the living conditions of the country. The earthquake of December, 1972, was the entering wedge in what CRWRC envisages as an exciting contribution to the self-development of a Christian evangelical witness in Nicaragua.

   Provadenic, a Christian medical outreach planned and carried out by Nicaraguan Christians, has the assistance of a CRWRC nurse and a volunteer dentist. Alfalit, a Christian literacy program for adults, benefits from the services of a CRWRC-supported teacher. And Stack-Sack, a housing program for earthquake victims, has on its staff a CRWRC representative. All of these programs concentrate on developing local resources and talent in an effort to help Nicaragua make full use of its potential.

   Working in conjunction with the Christian Reformed mission in Nicaragua, CRWRC staffers are also involved in recreation and church programs in the housing development of Las Americas Number 2.
Staff in Nicaragua: Patricia Duthler, teacher; James Hoekwater, D.D.S., dentist volunteer; Peter Limburg, field director/program developer; Peg MacLeod, nurse; David Veltkamp, community development worker.

4. Argentina — CRWRC sent funds to the Christian Reformed missionaries in Argentina to be used in diaconal work, and also shipped five braille typewriters to a Christian publisher to increase the availability of braille materials.

B. Asia

1. Bangladesh — In 1973, CRWRC moved into the newly created nation of Bangladesh, in cooperation with the Mennonite Central Committee. The Mennonites have a large and respected program in Bangladesh, one based on the same scriptural principles as CRWRC’s programs. CRWRC’s tie-in with the Mennonites has allowed our people in Bangladesh to be more immediately effective than if we had set up a totally independent program.

Making the country self-supporting in agricultural products is an important goal of Bangladesh’s development plan and CRWRC is helping them meet this goal with two agriculturists. One is a specialist in vegetable crops and is encouraging the raising of vegetables with more nutritive value than the traditional Bengali diet; the other is a poultry specialist and is working with the Bengali Livestock Ministry to encourage better poultry procedures.

Staff in Bangladesh: Peter Vander Zaag, agriculturist; Conrad Van Dijk, D.V.M., agriculturist.

2. Jordan — In June, 1973, CRWRC’s first full-time worker in Jordan started his assignment. Individual and group self-help projects are an important part of CRWRC’s Jordan program; including such things as loans to buy goats and a shoemakers’ training shop. Community development projects such as basic water supply systems and school playgrounds were also undertaken by CRWRC. In March, 1974, CRWRC sent a specialist to Jordan to advise us on the feasibility of a rehabilitation program for the physically handicapped and to set up a timetable for indigenizing any program he might recommend.

A Christian distribution of material aid (food and clothing) to a poor Bedouin tribe near Petra was an exciting and rewarding experience for the CRWRC staff.

Staff in Jordan: Bert De Vries, Ph.D., interim field director; Paul Kok, field director designate.

3. Korea — One goal of CAPOK, CRWRC’s Korean adoption program, is indigenization, that is, total funding and control of the program by Korean Christians. Some progress toward that goal was made in 1973. We received 18% of CAPOK’s total budget from Korean sources, we gained further recognition from the government by receipt of a grant, and turned over another supervisory position, supervisor of unmarried parent services, to a Korean.
Along with this progress toward indigenization, CAPOK continued its service to infants, mothers, and families. CAPOK took in 287 new cases, referred 148 infants for overseas adoption, and found Korean homes for 166. For the first time in three years in-country adoptions exceeded overseas referrals.

CRWRC's medical work in Korea continues through the efforts of a national Christian doctor who provides pre-natal and children's medical services in eighteen slum communities.

Staff in Korea: Sydney Byma, social worker; Charles Vander Sloot, field director; Kenneth Venhuisen, social worker.

4. Philippines — Problems of child health and nourishment have occupied the attention of one CRWRC staffer during 1973. Feeding centers for more than 1,000 pre-school children were introduced with an obvious improvement in the children's health. Along with the feeding program, the mothers are taught health, sanitation, and nutrition.

Self-help loans to set up back-yard poultry raising, pig raising, and rabbit raising continued in 1973. Over five hundred families received help of this kind. Another five hundred received some medical or nutritional aid.

The Philippines staff was expanded by the addition of a social worker to work in cooperation with the Board of Foreign Missions personnel in Manila. An area of great need that CRWRC may be able to meet is the Tala Leprosarium.

Material aid to the Philippines will be facilitated by the Philippine government's recent recognition of CRWRC as an accredited United States voluntary agency.

Staff in the Philippines: Ivan DeKam, social worker; William Femhout, community development worker; Fred Schuld, agriculturist and field director.

5. Other Fields — In Japan, CRWRC provided assistance to two projects endorsed by our missionary staff: aid to a group of national Christians in establishing a home for the aged, and assistance in the purchase of equipment for the Takehara Rehabilitation Center. This center is the only Christian effort we know of in Japan to rehabilitate polio victims and sufferers from multiple sclerosis. Congregations of the Reformed Church of Japan are providing increasing support each year.

In India, CRWRC made a grant of $2,500 to the Christian Reformed Church of Adoni. That $2,500 provided food for grain distribution during a famine and tuition for the training of two young Christians.

C. Africa

1. Nigeria — CRWRC's agricultural program in Nigeria was blessed with the addition of new quarters. The convenience of the location and the additional facilities will make the work much easier. There are now six Nigerian staff members working under our agriculturist and seventy voluntary agents, each of whom represents a congregation of the EKAS-Benue church.
Improvement in rice-growing, citrus raising, and small-animal raising are increasing the incomes of Nigerians and their ability to support their own church.

Staff in Nigeria: Lou Haveman, agriculturist; Markus Frei, agriculturist (awaiting visa).

2. Sahel — CRWRC sent $56,000 to central Africa in 1973 to relieve the effects of drought and consequent famine.

Our Board of Foreign Missions requested funds for a major involvement, namely, $25,000 for a food purchase and distribution program to be carried on in conjunction with the Sudan Interior Mission. CRWRC also made an immediate grant of $12,000 for the initial phase of the Board of Foreign Missions and Nigeria Conference request for the Mkar Master Water Plan to insure adequate water for the Mkar Hospital, service facilities, mission community and other area needs.

Contacts with other church groups in neighboring famine countries disclosed that many familiar, responsible, and orthodox Christian groups were working energetically—the Reformed Presbyterian Church in Kenya, National Association of Evangelicals in Sudan, the Mennonites in Chad, the Reformed Church of America in Ethiopia, the Orthodox Presbyterian Church in Ethiopia. CRWRC made small grants to these groups as requests came in.

A heartwarming involvement was that of the Reformed Church of Australia whose constituents and deacons contacted CRWRC as a sister church in the Reformed Ecumenical Synod with the request to forward their gift of $4,500 to a worthy and responsible agency. We view such contacts with our sister churches as a significant cooperative outreach in the gathering and the application of funds for Christian benevolence. CRWRC continues to be attentive to opportunities for meeting further needs.

V. Domestic Programs

Needs in our own communities invariably take on different characteristics and proportions from those abroad. The existence of a wide range of social-economic needs in Canada and the United States is nonetheless a reality and cannot escape the attention of concerned Christians.

Domestic needs can be classified as emergency and as those which are deep-seated and therefore not easily relieved. A nearly endless list of social ills in an otherwise affluent society calls for a combination of sophisticated techniques and a scripturally oriented outreach. The fact that many of these needs are endured by our own neighbors adds a dimension to our domestic outreach which is necessarily lacking in our foreign work, namely, the potential use of our congregational deacons and fellow church members.

Synod's significant conclusion on the matter of "Ecclesiastical Office and Ordination" will likely stimulate new levels of comprehensive Christian service (diaconal) ministries. The diaconal outreach to community problems is possible where our deacons possess the vision, determination, and resources to extend their efforts outside the conventional congre-
gational outreach. We are grateful that there is increasing evidence of this growth of diaconal consciousness and effort.

The location of certain domestic needs may make difficult an aggressive measure of congregational or even diaconal conference involvement. In those cases CRWRC serves as the delegated denominational ambassador of mercy. Just as it is our declared goal in foreign work, so also is it our aim in domestic work, to obtain the greatest measure of local participation. The achievement of this goal is dependent on continued encouragement in the important and critical role of the diaconal task in our sick and distressed communities.

As conferences and local diaconates become more aware of their responsibility for local needs there has been an increase in requests to CRWRC for technical and program assistance. During this past year numerous opportunities arose for CRWRC to work closely with local deacons and diaconal conferences. This assistance was supplied through speeches, technical program assistance and evaluations, surveys, training, and financial aid. Twelve diaconal conferences were assisted in concrete ways by CRWRC.

A. Miami Good Samaritan Center — This past year has increasingly given evidence that a full time aid program to Cuban refugees is no longer required in the Miami area. Program statistics clearly indicate that the resourcefulness of the Cubans and local, state and federal programs supply the majority of current needs. Local diaconal groups have stated that they will respond to the needs that continue to exist. It is with these facts available that the Center will be gradually phased out during 1974.

The phase-out of this program gives opportunity to expand the program of community evangelism of the Miami Good Samaritan Church. Sara Menchaca, current director of the Good Samaritan Center, will become a full time community evangelism worker with the Good Samaritan Church when the phase-out has been completed.

B. Appalachia Community Services Project — Although substantial efforts have been put forth by the United States government to cope with the extreme poverty in Appalachia, renewed and continual outreach by the church is also necessary. In response to the desperate needs that exist in Appalachia, as well as in other southern states, CRWRC has been focusing its attention first on southeastern Kentucky.

Through summer volunteer work by Dr. Frank Calsbeek, teacher at Dordt College, and Miss Judy Schreuder, third year nursing student from Denver, Colorado, substantial insight was obtained into the problems of Appalachia. This, plus additional research and a recent contact with the Commission on Religion in Appalachia will bring to reality CRWRC's mission of mercy to Appalachia during 1974 through the work of a social worker.

C. Gallup Friendship House — This program dedicated to providing a comprehensive alcohol recovery program for Navajo Indians in Gallup, New Mexico, has received substantial financial and program consultation from CRWRC. This relatively new program provides both residential
and out-patient care. It is strongly endorsed by local Christian Reformed churches that do not have the financial capacity to address this serious alcohol problem but do possess resources and the willingness to manage and supervise this program on a local basis.

Dan Freeland, a recovering Navajo alcoholic, is the current director of this program after John Jacobs, its first director, was led by the Lord to return to school to prepare for a full-time preaching ministry. It is interesting to note that Dan Freeland’s parents were members of the Crown Point, New Mexico, Christian Reformed Church.

D. Eastern Canada Diaconal Conference — Welcome Hall Mission is located in Montreal, Quebec, Canada, and provides a major diaconal ministry for the Montreal Christian Reformed deacons. Through the assistance of CRWRC and in cooperation with this established mission program a full-time worker, Rudy Eikelboom, comprehensively addresses the various needs and problems that afflict the life of a person controlled by alcohol.

E. Grand Rapids Diaconal Conference — The primary goal in working with this conference is to assist in the establishment of a full-time worker, a deacon-at-large, to coordinate various diaconal activities and ministries in this, one of the largest conferences in North America.

CRWRC has greatly benefited from being a participant in the development of this new program. This program is being studied by other diaconal conferences as they struggle to establish efficient and well-organized diaconal ministries in their respective churches. As these conferences request CRWRC's assistance in establishing a similar program the benefits of our involvement with the Grand Rapids Diaconal Conference will be realized.

F. Eastern Diaconal Conference — The Northside Addict Rehabilitation Center has been the primary diaconal program for this conference for several years. Through technical assistance and financial aid from CRWRC this conference has been able to assist in the development of a Christ-centered rehabilitation program for drug addicts from the Paterson, N.J., community and from Christian Reformed churches located within this conference.

During this past year CRWRC was able to assist Eastern Diaconal Conference by conducting a comprehensive study of the administrative, financial and program structure of the Northside Addict Rehabilitation Center.

G. Cascade Diaconal Conference — The Man-to-Man Program (M-2) is a Christ-centered prisoner rehabilitation program located in Tacoma, Washington, and is the primary diaconal outreach of this conference. The project's goal is to recruit, select and match volunteers from local area churches with offenders confined in state, and federal correctional institutions.

CRWRC has supported this conference activity with technical program and financial assistance. Carl Foss, a member of the Tacoma Christian Reformed Church, directs this program that attempts to pro-
vide a modern day application of Jesus' words, "when I was in prison, you visited me." This project could be a prototype for programs in numerous other locations within the Christian Reformed denomination.

**H. Mt. Baker Diaconal Conference** — "Project CREATE" is a prisoner rehabilitation program headquartered in Lynden, Washington, and is the primary diaconal ministry of this conference. It represents the most organized and comprehensive approach to date in recruiting and selecting volunteers from a Christian Reformed constituency in working on a one-to-one basis with state and local offenders.

CRWRC supports this project through program consultation and financial aid. Gordon Steigenga, director of this program, is a member of the Second Lynden Christian Reformed Church. This project is similar to the diaconal outreach of the Cascade Diaconal Conference.

**J. Disaster Preparedness Program** — This is a new program that emerged during 1973 when it became evident that much could be gained by recruiting and training volunteers to provide services to disaster victims before a disaster strikes.

CRWRC currently has seventy-one trained volunteers ready to cope with a wide variety of problems presented by disaster victims, especially their social and psychological needs. This innovative program has gained recognition by national relief agencies as addressing needs frequently avoided or dismissed in previous disasters.

Several diaconal conferences are in communication with CRWRC to prepare volunteers in their areas.

**VI. Administration and Finances**

Planning, coordinating, record keeping, and financial management are as essential in Kingdom activities as in other business or service enterprises.

**A. Chicago Clothing Center** — During 1974 the Chicago Clothing Center again played a vital role in CRWRC's material aid program. This center serves as a gathering, processing, and shipping point for donations of clothing, medicines, food, and other material items. Nearly all of CRWRC's shipments around the world originate from our Chicago Clothing Center. CRWRC is able to maintain this center by using volunteers from the Chicagoland churches. To these ladies' groups and young people's societies a sincere thanks for their donated hours.

*Staff at CCC:* C. Klemp, part-time aide; A. Schaap, center manager.

**B. Office administration** — CRWRC has benefited greatly by the construction of a new addition to our Denominational Building at 2850 Kalamazoo avenue in Grand Rapids, Michigan.

*CRWRC administrative staff:* Louis Van Ess, executive director; Richard Baukema, coordinator of business and promotional affairs; Cornelis Molenaar, domestic program adviser; Peter Zwart, CRWRC of Canada office manager (part-time).
C. Finances — Audited report for year ending December 31, 1973, follows:

<table>
<thead>
<tr>
<th>STATEMENT OF CHANGES IN FUND EQUITY</th>
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<tbody>
<tr>
<td><strong>DISASTER FUND</strong></td>
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<tr>
<td>Year ended December 31, 1973</td>
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<tr>
<td><strong>BALANCE - January 1, 1973</strong></td>
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<tr>
<td><strong>ADDITIONS</strong></td>
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<tr>
<td>Cash contributions</td>
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<td>General</td>
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<td>Nicaragua</td>
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<td>Bangladesh</td>
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<td>Famine</td>
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<td>Transfer from general fund</td>
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<tr>
<td><strong>DEDUCTIONS</strong></td>
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<td>General disbursements</td>
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<tr>
<td>Nicaragua</td>
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<tr>
<td>Bangladesh</td>
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<tr>
<td><strong>BALANCE - December 31, 1973</strong></td>
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<tr>
<th>STATEMENT OF CHANGES IN FUND EQUITY</th>
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<td><strong>GENERAL FUND</strong></td>
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<tr>
<td>Year ended December 31, 1973</td>
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<td><strong>BALANCE - January 1, 1973</strong></td>
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<tr>
<td><strong>ADDITIONS</strong></td>
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<td>Cash receipts:</td>
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<td>Contributions:</td>
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<td>General</td>
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<td>Foreign programs</td>
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<td>Domestic programs</td>
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<td>Clothing center</td>
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<tr>
<td>Famine</td>
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<td>Insurance refunds and miscellaneous</td>
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<td>Interest and dividends</td>
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<tr>
<td>Material aid - at fair market value:</td>
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<td>Clothing (53,270 pounds)</td>
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<td>Drugs and medicines</td>
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<tr>
<td>Food</td>
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<td>Transportation &amp; Miscellaneous</td>
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REPORTS OF BOARDS

DEDUCTIONS
Disbursements (detail schedules):
Program services:
- Foreign programs: $504,510.72
- Domestic programs: $120,783.38
- Clothing processing: $22,840.67
Supporting services:
- Program: $13,614.44
- Administration: $52,026.61
- Fund raising: $23,404.22
Material aid:
- Transfer to disaster fund: $448,380.84

BALANCE - December 31, 1973

<table>
<thead>
<tr>
<th>Description</th>
<th>Amount</th>
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<tbody>
<tr>
<td>General Fund</td>
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<tr>
<td>Cash:</td>
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<tr>
<td>Korean imprest fund</td>
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<tr>
<td>Jordan bank and cash accounts</td>
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<tr>
<td>Demand deposits</td>
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<tr>
<td>Savings accounts and certificates</td>
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<td>Marketable securities (Market value)</td>
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<td>$10,266.00</td>
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<td>$302,445.59</td>
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<td>Disaster Fund</td>
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<td>$252,445.59</td>
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<td>$50,000.00</td>
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<td>$302,445.59</td>
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<tr>
<td>Furniture and equipment Fund</td>
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<td>Furniture and equipment - at cost</td>
<td>$ 21,128.37</td>
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<tr>
<td>Less allowance for depreciation</td>
<td>$ 6,440.10</td>
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<td>$ 6,440.10</td>
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NOTE - This amount is committed to be spent in Jordan.
REPORT OF EXAMINATION
YEAR ENDED DECEMBER 31, 1973

CHRISTIAN REFORMED WORLD RELIEF COMMITTEE
GRAND RAPIDS, MICHIGAN

Christian Reformed World Relief Committee,
Grand Rapids, Michigan

We have examined the statements of fund balances of the Christian Reformed World Relief Committee, Grand Rapids, Michigan as of December 31, 1973 and the related statements of changes in fund equity for the year then ended. Our examination was made in accordance with generally accepted auditing standards, and accordingly included such tests of the accounting records and such other auditing procedures as we considered necessary in the circumstances.

In our opinion, the accompanying statements of fund balance and statements of changes in fund equity present fairly the financial position of the Christian Reformed World Relief Committee at December 31, 1973 and the results of its operations for the year then ended, in conformity with generally accepted accounting principles applied on a basis consistent with that of the preceding year.

Den Braber, Helmholtz & Lyzenga
Certified Public Accountants

CRWRC reached new highs in receipts and in expenditures during the past year. Support was more than 70% from diaconal offerings during the year. A sincere and hearty appreciation is extended to our constituency in Canada and the United States for their generous response in contributing through church offerings as planned and held by our deacons. CRWRC's outreach is deeply dependent on our church family, deacons, and pastors. It is truly a team outreach of providing aid in Christ's name to the needy around the world. CRWRC covets the continued prayers, good will, and financial support of our people. May the Lord bless this outreach and use it for the growth of his Kingdom.

VII. DENOMINATIONAL UNORDAINED PENSION PLAN

CRWRC is grateful for the denominational concern expressed through the pension plan for its lay-workers. As our program and staff grow we observe the need for considering improvements to the plan. CRWRC requests synod to increase the committee for administration of the Unordained Employee's Pension Plan to include a representative of CRWRC.

Grounds:

a. The amount of premiums paid by CRWRC warrants representation by CRWRC on the committee.

b. The terms of service of specialized personnel are frequently of shorter duration than normal, with the result that their vesting rights are necessarily low. CRWRC representation would provide the committee with the information on this situation.
VIII. PLANNED PROGRAMING FOR 1974

A. Foreign program:

- Korea .................................. $165,050
- Mexico ................................ 96,740
- Nigeria ................................ 53,000
- Philippines ......................... 61,220
- Jordan ................................ 101,720
- Bangladesh ........................ 27,400
- Honduras ............................ 22,350
- Nicaragua .......................... 99,745
- Miscellaneous ...................... 2,500 629,725

B. Domestic program:

- Cuban refugees .................. $ 5,000
- Appalachia ........................ 20,000
- Domestic programing .......... 21,000
- Domestic grants ................. 80,000 126,000

C. Clothing centers ............... 25,335

D. Administration .................... 102,075

E. Promotion .......................... 59,900

Total budget ........................ $943,035

The above projected expenditures for 1974 are at the highest level in CRWRC's history. The addition of new programs accounts for the largest percentage of the increase. Budget requests from some fields increased. Much of the increase was due to the dollar devaluation. Projected expenditures for 1974 require an average of $14.50 per year from each Christian Reformed family.

CRWRC continues to be alert and sensitive to reducing or phasing out programs that demonstrate lessening needs and outreaches that can be funded on a local level. Each year, however, additional needs are brought to the attention of CRWRC by the mission boards, diaconal conferences, and other agencies that permit a scripturally implemented outreach. Disasters also play a vital role in CRWRC finances, and while these are not predictable, the people of our denomination continue to rise and meet the needs placed before them.

CRWRC requests that:


b. Synod commend the work of mercy to our churches and urge them to take offerings on a regular and sustained basis to provide the necessary funds for this ministry.

c. Synod continue CRWRC as the denominational benevolent cause for one or more offerings.
IX. APPOINTMENT

Synodical action in the appointment of replacement for the following board member-at-large positions is requested:

a. Accountant;  
   b. Minister

These positions are presently held by Mr. Clare Ackerman and Rev. W. Van Dyk who are completing their second terms of three years.

CRWRC will provide nominees for selection by synod.

X. SUMMARY OF ACTION REQUESTED BY SYNOD:

a. Representation at synod

CRWRC requests that its president, Mr. T. Prins; minister board-member, the Rev. W. Van Dyk; and its executive director, Louis Van Ess be granted the floor when matters pertaining to our work are discussed.

b. Approval of CRWRC representation on committee for Unordained Pension Fund (VII)

c. Program approval (VIII)

d. Approval for offerings (VIII-C)

e. Appointments - Board positions (IX)

Christian Reformed World Relief Committee

Louis Van Ess, executive director
The following is a short review of the activities of the tract committee for the past year.

I. PERSONNEL

The committee is composed of the following members: the Rev. E. W. Los, chairman; Mr. W. Timmer, vice-chairman; Mr. M. De Boer, secretary; Mr. P. Brink, treasurer; Rev. J. Weigers, Mr. Willard Willink, Mr. Vern De Weerd, Mr. John Tibbe, Rev. Calvin Bremer. Mr. Tibbe and the Rev. Calvin Bremer are new members of the committee serving for the first time this past year.

The personnel of the committee are concerned with the impact that can be made on both church and non-church individuals through the message carried in a tract. The committee feels that the materials they produce are useful tools which carry the message of salvation to many people.

Monthly meetings are held in the denominational building. Our tracts are printed, stored and mailed from the offices there. The staff at the denominational building provides the manpower to handle the work needed to send the tracts out to churches and individuals. The committee itself is divided into three subcommittees: a committee to edit and review the present materials for updating, a committee to process new ideas and secure writers, and a committee to promote the sales of tracts. These subcommittees meet prior to our regular meetings.

II. ACTIVITIES

A. Tract distribution—A total of 724,930 tracts were distributed during the year 1973. Many of these tracts were given free to individuals from all over the world. Two groups especially were given free tracts during the year. A package of tracts was made available to all the young people who attended the Young Calvinist Convention in California during this past August. Also the committee sent letters last spring to pastors indicating our willingness to provide tracts for SWIM programs under the direction of the various Christian Reformed churches. Several churches took advantage of this and we were able to supply enough tracts so that SWIMMERS could distribute them in the church communities. Over one hundred thousand tracts were thus
distributed without charge. Because of free distributions the committee relies heavily upon the gifts of individuals and churches.

B. New Tracts—The committee is currently concentrating its efforts in the area of providing materials for certain groups of people. For example, a thirty-six page tract, “At the Open Window,” was written for us by the Rev. Ralph Heynen. This is a meditation tract for individuals who have time on their hands. Other areas of concern on which the committee is working are a series of tracts on the family, a series for senior citizens, a series on parents and teens, and others.

Three tracts published during the year show how the committee is trying to provide for certain needs: a tract entitled ADULT, specifically designed for the 18 year old; and two tracts designed for youth on the topic of Worship.

C. Promotion—The promotion of tracts seems to be the most difficult area for the committee. The question before us, “how to get the tracts in front of the people who will use them?” In this area the committee has begun to seek the help of the church evangelism committees and pastors. The promotions committee has sent letters and sample tracts to both with the request that they make these available to people who order tracts for their church. We feel that the majority of tracts we produce can be profitably used by our families, if they are aware of what is available.

III. FINANCES

A financial report is included. As was mentioned before, our committee relies heavily on the support of our churches.

IV. MATTERS REQUIRING SYNODICAL ACTION

The committee requests synod to recommend the Back to God Tract Committee and its program to the churches for one or more offerings.

The rationale for this request is that our committee feels that a service is being provided for the benefit of our Christian Reformed people to carry the message of salvation to hundreds of others.

Back to God Tract Committee
Marvin De Boer, secretary

APPENDIX

DEN BRABER, HELMHOlDT & LYZENGA
CERTIFIED PUBLIC ACCOUNTANTS
GRAND RAPIDS, MICHIGAN

Robert N. Den Braber, C.P.A.
Donald R. Helmholdt, C.P.A.
Robert J. Lyzenga, C.P.A.

February 28, 1974

To the Back to God Tract Committee,
Grand Rapids, Michigan.

We have examined the statement of cash receipts and disbursements of the Back to God Tract Committee for the year ended December 31, 1973. Our
examination was made in accordance with generally accepted auditing standards, and accordingly included such tests of the accounting records and such other auditing procedures as we considered necessary in the circumstances, except that it was not feasible to make an independent verification of contribution and gift receipts.

In our opinion the accompanying statement of cash receipts and disbursements presents fairly the recorded cash transactions of the Back to God Tract Committee for the year ended December 31, 1973, on a basis consistent with that of the preceding year.

Den Braber, Helmholt & Lyzenga
Certified Public Accountants.

BACK TO GOD TRACT COMMITTEE

STATEMENT OF CASH RECEIPTS AND DISBURSEMENTS

Year ended December 31, 1973

BALANCE - January 1, 1973 $ 2,931.18

RECEIPTS
Contributions - churches $13,262.01
Contributions - others 2,038.25
Sales - tracts 7,039.39
Interest 90.44 $22,430.09

DISBURSEMENTS
Printing and engraving $ 7,216.01
Clerical and distribution 7,146.06
Postage and freight 1,624.15
Advertising 605.50
Art work 555.00
Supplies 450.90
Tract racks 375.00
Meals and mileage 208.91
Honorarium 200.00
Writing tracts 185.00
Miscellaneous expense 140.65 18,707.18

BALANCE - December 31, 1973 $ 6,654.09

Balance at December 31, 1973 consisted of the Michigan National Bank accounts, as follows:

Demand deposits $ 4,799.24
Savings account 1,854.85

$ 6,654.09
BIBLE TRANSLATION COMMITTEE

During the past two years we have been working on a review of the New English Bible. Following the procedure approved by synod (Acts, 1971, p. 39), we intend to publish that review later this year in De Wachter and in The Banner. Arrangements have been made to have this and future reviews published also in Calvinist-Contact. A request came to the committee to investigate this possibility in order to secure a wider distribution of these reviews among our Canadian churches. The editor of Calvinist-Contact has informed us that he is very willing to publish these reviews.

The committee's project for the next year will be a review of the New International Version. This is the most recent translation of the Bible and it is the one to which several members of our denomination have made contributions. At present only the New Testament has been published.

The committee seeks the advice of synod on the following matter: does synod wish this committee to fall under the six-year rule governing membership on standing committees? From the mid 1950's to the mid 1960's the Bible Translation Committee was composed of the members of the Old and New Testament departments of the seminary. Upon recommendation of this committee, synod appointed the RSV Study Committee in 1966. When its mandate was completed in 1969, the RSV Study Committee became a Standing Committee on Bible Translation. Four of its present members were added since 1969, but three have been members since the committee became a Standing Committee. The work of the committee is rather specialized, and the committee feels that synod should decide whether that fact should exempt the committee from the six-year rule or whether the rule should apply.

Bible Translation Committee

Andrew Bandstra, chairman
David Holwerda, secretary
Stanley Bultman
David Engelhard
Clarence Vos
Louis Vos
Marten Woudstra
The Chaplain Committee is grateful to be able to report a year of blessing and gratitude for the services we were able to carry on in behalf of our beloved denomination in the area of both the Military and the Institutional Chaplaincy. As our quarterly reports come in from our chaplains we are gratified with the news of blessed fruits on their efforts and the work of the Spirit in the hearts of those to whom they minister day by day. Their labors are so diverse, not only preaching the Word but instructing in Bible Classes, Sunday Schools, personal conferences and their very presence as men of God in the midst of so much godlessness. Some are laboring particularly among those influenced by alcohol and drugs, bringing counsel and the Word of Life. We are truly and justly proud of these men and their wives, and their ministry.

Since the military program of our country has been drastically curtailed and chaplain recruitment is practically at a standstill, most of our time is spent at our monthly meetings with the matters of the Institutional Chaplaincy. Also in this field we are deeply grateful for the blessings experienced and reported to us. This is a growing field of service and one of special interest in our day, and one that is very promising for our men and our denomination. More and more of our ministers are taking special clinical pastoral training and are seeking a place of ministry in this field. The calls for men and openings are increasing and we experience the challenge more and more. However, with our present set-up and organization we find ourselves more and more handicapped and unable to properly care for, prepare men for, and to supply this crying need. It is with this in mind that we have made our request for a full-time secretary and for the means of financing this program by means of a quota budget rather than the annual free-will offering we have been receiving through the years. Men with particular aptitude and qualifications for this type of ministry must be sought out, encouraged, and trained. Ministers in a regular parish must be enabled to discontinue their labors and be assisted in the required special training. Our mandate must be enlarged as well as our finances. The field is large and challenging.

Meanwhile, we seek to support our active duty chaplains with counsel and encouragement to the best of our ability, keeping contact through newsletters, reports, and personal visits when financially feasible. We are also rendering such aid for preparatory clinical study and training as our limited mandate and finances will permit.

To prepare to meet a newly developing need we have appointed a sub-committee to study the matter of Industrial Chaplaincy. This is an area in which our Reformed faith and teaching can well carry on a very fruitful ministry, making a real impact on the religious and social
life of our country where the message of the Word is needed as never before.

According to our policy through the years we work closely with the Home Mission Board. The Rev. Duane Vander Brug, one of their staff members, meets regularly with us as their representative. Two other representatives of the Home Mission Board are also members of our Chaplain Committee. The Rev. James Lont, director of the United Calvinist Youth program is also at each meeting as adviser and counselor, as is the Rev. Harold Dekker, our denominational representative on the General Commission of Chaplains and Armed Forces Personnel. The Rev. C. Tuyl is our Canadian representative through whom we keep close touch with the entire chaplaincy movement in Canada.

One of our members has served two terms of three years, the Rev. Theodore Verseput, also our chairman. A replacement will be nominated and an alternate. Dr. Floyd Westendorp has given very valuable service for one term of three years but is unable to continue. Hence a replacement will be nominated together with an alternate. These nominations will be presented to synod.

We received a questionnaire from the Synodical Study Committee on Executive Secretary for Chaplain Committee and submitted to them our rationale for the request for such an Executive Secretary. We trust this request will find favor with the Synod of 1974 so that the way may be opened for adequately meeting the needs for this great field, particularly of the Institutional Chaplaincy.

I. MILITARY CHAPLAINCY:

Christian Reformed ministers on active duty as United States Military Chaplains as of March, 1974: were as follows:

Air Force

Chaplain Harold Bode, Major, USAFR, Wright-Patterson AFB, OH (1962)
Chaplain Ralph W. Bronkema, Major, Kadena AFB, Okinawa (1966)
Chaplain Arlan D. Menninga, Capt., USAFR, Hamilton AFB, CA (1968)

Army

Chaplain Jan Friend, USAR, Herbornseeback, Germany (1959)
Chaplain Bruce C. Hemple, LTC, USAR, Ft. Sam Houston, TX (1959)
Chaplain John J. Hoogland, LTC, USA, Ft. Meade, MD (1959)
Chaplain Herman Keizer, Capt., Wurzburg, Germany (1968)
Chaplain Marvin Konynenbelt, Major, USAR, Walter Reed Army Medical Center (1965)
Chaplain Paul H. Vruwink, Major, USAR, Ft. Lewis, WA 98433 (1958)
Navy

Chaplain Herbert L. Bergsma, LCDR, USN, USS Bryce Canyon, (1966)
Chaplain Albert J. Roon, LCDR, USNR, DESRON 32, (1966)
Chaplain Raymond C. Swierenga, LCDR, USN, Camp Le Jeune, NC (1960)

You will note that this totals sixteen active duty chaplains, the same as last year. However, Chaplain William Brander has been led of the Spirit to leave this field of ministry and to take up the work of the parish ministry. He will leave his military post about the time of the meeting of synod and seek a call from one of our churches. He has given almost six years of intensive services to our country in the United States Army both state-side and in Germany where he also has served as an enlisted man before his seminary training. We are loathe to see him leave the active duty status but are happy he will retain his reserve status and serve the military periodically in some local Reserve Unit of the Army.

Two of our chaplains are serving in Germany at present: Jan Friend and Herman Keizer Jr., while Herbert Bergsma is serving in Hawaii and in the Pacific. Chaplains Roon and Swierenga roam the Atlantic and Mediterranean when not in port with their families. Chaplain Roon has just been selected for a year of post-graduate study. We are deeply grateful that our men are so highly esteemed by those in authority in this field.

The annual Reformed Retreat for our servicemen in Europe is being planned again for Berchtesgaden, Germany in May. We appreciate the cooperation on the part of the consistories to encourage and assist their men in attending this retreat and we trust it will be a blessed one. The Rev. Jacob D. Eppinga will be our director this year, speaking to them and "fathering" them for the 3-4 days of fellowship. We hold these retreats in cooperation with the Reformed Church of America, alternating each year in the matter of speakers and chaplain coordinators in the field, and sharing the expenses involved on a pro-rata basis.

We are also considering another Chaplains' Retreat for state-side active duty chaplains to meet directly after synod, thus making it possible for them to attend synod and the annual Ministers' Institute if they are able to leave their posts of duty. Our Reserve Chaplains are also invited but at their own expense. Last year seven of our active duty men were able to be present and reported a blessed experience.

In addition to the active duty military chaplains, twenty (20) of our ministers are serving in military service reserve chaplain assignments. They serve their units at monthly meetings and go on active duty for a short period each year at some camp or at sea. These are:

Air Force

Rev. Andrew Rienstra, Major, Clifton, NJ,
Rev. Jay Vander Ark, Major, Ent. AFB, CO
Rev. Donald Wisse, Major, McGuire AFB, NJ

Army
Rev. J. H. Ellens, Lt. Colonel, Inkster, MI
Rev. Ronald J. Lobbezoo, 2nd Lt., Passaic, NJ
Rev. Dick Oostenink, Jr., Colonel, Newark, NJ
Rev. Harvey A. Ouwinga, Major, Washington National Guard, Everett, WA
Rev. Jay R. Pruim, 1st Lt., Michigan Army National Guard, Wyoming, MI
Rev. Harvey A. Smit, Major, Area A. Zama, Japan
Rev. Dick L. Van Halsema, Col., School Faculty, St. Hamilton, NY
Rev. Theodore Verseput, Major, Michigan Army National Guard, Wyoming, MI

Navy
Rev. Derke P. Bergsma, Capt., Naval Reserve Center, Chicago, IL
Rev. Paul A. Boertje, LCDR, Naval Weapons Center, Seal Beach, CA
Rev. Donald Den Dulk, Lt., Naval Air Reserve Tng. Unit, Point Mugu, CA
Rev. Peter Mans, Jr. Lt., Navy Support Unit, Hartford, CT
Rev. Galen Meyer, LCDR, Naval and Marine Corps Reserve Training Center, Grand Rapids, MI
Rev. Esler L. Shuart, LCDR, Chicago NRTC, Chicago, IL
Rev. Adrian Van Andel, LCDR, Muncie, IN
Rev. Jerry Zandstra, LCDR, Chula Vista, CA

Two of our ministers are serving as chaplains in Veterans Administrations Hospitals. These are:
Rev. Adrian Van Andel, V.A. Hospital, Marion, IN
Rev. Thomas Vanden Bosch, Veterans Administration Center, Sioux Falls, SD

Also, two are serving their country as part-time chaplains in Civil Air Patrol duty in the vicinity of their parishes. These are:
Rev. Kenneth R. Slager, Vancouver Composite Squadron, Vancouver, WA
Rev. Samuel Vander Jagt, Davenport Composite Squadron, Davenport, IA

Three are serving as chaplains for the National Guard of their state. These are:
Rev. Harvey J. Ouwinga (Washington), Jay Pruim (Michigan) and Theodore Verseput (Michigan)

We are especially grateful to the consistories who permit their busy and faithful pastors to serve as reserve chaplains in these capacities, even though it takes time from their regular pastoral duties in the congregation, and thankful to God for providing these openings for a very valuable ministry to the military men of our country, reaching, as they do, so many who perhaps would otherwise not be exposed to the Gospel of our Lord.
II. Institutional Chaplaincy:

The following Christian Reformed ministers are on active duty as full-time chaplains in various institutions:

Rev. A. Dirk Evans, Peoples Community Hospital Authority, Detroit, MI
Rev. Frank Kaemingk, Bethesda Hospital, Denver, CO
Rev. Gordon Kieft, Bethesda Hospital, Denver, CO
Rev. Jim Kok, Pine Rest Christian Hospital, Grand Rapids, MI
Rev. William Lenters, Calvary Rehabilitation Center, Phoenix, AZ
Rev. William Swierenga, Michigan Veterans Facility, Grand Rapids, MI
Rev. Adrian Van Andel, Veterans Administration Hospital, Marion, IN
Rev. Larry Vande Creek, Indiana University Medical Center, Indianapolis, IN
Rev. Thomas Vanden Bosch, Veterans Administration Hospital, Sioux Falls, SD
Rev. Duane Visser, Pine Rest Christian Hospital, Grand Rapids, MI

You will note that this totals eleven full time chaplains as in 1973. Three of these are in military-related institutions, one is in the University Medical Center, and the other seven are in Christian Reformed church-related institutions.

Some slight progress was made during 1973 in the development of Institutional Chaplaincy in the Christian Reformed Church. But many opportunities await the further development of the Chaplain Committee when resources of time and funds will be available. These needs were spelled out in our report to synod in 1973 and will be considered again this year in light of additional studies.

Two more of our Christian Reformed Chaplains have received certification as supervisors in Clinical Pastoral Education. These men are the Rev. Dirk Evans who is serving the People’s Community Hospital Authority in Detroit, Michigan, and the Rev. Gordon Kieft, chaplain at Bethesda Hospital in Denver, Colorado. The Chaplain Committee commends these men for their achievement in gaining this certification by the Association for Clinical Pastoral Education. This qualifies these men to conduct accredited programs in Clinical Pastoral Education for seminary students and clergy. We now have five Christian Reformed ministers who have received this certification.

During this year the Rev. William Lenters left his parish in Cleveland to become chaplain and counselor at the Calvary Rehabilitation Center in Phoenix, Arizona. The Rev. Duane Visser who has previously served at that place joined the staff at Pine Rest Christian Hospital to fill the vacancy left by the Rev. Ralph Heynen.

In addition to the roster of chaplains serving in various hospitals as staff chaplains we have several ministers in training programs anticipating full time chaplaincy work upon the completion of their Clinical Pastoral Education. The Chaplain Committee continues to consult with ministers who are interested in entering an institutional chaplaincy
ministry. Financial support is granted where needed and where qualifications are met.

Several chaplains from the Reformed Church of America met with some of the Christian Reformed chaplains in the fall of 1973 at the annual convention of the Association for Clinical Pastoral Education in St. Louis. This was a new and enjoyable experience as we got together informally to share ideas and to talk over mutual chaplaincy concerns. Both groups acknowledged a desire for continuing this kind of fellowship if possible.

One of the significant changes adopted by the Chaplain Committee during 1973 was to revise the standards in such a way as to include a wider variety of ministries under the endorsement of the Chaplain Committee. Chaplains who have not previously met the standards set by the Chaplain Committee will now be encouraged to affiliate and receive Chaplain Committee help, consultation, and other benefits. In doing this the Chaplain Committee is attempting to provide a denominational affiliation and fellowship for a wider number of people, some of whom have been relatively detached from men who are serving these ministries who have previously not been affiliated with the Chaplain Committee.

We are very gratified for the work of the Rev. Paul Zoschke from the Reformed Church of America in Rochester, Minnesota. With some support from us and our faithful encouragement he and his congregation continue to conduct a very needed ministry to Christian Reformed patients and families visiting the Mayo Clinic.

One of our senior chaplains should be singled out for significant events in his life during 1973. The Rev. Ted Jansma successfully underwent cardiac surgery in September of last year. His first book, entitled Toward A Christian Psychotherapy, was published late in 1973. We are happy about both of those successful events.

Another fruitful field that the committee is exploring more actively is Industrial Chaplaincy. A sub-committee has been established and we have heard a report from an active layman, a factory superintendent, actively interested in this development. He is Mr. Neil Berghoef, plant manager at Baker Furniture Co. at Holland, Michigan, who reported at length to the committee about attitudes and possibilities in this area.

There are a great many opportunities in all the special ministries related to institutions, physical and mental health, alcoholism, geriatrics and others. It is this committee’s hope and prayer that we will be able to move ahead with the needed resources so Christian Reformed ministers can enter these strategic fields.

As stated in the Acts of Synod, 1973, page 282, there are some major problems which confront us in fulfilling our mandate with respect to the institutional chaplaincy:

"1. Staff:

The necessary development of the institutional chaplaincy involves far more work than the members of the committee and our present
part-time executive secretary on limited hours are able to handle. Some long unmet needs are:

a. There is a need for a "clearing house" of position opportunities. These must be sought out, investigated, evaluated and disseminated to interested ministers. Since chaplains are employed by a multiplicity of local, state and federal institutions, plus a wide range of private agencies, much time and effort are involved in effectively administering job openings in this field. With an ample supply of ministers and an increasing interest in institutional work among them, we are well advised as a denomination to vigorously pursue all opportunities for chaplain appointments which are open to our men, and to work selectively on those which are most compatible with our type of ministerial training and emphasis.

b. There is also an urgent need for an informational file of students and ministers who are interested in the institutional ministry, indicating their training, experience, other qualifications, and availability, so that a constant matching process between chaplaincy openings and qualified candidates may be effectively administered. Such a process would aim at bringing together our best candidates and the best job opportunities in a systematic and discriminating manner. It goes without saying that such a process requires substantial administration by a well qualified person.

c. Our own program administration for the institutional chaplaincy should include careful surveillance of the training undertaken by our ministers for institutional work, in so far as this is funded by the Chaplain Committee. In the past, we have found it very difficult to maintain such surveillance to the degree that denominational interest and maximum benefit of the trainee demand."

Conclusion: A full-time qualified executive secretary is needed to provide required direction and leadership for the work of the Chaplain Committee.

III. Recommendations:

1. Administration:
   a. That synod appoint a full-time qualified ordained man to serve as Executive Secretary for the Chaplain Committee.
   b. In general, this Executive Secretary would have the following duties:
      1) Seek and investigate opportunities for the services of chaplains in institutions and communities.
      2) Challenge our ministers and seminarians with the opportunities afforded in these ministries.
      3) Serve as coordinator for the training of men to fulfill various positions and to help them to take advantage of training opportunities.
      4) To give personal attention through visits and contacts to our men in both the institutional and military chaplaincy.
2. That the Chaplain Committee be authorized to appoint a limited number of chaplains to strategic positions and to arrange for the calling and support, either in whole or in part, to a maximum expenditure by the Chaplain Committee of $20,000 in 1974.

3. That the Chaplain Committee be granted a quota of $1.00 (one dollar) per family. This money to be used for the following purposes:
   a. To pay the salary of the needed staff of the Chaplain Committee.
   b. To pay for the salaries of a limited number of chaplains to be placed in strategic positions for which funds are not available or cannot be found through churches or classes.
   c. To subsidize the funds or stipends that are available for certain positions when those funds are not adequate.

4. *Representation at Synod:*
   We request that the chairman of our committee, the Rev. T. Verseput, be permitted to speak at synod in matters pertaining to the Chaplain Committee.

5. *Presentation of Chaplains:*
   We request that both active duty military and institutional chaplains who may be present during synod’s sessions be presented to the synod and that one of each category so designated by the committee be granted the privilege of a brief word to synod.

6. *Finances:*
   a. We request that the 50c per family quota for the Chaplains’ Deposit Fund (Pension) be extended for one year.  
      *Ground:* We have received only 60% of the expected amount for this Fund.
   b. We request that synod place the Chaplain Committee on the approved list for one or more offerings above the quota for 1974 for the work of the chaplaincy of the Christian Reformed Church.  
      *Ground:* Our responsibility continues due to the expansion of the Institutional Chaplaincy Program and the continued services to the men of the Armed Forces.

7. *Personnel:*
   The Rev. T. Verseput has served two terms of three years and is therefore retiring from the committee. Dr. Floyd Westendorp, who has served for one term of three years finds it impossible to continue for another term. The Chaplain Committee suggests the following nomination to synod:
   a. Dr. Dick Van Halsema, President of the Reformed Bible College.
   a. Mr. Neil Berghoef, member of the Providence Christian Reformed Church of Holland, Michigan and plant manager at Baker Furniture Co. in Holland, Michigan.
   b. Dr. Wm. H. Kooistra, Ph.D., member of the LaGrave Ave., Church, and Consulting Psychologist in Grand Rapids, Michigan.
IV. Financial Report:

The treasurer's annual statement and auditor's report are attached to this report of your committee.

The Chaplain Committee
Theodore Verseput, chairman
Cornelius M. Schoolland, secretary
Jack Holwerda, treasurer
Melvin D. Hugen
Jim Kok
Galen Meyer
Carl D. Tuyl
Nicholas Van Andel
Floyd Westendorp

FINANCIAL REPORT 1973
YEAR ENDED DECEMBER 31, 1973

CASH ON DEPOSIT, JANUARY 1, 1973 $11,212.41

RECEIPTS:

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<th>Description</th>
<th>Amount</th>
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<td>Churches &amp; Individuals</td>
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<td>Interest</td>
<td>389.73</td>
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<tr>
<td>Cash Available</td>
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CASH ON DEPOSIT: DECEMBER 31, 1973 $11,864.79

DISBURSEMENTS:

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<td>Retreats</td>
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<td>General Commission Dues</td>
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<td>Servicemen's Ministry</td>
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<td>Chaplain Moving Expense</td>
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<td>Advertising</td>
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<td>Other</td>
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<td><strong>Total Disbursements</strong></td>
<td>15,084.43</td>
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CASH ON DEPOSIT, DECEMBER 31, 1973 8,382.50

CASH ON DEPOSIT:

CHECKING ACCOUNT 916.89

SAVINGS ACCOUNT (2) 7,465.61 8,382.50
REPORT 10

CHURCH HELP FUND

The Church Help Committee herewith presents a report of its work in granting financial assistance to weak and needy churches in their building programs during the year 1973. Meetings were held regularly throughout the year to consider the requests made to our fund. Due to rising interest and construction costs a large number of requests were processed.

During the year approximately eighteen applications for aid were considered. These requests included refinancing of existing loans, renovating of present facilities, and the construction of new church buildings and parsonages. The committee notes an increase in the number of requests from newly organized congregations. After careful review of the information submitted, loans were promised to thirteen congregations, totaling $197,000.00. As in previous years, we were once again forced to operate with a deficit. However with the cooperation of the churches in not calling for their loans until the funds were actually needed we were able to pay monies to all churches requesting their approved loans.

At present, a total of 293 churches have loans from the Church Help Fund. We appreciate the efforts of the classes in evaluating the loan requests before they are approved and forwarded to us. We depend a great deal upon their analysis of the congregation's need, as well as the ability to carry the financial burden if a loan should be granted. We would also urge the classes to encourage those churches that have been blessed with substantial growth to make more rapid repayment of their loans so other churches can be considered for aid.

The personnel of the committee has undergone only one change during the year. Mr. Ted Van Bruggen replaced Mr. S. Holtrop who has served us for six years. We are grateful to Mr. Holtrop for his faithful service to the Church Help Fund.

A substantial number of churches have made inquiry about the possibility of obtaining financial aid from our fund. The committee feels, however, 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, 1973:

<table>
<thead>
<tr>
<th>Description</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Total receipts from repaid loans</td>
<td>$311,507.75</td>
</tr>
<tr>
<td>New loans paid during 1973</td>
<td>360,000.00</td>
</tr>
<tr>
<td>Total loans outstanding</td>
<td>2,337,479.70</td>
</tr>
<tr>
<td>Balance on hand (cash and savings account)</td>
<td>40,786.39</td>
</tr>
<tr>
<td>Loans promised but not called for</td>
<td>87,000.00</td>
</tr>
<tr>
<td>Deficit</td>
<td>46,213.61</td>
</tr>
</tbody>
</table>

The financial regulations of synod regarding the safety of bank accounts are being followed by the Church Help Committee.
Matters Requiring Action by Synod:

The Rev. J. H. Rubingh has completed one term on our committee. He is eligible for re-election. We present the following nomination for your consideration: Rev. J. H. Rubingh and Rev. John Kroon.

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

Church Help Committee

J. H. Rubingh, president  
J. H. Engbers, secretary  
M. Wiersma, treasurer  
E. Blankespoor  
G. Post  
T. Van Bruggen

THE CHURCH HELP FUND
CHRISTIAN REFORMED CHURCH
ORANGE CITY, IOWA

CASH RECEIPTS AND DISBURSEMENTS

Cash on hand December 31, 1972

<table>
<thead>
<tr>
<th>Account</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>General checking account</td>
<td>$1,165.85</td>
</tr>
<tr>
<td>Savings account</td>
<td></td>
</tr>
<tr>
<td>Northwestern State Bank,</td>
<td>$25,000.00</td>
</tr>
<tr>
<td>Orange City, Iowa</td>
<td></td>
</tr>
<tr>
<td>Security National Bank,</td>
<td>31,392.26</td>
</tr>
<tr>
<td>Sioux City, Iowa</td>
<td></td>
</tr>
<tr>
<td>First National Bank,</td>
<td>31,670.99</td>
</tr>
<tr>
<td>Sioux Center, Iowa</td>
<td></td>
</tr>
</tbody>
</table>

Total: $31,670.99

Receipts:

<table>
<thead>
<tr>
<th>Description</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Repayment of loans - Schedule B</td>
<td>$311,507.75</td>
</tr>
<tr>
<td>Interest on savings accounts</td>
<td>2,387.88</td>
</tr>
<tr>
<td>U.S.-Canadian Exchange</td>
<td>60.95</td>
</tr>
<tr>
<td>Classis - gifts and miscellaneous</td>
<td>271.45</td>
</tr>
<tr>
<td>Total</td>
<td>314,228.03</td>
</tr>
</tbody>
</table>

Total: $314,228.03

Disbursements:

<table>
<thead>
<tr>
<th>Description</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>New loans disbursed-Schedule B</td>
<td>$360,000.00</td>
</tr>
<tr>
<td>Administrative Expense-Schedule C</td>
<td>2,243.84</td>
</tr>
<tr>
<td>U.S.-Canadian Exchange</td>
<td>427.00</td>
</tr>
<tr>
<td>Total</td>
<td>$362,670.84</td>
</tr>
</tbody>
</table>

Total: $362,670.84

Cash on hand December 31, 1973

<table>
<thead>
<tr>
<th>Account</th>
<th>Amount</th>
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</thead>
<tbody>
<tr>
<td>General checking account</td>
<td>$32,286.39</td>
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<tr>
<td>Savings accounts:</td>
<td></td>
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<tr>
<td>Northwestern State Bank,</td>
<td>8,500.00</td>
</tr>
<tr>
<td>Orange City, Iowa</td>
<td></td>
</tr>
<tr>
<td>Total</td>
<td>40,786.39</td>
</tr>
</tbody>
</table>

Outstanding loans to churches: $2,337,479.70
<table>
<thead>
<tr>
<th>No.</th>
<th>Church</th>
<th>Balance 12-31-72</th>
<th>New Loans</th>
<th>Repay</th>
<th>Balance 12-31-73</th>
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</thead>
<tbody>
<tr>
<td>1</td>
<td>Abbotsford, B.C. - 1st</td>
<td>$1,912.50</td>
<td>$606.25</td>
<td>$1,306.25</td>
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</tr>
<tr>
<td>2</td>
<td>Abbotsford, B.C. - 2nd</td>
<td>27,000.00</td>
<td>1,500.00</td>
<td>25,500.00</td>
<td></td>
</tr>
<tr>
<td>3</td>
<td>Ackley, Iowa</td>
<td>16,000.00</td>
<td>2,000.00</td>
<td>14,000.00</td>
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</tr>
<tr>
<td>4</td>
<td>Acton, Ont.</td>
<td>4,712.50</td>
<td>718.75</td>
<td>3,993.75</td>
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<tr>
<td>5</td>
<td>Agassiz, B.C.</td>
<td>22,866.68</td>
<td>2,783.33</td>
<td>20,083.35</td>
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<tr>
<td>6</td>
<td>Albuquerque, New Mexico</td>
<td>13,333.35</td>
<td>1,333.33</td>
<td>12,000.02</td>
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<tr>
<td>7</td>
<td>Alliston, Ont.</td>
<td>8,000.02</td>
<td>833.33</td>
<td>7,166.69</td>
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</tr>
<tr>
<td>8</td>
<td>Alto, Wisconsin</td>
<td>7,329.00</td>
<td>666.00</td>
<td>6,663.00</td>
<td></td>
</tr>
<tr>
<td>9</td>
<td>Anchorage, Alaska-Trinity</td>
<td>26,000.00</td>
<td>2,000.00</td>
<td>24,000.00</td>
<td></td>
</tr>
<tr>
<td>10</td>
<td>Ann Arbor, Michigan</td>
<td>5,500.00</td>
<td>700.00</td>
<td>4,800.00</td>
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</tr>
<tr>
<td>11</td>
<td>Athens, Ont.</td>
<td>3,500.00</td>
<td>676.50</td>
<td>2,823.50</td>
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</tr>
<tr>
<td>12</td>
<td>Barrhead-Westlock, Alta.</td>
<td>3,355.72</td>
<td>1,000.00</td>
<td>2,355.72</td>
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</tr>
<tr>
<td>13</td>
<td>Bejou, Minnesota</td>
<td>115.00</td>
<td>115.00</td>
<td>none</td>
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</tr>
<tr>
<td>14</td>
<td>Belleview, Ont.-Maranatha</td>
<td>5,200.00</td>
<td>750.00</td>
<td>4,450.00</td>
<td></td>
</tr>
<tr>
<td>15</td>
<td>Belleview, Alta.</td>
<td>9,200.00</td>
<td>700.00</td>
<td>8,500.00</td>
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<tr>
<td>16</td>
<td>Bellingham, Wash.-Mountainview</td>
<td>30,000.00</td>
<td>2,000.00</td>
<td>28,000.00</td>
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<tr>
<td>17</td>
<td>Bigelow, Minnesota</td>
<td>1,300.00</td>
<td>325.00</td>
<td>975.00</td>
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<tr>
<td>18</td>
<td>Blenheim, Ont.</td>
<td>14,759.00</td>
<td>1,500.00</td>
<td>13,259.00</td>
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<tr>
<td>19</td>
<td>Bloomfield, Ont.</td>
<td>14,450.00</td>
<td>1,500.00</td>
<td>13,000.00</td>
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</tr>
<tr>
<td>20</td>
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<td>17,000.00</td>
<td>1,250.00</td>
<td>15,750.00</td>
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<tr>
<td>21</td>
<td>Boulder, Colorado-Crestview</td>
<td>4,000.00</td>
<td>1,000.00</td>
<td>3,000.00</td>
<td></td>
</tr>
<tr>
<td>22</td>
<td>Bowmanville, Ont.-Maranatha</td>
<td>14,000.00</td>
<td>600.00</td>
<td>13,400.00</td>
<td></td>
</tr>
<tr>
<td>23</td>
<td>Brampton, Ont.-Rebath</td>
<td>2,550.00</td>
<td>700.00</td>
<td>1,850.00</td>
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</tr>
<tr>
<td>24</td>
<td>Brandon, Man. - 1st</td>
<td>6,932.50</td>
<td>1,206.25</td>
<td>5,726.25</td>
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</tr>
<tr>
<td>25</td>
<td>Brantford, Ont.</td>
<td>711.75</td>
<td>100.00</td>
<td>611.75</td>
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<tr>
<td>26</td>
<td>Britt, Iowa</td>
<td>6,025.00</td>
<td>825.00</td>
<td>5,200.00</td>
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<tr>
<td>27</td>
<td>Brookville, Ont.-Bethel</td>
<td>1,500.00</td>
<td>300.00</td>
<td>1,200.00</td>
<td></td>
</tr>
<tr>
<td>28</td>
<td>Brooksfield, Wis.-Milwaukee</td>
<td>20,000.00</td>
<td>300.00</td>
<td>19,700.00</td>
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<tr>
<td>29</td>
<td>Brooks, Alta.</td>
<td>9,878.66</td>
<td>2,785.00</td>
<td>7,093.66</td>
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<tr>
<td>30</td>
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<td>1,300.00</td>
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<tr>
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<td>Burgett, Minnesota</td>
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<td>500.00</td>
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<tr>
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<td>2,500.00</td>
<td>3,875.00</td>
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<tr>
<td>33</td>
<td>Burlington, Ont.-Aldershot</td>
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<td>6,000.00</td>
<td></td>
</tr>
<tr>
<td>34</td>
<td>Burnaby, B.C.</td>
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<td>7,575.00</td>
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<tr>
<td>35</td>
<td>Byron Center, Michigan-2nd</td>
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<td>2,500.00</td>
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<tr>
<td>36</td>
<td>Cadillac, Michigan</td>
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<td>1,000.00</td>
<td>9,000.00</td>
<td></td>
</tr>
<tr>
<td>37</td>
<td>Caledonia, Michigan</td>
<td>18,314.00</td>
<td>1,833.00</td>
<td>16,481.00</td>
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</tr>
<tr>
<td>38</td>
<td>Calgary, Alta.-Immanuel</td>
<td>79.20</td>
<td>79.20</td>
<td>0.00</td>
<td></td>
</tr>
<tr>
<td>39</td>
<td>Calgary, Alta. - 1st</td>
<td>2,400.00</td>
<td>600.00</td>
<td>1,800.00</td>
<td></td>
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<tr>
<td>40</td>
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<tr>
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<tr>
<td>42</td>
<td>Cedar Falls, Iowa</td>
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<td>1,500.00</td>
<td>13,500.00</td>
<td></td>
</tr>
<tr>
<td>43</td>
<td>Cedar Rapids, Iowa</td>
<td>20,000.00</td>
<td>1,333.00</td>
<td>18,666.67</td>
<td></td>
</tr>
<tr>
<td>44</td>
<td>Cedar Springs, Mich.-Pioneer</td>
<td>7,175.00</td>
<td>975.00</td>
<td>6,200.00</td>
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<tr>
<td>45</td>
<td>Chatham, Ont. - Grace</td>
<td>12,500.00</td>
<td>2,500.00</td>
<td>10,000.00</td>
<td></td>
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<tr>
<td>46</td>
<td>Chicago, Ill.-Garfield</td>
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<td>8,774.34</td>
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<td>$8,000.00</td>
<td></td>
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<tr>
<td>51</td>
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<tr>
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<td>1,381.25</td>
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</tr>
<tr>
<td>53</td>
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<td>1,100.00</td>
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<tr>
<td>54</td>
<td>Cochrane, Ont.</td>
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<tr>
<td>55</td>
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<td>4,158.67</td>
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</tr>
<tr>
<td>56</td>
<td>Collingwood, Ont.</td>
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<td>1,000.00</td>
<td>6,655.00</td>
<td></td>
</tr>
<tr>
<td>57</td>
<td>Cornwall, Ont.-Immanuel</td>
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<td>1,000.00</td>
<td>17,562.50</td>
<td></td>
</tr>
<tr>
<td>58</td>
<td>Crown Point, Indiana</td>
<td>6,500.00</td>
<td>2,500.00</td>
<td>5,000.00</td>
<td></td>
</tr>
<tr>
<td>-----</td>
<td>--------</td>
<td>------------------</td>
<td>-------------------</td>
<td>---------------</td>
<td>------------------</td>
</tr>
<tr>
<td>64</td>
<td>Cutlerville, Mich.-Cutlerville Hills</td>
<td>7,000.00</td>
<td>1,000.00</td>
<td>6,000.00</td>
<td></td>
</tr>
<tr>
<td>65</td>
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<tr>
<td>66</td>
<td>Decatur, Michigan</td>
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<td>1,267.16</td>
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<tr>
<td>67</td>
<td>DeHoff, Indiana - Bethel</td>
<td>24,000.00</td>
<td>2,000.00</td>
<td>22,000.00</td>
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</tr>
<tr>
<td>68</td>
<td>Denver, Colorado - Fairview</td>
<td>7,575.00</td>
<td>675.00</td>
<td>6,900.00</td>
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<tr>
<td>69</td>
<td>Denver, Colorado - Ridgeview Hills</td>
<td>25,333.34</td>
<td>2,333.33</td>
<td>23,000.01</td>
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</tr>
<tr>
<td>70</td>
<td>Denver, Colorado - Trinity</td>
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<td>1,500.00</td>
<td>17,250.00</td>
<td></td>
</tr>
<tr>
<td>71</td>
<td>Des Moines, Iowa</td>
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<td>1,500.00</td>
<td>7,500.00</td>
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<td>72</td>
<td>Dorr, Michigan</td>
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<tr>
<td>73</td>
<td>Drayton, Ont.</td>
<td>3,000.00</td>
<td>1,200.00</td>
<td>1,800.00</td>
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</tr>
<tr>
<td>74</td>
<td>Dresden, Ont.</td>
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<td>625.00</td>
<td>1,500.00</td>
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<tr>
<td>75</td>
<td>Duncan, R.C.</td>
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<td>743.75</td>
<td>3,275.00</td>
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</tr>
<tr>
<td>76</td>
<td>Dundas, Ont. - Calvin</td>
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<td>750.00</td>
<td>6,250.00</td>
<td></td>
</tr>
<tr>
<td>77</td>
<td>Dunville, Ont. - Bethel</td>
<td>2,125.00</td>
<td>625.00</td>
<td>1,500.00</td>
<td></td>
</tr>
<tr>
<td>78</td>
<td>Denver, Colorado - Fairview</td>
<td>7,575.00</td>
<td>675.00</td>
<td>6,900.00</td>
<td></td>
</tr>
<tr>
<td>79</td>
<td>Denver, Colorado - Trinity</td>
<td>19,750.00</td>
<td>1,500.00</td>
<td>17,250.00</td>
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<tr>
<td>80</td>
<td>Dresden, Ont. - Maranatha</td>
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<td>8,500.00</td>
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<td></td>
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<tr>
<td>81</td>
<td>Edmonton, Alta. - Maranatha</td>
<td>2,312.50</td>
<td>625.00</td>
<td>1,687.50</td>
<td></td>
</tr>
<tr>
<td>82</td>
<td>Edmonton, Alta. - Ottewell</td>
<td>8,500.00</td>
<td>8,500.00</td>
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$2,337,479.70

Schedule "C"

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Total

$52,243.84
REPORT 11

COMMITTEE FOR EDUCATIONAL ASSISTANCE TO CHURCHES ABROAD

Your committee has now completed the fourth year of its existence as the successor to the previous Foreign Student Sponsorship Committee. Our mandate continues to be the nourishment of the global witness of the Reformed churches through the provision of student scholarships, internship experiences, and library assistance to institutions of the Reformed churches around the world. The committee has consistently received faithful support for its ministry from the denomination and this has given us the freedom to develop our programs confidently. Once again we attest to the goodness of the Lord in carrying out this synodical mandate.

During 1973, three of our beneficiaries returned to their own homelands to carry on the ministries which they had left in order to pursue additional training under our auspices. The Rev. Crosbie DeKretser completed his work at Calvin Seminary for the B.D. and Th.M. degrees and returned to Ceylon (lately known as Sri Lanka) with his wife and child during the summer of 1973. The current restrictions on missionary involvement in Sri Lanka make the Rev. Mr. De Kretser's ministry there particularly important in the life of his church.

Dr. Waldyr Luz, professor at the Campinas Theological Seminary in Brazil, also completed his studies at Calvin Seminary during 1973. While the scholarship granted to Dr. Luz enabled him to pursue additional studies at Calvin Seminary, he also undertook research into a Portuguese translation of Calvin's Institutes. Furthermore, Dr. Luz was accorded an opportunity to observe at first hand the stand and ministry of the Christian Reformed Church on behalf of the National Presbyterian Church of Brazil. It is our conviction that Dr. Luz was highly gratified with this period of observation and will transmit his convictions to his own denomination in Brazil with whom we carry on a cooperative church planting relationship. Dr. Luz occupies a strategic position in the development of the National Presbyterian Church in Brazil.

During the summer of 1973, Mr. John Gberkon returned with his family to Nigeria. Mr. Gberkon completed his studies in the field of education and was accorded a Master's degree from Western Michigan University. This Christian gentleman represented the Nigeria missionaries at last year's synod and personifies the transfer of responsibility and leadership from the Christian Reformed mission to the emerging Nigerian Christian community. As principal of the Mkar Teachers' College, Mr. Gberkon supervises the staff of eighteen teachers, both missionary and Nigerian. We are convinced that the study program for Mr.
Gberkon will produce much fruit in the years ahead as Mr. Gberkon works in his very significant educational post and occupies a leading role in the life of the Tiv Church of Christ in Nigeria.

Our scholarship program continues at present in the form of ongoing assistance to Mr. and Mrs. John Lin from Taiwan. Mr. Lin is completing his final year of seminary work and hopes to return to Taiwan at the conclusion of his studies. We are currently also aiding the Taiwan Reformed community through assistance to the Rev. Abraham Lin (no relation). The Rev. Abraham Lin receives a tuition grant for study at Calvin Seminary and an additional grant to cover his studies in clinical pastoral education at Pine Rest. The Rev. Mr. Lin is the chaplain at Mackay Hospital in Taipei, Taiwan, and as such occupies a significant role in the life of the emerging Reformed community there.

Several other possibilities for strengthening the Reformed churches abroad are currently occupying the attention of the committee. Additional requests have been received from Ceylon, Nigeria, and Indonesia. The selection of recipients is undertaken with great caution and only upon the recommendation of the national church and upon the assurance by that church that the beneficiary upon his return from the study period will occupy a significant position in the life of the Reformed community. The guidelines adopted by the committee for this selection have been very helpful in granting aid only to those who are particularly worthy of financial help in their educational process.

The book collection and distribution program has been carried on this year with the very worthy services of Mr. Peter DeKlerk, the theological librarian at Calvin College and Seminary. His services to the committee have been outstanding and the book collection program has continued apace. Lists of the holdings have been distributed to appropriate educational institutions and other lists of needs of these institutions have been received. The need for valuable used books for this purpose continues unabated and we would plead with our congregations to send English books such as commentaries, books on doctrine, Bible histories and dictionaries for the use of the committee's distribution program.

The committee has from time to time received sizable gifts from various families of the church. Many congregations and classes have supported the operation and enabled our committee to be specific in library internship and scholarship assistance. Used theological books for this purpose should be sent to: Mr. Peter DeKlerk, CEACA, Calvin Theological Seminary, 3233 Burton street SE., Grand Rapids, Michigan 49506.

Since the terms of service of the members of our committee Dr. Eugene Rubingh, the Rev. James Lont, and Dr. Peter VandeGuchte expire at this synod, the committee recommends that they be reappointed for a further term of service. They have provided valuable service to the committee and are eligible for reappointment.
### Statement of Cash Receipts and Disbursements

March 1, 1973 - February 28, 1974

<table>
<thead>
<tr>
<th>Category</th>
<th>Amount</th>
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<tr>
<td>Receipts from:</td>
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<tr>
<td>Christian Reformed churches and groups</td>
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<tr>
<td>Personal gifts</td>
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<td>Disbursements:</td>
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<tr>
<td>Support of students:</td>
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<td>Tuition and books</td>
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<td>Living expense</td>
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<td>Travel of students</td>
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<td>Library assistance</td>
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<td>Supplies, postage, meeting expense</td>
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<td>Cash balance, February 28, 1974</td>
<td><strong>$2,447.51</strong></td>
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**Recommendations:**

1. That synod approve the work done by this committee.
2. That Dr. Eugene Rubingh, the Rev. James Lont and Dr. Peter Vande Guchte be reappointed for a three-year term.
   
   **Ground:** They have served for one full term and are eligible for reappointment.
3. That the work of this committee again be recommended to the churches for one or more offerings.

Committee for Educational Assistance to Churches Abroad

- E. Rubingh, chairman
- R. Heynen, corresponding secretary
- J. Lont
- P. Vande Guchte, treasurer
- D. Vander Brug
- E. Vander Weele, recording secretary
- R. Recker (on study leave)
REPORT 12

FUND FOR NEEDY CHURCHES

I. MEMBERSHIP AND ORGANIZATION

A. The committee is composed of three laymen and two ministers. This composition is in keeping with the decision of the Synod of 1958.

President—Mr. George Vande Werken of Westchester, Illinois (1975)
Vice-President—Mr. John Swierenga of Elmhurst, Illinois (1974)

B. Committee of the coming year

Rev. Harry Arnold and Mr. Henry Wierenga have both served a three year term and are eligible for another three year term. The committee recommends that both be reappointed for a second three year term. Mr. John Swierenga has served two three-year terms and is not eligible for reappointment. A nomination of two is being presented to synod as a replacement for Mr. Swierenga.

II. THE WORK OF THE COMMITTEE

FNC 1973 Statistics

Applications processed—152
Assistance granted—147
Children allowances—330
Total families in these churches—5,309
Average size of these churches—36
New churches—11
No longer requiring assistance—4

III. MATTERS REQUIRING SYNODICAL ATTENTION

A. We request that our secretary and treasurer be consulted on matters pertaining to the FNC when considered by synod or its advisory committee and that they be given the privilege of the floor. In the absence of either the secretary or treasurer, we request that the same privilege be given to other members of the committee.

B. Recommendation

1. We recommend that the minimum salary for ministers serving churches which receive assistance from FNC be set at $8500.00. This involves an increase of $500.00.

2. We recommend that a child allowance of $300.00 be granted for every child up to twenty-two (22) years of age, excluding those who have reached the age of nineteen (19) years of age, and who are no longer enrolled in an educational institution. This is an increase of $50.00
per child. The committee believes that the increase in the cost of living makes this increase necessary.

3. We recommend that a $500.00 car allowance be given to each minister. This is an increase of $150.00. The committee believes that the increase in cost of operating an automobile makes this increase necessary. For 1974 each church is required to pay a minimum of $500.00 car allowance to its minister over and above the salary paid. We recommend that synod instruct the local churches to increase their car allowance to $600.00, an increase of $100.00. This is in keeping with the synodical declaration that churches should face their responsibility as much as possible on the local level.

4. We recommend that the per family contribution towards the minister’s salary in congregations receiving aid from FNC in 1975 be not less (and if possible more) than $130.00 in both the United States and Canada.

5. We recommend that the quota for FNC be set at $14.00 for 1975.

6. We recommend that the allowance for a Stated Supply be set at $125.00 per week. The Synod of 1969 set the weekly allowance for a Stated Supply at $75.00 per week and this has not been revised upward since that date.

7. We recommend that the Rev. Harry Arnold and Mr. Henry Wierenga be reappointed for another three year term. Both have served one term of three (3) years and are eligible for reappointment.

8. We recommend that synod appoint a lay member for a three (3) year term to replace Mr. John Swierenga from the following nomination of two:

Mr. Henry M. Stob of Western Springs Christian Reformed Church.
Mr. Stob is Vice-President for purchasing and Transportation of Clow Corporation, Oak Brook, Ill.
Mr. Ben Tameling of First Cicero Christian Reformed Church.
Mr. Tameling is owner of Mobile Home Park and Sales.

Fund for Needy Churches Committee
Henry De Mots, secretary
March 12, 1974

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, 1974. 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 BND 187 35 96, executed by The National-Ben Franklin Insurance Company of Illinois, providing fidelity bond coverage in the amount of $25,000 on the Treasurer of The Fund for Needy Churches, Inc. The premium for this policy has been paid in advance to provide coverage to February 6, 1975.

In my opinion, the accompanying statements present fairly the fund balance of the Fund for Needy Churches, Inc. on January 31, 1974, 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
Certified Public Accountant

UNITED STATES ACCOUNTS

Statement of Cash Receipts and Disbursements
February 1, 1973 to January 31, 1974
(In U.S. Dollars)

UNITED STATES FUND BALANCE, February 1, 1973 $ 62,009.48

RECEIPTS:
Quota payments from Classical Treasurers $ 510,992.96
Interest on Savings Accounts 1,966.67
Gifts 1,000.00

Total Receipts $513,959.63
Total funds to be accounted for $575,969.11

DISBURSEMENTS:
Salary Subsidy Payments 294,002.65
Child Allowance Payments 49,944.35
Automobile Allowance Payments 32,033.90
Moving Expense 7,857.13
Stationery and Supplies 194.28
Auditing expense 110.00
Honorariums 1,200.00
Committee Expense 179.17
Postage 105.07
Transfers to Canadian Account 66,500.00
Refund 274.09

Total Disbursements $ 452,400.64

UNITED STATES FUND BALANCE, January 31, 1974 $ 123,568.47

CASH ACCOUNTS:
First National Bank of Evergreen Park, Checking Account $ 8,373.94
First National Bank of Evergreen Park, Savings Account $115,194.53

Canadian Account

Statement of Cash Receipts & Disbursements
February 1, 1973 to January 31, 1974
(In Canadian Dollars)

CANADIAN FUND BALANCE, February 1, 1973 $22,806.04

RECEIPTS:
Quota payments from Classical treasurers $91,048.41
Transfer from United States Account 66,500.00
Interest 109.32

Total receipts 157,657.73
Total funds to be accounted for: $180,463.77
## Disbursements:

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**Canadian Fund Balance, January 31, 1974**

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**Cash Account - Canadian Imperial Bank of Commerce**

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## Subsidy Payments for Year Ending January 31, 1974

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### REPORTS OF STANDING COMMITTEES

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**Total**

| Total       | $1277704.25 | $984471.16 | $15722.69 | $11292.15 | $2218.25 |


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<td>$696.75</td>
<td>$625.00</td>
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<td>$39573.25</td>
<td>$29622.50</td>
<td>$5062.50</td>
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### 1973 Totals

|                     | $544263.05    | $410355.50      | $76476.17     | $46,458.90    | $10972.48     |

#### Schedule C

1973 Quota Payments

<table>
<thead>
<tr>
<th>FAMILIES</th>
<th>CLASSIS</th>
<th>1973 QUOTA</th>
<th>PAYMENT AS OF JANUARY 31, 1974</th>
<th>PERCENTAGE OF QUOTA</th>
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<td>503</td>
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</tr>
<tr>
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<td></td>
<td></td>
<td>$706,365.00</td>
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The Historical Committee of the Christian Reformed Church is again happy to report on the progress made in this past year in preserving and cataloging the official records of the Christian Reformed Church. Since the Stated Clerk as well as the Historical Committee have both been mandated to exercise a measure of supervision over and access to the denomination's archival holdings, your committee and the Stated Clerk worked out a mutually satisfying arrangement. The unity and completeness of the denominational archives at Heritage Hall of Calvin Library will under the agreement be preserved by the microfilming of some materials presently housed in the Denominational Building. The Stated Clerk has also been given a list of the archival holdings located at Heritage Hall.

Under the able leadership of Mr. E. R. Post, the microfilming of the official records of churches in the denomination continues. According to our latest reports 504 churches have submitted their minutes for microfilming and another fifteen have agreed to do so. Another effort is being made to get the remaining 161 churches to comply with the synodical request. Understandably, Mr. Post has had the most difficulty getting minutes from churches located long distances from Grand Rapids. The minutes of all Christian Reformed Classes have now been microfilmed.

This past year the Historical Committee initiated a program to obtain the records and proceedings of denominational study committees. Mr. Post is also spearheading this project. Although the project has just begun, our committee is pleased with the response. Some of the older churches in the denomination have reported that they are having their early minutes translated from Dutch into English. Our committee is happy with this development and wishes to encourage other churches to do the same. In this way the church's heritage, which for many is concealed in a foreign language, may be made available to future generations.

As of February 5, 1974 approximately $5,600.00 of the funds allocated have been spent and another $4,400.00 will yet be spent before the end of the present fiscal year. For the coming year we anticipate that $5,000.00 will be needed to cover administration and preservation costs, and another $5,000.00 to cover expenses incurred in acquiring and cataloging new materials.

The Historical Committee also wishes to call the synod's attention to the fact that in 1976 Calvin College and Seminary will be celebrating a Centennial and the United States of America in which many of our churches are located will be celebrating a national bi-centennial. The Historical Committee expects to make more specific recommendations regarding these celebrations to the Synod of 1975.
Recommendation: That synod allocate $10,000.00 to defray costs incurred in the administration, acquisition, cataloging and preservation of historical materials which contribute to our Christian Reformed heritage.

Historical Committee,

L. Oostendorp, chairman
H. Ippel
J. Leugs
H. Zwaanstra, secretary
REPORT 14

INTER-CHURCH RELATIONS

Your committee has met monthly to carry out the mandate of synod in matters of inter-church and ecumenical relations with an enlarged committee of seven members plus the stated clerk, *ex officio*. Dr. John Bratt was chosen as president of the committee with the Rev. Tymen E. Hoffman continuing to serve as secretary. The amount of work entrusted to the committee has been such as to keep the committee extremely busy; some matters of synod have not been completed fully for lack of time and the press of other matters. This is particularly true of the "study of the mandate and task of the Committee on Inter-Church Relations in view of the fact that a unified statement of mandate and task does not exist" (Acts of Synod 1972, p. 294). In other matters, progress will be reported.

A. Fraternal Delegation

The Rev. Louis Dykstra was delegated to attend the General Assembly of the Orthodox Presbyterian Church which met in Manhattan Beach, California, on May 14-19, 1973, and his report is on file along with a copy of his address to the Assembly. These documents will be made available to our next fraternal delegate as will those of other fraternal delegates in the carrying out of their task.

Dr. John H. Bratt served as our fraternal delegate to the General Synod of the Reformed Church in America which met in Pella, Iowa, in June 1973. His delegation was in keeping with the intention of the committee to delegate, as much as possible, members of the Inter-Church Relations Committee to synods and assemblies which are considered of key importance to the fraternal relations we are attempting to promote. It is the conviction of the committee that much of our efforts in sending fraternal delegates does not come to full fruition because the person delegated is often only remotely in touch with the situation and the continuing ecumenical effort. Where great distances are involved it may not be possible always to honor this intent. In such a case the committee has determined that it will attempt to orient the person delegated and authorize him to communicate certain matters in the name of the committee.

Prof. John H. Stek is serving as our fraternal delegate to the General Synod of Haarlem (1973-74) of the Gereformeerde Kerken of the Netherlands, a happy choice in view of his presence in the Netherlands for a year of study and in view of his very competent representation of our church and of our committee. Professor Stek was fully oriented by our committee before he departed; he was instructed to inform the Synod of the GKN of the actions of the Synod of the Christian Reformed Church 1973 in re the matter of reevaluation of the sister church relationship and the problems leading to such reevaluation. He was further
instructed to express our concern for the preservation and promotion of the biblical faith of the Reformed churches which we hold in common allegiance to the Reformed confessions, with specific concern for the recent developments in the GKN. Professor Stek addressed the synod in November. His address of fifteen pages was widely acclaimed both by the synodical delegates and by the ecclesiastical and public press. A reading of the address reveals a very sensitive and forthright message of Christian love and concern, completely true to the mandate given. At a later session of the synod, the address of Professor Stek will be officially dealt with, and the response of the GKN will undoubtedly be brought to our synod by its fraternal delegate. (Copies of Prof. Stek’s address are on file in English and in Dutch and are available to synod.)

The Rev. Ray Hommes represented the CRC at the Synod of the Reformed Church of Japan. He also represented the Japan Conference of the CRC.

Your committee has invited delegates from the OPC, the GKN and the RCA to this synod. The delegate from the GKN will be Dr. A. Wind of Leiden.

We have also responded to invitations from fraternal delegates by naming Mr. Albert Bel to attend the OPC General Assembly in Palos Heights, Illinois, on May 17-24; Rev. Nelson Vanderzee to attend the General Synod of the RCA in New York on June 17-22; and Dr. Sierd Woudstra to attend the Synod of the Reformed Church of New Zealand in August 1974.

B. The Reformed Ecumenical Synod

On September 18 your committee met with former delegates to the RES. Only six former delegates were able to attend, along with Paul Schrootenboer who is now the general secretary of the RES. This was a meeting to fulfill a mandate of the synod of 1973, “That synod encourage the Inter-Church Relations Committee to continue its consultations regarding the role and participation of the CRC in the RES” (Acts of Synod 1973, p. 33). It would be possible to relate at considerable length the content of the discussion in that meeting; it will likely be more fruitful to point to some of the conclusions that seemed to emerge in the discussion which will also indicate the areas of concern.

1. A very large concern is the race problem occasioned by the large number of South African churches in the RES, both white and non-white, which are quite comfortable with the apartheid structure in South Africa. This constitutes a hard problem for the RES and for the CRC since both have taken clear positions for racial equality and non-discrimination in the church. It was indicated that the RES discussions and resolutions on race have had their effect and are producing a vigorous discussion of the problem in the South African churches; that an expression of lack of confidence in the approach of the South African churches by means of a letter of concern from the CRC would bring joy to the non-white churches. Your committee is considering the advisability of sending such a letter.

2. The RES has two other problems that relate directly to its make-up as an ecumenical body. There is the problem of older and younger
churches, with wide divergence in strength and ability; with the older churches writing most of the agenda. But the younger churches are involved and gaining the kind of rapport that makes the RES a real learning experience for the younger churches. In addition, the participation of the older churches makes the presence of the younger churches possible and is in return a blessing to the older churches. It is clear, however, that steps must be taken to bring forth an agenda that is relevant to the younger churches and in that way informs and involves the older churches.

The more painful problem is the polarization that has entered the life of the RES on doctrinal matters, with the result that some churches have dropped their membership, and an effort has been made to expel the Gereformeerde Kerken of the Netherlands. So the strain is in two directions. The CRC has taken the lead in attempting to preserve the unity of the membership without accommodation of doctrinal error, and we must be prepared to continue that effort.

3. The RES is non-action oriented by definition, and it is the concern of some of our delegates that it should become more action oriented. There are two areas of possible involvement: the first is a program of aid to theological education for the young churches of the “third world” which was adopted at the last meeting; the other is the ministry of world relief which is presently being carried out for all churches that wish to participate through existing denominational relief agencies, such as the CRWRC. It is obvious that much could be done to increase the participation of RES member churches in CRWRC, acting as an unofficial world-relief agency of the RES.

4. The problem of the relevance of the RES for the CRC has many facets. First, the CRC doesn’t do much to write the agenda with the result that the interest of our members is not being cultivated or tapped in this way. In addition, matters coming from the RES are often taken over for study by our synods and do become vital issues but at that point it is no longer remembered that the RES had anything to do with the matter; the RES doesn’t receive the credit it deserves for its role in the life of the CRC. A third aspect is the complete lack of communication of RES matters and concerns to the members of the CRC; the official press in the official language of the CRC is doing almost nothing to enlighten or involve the membership. And there are rather vocal critics of the RES who question our membership in it. Then there are some who really support our membership in RES but feel apprehensive about vigorous promotion of our membership because of the unresolved race problems within its churches.

It was the general conclusion of the meeting that we have a responsibility to all the Reformed churches of the world with whom we share the Reformed faith and to whom we owe our fellowship, and we have a responsibility as a Reformed church to the rest of Christendom. Since the RES can function in the meeting of these responsibilities, it has a legitimate place in our priorities but we must live into the relationship and the program with commitment and vigor to continue to justify our involvement. This will require a new sense of world-wide responsibility and involvement on our part.
In the light of this discussion, the Inter-Church Relations Committee is planning, at its April meeting, to address itself to the role of the CRC in the RES and will attempt to set forth such a program of action that will increase the fruitfulness of our relationship to the RES and therefore of our whole ecumenical calling.

It is to be noted that the next meeting of the RES is scheduled for 1976 in South Africa under the arrangements that will indicate real gains in the area of race relations.

C. The Reformed Church in America

The direct major effort initiated by the respective inter-church relations committees of our two churches resulted in the Holland Conference late in 1972 and the "unity" program of April 8, 1973, in which all CRC and RCA churches were urged to exchange pulpits and to engage in other fellowship activities. This was reported to synod last year. The thrust of this initiative was to encourage ecumenical activities at "the grass-roots" rather than at the denominational level. In line with this approach and in order to allow that initiative to work itself out, we have not engaged in further discussion denominationally or even at the committee level. We anticipated the continuation of the pulpit exchange program etc., but in view of the fact that April 7 is Palm Sunday, and other factors in the RCA made the rest of April unsuitable, the matter was dropped for this year.

The committee is aware that there are several fruitful projects being carried out on more regional inter-church bases. A meeting of CRC and RCA agency-heads and secretaries was held to work on cooperative efforts in missions and youth work. The joint committee working on a theology of evangelism has met and may report the progress of its work directly to synod.

D. The Orthodox Presbyterian Church

The General Assembly of the OPC placed the matter of relations with the CRC into the hands of its Inter-Church Relations Committee where formerly a special committee had functioned. In this they followed the prior action of our synod. The two committees met on October 18 with a view to discussing "The Nature of the Church and the Ecumenical Relations a Reformed Church May Enter Into" as decided at the previous meeting with its special committee. The agenda was prefaced by a discussion of the action of our synod in abolishing the special committee for relations with the OPC, with a view to reassuring the OPC that this was not a downgrading of the relationship between our churches but an attempt to reorient and revitalize the discussions. The meeting of March 15, 1973, with their special committee was also reviewed.

For the discussion of the main agenda item, the OPC committee introduced a statement lifted from the Minutes of the Thirty-Second General Assembly of the OPC (pp. 95-99) dealing with biblical criteria for fellowship and the principles of separation as they apply to the church in the ecumenical world. A paper, "The Quest for Unity," drawn up by Dr. John Bratt, was also discussed. At the end of the meeting it was unanimously agreed that the nature of the subject is such that further study and discussion is necessary. It was decided therefore that another
meeting would be held on April 26 to consider the nature of the church and its ecumenical calling in the light of materials found on this subject in the Acts of the RES of 1968 with papers to be presented and pre-distributed by each committee.

It was also agreed in principle that a meeting between the OPC and the CRC similar to the "Holland Conference" with the RCA would be very beneficial and it has been placed on the agenda for the next meeting.

Synod is reminded that it has been agreed by the CRC and the OPC that any study of consequential issues by either church would be carried out with notification of the other church and with opportunity for each church to contribute material to such study.

E. World Alliance of Reformed Churches

The committee continues to live with its mandate to advise synod on the question of responding to the invitation to join the WARC and its affiliate, the North American Area Council of the WARC. It was decided last year that more time was necessary for observation and study, and we are at the same point at this time. The committee had two visitors at the January meeting of the NAAC in New York, the secretary and Dr. Fred Klooster who was in attendance as a member of the Theological Committee of the NAAC which met in the same week. The committee has not yet discussed their reports but will do so at its April meeting with a view to defining a course of action to fulfill this mandate. In view of the 1976 centenary meeting of the WARC in St. Andrews, Scotland, a recommendation should be made to the synod of 1975.

It should be noted that Dr. John H. Kromminga, after several years of membership in the Theological Committee of the NAAC, considered it necessary because of press of other duties to relinquish that role. Upon Dr. Kromminga’s recommendation (and with our knowledge and endorsement of that recommendation) the NAAC appointed Dr. Klooster to the Theological Committee.

F. The National Association of Evangelicals

Your committee accepted a long-standing offer by Dr. Billy Melvin, executive secretary of the NAE, to meet with us to discuss our relationship to that organization. Dr. Melvin met with us on January 8 and presented the work of the NAE in its broad scope, indicating the services rendered to the Christian community through its functionaries and offices. He also informed us what is involved in membership by way of rights and responsibilities financial. We decided to send one of our number as an observer to the NAE Convention in Boston on April 23-25, 1974, plus a minister living in the Boston area. The Rev. Wm. P. Brink and the Rev. Ed Walhout were named as observers and asked to attend.

G. The National Presbyterian Church Initiative

The National Presbyterian Church, which was formally organized as a denomination late in 1973, initiated a meeting of representatives of the committees on inter-church relations of Reformed and Presbyterian churches generally recognized as holding their confessional standards with serious commitment to the letter and spirit of those standards. Dr. John Bratt was delegated to attend the meeting in Jackson, Mississippi on
February 28 and March 1. He reports that the National Presbyterian
Church, the Orthodox Presbyterian Church, the Reformed Presbyterian
Church, Evangelical Synod, and the Reformed Presbyterian Church in
North America were also officially represented with an unofficial repre­
sentative of the Reformed Church in America in attendance. There was
considerable discussion on the matter of the unity of the church, and the
subject of organic union as a viable goal was given a good deal of at­
tention. The following resolution was unanimously adopted: “The sense
of this meeting is that it would be desirable to convocate a plenary session
of the full inter-church relations committees of the respective denomina­
tions to explore closer relationships between the denominations. The
meeting will be held in Pittsburgh on October 25, 26, 1974. Your com­
nittee has decided to attend this meeting. It should be noted that three
of the churches listed above are members of the Reformed Ecumenical
Synod.

H. The Problem of Sister-Church Relationship

I. Mandate

The Synod of 1973 mandated the ICRC to study the problem of sister­
church relationship in the following decisions:

“a. That synod mandate the Inter-Church Relations Committee to
study Articles 8 and 59 of the Church Order to determine the va­
lidity of the reference to ‘sister churches’ and ‘other denomina­
nations with which the Christian Reformed Church maintains full
ecclesiastical fellowship.’

“b. That synod mandate the Inter-Church Relations Committee to
study our system of correspondence with other churches (cf.
Church Order Art. 49) with a view to such redefinition of the
process of correspondence as will promote most fully the fellow­
ship of the true church of Jesus Christ and will work most effec­
tively to maintain and restore the true unity of the churches.

“c. That the results of these studies be reported to synod in a definite

II. Observations:

To understand the mandate given the committee, it is well that ma­
terial from our report to the Synod of 1973 should be brought to your
attention. The matter of sister church relationship was raised in connec­
tion with the problem of our relationship to the Gereformeerde Kerken.
We quote from our report as follows:

“Having considered this matter for the past three years, your commit­
tee has come to question, with ever more serious reservations, whether the
relationship of sister church as defined by the Synod of 1944 should be
applied to any church with which we are in correspondence. That rela­
tionship was defined as a unity in which, if it were not for the barriers
of geography or language, the churches would be united. This concept
of sister church is, undoubtedly, the rationale of the Church Order in
declaring ministers of sister churches eligible for call in the Christian
Reformed Church (see Art. 8, a), and in accepting freely the transfers
of membership from sister churches (see Art. 59, b).
"However, the full implication of being sister churches has not been accepted by the CRC since 1944. Though requested by the Gereformeerde Kerken to waive the *colloquium doctum* for its ministers entering the CRC, and though advised to do so by a study committee in 1956, synod rejected the advice and the request and decided 'to encourage the classes to continue the colloquium doctum for ministers entering our denomination from full sister denominations' (Acts of Synod, 1956, Art. 68, p. 39). This indicates that for many years we have had an official position which in application we were not ready to accept fully nor to reject.

The question then arises, Is there any denomination with which we could in good conscience consider its ministers 'eligible for call' as described above? This leads us to recommend that the committee be mandated to study Articles 8 and 59 of the Church Order to determine the validity of the references to 'sister churches.'

"Further, if the concept of sister church as presently defined should be maintained, it is possible that we would be duty bound to break our sister church relationship with several churches in the future. Some churches might also be constrained to break their sister church relationship with us. This could be necessary to protect the church's integrity in its relationships over against deviation in doctrine and practice in related churches. But the question we face is whether the breaking of relationships between the churches is the way to work for the preservation of the faith and life of the church of Jesus Christ. Your committee would much prefer a redefinition of our system of correspondence which would take into consideration the realities of our present ecclesiastical situation, world-wide, would insure adequate safe-guards for our doctrinal integrity and would enable us as a church to work fully and freely for the unity of the church of Jesus Christ in the truth of Scripture and creedal statement. We recommend, therefore, that the committee be mandated to study our system of correspondence with other churches with a view to such redefinition as will promote most fully the fellowship of the true church of Jesus Christ and will work most effectively to maintain and to restore the true unity of the churches" (Acts of Synod 1973, pp. 310-11).

In the opinion of the committee this mandate can best be expressed by rephrasing the questions and rearranging their priority. There are three questions involved. They are:

1. Shall the "sister church" relationship as presently defined be retained or abandoned?
2. If the "sister church" relationship is discontinued, how shall the process of correspondence be redefined so that it "will promote most fully the fellowship of the true church of Jesus Christ and will work most effectively to maintain and to restore the true unity of the churches?"
3. What changes are required in the Church Order if the recommended changes in correspondence are adopted?

With respect to the first question, it is well to be aware that the heart of the sister church relationship is the eligibility of ministers of sister churches for call in the Christian Reformed Church and the transfer of members between sister churches. Your committee is convinced that eli-
gibility for call of ministers of another denomination on the same basis as ministers of our own denomination tends to obstruct rather than to promote the true unity of the church; there are few, if any, churches in the world to which the Christian Reformed Church can make a long-range commitment as intimate as this; because the sister church relationship is so intimate and so few churches can ultimately qualify for that relationship, the fellowship of the sister church group becomes very exclusive. This does not really promote the true unity of the church. On the other hand, to make exceptions to this general rule of free admission in the case of individual ministers (making them ineligible for call) would damage, if not destroy, the relations with the sister church from which they came. And to selectively terminate the sister church relationship with one or more churches, while maintaining it with others, would seriously impair any remaining relationship with those churches thus barred from the sister church group. We therefore believe that the wisest course of action is to terminate this relationship with all churches in the interest of obtaining a more flexible relationship which can be fully maintained with various denominations with whom we share the Reformed faith. It would then be understood that any future reference to "sister church" would reflect an unofficial relationship indicative of common historical origins or relationships.

With respect to the second question, that of the redefinition of the process of correspondence, we believe that the wisest course of action is to establish one general relationship with minimum provisions for fellowship with synodically designated churches and to provide for synodical action to establish specific initiatives and programs within that relationship. The basic relationship should be termed "Churches in Ecclesiastical Fellowship." (cf. Church Order, Article 49.) The exercise of this relationship shall imply and, when possible and desirable, shall involve: exchange of fraternal delegates at major assemblies; occasional pulpit fellowship (but no free transfer from the ministry of a church in fellowship into the CRC); intercommunion (ready reception of each other's members at the Lord's Supper but not excluding suitable inquiries upon requested transfer of membership to the CRC); joint action in areas of common responsibility; communication on major issues of joint concern; and the exercise of mutual concern and admonition with a view to promoting the fundamentals of Christian unity. The synod, acting upon the recommendations of its Committee on Inter-Church Relations, should have the freedom and responsibility to expand or restrict this fellowship by specific actions with respect to individual churches.

It is to be noted that the adoption of this procedure would also abolish the "correspondence church" relationship which the CRC has maintained with several denominations with little in the way of actual fellowship. With this adoption, the CRC through its ICRC will correspond freely with any and all churches with whom it has business and concern, but such correspondence will not imply any specific relationship between the churches.

With respect to the third question, the revision of the Church Order as it bears on these matters, some changes will have to be made in
Articles 8 and 59 if the above procedure is adopted. These articles read as follows:

**Article 8**

a. Ministers of the Christian Reformed Church and ministers of sister churches are eligible for call, with due observance of the relevant rules.

b. Ministers of other denominations desiring to become ministers in the Christian Reformed Church shall be declared eligible for a call by a classis only after a thorough examination of their theological training, ministerial record, knowledge of and soundness in the Reformed faith and their exemplariness of life. The presence and concurring advice of the synodical deputies are required.

c. ....

**Article 59**

a. ....

b. Confessing members coming from other Christian Reformed congregations shall be admitted to communicant membership upon the presentation of certificates of membership attesting their soundness in doctrine and life. The same rule shall apply to those coming from other denominations with which the Christian Reformed Church maintains full ecclesiastical fellowship.

c. Persons coming from denominations other than those mentioned above shall be admitted to communicant membership only after the consistory has examined them concerning doctrine and conduct. The consistory shall determine in each case whether public profession of faith shall be required. Their names shall be announced to the congregation for approval.

If the "sister church" relationship is abolished, we can no longer retain reference to it in Article 8a and there will be no ministers from other denominations who are "eligible for call" in the Christian Reformed Church. If this privilege no longer obtains, Article 8 will have to indicate whether ministers from all other denominations are to be examined in the same way or whether a lesser examination shall be required of ministers from any or all "churches in ecclesiastical fellowship." Your committee believes that Article 8 should indicate some modification of the rule by way of synodical specification. We believe that Article 59 should be revised so as to put all admissions to full communion by way of transfer or letter of dismissal from another denomination on the same basis, subject to appropriate minor modifications according to the judgment of the consistory.

There is a further matter of concern in Article 59 which is not directly related to the mandate of the committee. It does, however, bear upon the reception of members from other churches and does, therefore, indirectly involve inter-church concerns. It lies in the stipulation in c. "The consistory shall determine in each case whether public profession of faith shall be required." There is no provision for the very legitimate and often used procedure of reaffirmation of faith. It is our opinion that the insertion of the words "(or reaffirmation)" to read "whether public profession (or reaffirmation) of faith shall be required" would be a distinct
improvement of the article since it would reflect a recognition of the validity of the profession of faith in other denominations while allowing the consistory its essential freedom in supervising the admission of members from other denominations.

III. Recommendations

A. That in place of the existing “sister church” and “corresponding church” relationships in denominational inter-church relations, synod establish one relationship to be designated “Churches in Ecclesiastical Fellowship.”

B. That synod declare that the receiving of churches into ecclesiastical fellowship shall imply, and where possible and desirable shall involve:
   - exchange of fraternal delegates at major assemblies
   - occasional pulpit fellowship
   - intercommunion
   - joint action in areas of common responsibility
   - communication on major issues of joint concern
   - the exercise of mutual concern and admonition with a view to promoting the fundamentals of Christian unity.

C. That synod mandate its Inter-Church Relations Committee to recommend which churches are to be received into ecclesiastical fellowship.

D. That synod amend Article 8a of the Church Order by omitting the words “and ministers of sister churches.”

E. That synod amend Article 8b of the Church Order by inserting, before the final sentence: “Synod shall specify the rules governing the application of these examinations to ministers from churches which have been received into ecclesiastical fellowship.”

F. That synod amend Article 59b of the Church Order by omitting the second sentence: “The same rule shall apply to those coming from other denominations with which the Christian Reformed Church maintains full ecclesiastical fellowship.”

G. That synod amend Article 59c of the Church Order by inserting “(or reaffirmation)” in the second sentence, to read “The consistory shall determine in each case whether public profession (or reaffirmation) of faith shall be required.”

H. That synod declare that all churches presently recognized as “sister churches” shall be considered as churches in ecclesiastical fellowship.

I. Gereformeerde Kerken in the Netherlands

The history of the synodical mandate to our committee is an extensive one as that concerns the GKN and it is rather well known. It involves “inquiry into and evaluation of recent theological trends in our sister church in the Netherlands and to advise the next synod whether or not such trends warrant a change in our relationship to these churches” (1970) to which was added, “That synod instruct the Committee on Inter-Church Relations to include in its inquiry the letter received from the Gereformeerde Kerken, and official pronouncements and decisions of the Synods of the Gereformeerde Kerken” (1971).

In 1973 your committee reported its reluctance to follow that mandate to its ultimate conclusion for fear that this would result in a breaking of
relationships with the GKN and recommended instead that the whole concept of sister church should be restudied with a view to arriving at a system of correspondence which would be more realistic in dealing with the present ecclesiastical situation world-wide, and linked this with a request to study Articles 8 and 59 of the Church Order to determine the validity of their reference to "sister churches" and "other denominations with which the Christian Reformed Church maintains full ecclesiastical fellowship."

In the light of our recommendations in section H above, we are hopeful that the synodical decision in re Articles 8 and 59 of the Church Order will be the solution to our fundamental mandate in re the GKN. Specifically, if synod adopts the essence of our recommendations in section H, that will automatically bring forth a change in our relationship with the GKN (and all other sister churches) which will be of such significance as will protect the ecclesiastical and doctrinal integrity of the CRC and will allow the CRC to continue its fraternal relationship with the GKN with integrity and fruitfulness as well.

No one ought to conclude from this that the committee is reluctant to pursue those aspects of its mandate that pertain to the task of evaluation and admonition where necessary or appropriate. In delegating Professor Stek to represent the CRC and the ICRC in a fraternal capacity at the Synod of Haarlem, your committee has, as reported in section A, communicated in a very direct and effective way the concern and admonition of the CRC. It is readily apparent that what we have done and are doing through such delegation would not be possible if it were not for our good fraternal relationships; we consider the need and value of mutual concern and help to be so vital that we welcome every opportunity for fruitful interchange, convinced that many aspects of our fraternal relationship have been neglected or dealt with unsatisfactorily. E.g., the inter-church relations committees of our two churches have never met in our long history. To the best of our knowledge, no official representative of either church has even carried on official business with the inter-church relations committee of the sister church. The relationship has been "taken for granted" in the bad sense of that term. Much of this is coming to our attention through the evaluation of Professor Stek in his consultation with the deputies for inter-church relations of the GKN.

Our evaluation of the state of affairs in the GKN must still be considered of an interim nature. It is generally concluded that the GKN has upheld the confessions in its official decisions although it has taken some positions in matters of serious import which conflict with Reformed tradition and the position of the RES and of the CRC. The ordination of women to office is an obvious example. The very serious question of whether the discipline of office-bearers will be upheld is coming to a test at the present synod and at this writing no decision has yet been made. The "Wiersinga case" was scheduled for the March meeting of synod.

We have been heartened by the actions of the Synod of Haarlem to this point. Not only was the message of our church well received by the synod, but a "Common Witness of Faith" (our translation of "eenparig
geloofsgetuigenis") has been adopted without dissent, which, in the judgment of Professor Stek and others, is a very sound document. Its authors are Dr. Herman Ridderbos and Dr. G. Berkouwer. It has been adopted with the hope that it may be an inspiration to the church to produce a new confession of faith in the full sense of that term. If there are further developments of significance, the same will be presented to synod by way of supplemental information.

Recommendation: (conditional to affirmative action by synod on our recommendations in H.) That synod declare that the specific mandate given to the Committee on Inter-Church Relations in re the GKN by the Synods of 1970 and 1971 has been fulfilled.

Grounds:
1. The committee has carried out the several aspects of the mandate.
2. The "sister church" relationship has been replaced by the relationship of a "church in ecclesiastical fellowship."

J. Other Reformed Churches
We have continued formal contact with two other Reformed churches in the Netherlands, the Christelijke Gereformeerde Kerken and the Gereformeerde Kerken Vrijgemaakt. We have offered the inter-church committees of both of these churches the opportunity to meet with Professor Stek as our official representative. The results of this may indicate how serious these two churches are about mutual efforts to develop inter-church relations. Professor Stek has a meeting scheduled with GKN-V.

K. World Council of Churches
The World Council of Churches will meet in August of 1975 in Indonesia. The committee is considering the desirability of sending an observer (observers) to that meeting and will report its conclusions to the synod of 1975.

L. Committee Membership
Dr. Dick Van Halsema has informed the committee that due to the busyness of his schedule as President of the Reformed Bible College he is unable to continue to serve the committee beyond the present year. His resignation was accepted with regret, to take effect September, 1974. A replacement is needed. The terms of membership of the Rev. Jacob D. Eppinga and the Rev. Tymen E. Hofman will also expire in September, 1974 and both are eligible for a second term. It is the conviction of the committee that for the good of the work being carried on at present, the two incumbents should be reappointed for three-year terms. If this does not meet with the good pleasure of synod, the committee is prepared to supply nominations. Further, the committee faced the question of the poor distribution of the terms of membership on the committee, with four of the present members belonging to "the class of '76," Since Mr. Dick Van Halsema is in that class, the solution to the problem lies in electing his replacement for a one-year term. This would result in two members "'74"; two "'75" and three "'76."

Recommendations:

b. That synod approve the nomination of the Rev. Gerard Bouma and the Rev. John Morren for a one-year term (by way of exception) on the Committee on Inter-Church Relations, one to be elected by synod.

M. Representation at Synod

The president and the secretary of the committee will be available for the meeting of synod and we respectfully request that they be given the privilege of the floor and access to the advisory committee when matters pertaining to this committee are being considered.

Inter-Church Relations Committee

John H. Bratt, president
Tymen E. Hofman, secretary
Albert Bel
Jacob D. Eppinga
John H. Kromminga
Nelson Vanderzee
Dick Van Halsema
William P. Brink, ex officio
LITURGICAL COMMITTEE

We submit to you a brief report concerning our work in the past year.

The Synod of 1964 appointed the Liturgical Committee and prescribed the following comprehensive mandate:

a. to review all our liturgical literature in the light of its history, its theological content, and the contemporary needs of the churches; and to recommend such revisions or substitutions as the results of this review might recommend.

b. to study liturgical usages and practices in our churches in the light of Reformed liturgical principles and past synodical decisions, and to advise synod as to the guidance and supervision it ought to provide local congregations in all liturgical matters.

During the past year we have continued to work in accordance with this mandate. However, we have no new forms to present to you at this time. The Form for the Solemnization of Marriage and the Forms for Excommunication and Readmission have not been completed. We are also reviewing the history of the prayers in the liturgical section of the Psalter Hymnal in order that we may give due consideration to their place in our liturgical literature.

May we call the attention of synod and the churches to the fact that the Synod of 1973 did not reject the Report on the Second Service as has been erroneously publicized. Instead, Synod of 1973 decided to "refer this report to the churches for consideration and reflection" (Acts 1973, p. 54).

Time Schedule for the adoption of the Forms of Baptism and the Form for Public Profession of Faith

1. Information

The Synod of 1971 decided "to permit the use of the Form for Baptism, both for the baptism of children and for the baptism of adults, to be used in our churches on a trial basis for three years with a view to eventual adoption by synod" (Acts 1971, p. 40). The Synod of 1972 decided to "recommend the Form for Profession of Faith to the churches for provisional use for a period of three years, with a view to eventual adoption by synod, and request that reactions to the form be presented to the Liturgical Committee" (Acts 1972, p. 43).

2. Request

The Liturgical Committee petitions synod to approve the following revised schedule for the adoption of the above-mentioned forms.

a. That the Forms for the Baptism of Children and Adults be presented in the light of the reactions of the churches and the studies of the Liturgical Committee to the Synod of 1976.
b. That the Form for Profession of Faith be presented in the light of
the reactions of the churches and the studies of the Liturgical Committee
to the Synod of 1976.

Ground: Since the Synod of 1973 decided to publish these forms in
the "Supplement to the Psalter Hymnal of the Christian Reformed
Church," they were not generally available to the membership of the
denomination until the spring of 1974.

If this request is granted, the deadline for the reactions of the churches
to the Forms for Baptism and the Form for Public Profession of Faith
would be September 15, 1975, and the reactions must be submitted to
the Liturgical Committee by that date.

In this connection we would indicate that some of the church visitors
have asked about the use of the new forms when doing church visitation,
thus seeking to help consistories earnestly to consider and arrive at a
decision with respect to these forms.

Committee Membership

The Synod of 1973 ruled that the Liturgical Committee be changed
from a study committee to a standing committee. Therefore it is incum­
burst upon us to submit nominations for committee membership to your
honorable body. It will be noted that the terms of office suggested in our
nominations are in accord with the rules of membership of standing
committees.

It may be observed that all of the present members of the committee
except Dr. Carl Kromminga are nominated. Dr. Kromminga requested
not to be nominated. He was a member of the committee since it was
first appointed in 1964, and has served either as secretary or chairman of
the committee.

Matters Requiring Synodical Action

1. Representation at synod. We request that the chairman and secre­
tary of the Liturgical Committee be given the privilege of the floor when
this report is being considered.

2. Revised schedule. We recommend that the revised schedule for the
adoption of the Forms for Baptism and the Form for Public Profession
of Faith be approved.

3. Nominations. We present the following nominations for Liturgical
Committee membership:

Two members for one year:
*Calvin Seerveld and Sidney Wiersma
Bernard Pekelder and *John Schuurmann

Three members for two years:
Eugene Rubingh and *Nicholas Wolterstorff
*Nicholas Knoppers and Henry Wildeboer
*Alvin Hoksbergen and John Primus
Three members for three years:
- Clifford Bajema and *Lewis Smedes
- Neal Plantinga and *John Vriend
- Marchiene Rienstra and Henrietta Ten Harmsel

*Incumbents

Liturgical Committee,
- Carl G. Kromminga, chairman
- John F. Schuurmann, secretary
- Alvin L. Hoksbergen
- Nicholas B. Knoppers
- Calvin D. Seerveld
- Lewis B. Smedes
- John Vriend
- Nicholas P. Wolterstorff
REPORT 16

MINISTERIAL INFORMATION SERVICE COMMITTEE

Our committee was established by the Synod of 1972, and we began our work during the summer of 1972. Our mandate is to serve the churches and ministers with information and advice in matters pertaining to calling. As stated in the guidelines prescribed by synod to be followed by our committee, we do not have authority to act upon our own initiative but only when requested by a particular consistory or individual minister.

During the past year our committee held monthly meetings. In addition, the committee appointed three of its members to act as an interim subcommittee to deal with committee business of an urgent nature which might arise during the period between regular monthly meetings. The interim subcommittee held occasional meetings and reported any actions it took to the full committee for approval and ratification.

Since the last report to synod there have been two changes in the membership of the committee. Dr. Eugene Koning resigned because he had accepted work which involved extended periods of foreign service. He was replaced by Mr. Carl Vander Brug. The Rev. Anthony De Jager moved to a new pastorate in Canada and was replaced by the Rev. Donald Negen. Appointment of the two new members to the committee was approved by the Synodical Interim Committee.

Since the service the committee renders to churches and ministers is still very new in our denomination, we continued to discuss and evaluate various possible methods and policies to be followed. Consideration of the most effective ways of assembling and furnishing information concerning ministers and churches preoccupied much of the committee's time. We also endeavored to examine the question of how the services of the committee can be made useful in difficult and complex situations such as those in which there is a strained relationship between pastor and congregation or a long pastorate where a change is desirable.

A revised Minister's Profile was prepared and sent to all the ministers in the denomination for use in supplying current, up-to-date information. A copy of the revised profile is attached to this report as Appendix "A."

The committee now has profiles for 514 ministers. There are 855 ministers in the denomination, not including emerited ministers. These figures indicate that the committee has profiles for about 60% of all Christian Reformed ministers.

Since the committee has become operative and has had information pertaining to ministers and churches available for use (which period extends for somewhat over one year) requests for service from the committee have been received from 103 churches and from several ministers. The requests from churches were for the profiles of individual ministers...
and for lists of names of ministers available for a call. The committee furnished profiles of ministers to churches in accordance with the requests received. The committee has also sent lists of names of ministers to individual churches as requested. The lists of names of ministers sent to churches were formulated by the committee after a review of the ministers indicating a desire for a call or a willingness to consider a call and after taking into account the preferences expressed by individual ministers and the churches concerned.

The requests received from ministers for use of the committee's services were for the furnishing of data relative to particular churches and for help in obtaining a call in circumstances in which there was an urgent need for a change of pastorate. In cases where ministers asked for the committee's help in obtaining a call, we placed the names of such ministers on lists submitted to individual churches as deemed appropriate.

In addition to letter requests from ministers asking for the special help of the committee in securing a call, a number of ministers indicated in their profiles that it was either necessary or very desirable that they obtain another church to serve.

The minister's profile is also made available to students in their senior year at Calvin Seminary and any other individuals who intend to become candidates (such as those who have pursued post-graduate studies). Last year profiles were received from 26 individuals who became candidates.

In view of the number of ministers and churches sending their profiles to the committee and the volume of requests received for use of the committee's services, it is apparent that the committee serves a significant purpose and answers a real need within the denomination.

Recently, the committee received a request relative to extending its services to include unordained Ministers of Christian Education and Evangelism. The committee does not desire to make a recommendation to the Synod of 1974 with respect to this matter. However, the committee is studying the possibility and giving it further consideration.

One of the committee's members, the Rev. Donald Negen, will be in attendance at synod, and it is respectfully requested that he be recognized as the representative of the committee at synod and be given the privilege of the floor when matters pertaining to the committee are being considered.

Ministerial Information Service Committee

William Van Peursem, president
Alan D. Pauw, secretary
Louis J. Dykstra
Donald Negen
Harm te Velde
Carl Vander Brug
REPORTS OF STANDING COMMITTEES

APPENDIX "A"
MINISTERIAL INFORMATION SERVICE
Box 1194
Redlands, California 92373

CHRISTIAN REFORMED CHURCH

September, 1973

To all Ministers of the
Christian Reformed Church

Dear Brother:

Enclosed is a "Minister's Profile" for 1973-74. We invite you to fill this out and return it at your earliest convenience. It is our intention to send out a profile form each year, so that our information concerning the ministers will be kept current. If we do not receive this profile back, we will use the previous material to supply information to the vacant churches. If at any time you wish something deleted, or wish to remove your profile from our records, this will be done.

The first three sheets of this profile will be sent to vacant churches upon request. If you indicate that you do not want to consider a call at this time, churches which ask for your profile will be informed that you are not interested in a call at this time, but if they still desire to see your profile, it will be sent to them.

The fourth sheet is for committee use only, and will remain confidential. If you feel particular urgency for a call, or have certain special needs you wish to indicate to us, please do so on the fourth sheet. We will try to be of any assistance that we can to both churches and ministers.

If at all possible use a typewriter in filling out the profile. We have found that written answers are often illegible when reproduced for the churches. Some of you have suggested that we provide a duplicate form for your own records. May we suggest that you duplicate the profile yourself before returning it to us. This will effect considerable savings on postage and printing.

If you have any questions or suggestions, feel free to write us. We thank you for the cooperation which we have received, and we will do whatever we can to make this service more effective.

Sincerely yours,

William Van Peursem, president
Alan Pauw, secretary
Louis Dykstra
Donald Negen
Harm te Velde
Carl Vander Brug

MINISTERIAL INFORMATION SERVICE
Box 1194
Redlands, California 92373

CHRISTIAN REFORMED CHURCH

Page 1

I. BIOGRAPHY

1. Name ......................................................... Phone ........................................
   (Last name, First name, Middle initial)

2. Address ........................................................
   (Street address) ........................................
   (City) (State) (Zip)

3. Occupation prior to ministry, if any ........................................

4. Ages of children living at home ........................................

5. Date of ordination ............. Date when present charge began ...........

6. Are there any family health factors which would limit the area in which you could serve? ........ Please explain.
II. EDUCATION
7. High School: ____________________  College: ____________________
   Seminary: ____________________
8. Graduate work or other formal program of studies (please indicate school,
   field of specialization, and dates):
9. In which foreign languages are you proficient?
   Can you preach in these languages?

III. PREFERENCES
(Underline where appropriate)
10. Location of church: Inner City, City, Suburban, Rural, No preference
11. Size of church (families): 1-50, 51-100, 101-150, 151 plus,
   No preference
12. Geographical area: USA, Canada, Is there any area within these countries
   for which you have a strong preference?
13. Are you interested in a team ministry?

Name ...........................................................................
14. Are you willing to serve two churches?
15. Areas of greatest interest (Underline one or more): Administration, Coun­
   seling, Evangelism, Preaching, Pastoral calling, Teaching, Youth Ministry,
   Other: .................................................................
16. Type of ministry (indicate order of preference): Parish ( ), Home
   Missions ( ), Foreign Missions ( ), Bible teacher ( ), Campus
   Ministry ( ), Institutional Chaplaincy ( ), Military Chaplaincy ( ),
   Other: .................................................................
17. Do you now desire a call? ......................... Could you accept a call at
   this time? ..........................................................

IV. VIEWPOINTS
18. Briefly characterize your personal approach and style as pastor of a con­
   gregation:
19. What is your concept of the worship service and the place of preaching
   in the service?
20. What do you consider your role to be in the evangelistic task of the church?
21. What is your opinion of the place and importance of Christian Schools?

Name ...........................................................................
22. How much do you feel you as a pastor should be involved in community
   activities?

V. ACTIVITIES
23. On which classical and synodical boards and committees are you serving?
24. In which community activities are you presently engaged?
25. In which special kingdom activities (e.g. Christian School Boards)? are
   you involved at present?

VI. ADDITIONAL COMMENTS
(I understand that copies of this profile, pages 1-3, will be made available for
the confidential use of the councils of vacant churches upon their request.)

Name ...........................................................................
Comments for confidential use of the Ministerial Information Service committee
members only:
................................................................................
................................................................................

(Signature)
REPORT 17

MINISTERS’ PENSION FUND

The Ministers’ Pension Fund Committee has supervised the administration of four distinct funds for our denomination this past year. These are: Ministers’ Pension Fund, Supplemental Assistance Fund, Chaplains’ Deposit Fund, and the new Voluntary Group Life Insurance for ministers. Our report will separate these four funds for clarity.

I. MINISTERS’ PENSION FUND

A. Church Relations: There is an acute awareness with the committee for the need of open communication with our supporters and recipients. In recognizing this need, four basic avenues of approach were approved for continuation or inauguration for the 1973 and 1974 years: (1) periodic Newsletters to our beneficiaries, along with their monthly checks; (2) classical visits by the administrator on a once in three year schedule; (3) the printing of a new brochure explaining in “lay” language the four funds we administer; and (4) area meetings with our retirees and pre-retirees from age sixty and up, in conjunction with classical visits. In 1973, the following classes were attended by the Administrator: California South, Central California, Columbia, Hackensack, Hudson, Lake Erie, Muskegon, Northcentral Iowa, Pacific Northwest, Pella, Rocky Mountain, Sioux Center and Zeeland.

B. Participation (as of 12/31/73):

<table>
<thead>
<tr>
<th>Category</th>
<th>Count</th>
</tr>
</thead>
<tbody>
<tr>
<td>Active participants —</td>
<td></td>
</tr>
<tr>
<td>by quota</td>
<td>610</td>
</tr>
<tr>
<td>by assessment</td>
<td>207</td>
</tr>
<tr>
<td>Retired members —</td>
<td></td>
</tr>
<tr>
<td>because of age</td>
<td>150</td>
</tr>
<tr>
<td>because of disability —</td>
<td></td>
</tr>
<tr>
<td>with benefits</td>
<td>5</td>
</tr>
<tr>
<td>without benefits</td>
<td>3</td>
</tr>
<tr>
<td>widows</td>
<td>87</td>
</tr>
<tr>
<td>orphans</td>
<td>3</td>
</tr>
<tr>
<td>Non-active participants, temporary —</td>
<td></td>
</tr>
<tr>
<td>chaplains</td>
<td>24</td>
</tr>
<tr>
<td>others</td>
<td>8</td>
</tr>
</tbody>
</table>

C. Administration: The committee meets on a regular bi-monthly schedule, with the committee members each taking an active role in the affairs of the funds. Day to day execution of the activities of the four funds revolve around the Administrator and a part-time secretary. We now have four distinct funds to administer, with a steadily increasing demand for (a) the best service possible to the denomination, in the broadest area of involvement possible within the structural framework of the committee’s mandate; (b) legal and legislative “paper reporting” to the federal governments on pension matters; and (c) increased service to our beneficiaries on a personalized basis which is slowly being
The importance of an actuarially sound fund was balanced with the concern for each of our emeriti and their current financial needs. This often became a difficult, almost a frustrating task. However, we believe the soundness of the fund, and the needs of our retirees, were both fairly faced in our approach to the recommendations of this year and the decisions of action for last year.

D. Financial report:

Pension Fund

<table>
<thead>
<tr>
<th>A. Position Statement, January 31, 1974</th>
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<tr>
<td>Assets:</td>
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<tr>
<td>Michigan National Bank $17,126.00</td>
</tr>
<tr>
<td>Bank of Montreal 8.51</td>
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<tr>
<td>Trust Fund 2,223,376.24</td>
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<tr>
<td>----------------------------------------</td>
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<tr>
<td>Liabilities - Termination</td>
</tr>
<tr>
<td>Payment Reserve $693.14</td>
</tr>
<tr>
<td>Net Worth 2/1/73 $1,666,111.78</td>
</tr>
<tr>
<td>Fiscal Period Income 573,705.83, 2,239,817.61 $2,240,510.75</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>B. Income Statement 2/1/73 - 1/31/74</th>
</tr>
</thead>
<tbody>
<tr>
<td>Income -</td>
</tr>
<tr>
<td>Quota $1,079,827.69</td>
</tr>
<tr>
<td>Participant Assessments 206,681.29</td>
</tr>
<tr>
<td>Interest 134,293.72</td>
</tr>
<tr>
<td>--------------------------------------</td>
</tr>
<tr>
<td>Disbursements -</td>
</tr>
<tr>
<td>Benefits $802,147.26 $722,552</td>
</tr>
<tr>
<td>Moving 14,539.89 10,000</td>
</tr>
<tr>
<td>Currency Exchange 1,175.01 5,000</td>
</tr>
<tr>
<td>Termination 116.61</td>
</tr>
<tr>
<td>Administration 24,808.08 17,000</td>
</tr>
<tr>
<td>Church Relations 4,310.01 3,000</td>
</tr>
<tr>
<td>Reserve, to Trust 573,705.83 767,448</td>
</tr>
<tr>
<td>--------------------------------------</td>
</tr>
<tr>
<td>$1,420,802.70 $1,525,000</td>
</tr>
</tbody>
</table>

E. Proposed budget:

For year ending January 31, 1976.

Income — Quota (98% of 62,900 families @ $22.75) $1,402,600
Participant payments (210 @ $950.00) 199,500
________________________
$1,602,100

Disbursements—
Payments to beneficiaries and
40 year amortization per actuarial determination $1,617,000
Special one-year emergency 7% bonus 61,000
________________________
$1,678,000
Less earned interest 140,000
________________________
$1,538,000
Emeriti moving 25,000
Currency exchange 2,500
Actuary fee 4,000
Trustee fee 8,000
Auditor 1,000
________________________
$1,959,500
Note: See Recommendations 3 and 4.

F. 1973 synodal mandate: "That synod request the Ministers’ Pension Fund to submit a written report, based on a survey of both national and geographic differences, indicating the adequacy or inadequacy of pension payments."

1. General committee observation: The mandate raised some very interesting questions in the minds of the committee members. For example, since ministerial income varies considerably from one congregation to another, what constitutes "an adequate pension"? It was very difficult to establish a standard of measurement in researching synod’s request. Two basic assumptions were agreed upon at the outset — (a) the new plan has no requirement for a 50% of the average minister salary within our denomination, and (b) the new plan takes into consideration the fact that all pensioners will receive a federal pension in addition to our benefits.

2. It was not felt by the committee that the "mandate" called for a detailed statistical review to be reported in the "Agenda," but rather a listing of the sources reviewed: (a) personal inquiry responses from our emeriti, (b) personal inquiry responses from our widows, (c) twelve pension plans of other denominations, (d) seven secular plans, (e) the Christian Reformed salary survey of 1969, (f) the Christian Reformed 1973 Fund for Needy Church minimum salary report, (g) Canadian and USA consumer price indexes (yearly comparisons to the present), (h) "National Retirement" income averages, (i) 1971 White House Conference on Aging guidelines for retirement income, (j) U.S. Department of Labor and Statistics—charts on regional living cost variances, (k) current Canadian and USA pension legislation reports connected with Old Age Security, Pension and Social Security benefit increases of January 1974 for recipients within both countries.

3. Response of committee:

a) A general recognition developed for a need of "fine tuning" the original plan as adopted in 1970, but not to tamper with the basic benefit formulas. Areas of adjustment desired, and presented to synod for consideration are —

   ... the formula for split check recipients who served both in the US and Canada (See Recommendation 5, a.)

   ... a re-writing of the "disability" section of our plan for those emeritiated because of disability but not drawing government nor Ministers’ Pension Fund benefits (emeritated, but employed) (See Recommendation 5, b.)

b) A strong conviction was reached that the plan should continue on an objective basis, not varying benefits to geographic or national differences (Supplemental Fund is available for special needs). This coin-
cides with both the Canadian and US federal pension payment philosophy. (See Recommendation 5, c.)

c) A realization developed for a needed increase in supplemental payments to those who receive little or no federal pension. (See Recommendation 5, d.)

d) An awareness became more sharply focused as to our financial responsibility toward our “recognized” disabled, and their inherent medical expenses while being disabled. (See Recommendation 5, e.)

e) Because of last year’s unusual inflationary experience, we should allow for an immediate cost of living emergency increase, not as part of nor adjustment to the regular pension payment schedule but as a one-year “emergency bonus” payment. (See Recommendation 5, f.)

Note: On November 17, 1973, our committee petitioned the Synodical Interim Committee for permission to implement this “bonus” on January or February 1, 1974. On December 7, 1973 a response from the Church Polity and Program Committee refused to approve such permission on the grounds that “it is not within the province of the Synodical Interim Committee to approve expenditures of committees beyond the budgetary provisions made by synod.”

G. Deaths, since the last synod:

Rev. Wiebe Van Dyk, June 15, 1973
Mrs. Emo Van Halsema, June 20, 1973
Mrs. William Meyer, September 5, 1973
Rev. Peter J. Hoekstra, September 22, 1973
Mrs. Gerrit Hoeksema, October 7, 1973
Dr. William Masselink, October 19, 1973
Rev. Frederick Netz, November 4, 1973
Rev. Nicholas J. Monsma, December 1, 1973

To be continued in Supplemental Report, as necessary.

H. Emeritations, since the last synod:

Rev. Walter Dubois, Classis Minnesota South, effective September 1, 1973 — disability.
Rev. Fred Handlogten, Classis Orange City, effective October 1, 1973 — age.

To be continued in Supplemental Report, as necessary.

I. The Ministers’ Pension Committee judges that its administrator, Mr. Jack W. Stoepker has rendered most excellent service to the fund, the beneficiaries, and the denomination, and therefore the committee has again contracted with Mr. Stoepker to administer the plan for the coming fiscal year.

J. Synod of 1970 gave our committee very broad investment latitude. However, to make abundantly clear that we can also enter into a Trust Agreement (inadvertently omitted from the investment list of Article 71, III, B, c, b, of p. 35, 1970 Acts of Synod) before we begin an attempt to study various investment possibilities, we desire to clarify our position. (See Recommendation 6.)
II. SUPPLEMENTAL ASSISTANCE FUND

This fund is strictly a supplement to our regular pension for ministers, widows and orphans of the regular plan. It is a "necessity of life" assistance, flexible in determinations and amount. All claims to this fund are closely administered in mutual cooperation with the claimant's local congregation. Also, from this fund we assist all our ministers receiving little or no government pension.

Supplemental Fund

A. Position Statement, January 31, 1974

Assets: Michigan National Bank $1,662.84
Bank of Montreal 392.58
4% Savings 421.81
5% Savings 4,471.40 $ 6,620.03

Equities: Net Worth 2/1/73 17,308.84
Fiscal Period Income (10,688.81) $ 6,620.03

B. Income Statement 2/1/73 - 1/31/74

Income -- Interest $ 456.16
Contributions 11,521.63 $11,977.79
Disbursements -- Assistance Payments 22,666.60 (10,688.81)

This fund sent out two appeals for funds in 1973. We are grateful for the response to these appeals to-date. This fund is financed exclusively by free-will offerings and contributions.

For 1973, our recipient statistics are as follows, as of January 31, 1974:
5 received only supplemental assistance.
15 received a combination of pension and assistance.
$9,300 was disbursed to our Canadian beneficiaries in our 1973-1974 fiscal year.
$13,200 was disbursed to our USA beneficiaries in our 1973-1974 fiscal year.
(See Recommendation 7.)

III. CHAPLAIN'S DEPOSIT FUND

The Chaplain Committee administers the mechanics of all personal qualifications for participation in this fund. The Ministers' Pension Fund administers all financial matters for this fund as it pertains to a "back up" pension for our denominational military and institutional chaplains. From our actuaries, we have been advised that our potential liability toward our present participants amounts to $500,214.00 — this now becomes the goal for funding this Deposit Fund.
(See Recommendation 8.)

Chaplain Deposit Fund

A. Position Statement 1/31/74

Assets: Michigan National Bank $ 2,836.10
Trust Account 43,988.95 $46,825.05

Equities: Net Worth 2/1/73 $23,734.95
Fiscal Period Income 23,090.10 $46,825.05

B. Income Statement, 2/1/73 - 1/31/74

Income: Quota $22,941.79
Interest 148.31 $ 23,090.10
IV. Voluntary Group Life Insurance — for Ministers Only

This is a synodically approved decreasing term life insurance plan developed expressly for our own ministers. Its value and cost fluctuates by age. We are just completing our first year of experience—only a partial year of reporting total financial data reflects the cost experience.

We have 450 participants as of November 1, 1973, for a total amount of $8,010,000 face value protection in force as of this date. In 1973, three death benefits were paid totalling $30,000, and one waiver of premium claim for disability was filed.

Ministerial Group Insurance

A. Position Statement 1/31/74
   Assets: Michigan National Bank
   Equities: Fiscal Period Income

B. Income Statement 2/1/73 - 1/31/74
   Income - Premiums
   Disbursements --
      Insurance Cost
      Supplies

Recommendations

1. That Mr. Jack W. Stoepker, administrator and/or any member of the committee be accorded the privilege of the floor.
2. That two appointments for a full three-year term be made from the following nominations
   a) Nominee Mr. Alden Walters* Nominee Mr. Richard Knol
   b) Nominee Dr. James Harkema* Nominee Mr. Jay Kuiper
*Committee members whose terms expire 8/74 are Dr. J. Harkema and Mr. A. Walters, both eligible for re-election.
See Appendix for brief summary of each.
3. That synod approve a quota of $22.75 per family for 1975.
4. That synod approve an annual participant assessment of $950.00 for 1975.
5. That synod accept and approve as the committee’s response to the 1973 synodical mandate each of the following plan adjustments:
   a) “Currency” regulation of plan, p. 4 and “Administrative Rules and Interpretations” for those ministers who served two countries and are subject to receive their pension in the form of two checks, one from a bank of each nation served —
      (1) For any minister or spouse who served in both the US and Canada, but at least 30 years in a given country, a full pension will be paid by a single check drawn on the currency of the nation he served for 30 years.
      (2) For any minister or spouse who served in both the US and Canada, but less than 30 years in a given country, a pension will be paid according to the percent of years served in Canada with a Canadian drawn check, and the percent of years served in the US with a US drawn check.
(3) For any minister or spouse who served in both the US and Canada, with less than 30 years in a given country, but over 30 years of total active participation, a pension will be paid by two checks—the country with the most years of accrued earned credit becomes the base for percent computation, using 30 years as the computing factor.

b) Resolved, that the retirement plan for ministers of the Christian Reformed Church be amended by revising the definition of "Termination of Active Participation" under part 3 to read as follows:

"TERMINATION OF ACTIVE PARTICIPATION. A participant's active participation under this plan shall terminate on the date he ceases to be in the eligible class for reasons other than:

(a) death;

(b) disability for which he is entitled to benefits under the provisions of part 8 of this plan;

provided, however, that the exemption from the requirement that he be in the eligible class in order to be an active participant shall continue only so long as disability benefits continue."

BE IT FURTHER RESOLVED that the foregoing amendment of part 3 shall go into effect on the 1st day of September, 1974.

c) Our plan should continue on an objective formula basis, not varying basic benefits by need, geographic or national differences.

d) The Supplemental Fund automatic subsidy to those receiving little or no old age pension from a federal government shall be increased from $1,000.00 to a $1,200.00 annual maximum amount.

e) Resolved, that part 8, paragraph 3, of the plan be amended to read in its entirety as follows:

"Subject to the terms of paragraph 4 of this section, the monthly amount of disability benefits payable to a participant eligible to receive such payments in accordance with the terms of paragraph 2 of this section, shall be equal to the amount determined under paragraph (B) (1) of the Schedule of Annuity, assuming continued active participation by the disabled participant to his normal retirement date."

BE IT FURTHER RESOLVED that the foregoing amendment of part 8 shall go into effect on the 1st day of September, 1974.

f) That an "emergency bonus" be paid to our beneficiaries of 7% their annual pension for one year, payable quarterly as a separate benefit from regular pension, effective July 1, 1974 through June 30 of 1975. Such a proposal is stating that no retired minister should receive in 1974-1975 (12 months) less than $5,000.00. Our plan formula currently pays a pension of $3,620.00. From the Supplemental Assistance Fund we guarantee up to $1,200.00 to each minister receiving little or no federal pension. Now we propose an "emergency bonus" of $253.00—constituting a minimum retirement income of $5,073.00 to our emeriti ministers.

6. That the language of synod clarify the authority granted to the committee in 1970 by adding the word "Trustee" after the word "Agent."

7. That synod approve the Supplemental Fund of the Ministers' Pension Committee for one or more offerings.
8. That synod be informed that we concur in the continuation of the Chaplains' Deposit Fund quota request.

Ministers' Pension Fund Committee
A. Walters, chairman
J. Harkema, secretary
P. Brouwers, treasurer
R. Helder
D. Oosterhouse
J. Van Harmelen
J. Van Ryn
J. W. Stoepker, administrator

APPENDIX, NOMINEE INFORMATION

James Harkema — Kalamazoo, Mich.
Staff Chemist at Upjohn Co., Kalamazoo; A.B. and Ph.D. degrees. Married, 2 sons. Member and elder of Third Christian Reformed Church, Kalamazoo. Present member of Pension Committee; Alternate to Calvin Board of Trustees.

Richard Knol — South Holland, Ill.

President Emrick, Inc., Kalamazoo; Vice-president Ship-Pac, Inc., Kalamazoo; President Baer Throwing, Inc., Lehighton, Pa.; Vice-president Dutch Valley Throwing Inc., Hawthorne, N.J. Bachelor of Science in Business Administration, Fairleigh Dickinson University. Married, three children. Member Southern Heights Christian Reformed Church, Kalamazoo. Secretary South Christian Grade School, Kalamazoo. Board member, United Calvinist Youth.

Alden Walters — Lansing, Mich.
Senior Vice-president and Secretary of Board of Directors of Michigan National Bank. A.B. Calvin College, M.B.A. University of Michigan. Married, three children. Member First Christian Reformed Church, Lansing. Present member of Pension Committee; Former deacon and chairman of Finance Committee LaGrave Avenue Christian Reformed Church, Grand Rapids, Mich.

March 18, 1974

To the Ministers' Pension Fund Committee,
The Ministers' Pension Fund of the Christian Reformed Church,
Grand Rapids, Michigan.

We have examined the statements of fund balances of the Ministers' Pension Fund of the Christian Reformed Church, Grand Rapids, Michigan as of January
31, 1974 and the related statements of changes in fund equity for the year then ended. Our examination was made in accordance with generally accepted auditing standards and accordingly included such tests of the accounting records and such other auditing procedures as we considered necessary in the circumstances.

In our opinion, the accompanying statements of fund balances and statements of changes in fund equity present fairly the financial position of the Ministers' Pension Fund of the Christian Reformed Church at January 31, 1974, and the results of its operations for the year then ended, in conformity with generally accepting accounting principles applied on a basis consistent with that of the preceding year.

Den Braber, Helmholdt & Lyzena
Certified Public Accountants

STATEMENTS OF FUND BALANCES

January 31, 1974

PENSION FUND

<table>
<thead>
<tr>
<th>Assets</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Cash in bank</td>
<td>$17,134.51</td>
</tr>
<tr>
<td>Trust account - see Note</td>
<td>2,223,376.24</td>
</tr>
<tr>
<td></td>
<td>$2,240,510.75</td>
</tr>
</tbody>
</table>

FUND EQUITY

<p>| | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Termination payment reserve</td>
<td>$693.14</td>
</tr>
<tr>
<td>General fund</td>
<td>2,239,817.61</td>
</tr>
<tr>
<td></td>
<td>$2,240,510.75</td>
</tr>
</tbody>
</table>

CHAPLAIN DEPOSIT FUND

<table>
<thead>
<tr>
<th>Assets</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Cash in bank</td>
<td>$2,836.10</td>
</tr>
<tr>
<td>Trust account - see Note</td>
<td>43,988.95</td>
</tr>
<tr>
<td></td>
<td>$46,825.05</td>
</tr>
</tbody>
</table>

FUND EQUITY

Balance, January 31, 1974

<p>| | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>$46,825.05</td>
</tr>
</tbody>
</table>

Note - The trust account at January 31, 1974 consisted of:

<table>
<thead>
<tr>
<th>Description</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Cash</td>
<td>$45,900.56</td>
</tr>
<tr>
<td>Time deposit</td>
<td>140,000.00</td>
</tr>
<tr>
<td>Marketable securities - at cost (market value $2,063,167.50)</td>
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</tr>
<tr>
<td>Short-term commercial paper</td>
<td>$1,160,000.00</td>
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<tr>
<td>U.S. Government securities</td>
<td>419,159.88</td>
</tr>
<tr>
<td>Canadian province bonds</td>
<td>49,781.25</td>
</tr>
<tr>
<td>Corporate bonds</td>
<td>452,523.50</td>
</tr>
<tr>
<td></td>
<td>$2,081,464.63</td>
</tr>
<tr>
<td>Participating funds were:</td>
<td></td>
</tr>
<tr>
<td>Pension</td>
<td>$2,223,376.24</td>
</tr>
<tr>
<td>Chaplain deposit</td>
<td>43,988.95</td>
</tr>
<tr>
<td></td>
<td>$2,267,365.19</td>
</tr>
</tbody>
</table>
THE MINISTERS' PENSION FUND OF THE
CHRISTIAN REFORMED CHURCH

STATEMENTS OF FUND BALANCES

January 31, 1974

SUPPLEMENTAL FUND

<table>
<thead>
<tr>
<th>Asset</th>
<th>$ 6,620.03</th>
</tr>
</thead>
</table>

FUND EQUITY

Balance, January 31, 1974 | $ 6,620.03 |

INSURANCE FUND

LIABILITY

Bank account overdraft | $ 1,308.78 |

FUND EQUITY

Balance, January 31, 1974 | (1,308.78) |

STATEMENTS OF CHANGES IN FUND EQUITY

Year ended January 31, 1974

PENSION FUND

| BALANCE - February 1, 1973 | $1,666,111.78 |

ADDITIONS

| Quota receipts | $1,079,827.69 |
| Assessments | 206,681.29 |
| Interest | 134,293.72 |
| **Total** | 1,420,802.70 |

| BALANCE - January 31, 1974 | $2,239,817.61 |

DEDUCTIONS

| Pensions and disability payments | $ 802,147.26 |
| Moving expense | 14,539.89 |
| Currency exchange charges | 1,175.01 |
| Termination payments | 116.61 |
| Administration | 24,808.09 |
| Church relations | 4,310.01 |
| **Total** | 847,096.87 |

| BALANCE - January 31, 1974 | $2,239,817.61 |
**CHAPLAIN DEPOSIT FUND**

<p>| | | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
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</tr>
</thead>
<tbody>
<tr>
<td><strong>BALANCE - February 1, 1973</strong></td>
<td>$ 23,734.95</td>
<td></td>
</tr>
<tr>
<td><strong>ADDITION</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Quota receipts</td>
<td></td>
<td>23,090.10</td>
</tr>
<tr>
<td><strong>BALANCE - January 31, 1974</strong></td>
<td>$ 46,825.05</td>
<td></td>
</tr>
</tbody>
</table>

**THE MINISTERS' PENSION FUND OF THE CHRISTIAN REFORMED CHURCH**

**STATEMENT OF CHANGES IN FUND EQUITY**

Year ended January 31, 1974

**SUPPLEMENTAL FUND**

<p>| | | |</p>
<table>
<thead>
<tr>
<th></th>
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</tr>
</thead>
<tbody>
<tr>
<td><strong>BALANCE - February 1973</strong></td>
<td>$ 17,308.84</td>
<td></td>
</tr>
<tr>
<td><strong>ADDITIONS</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Donations and above quota contributions</td>
<td>$11,521.63</td>
<td>11,977.79</td>
</tr>
<tr>
<td>Interest</td>
<td>456.16</td>
<td></td>
</tr>
<tr>
<td><strong>DEDUCTION</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Supplemental assistance payments</td>
<td>32,666.60</td>
<td>$ 6,620.03</td>
</tr>
</tbody>
</table>

**INSURANCE FUND**

<p>| | | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>BALANCE - February 1, 1973</strong></td>
<td>$ 0</td>
<td></td>
</tr>
<tr>
<td><strong>ADDITION</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Receipts from participants</td>
<td>32,293.39</td>
<td></td>
</tr>
<tr>
<td><strong>DEDUCTION</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Insurance premiums</td>
<td>33,602.17</td>
<td></td>
</tr>
<tr>
<td><strong>BALANCE - January 31, 1974</strong></td>
<td>$(1,308.78)</td>
<td></td>
</tr>
</tbody>
</table>
We gratefully report to you that for the eighteenth consecutive year the *Living Word* sermons have again been published and distributed to the churches and some individuals. Often it is difficult to procure sermons before publication deadline. However, we readily acknowledge that our work was made possible by the generous cooperation of those ministers who were found willing to prepare and write sermons of generally good quality. We extend our sincere thanks to all of them.

The following statistical information is submitted for the past year:

- **American churches** — 62 subscriptions (72 last year)
- **Canadian churches** — 155 subscriptions (154 last year)
- **Australia - New Zealand churches** — 5 subscriptions (5 last year)
- **Individuals** — 7 subscriptions (8 last year)

The statistics show a total of 229 subscriptions, which is ten less than last year. The decrease has been caused by the churches in the United States. Almost all Canadian churches are subscribers, no matter whether they are vacant or not. Their faithfulness made it possible to continue this publication. Most American churches, on the contrary, are not subscribers at all, and the ones which are, often cancel their subscriptions after one or two years, when their vacancy is filled.

This is a matter of great seriousness. Our publisher has indicated that due to inflationary prices and the low number of subscribers, it has become impossible to sell the subscriptions for the same prices as in previous years. The cost of a subscription for forty English sermons annually was $16 and for forty English and five Dutch sermons was $18 annually. Since Dutch services are becoming an exception, even in Canada, your committee may be forced to discontinue the publication of Dutch sermons in the future. We have decided, moreover, to increase the cost of the forty English sermons to $20 annually, and the cost of Dutch-English sermons to $25 annually.

With respect to the non-subscribing churches, we will again mail their consistories a letter soliciting subscriptions. However, we would appreciate it if synod would share our concern, and express this by way of an announcement in *The Banner* and *De Wachter*.

Finally, we regret to inform you that due to failing health the Rev. K. Hart wishes to be relieved from the committee. In his place the committee suggests to appoint the Rev. H. D. Praamsma, who is willing to serve on our committee.

**Recommendations:**

1. That synod approve the publication of the *Living Word* sermons series from June 1, 1975 through May 31, 1976.
2. That synod appoint the Rev. H. D. Praamsma of Toronto to the committee.

3. That synod recommend that our churches subscribe to and use the *Living Word* sermons, by way of an announcement in *The Banner* and *De Wachter*.

**Grounds:**

a. This will make continued publication possible at a reasonable price.

b. This publication serves all our churches, any of which may be faced by a period of vacancy at any time.

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

   Committee for
   Sermons for Reading Services
   
   C. Fennema
   S. Greidanus
   A. Venema
   K. Hart, reporter
I. FOCUS ON RACE

Since 1965 or so, synods have been regularly addressing racial matters and, since 1969, these racial matters have included reports from a denominational race committee. Of course this reflects the time in which we live, a time in which crises and challenges in race relations press upon our society, including the Christian Reformed denomination. And so it is hardly surprising that congregations and classes and synods of the Christian Reformed Church have been dealing with questions and situations which are overtly racial in nature or have significant racial dimensions.

But more importantly and more basically, we should expect the church to address racial issues directly, because the church takes sin very seriously, knows how terrible is its depth and how destructive its consequences. The church has the task of proclaiming God’s message about sin, and the Good News of deliverance in Jesus Christ as well. It is the church’s responsibility to identify sin, to confront it and to be God’s healing community in the face of all of sin’s destructiveness. Racism is sin. It is rooted deeply in man’s basic turn away from God and neighbor and toward self. It is that radical turning toward self which, in individuals, in groups, in cultures, societies, nations and races, becomes that deadly combination of selfish pride and misplaced dependence that results in the exploitation and dehumanizing of fellow image-bearers.

It is equally important to remember that racism is a particular, specialized form of sin; it is like an especially lethal strain of virus. Man’s sin lies at the root of alienation among people, as the account of the Tower of Babel indicates. Even though Pentecost marked the undoing of the alienation pictured at Babel, yet it was sins of race that battered at
the foundations of the early church from within. It was racial pride that made the first church council necessary; it was the breaking down of the walls between races that forms the shocking news which is a main theme in the New Testament.

In modern times the conflict between races is a main theme in American history: the massacre of Indians, slavery, the Civil War, the violent sixties. World missions has important racial dimensions also, as denominations seek to bring the gospel across racial lines and as mission boards and missionaries seek to cut through the long history of racially influenced policies and practices and attitudes.

Dr. Joel Nederhood, writing in The Banner (March 13, 1970) cites three elements of our current denominational experience which are utterly detrimental so far as doing missions is concerned and which he says will “surely cause total paralysis if left unattended. The first of these elements is racism.”

What is this peculiar form of sin which is so concentrated, so lethal, so significant? There are many ways to define it, and perhaps there is no completely satisfactory definition. Those who have been oppressed for centuries because of the color of their skin rarely feel the need for a definition of racism. Those who bother to define it need to make sure that their definitions are not ends in themselves but are steps on the way of repentance and change. This committee uses the following as its way of understanding racism: “Racism is that sin which consists both in the attitude that one race or distinct group of people is by virtue of its racial or group characteristics superior to another and in acts by persons or institutions of separating, excluding and/or oppressing other persons or institutions on the basis of their racial or group characteristics.” This is the operational and provisional definition developed by the Home Mission Board’s Race Commission.

A. The Organized Church Responds

Individuals can recognize racism in themselves and in society and can respond to it. And, since institutions are also involved in racism, institutions like the church must also respond. Our church has responded in organized and official ways. That is appropriate for several reasons:

1. The formation of the Synodical Committee on Race Relations has an important institutional context. Denominational agencies and congregations have a history of commitment to mission across racial lines. Synod has made important statements concerning race relations.* Our denomination’s membership in the Reformed Ecumenical Synod has brought deep involvement in racial struggles and problems. This history of involvements provides a context for a denominational committee.

2. The church is many members but one body; it is more than simply a collection of individuals. Some of the ways that our corporateness comes to expression is in our organizational life, in our membership in the Reformed Ecumenical Synod, in our congregations, consistories, classes, synods, committees, boards. When there is a task to be done, the church’s response is not and may not be only on the level of individual

Christian response. The church also responds as a community in its unity.

3. An important dimension of racism is its existence as a group phenomenon. Prejudicial and discriminatory policies and practices and effects are not only individual but also a part of the life of institutions like businesses, churches, schools, government. Racial prejudice and discrimination are also group phenomena at the level of society and culture, where attitudes, values, norms form powerful patterns that are racially discriminatory in nature and result. And so it is vital that Christians act not only individually to combat racism but that in community, Christians set up specific programmed ways to carry out their responsibility.

4. The church as an organization also is part of the social fabric of a nation and the church confesses that it, too, shares guilt for racial injustice. For the church to make an institutional response is first of all an appropriate confessional act. Then while acknowledging its own share of responsibility, the church sets in motion an officially recognized means by which it can monitor itself and make the changes which follow confession and repentance.

5. An official ecclesiastical address to the crisis of race relations is one way the church can say to its members: “This is important; this is a high priority.” It is a way for the church to call its members to action. And it is important for the church to exercise this kind of leadership for its members.

B. The Situation Today

1. In Society. We seem far from the 1960’s, when racial tensions threatened to tear apart the fabric of our society. What was written then in society and in our denomination about race relations seems outdated as we re-read it today. Excitement, passion and prophetic vision characterized what we said then.

No doubt the events, the rhetoric, the studies and the books of the 1960’s taught many lessons. It is not clear that in the 1970’s those lessons are being put into practice or are even remembered. Surely what was experienced so keenly in the 1960’s as the results of three hundred years of racial injustice is not suddenly resolved in the 1970’s. And while the attention of the nation shifts from one issue to another, the church continues to insist on justice. One need not read very much, or talk with many urban pastors, to learn that racial tensions have not disappeared at all and our much-vaunted civil rights legislation has not accomplished what it was intended to accomplish. Many thought that the 1968 appearance of the Kerner Report marked a new day in race relations in America. The Kerner Commission confronted white America with hard facts: this country was fast moving toward becoming two separate racial camps and it was white America that was responsible for the racial disease. Six years later, the pill is no less distasteful but like the sinners that we are, we have convinced ourselves that the disease is to be preferred to the cure.

2. In the Christian Reformed Church. While it is true that, on the surface, racism does not appear to be an immediate or serious threat to the internal unity or integrity of the Christian Reformed Church, there is
little room for contentment or complacency. A recent denomination-wide SCORR study of Christian Reformed Church members from minority races indicates not only how few there are in absolute numbers (less than 1% of denominational membership) but also how relatively few there are in established churches (they are concentrated in chapels) or in congregational positions of decision making. Furthermore, when Christian Reformed Church members of racial minority groups are asked to "feel free to tell us what you feel may be holding back the witness or fellowship of the Christian Reformed Church," their responses cluster around two general though related impediments: (a) the lack of more forthrightly positive racial attitudes, particularly as linked with consistent behavior and (b) the presence of social and cultural barriers, particularly in the area of socio-economic (middle-class) and ethnic (Dutch) superiority.

That such an assessment is not a delusion is confirmed by the findings of a recent SCORR attitude survey of a representative sampling of white Christian Reformed members. Although the results provide some encouraging signs, they also highlight the presence of impacted racism within the membership, a racism which appears to be neither subtle nor benign. And, although it is true that these rather flagrant expressions do not characterize the majority, the fact that they exist at all among us, and that furthermore they appear to be in conflict with explicit synodical declarations, warrants careful attention. Note, for instance, that, in contradiction to synod's declaration that the "curse of Ham" myth is non-biblical, 17% of the members believe it explains the origin of the races. Again, despite the fact that synod says we must reject subtle forms of racial discrimination with respect to housing, fully 13% of the members believe that membership in a group which advocates keeping their neighborhood white is consistent with Christian principles.

Responses by those in formal positions of denominational leadership reflect somewhat more positive responses than those given by the general membership. Nevertheless, this seemingly bright prospect for church leadership in racial affairs is tempered by the realization that, even among denominational leaders, there are those who harbor rather extreme negative attitudes. Furthermore, many others appear to surrender their position of moral leadership by not speaking out forthrightly on racial issues, as is apparent by the number of "neutral" responses to issues on which synod has already taken definite stands.

Finally, on the congregational level, past and present consistory members, unlike those in unofficial leadership positions (group leaders, Sunday school teachers and the like) are more negative in their racial attitudes than those they lead. A conclusion that can be drawn here is that as long as pockets of negativism and resistance exist at such a strategic juncture in the denominational social system, it will be extremely difficult to translate denominational pronouncements concerning more equitable race relations into effective congregational action.

II. THE PAST THREE YEARS

A. SCORR's Stance

SCORR's general policy has been to work with and through existing
agencies and programs rather than developing its own distinctive programs. SCORR has encouraged, assisted, enabled and sometimes pushed. SCORR seeks to enable the agencies and the membership of the denomination to give their best efforts to bring about racial justice.

B. The SCORR Committee

Synod formed SCORR with a racial composition not typical of our denominational agencies. In this way SCORR is a reminder and a symbol of a part of our denominational portrait which is easy to overlook. The dominance of our cultural and ethnic roots has sometimes blinded us to the fact that the Christian Reformed Church, though slowly, is beginning to embrace a widening variety of ethnic and racial diversity. While it is appropriate to remind ourselves of our society, it is also appropriate to celebrate the growing diversity that is ours. This denominational numbers over two thousand adult persons who are not Caucasian. Perhaps nowhere is this fact so clearly reflected in our ecclesiastical structure as in the Committee on Race Relations. When this committee meets, there gather around a table representatives of the people in the church who are white, black, Indian, Oriental and Spanish-surnamed. This diverse racial make-up of our denomination is a resource for our ministry to the racial crises in society.

As these committee members meet, the multi-racial nature of the committee becomes an important ingredient in the discussions and the decisions. Here as perhaps nowhere else in the denomination is a laboratory setting in which the church can come to grips with the racial dynamics of denominational activities.

C. SCORR and Christian Education

Although our Christian schools are parentally controlled and therefore not part of the institutional church, yet it is obvious that problems arising around racial issues in Christian education may have divisive and disastrous effects in the Christian community supporting the school and thus in the community of saints represented and organized in the local congregation. This is why churches, parents and school boards have come to SCORR in the past and still do so. There can be no doubt that Christian schools need encouragement and assistance if they are to communicate to their students the evils of racism and the challenges of it. As a synodical committee, we believe our presence has provided for schools and churches a sounding board and a healing agency and in this way may well have prevented, on at least one occasion, a complete breakdown in communication in the church as a community of saints and in its local and regional organizational expression. Specific examples of SCORR's role in the area where race relations and Christian education intersect are as follows:

1. The Minority Student Scholarship Fund. This synodically established fund is a program set up to address an area where race and Christian education intersect. This need was recognized by Synod 1970, when it endorsed the concept of such a fund, and a way to meet the need was established in 1971 when synod set up the fund. The fund provides a specific way in which God's people can use their financial resources to begin to undo the effects of prejudice and discrimination in education.
The fund also provides another important benefit: the benefit which minority students bring to our colleges. As the number of minority students at our colleges increase, a greater variety of cultural and ethnic perspectives characterize our campuses and we increasingly reflect the diversity and unity of the body of Christ.

Contributions to this fund lag behind the amount needed to meet the commitments we have made to the students. This gap has been closing gradually as SCORR increases promotional activity and as the denomination increases its response to this need. Because SCORR shares synod’s conviction that this fund is a priority, SCORR meets this lag with allocations from its own monies. The significance of this fund is further attested to by the college financial aid officers who assure us that it is a vital part of their ministry to minority students. During school year 1972-73, twenty students at Calvin and Trinity Colleges received $14,000 in scholarship grants. This school year, twenty-two students at Calvin College, Calvin Seminary and Trinity College are receiving approximately $15,000 in assistance. Of this amount more than half is yet to be raised.

One of the very rewarding aspects of this program is the emergence of a committee of people who have volunteered to be a fund-raising auxiliary for the program. The activities of this group during the past year have resulted in increased publicity and in additional funds for the program. Assisting and encouraging this kind of local initiative is very much in keeping with the nature of SCORR and SCORR is pleased to be able to report this to synod.

Opportunity to build and grow in this area of Christian education is almost unlimited, as our colleges increasingly emphasize racial concerns. As this program becomes solidly established in college and constituency, SCORR will consider recommendations for changes in the scholarship program. For now, we covet the support of synod and congregations for the present program with its potential.

2. Funding Agency for Christian Schools. SCORR began looking at the question of funding for Christian schools in multi-racial settings some years ago. We began with the idea of a denomination or nation-wide agency. As we reported to synod last year, we have shifted away from that approach as we have seen the importance of local initiative, local involvement, local autonomy. Several models exist in the denomination for the way local initiative can be mobilized to meet this need. SCORR is convinced that local programs are best and we can help make those a reality by encouragement, advice and consultation.

A separate but distinct question is how to establish Christian education ventures in core-city settings. To meet this need, some kind of broadly based agency might be most appropriate. SCORR has had exploratory conversations with National Union of Christian Schools on this question and continues to pursue this.

3. Christian Educators’ Resource Manual on Race Relations. SCORR presently has underway the development of a resource manual which will contain a survey of the basic research on the role of the school in race relations, along with the practical implications for Christian schools. Working cooperatively with NUCS and using the Calvin Social Research
Center, we plan to produce a manual which can assist educators in a wide range of areas to make Christian education a more positive force in improving race relations. The next challenge here is to get maximum effect out of such a manual once it is in existence. SCORR is committed to meet that challenge in the coming year.

D. Institutional Self-Study for Evaluation and Growth

1. General Research and Consultation. One of the earliest priorities of the denominational committee on race was a series of extensive studies of the denomination and its allied agencies. The purpose was two-fold: to get a clear picture of where we are and to get some guidance on where we need to go. These studies focused on the racial dimension of church related publications, agency policies and programs, admission patterns, hiring patterns, majority and minority attitudes. These studies are means, not ends. The transition must be made from study to action. Effecting this transition accounts for a sizable section of SCORR’s activities.

About a year ago, with most of the study results formulated, SCORR convened a meeting of representatives from Christian Reformed Church agencies and agencies related to the denomination. The purpose of this meeting was to acquaint these representatives with this body of data and to let them ask questions about it and to explore what some of the practical implications might be. Out of this came opportunities for SCORR to have further contacts with some of the agencies, for example, with Calvin College, the seminary, Home Missions, National Union of Christian Schools, and CRWRC. These contacts range from exchanges of ideas, to identifying problem areas, to planning for problem solving.

In the context of those contacts, SCORR has worked with the Calvin Social Research Center to make the research applicable to specific agency concerns. In the year ahead, SCORR will be making the agencies more aware of how these materials and SCORR can be resources for them and will be putting more emphasis on providing assistance to the agencies.

One of the priorities to emerge from these inter-agency contacts is equal employment opportunities for minorities. This in turn has resulted in the formation of a new subcommittee within SCORR to focus on this issue. Closely related to this are synod’s deliverances in 1971 and 1972, concerning minority employment. This particular issue demonstrates well the challenge of moving from pronouncement to practice. What is needed here is some mechanism for moving from confession to action. SCORR is developing models for action in the area of employment.

2. Indian Ministry Research

A major area of focus for SCORR during the past two years has been the denomination’s relationship to the Indians of North America. This racial group constitutes the largest minority membership in the denomination. This group of people and our denomination’s relationship to them both are concentrated in rather specific areas, geographically and institutionally. Our denomination’s ministry has taken place largely in an area where the Indian population is concentrated, where a signifi-
cant cluster of churches has sprung up, where a significant portion of our mission dollar is spent and where a sizable concentration of official Christian Reformed Church activity is focused. Last year our denomination celebrated its seventy-fifth year of ministry among Indian people. This heightening of interest in Indian people parallels increased interest in society in general.

In this context described above, it was a natural outcome of its mandate that SCORR would turn its attention to Indian ministries. When synod formed SCORR, a Navajo was appointed to serve on the committee. Another event that turned SCORR's attention to the southwest was an invitation from the Gallup consistory to visit the southwest. That was the occasion for a field visit by a group of SCORR members and the beginning of extensive involvement with Indian ministries and with Home Missions.

One dimension of this involvement has already been reported to synod. It is the extended long-range study of Indian ministries which SCORR is carrying out in cooperation with the Calvin Social Research Center. The goals of this study are to understand where we are now in this area of inter-racial ministry, to make possible more informed long-range planning for this ministry and to learn more effective ways of proclaiming the Good News in multi-racial settings. In the context of our involvement with Indian ministries, a variety of contacts between SCORR and Home Missions have occurred: consultations at staff and committee level, a joint staff field visit, exchanges of advice on issues and procedures, mutual education and learning, generation of proposals, interim reports and related activities.

These contacts between SCORR and Home Missions are a useful example of inter-agency relationships concerning race relations. Such mutual activity has a high potential for being both productive and hazardous. This relationship has been educational for SCORR and, on balance, helpful for carrying out our mandate. Inter-agency cooperation is a delicate area and race relations is a delicate topic. When the two intersect, the delicacy increases geometrically. Through this inter-agency contact SCORR has learned increasing sensitivity in relating to other denominational agencies.

E. Training

The decisive consideration for a Christian is God's commandment, laid down for all human relations, that we should love our neighbors as ourselves. This then is the starting place; this is the basis on which the church builds its understanding and action in the arena of race relations. It is in this context that we assert that racism is a highly specialized, intensified form of the basic breakdown in human relations.

This particular kind of sin was being singled out for address by synod as long ago as fifteen years, with synod taking very seriously racism's emergency proportions and frightening intensity. To provide the kind of education for healing that takes the biblical perspective seriously and takes seriously the deeply entrenched sin of racism, SCORR has offered training in human relations, as broadly conceived, with emphasis on the racial dimension of human relations.

SCORR has put a priority on training during the past two years. We
have provided training for a variety of groups, including college administrators, members of classical race committees, school staffs, etc. SCORR has also provided extensive training for its director as a way to increase his skill and in that way develop resources within the denomination.

F. SCORR NOTES

For the past year and a half, SCORR has been providing a monthly newspaper to churches and schools in multi-racial settings throughout the denomination. With circulation of over 5,000 per month, this newspaper is an important symbol of hope. It provides news for and about the multi-racial ministries being carried out in the Christian Reformed Church. It provides a way for these churches to exchange information, share successes and be unified and encouraged. It is our intention to build it into a growing network of communication for multi-racial ministries.

G. “Seed Money”

To be able to provide seed money enables SCORR to assist some ministry designs to get under way where normal funding sources may not be available because of procedural delays, or because regular channels are not set up to meet certain kinds of needs. For example, we have used this money to provide central-city parishes with multi-racial youth summer staff; we have assisted the Inter-Racial Ministries Conference to convene its membership; we have provided matching funds for a summer program director.

III. SUMMARY

In general, as indicated throughout this report, SCORR has chosen a supporting, enabling style of activity rather than choosing to become another “independent” agency with another set of programs. SCORR’s policy has been to work through existing agencies and programs instead of inaugurating new programs of its own.

SCORR believes responsible action in race relations cannot be fulfilled in the Christian sense by proxy, or by delegating that responsibility to an agency. Furthermore, this style is consistent with good stewardship of time, money and human resources, in that it avoids setting up a separate set of programs along side already existing ones. Such an approach also takes seriously the mood today in the area of race. Quiet, patient, behind-the-scenes homework seems an appropriate follow-up to the intensity of the '60’s.

It is also true that this approach has limitations. The choice SCORR made meant a choice not to emphasize something else. That “something else” in this case is the support, assistance and leadership provided directly to local congregations and groups. This does not mean that these two emphases are mutually exclusive. It is simply to say that given a limited amount of resources, choosing to work with and through agencies means less visibility and less direct involvement at the congregational level.

This report has some specific things to say about what SCORR has accomplished and what SCORR still needs to do. A more general summary follows:

1. The major focus of SCORR is in the broad category of research
and agency consultation. We have done some solid and useful studies and we have taken significant steps toward making practical use of that material in cooperation with other agencies. What we need to do more effectively in this area is to find specific ways in which to forge concrete program changes out of this inter-agency consultation, and build such cooperation with additional agencies.

2. A second major focus has been education and training. Here we refer both to training in race relations and to such efforts as the scholarship program. SCORR has some solid successes in both areas and in both areas there are improvements we can make. Overall, we note that we must now move toward increased emphasis on continuing and followup training, developing models for action and consultation including action implication. Accumulated research and experience can now start to have new payoffs.

3. The area in which SCORR had the least satisfaction was in developing visible, productive ties directly between our committee and local congregations, especially people and programs in multi-racial ministry settings. In the instances where support, assistance and leadership were needed from us in local situations and even in some instances where such was requested, SCORR could offer relatively little. We simply were not able to shift gears to meet specific local needs. This is a service area in which SCORR needs to do careful thought and planning for the future.

IV. RECOMMENDATIONS

A. That synod continue SCORR with its present mandate for another three years.

   Grounds:
   1. The work as described warrants continuation.
   2. Racial problems continue to demand the best efforts of the church of Jesus Christ.

B. That synod approve the following as operational guidelines for SCORR:

   1. That beginning September, 1974, one-third of the committee's membership be retired and replaced each year.

   2. That a retirement schedule for the present membership be established by lot (providing opportunity for those preferring early retirement to so declare).

   3. That new members be chosen annually by synod for three-year terms from nominations provided by SCORR (at least two for each vacancy), in consultation with agencies that have representatives on SCORR where that is appropriate.

C. That synod approve the reappointment of Mr. Karl Westerhof for three years as Executive Secretary of SCORR.

Karl J. Westerhof, executive secretary
SYNODICAL COMMITTEE ON RACE RELATIONS
Statement of Receipts and Disbursements, January 1—December 31, 1973
Submitted by Lester Ippel, synodical treasurer

<table>
<thead>
<tr>
<th>Balance, January 1, 1973</th>
<th>$ 7,993.27</th>
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<tr>
<td>Receipts:</td>
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<tr>
<td>Quota</td>
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<td>Sale of Materials</td>
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<table>
<thead>
<tr>
<th>Disbursements:</th>
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<tr>
<td>Executive Secretary</td>
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<td>Secretary</td>
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<td>Meeting Expenses</td>
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<tr>
<td>Training</td>
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<td>Publicity</td>
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<td>Workshops</td>
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<tr>
<td>Research</td>
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<tr>
<td></td>
<td>$49,914.19</td>
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</table>

| Scholarships awarded     | 15,098.00   |
|                          |             |
| Total Disbursements      | 65,012.19   |
|                          |             |
| Balance, December 31, 1973| $15,951.62  |
|                          | *11,690.00  |
|                          | $ 4,261.62  |

*Due to Calvin Social Research Center - additional $11,690.00
Since the Synod of 1973 the Synodical Interim Committee and/or the Christian Reformed Church Synod Trustees has met regularly and has carried on the work that has been committed to it by the Synod of the Christian Reformed Church. In the following report your committee reviews several of the facets of the work carried on under the mandate of synod.

I. Organization

Synod appointed the following members and alternates of the committee:

<table>
<thead>
<tr>
<th>Regular</th>
<th>Alternate</th>
<th>End of Term</th>
</tr>
</thead>
<tbody>
<tr>
<td>Rev. F. De Jong</td>
<td>Rev. W. Ackerman</td>
<td>1976</td>
</tr>
<tr>
<td>Mr. E. Z. Blankers</td>
<td>Mr. J. N. Snapper</td>
<td>1975</td>
</tr>
<tr>
<td>Dr. P. Y. De Jong</td>
<td>Rev. S. Kramer</td>
<td>1974</td>
</tr>
<tr>
<td>Mr. H. Vermeer</td>
<td>Dr. S. Kanis</td>
<td>1975</td>
</tr>
<tr>
<td>Dr. M. De Vries</td>
<td>Mr. J. Jonker</td>
<td>1974</td>
</tr>
<tr>
<td>Mr. W. Sytsema, Jr.</td>
<td>Mr. W. Van Lopik</td>
<td>1976</td>
</tr>
<tr>
<td>Mr. F. Hollebeek</td>
<td>Mr. H. Petersen</td>
<td>1975</td>
</tr>
<tr>
<td>Mr. B. Sevensma</td>
<td>Mr. A. Van Tuinen</td>
<td>1974</td>
</tr>
<tr>
<td>Rev. O. Breen</td>
<td>Rev. J. Verbrugge</td>
<td>1974</td>
</tr>
<tr>
<td>Rev. A. Hoogstrate</td>
<td>Rev. C. Greenfield</td>
<td>1976</td>
</tr>
<tr>
<td>Dr. G. Stob</td>
<td>Dr. R. De Ridder</td>
<td>1975</td>
</tr>
<tr>
<td>Rev L. Slofstra</td>
<td>Rev. J. Vriend</td>
<td>1976</td>
</tr>
<tr>
<td>Rev J. Van Harmelen</td>
<td>Rev. L. Tamminga</td>
<td>1975</td>
</tr>
<tr>
<td>Mr. M. Van Wijk</td>
<td>Mr. P. Feddema</td>
<td>1974</td>
</tr>
</tbody>
</table>

Stated Clerk, Denominational Financial Coordinator, and Synodical Treasurer, ex officio.

The committee elected the following officers of the Synodical Interim Committee: The Rev. Oliver Breen, President; the Rev. Arthur Hoogstrate, Vice-president; Dr. Marvin De Vries, Recording Secretary. The Stated Clerk functions as General Secretary of the Synodical Interim Committee.

The committee appointed the officers along with Mr. Fred Hollebeek and the Rev. John Van Harmelen to serve as members of the Church Polity and Program subcommittee.

The Finance Committee for the current year consists of Mr. Fred Hollebeek, chairman; Dr. Marvin De Vries, secretary; Mr. Jerry Jonker; Mr. Herman Petersen; Mr. William Sytsema Jr.; Mr. William Van Lopik; and Mr. Arthur Van Tuinen. The Stated Clerk and the Denominational Financial Coordinator are ex officio members of the Finance Committee.

The Rev. Arthur Hoogstrate was appointed to serve as alternate Stated Clerk for the year 1973-74.
The Synodical Interim Committee also functions corporately as the Christian Reformed Church Synod Trustees.

The attention of synod is called to the fact that the following terms of Synodical Interim Committee members expire at this time.

<table>
<thead>
<tr>
<th>District</th>
<th>Delegate</th>
<th>Alternate</th>
</tr>
</thead>
<tbody>
<tr>
<td>Rocky Mountain to Mississippi</td>
<td>Dr. P. Y. De Jong</td>
<td>Rev. S. Kramer</td>
</tr>
<tr>
<td>Central U.S.</td>
<td>Dr. M. De Vries</td>
<td>Mr. J. Jonker</td>
</tr>
<tr>
<td>Central U.S.</td>
<td>Mr. B. Sevensma</td>
<td>Mr. A. Van Tuinen</td>
</tr>
<tr>
<td>Central U.S.</td>
<td>Rev. O. Breen</td>
<td>Rev. J. Verbrugge</td>
</tr>
<tr>
<td>Eastern Canada</td>
<td>Mr. M. Van Wijk</td>
<td>Mr. P. Feddema</td>
</tr>
</tbody>
</table>

The committee will present nominations for election in its Supplementary Report to Synod.

II. PLANNING AND COORDINATION

Planning and coordination form a very important part of the work which synod has delegated to the Synodical Interim Committee. The committee as a whole, the Church Polity and Program subcommittee, and the Finance Committee, have all been involved in the work of coordination. The study, planning, and consultations involved in this phase of denominational work are carried on regularly by the Stated Clerk and the Denominational Financial Coordinator.

The Synodical Interim Committee through the Stated Clerk has received progress reports from all the study committees and ad hoc committees of synod. The Synodical Interim Committee has made itself available for consultation with the boards and standing committees and denominational agencies to secure program coordination of the total denominational effort. Your committee is grateful for the excellent cooperation and fine spirit of unity which prevails in the work of our boards, our committees, and our supported agencies.

The Synod of 1971, which formulated the rules for the Synodical Interim Committee, referred to the committee a programming survey request from boards of our denomination. The Church Polity and Program Committee has been working on this request at every meeting since its inception. At this time the committee can report that the work of a detailed survey of all the programming of our boards and recommended agencies is almost complete. The committee has studied the constitutions, the statements of purpose, and the plans of all of the organizations supported by the Christian Reformed denomination. Note has been made in every instance of areas where work is overlapping, or where coordination is taking place or needs to be effected. A large number of consultations have been held with agencies with respect to overlapping programming. With the information that is being obtained, and which will be constantly reviewed, the Synodical Interim Committee will be able to give helpful advice and service to our agencies and boards, to assist in further coordination of the work supported by our denomination, and be in a position to give advice to synod and its advisory committees.

The Finance Committee also takes its part in coordination through thorough analyses of all financial reports and budgets of our boards.
and agencies. Interviews are held with representatives of the boards of the denomination and the agencies seeking financial support.

The construction of a new addition to our Denominational Building has led to further development of the coordination of the work of the boards and agencies in the building. The plan for the new Denominational Building as approved by the Synod of 1972 included the provision of shared facilities as well as space and equipment for central services for our boards and committees.

The Board of Publications has implemented the construction of the Denominational Building addition in behalf of our denominational agencies in accord with the instructions of synod. From the beginning of the project the Publications Committee organized a Joint Tenants Committee to assist in the planning of the building, as well as in obtaining equipment for central services. The Joint Tenants Committee, formed by representatives of the boards and committees in the building, requested the Stated Clerk as representative of the Synodical Interim Committee to serve as chairman of its body.

The Joint Tenants Committee of our Denominational Building at a meeting on October 16 considered the problem of management and supervision of the joint facilities of our new building. The following two motions were adopted by the Joint Tenants Committee for presentation to the boards occupying the Denominational Building.

"The Joint Tenants recommend to our respective boards that common building and operational concerns be administered by the Synodical Interim Committee under the supervision of the Denominational Financial Coordinator. A Joint Tenant Committee shall be formed to meet regularly with the DFC and/or the facility manager to plan and discuss these joint operations.

"We recommend to our respective boards that the Board of Publications assume the initial responsibility for the procurement of materials, equipment, and necessary personnel for common service facilities. Costs are to be temporarily shared on a square foot basis. The Joint Tenants Committee will be available to assist in these matters."

The motions above were approved by all of the boards and committees occupying the Denominational Building. The Synodical Interim Committee also granted its approval for these arrangements.

III. CENTRAL SERVICES, FURNISHINGS, AND EQUIPMENT

The Christian Reformed Board of Publications and the Joint Tenants Committee of the Denominational Building requested the transfer of the ownership of the common mailing and duplicating machines of the building to the Christian Reformed Church Synod Trustees. The mailing and duplicating machinery as well as the furnishings and equipment of the central services of the building are being used in behalf of all of the boards of the building. It was judged advisable that such common facilities and machinery be under the ownership of the Christian Reformed Church Synod Trustees. Since the services and facilities are used by all the agencies for denominational, ecclesiastical work,
denominational ownership under the Christian Reformed Church Synod Trustees is not only proper but will also secure the exemption from taxes to which ecclesiastical work is entitled.

The attorneys of both the Christian Reformed Board of Publications and the Synodical Christian Reformed Church Synod Trustees were consulted as to the proper procedure in the transfer of title.

The Christian Reformed Church Synod Trustees has received and accepted title for the central services equipment of the Denominational Building. Orders for new furnishings for the shared facilities of the building addition have been placed in the name of the Christian Reformed Church Synod Trustees.

IV. INCORPORATION

A request from the Ministers' Pension Fund Committee and projects being carried out in the coordination program of synod led the Synodical Interim Committee, functioning as the Christian Reformed Church Synod Trustees, to study the Articles of Incorporation and the type of recognition that is now given under the Internal Revenue Code. An amendment to Article II of the Articles of Incorporation is being prepared by our attorney and, after approval of the committee, will be presented to synod in the Supplementary Report.

V. PUBLICATIONS

Several publications have once again been processed by the Synodical Interim Committee in behalf of synod. The Acts of Synod, 1973 and the Agenda for Synod, 1974 demanded a good deal of time and preparation both on the part of the Stated Clerk and his staff and our Christian Reformed Publishing House.

Our consistories once again received from the Synodical Interim Committee the Reference Guide for Councils of the Christian Reformed Churches, 1974, a booklet giving complete information to all of our churches pertaining to the boards and agencies receiving quotas and recommended causes. Our consistories are urged to study the Reference Guide carefully. The causes presented here have been carefully screened and recommended by synod and statistics are available. This year once again many consistories requested information or appraisals of appeals coming from organizations not listed for approval by synod.

"That synod urge the churches to give priority in their offerings and in other contributions from societies and individuals, to the above-quota needs of our own denominational causes, so that the work of the church may be carried on and expanded without unduly raising denominational quotas. Ground: Our churches, societies, and members are being constantly solicited by a wide variety of causes outside our denomination not approved by synod and are neither directly responsible to synod nor related to our Reformed witness. The result is that our own causes are in grave need, and in some instances have to be curtailed, while a substantial amount of money is going outside the church."

Our churches ought not to send funds to causes of which they know little or nothing or to causes which have not been properly studied both as to program and finance.

The Stated Clerk and his staff have spent considerable time along with the staff of the Publishing House in editing and publishing the Yearbook, 1974.

VI. POLICY MATTERS

A. Rules for appointments made by synod

In the Rules for Synodical Procedure the task of the advisory committee on appointments is clearly indicated:

“The committee on appointments shall prepare the list of personnel of all standing and study committees for synod”

(Rules for Synodical Procedure, p. 11).

Although this rule is clearly stated, it has been evident at the past several synods that there is confusion on the matter of the processing of appointments. In several cases the appointment of fulltime personnel and staff members of our boards has been processed by the Appointments Committee. In some cases two committees have processed the same appointments.

In order to avoid confusion and to have the most efficient handling of appointments at synod, the following clarification was approved by the Synodical Interim Committee and will be placed on the instructions for advisory committees:

The advisory committee on appointments shall process all appointments and elections at synod pertaining to the convening church for synod, synodical deputies, board members, and members of standing and study committees.

The election or appointment of full-time or executive personnel serving our boards and committees shall be processed by the advisory committees dealing with the reports of the boards and committees involved.

B. Revision of Supplement III, Church Order Article 8 (Church Order, 1972 edition, item 6, page 25)

The Synodical Interim Committee calls the attention of synod to the fact that we have a current problem with Supplement III, Church Order, Article 8, item 6 (Church Order, 1972 edition, page 25). This section deals with a transcript which is to be sent to a minister from another denomination receiving a call from a Christian Reformed Church. The item reads as follows:

“6. When a congregation decides to call a minister from another denomination, the consistory shall include with the call letter a transcript (available from the stated clerk of synod) of these deliverances:

a. The position of the Christian Reformed Church, taken in 1867 and 1881, regarding oathbound societies.

b. The doctrinal deliverances on common grace of 1924 and 1959-61."
c. The resolutions of 1928 and 1951 relating to worldly amusements. The consistory shall inform the pastor-elect that acceptance of the call implies his promise to abide by these deliverances in the exercise of his ministerial office in the Christian Reformed Church."

The transcript referred to in Supplement III, item 6, involves errors in dating and obsolete material and is, therefore, inappropriate at the present time.

The first matter referred to in the letter of transcript above speaks of "the position of the Christian Reformed Church taken in 1867 and 1881, regarding oathbound societies." As a matter of record, the Synod of the Christian Reformed Church did not take any position whatever regarding oathbound societies in 1881. The major decisions were taken in 1867 and 1901 and were reaffirmed in 1970 and 1972.

Item 6c refers to "the resolutions of 1928 and 1951 relating to worldly amusements." These decisions, while having historical value have been superseded by the decision of the Synod of 1966 on the church and the film arts.

The decision which led to Supplement III, item 6, was made by the Synod of 1956:

"1) When one of our churches has decided to call a minister of de Gereformeerde Kerken in Nederland, it shall with the letter of call forward to him a transcript—to be prepared by the Stated Clerk of Synod—of the following deliverances of our synods: The position taken in the General Rules of 1881 and by the Synod of 1867 regarding membership in oathbound secret societies, the Conclusions of Utrecht adopted by our Synod of 1908, the synodical resolution of 1928 and 1951 of worldly amusements, the three points adopted by the Synod of 1924 concerning the doctrine of common grace; and it shall inform him that acceptance of the call will be understood to imply his promise to abide by those deliverances in his exercise of the ministerial office in the Christian Reformed Church."

(Acts of Synod, 1956, Arts. 65, 1, p. 38)

In response to the synodical decision the stated clerk drew up in 1956 a transcript to be sent to ministers seeking admittance into the Christian Reformed ministry. This transcript informed them of our position on: membership in secret societies; the General Rules of 1881 (6 rules pertaining to the fourth commandment); the Conclusions of Utrecht (on infra and supralapsarianism, eternal justification, immediate regeneration, and presumptive regeneration); worldly amusements (a commentary drawn up by the stated clerk on the decisions of 1928 and 1951); and common grace.

Several courses of action are possible for synod in the resolution of the difficulty involved in Supplement III, item 6.

The first course of action synod might take is to clarify its position by updating the references in the transcript. This could be done by deleting from proposition a. the words "taken in 1867 and 1881," and by amending item c, "the resolutions of 1928 and 1951 relating worldly
amusements,” to read “the decisions of the Synod of 1966 on the church and the film arts.”

A second course of action for synod might be to appoint a study committee to consider a revision of this item and the drafting of a new transcript. However, in view of the fact that so few ministers from other denominations enter into our ranks and the strictures of synod have made such admission very difficult, it may be a bit farfetched to appoint a study committee to draw up a statement for the admission of such ministers at this time.

A third course of action might be for synod to delete item 6 entirely. It should be observed that Supplement III, item 6, was drawn up because of a large influx of ministers from the Gereformeerde Kerken, a circumstance in 1956 which no longer pertains today. Furthermore, the decisions on oath-bound societies, common grace and worldly amusements are only a fragmentary picture of the synodical decisions on doctrinal and ethical matters. Further decisions have been taken on many doctrinal positions, as for instance, our view of the inspiration of Scripture and of biblical authority. It would appear that if any minister from another denomination desires to enter into the ministry of the Christian Reformed Church, he should become well versed both in our Church Order and all the important decisions of our synods. In order to accomplish this, synod requires a great deal more than a brief transcript such as that required in Church Order, Supplement III, item 6.

The Synodical Interim Committee recommends that synod delete item III, C, 6 from the Second Supplement to the Church Order.

VII. The Stated Clerk

The Stated Clerk has edited and presented for printing the official publications of synod. He has carried on all of the correspondence required by the actions of the Synod of 1973 and preparatory to the meeting of the Synod of 1974. All correspondence to the denomination both from within and without our denomination during the interim between synod is handled through the office of the Stated Clerk.

During the past year further improvements have been made in the filing system and a new improved Index of Synodical Decisions is once again being prepared. Translation is also being made of older Acts of Synod from the Dutch to the English language.

With respect to the standing and study committees of synod, the Stated Clerk has informed all persons who have been appointed by synod and has provided them with relevant data concerning their assignment. Minutes and/or progress reports have also been received from all of the committees appointed by synod and the Stated Clerk has kept the Synodical Interim Committee advised as to the progress of the various committees.

The Stated Clerk has given advice and information regarding the Church Order and the decisions of synod to the committees of synod, the classes, consistories, and individuals. He has also provided information with respect to our denomination from inquirers outside of our fellowship.
The Stated Clerk serves as an *ex officio* member of the Inter-Church Relations Committee. He has also assisted in the correspondence of that committee and has represented our denomination at a number of inter-church gatherings.

The Stated Clerk has responded to invitations to speak, to preach, and to meet with various classes, congregations, and groups. The Stated Clerk has counted it a privilege to represent the Christian Reformed Church and its witness for the Lord within our membership and wherever opportunity has presented itself. He has also represented the church through the press and before the news media.

In view of the fact that the four-year term of office of the Stated Clerk expires this year, the Synodical Interim Committee recommends to synod that the Rev. William P. Brink be reappointed as Stated Clerk for a four-year term.

The Synodical Interim Committee also recommends to synod that the title of the Stated Clerk of the Christian Reformed Church be changed to General Secretary of the Christian Reformed Church. The change is proposed in view of the fact that the latter title will be more readily understood both by our own members and persons outside of our denomination.

VIII. Denominational Financial Coordinator

Mr. Anthony Vroon, who was appointed by the Synod of 1973, began his full-time work as Denominational Financial Coordinator on January 1, 1974. Mr. Vroon has begun many of the studies which were mandated to him by preceding synods. He is studying the general financial structure of our boards, committees, and of our synodical work. The Financial Coordinator has also been very helpful in drawing up the structural outlines along with the Joint Tenants Committee to be used in the central services program in the Denominational Building.

IX. Appointments

During the past year the Synodical Interim Committee was asked to approve many appointments to boards and committees where memberships had been vacated.

A. The Synodical Interim Committee approved the following appointment of synodical functionaries:

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<thead>
<tr>
<th>Board</th>
<th>Classis</th>
<th>Appointment</th>
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</thead>
<tbody>
<tr>
<td>Synodical Deputy</td>
<td>British Columbia</td>
<td>Rev. L. Slofstra, alternate</td>
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<td></td>
<td>Pacific Northwest</td>
<td>Rev. R. Vermeer</td>
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<tr>
<td></td>
<td>Pella</td>
<td>Rev. S. Mast, alternate</td>
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<td></td>
<td>Toronto</td>
<td>Rev. J. B. Vos, alternate</td>
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<tr>
<td>Calvin College and Seminar</td>
<td>California South</td>
<td>Rev. J. Hasper, alternate</td>
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<td></td>
<td>Hackensack</td>
<td>Rev. D. Zandstra, alternate</td>
</tr>
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<td></td>
<td>Holland</td>
<td>Rev. W. Vander Haak, alternate</td>
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<tr>
<td></td>
<td>Minnesota North</td>
<td>Rev. E. De Vries, alternate</td>
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<tr>
<td>Foreign Mission Board</td>
<td>Columbia</td>
<td>Rev. E. Meyer, delegate</td>
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<tr>
<td></td>
<td>Hamilton</td>
<td>Rev. W. De Jong, delegate</td>
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<tr>
<td></td>
<td></td>
<td>Rev. H. Vander Plaat, alternate</td>
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</tbody>
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### Reports of Standing Committees

#### Board

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<thead>
<tr>
<th>Classis</th>
<th>Appointment</th>
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<tbody>
<tr>
<td>Minnesota South</td>
<td>Rev. H. Vanderaa, delegate</td>
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<tr>
<td></td>
<td>Rev. J. Scholten, alternate</td>
</tr>
<tr>
<td>Orange City</td>
<td>Rev. P. De Haan, alternate</td>
</tr>
<tr>
<td>Pacific Northwest</td>
<td>Rev. F. Rietema, alternate</td>
</tr>
<tr>
<td>Toronto</td>
<td>Rev. S. Van Houten, alternate</td>
</tr>
<tr>
<td>Zeeland</td>
<td>Rev. J. Blankespoor, alternate</td>
</tr>
</tbody>
</table>

#### Home Mission Board

| British Columbia            | Rev. P. Kranenburg, delegate                    |
|                            | Rev. G. Pols, alternate                         |
| Grand Rapids North         | Rev. M. Groenendyk, alternate                   |
| Sioux Center               | Rev. R. De Young, delegate                      |
| Toronto                    | Rev. J. B. Vos, alternate                       |

#### Board of Publications

| California South           | Rev. C. Vander Plate, alternate                 |
|                            | Miss Beryl Bean, alternate                      |
| Chicago North              | Mrs. R. Chong, alternate                        |
| Lake Erie                  | Rev. D. Recker, alternate                       |
| Pacific Northwest          |                                              |

#### C.R.W.R.C.

| British Columbia           | Mr. A. Tukker, alternate                        |
| Board member-at-large      |                                               |
| Sociologist                | Mr. J. Tuinstra                                |

#### B. The committee also made the following appointments:

- Ministerial Information Service Committee—Rev. Donald Negen
- Marriage Guidelines Committee—Dr. B. Thomas Duthler
- Implications of Guidelines for Office and Ordination and "Layworkers in Evangelism"—Rev. Bartel Huizenga and Rev. Peter Van Egmond
- United Calvinist Youth alternate synodical representative—Rev. Stan Workman
- Back to God Tract Committee—Rev. Calvin Bremer
- Joint Commission of the CRC & RCA on the Theology of Evangelism—Dr. Carl Kromminga
- Committee re the Supervision of Visitors at the Lord’s Supper—Rev. Homer Samplonius

#### X. Synodical Committee on Race Relations

The Synodical Interim Committee reminds synod that a decision is necessary at this time with respect to the Synodical Committee on Race Relations. In 1971 synod decided to “reassign the 1968 mandate on racism, as delineated below, to a separate committee (to be known as the Committee on Race Relations), directly answerable to, and directly funded by, synod.”

It was also decided by the Synod of 1971 “that the committee of Race Relations shall continue for a period of three years at the end of which synod shall determine its future.

"**Ground:**
This will give sufficient time to judge whether the committee’s mandate and work should be continued or revised." (See Acts of Synod, 1971, pages 113 and 114.)

#### XI. Recommendations

A. That synod approve the planning and coordination work of the Synodical Interim Committee (Sections II and III).
B. That synod urge once again “the churches to give priority in their offerings and in other contributions from societies and individuals, to the above-quota needs of our own denominational causes, so that the work of the church may be carried on and expanded without unduly raising denominational quotas. Ground: Our churches, societies, and members are being constantly solicited by a wide variety of causes outside our denomination not approved by synod and are neither directly responsible to synod nor related to our Reformed witness. The result is that our own causes are in grave need, and in some instances have to be curtailed, while a substantial amount of money is going outside the church” (Section V).

C. That synod take note of the clarification of the rules for the advisory committee on Appointments (Section VI, A).

D. That synod delete item III, C, 6 from the Second Supplement to the Church Order (Section VI, B).

E. That synod reappoint the Rev. William P. Brink as Stated Clerk for a four-year term (Section VII).

F. That synod approve the change of title from Stated Clerk of the Christian Reformed Church to General Secretary of the Christian Reformed Church (Section VII).

G. That synod approve the interim appointments made by the Synodical Interim Committee (Section IX).

William P. Brink, Stated Clerk
REPORT 21
UNORDAINED EMPLOYEES’ PENSION FUND

Your committee continues to supervise the administration of the Unordained Employees’ Pension Fund which serves eligible employees of all of the denominational boards, employees of Rehoboth Christian Hospital, Christian Laymen’s League, four Classical Home Missions Committees, and several churches.

The Relief Fund administered by your committee continues to provide support for former employees or their dependents in cases where the pension is inadequate or they receive no pension.

The Synod of 1973, upon recommendation of the committee, adopted a minimum pension benefit for all employees who were participants under the former plans, said minimum not to exceed $150.00 per month. (Cf. Acts of Synod, 1973, p. 56.) Your committee has implemented this decision of synod. Your committee has further established the surviving spouse benefit at $137.03 for survivors of participants under the former plans.

Your committee has not implemented the action of the Synod of 1973 in approving the hiring of a part-time administrator by the committee. We are reviewing the need in consultation with the Denominational Financial Coordinator.

No committee member’s term is expiring this year.
Financial reports for 1973 are submitted herewith.
No items are submitted for synodical action at this time.

UNORDAINED EMPLOYEES’ PENSION FUND COMMITTEE
Donald F. Oosterhouse, chairman
Al Bielema
Gerard Borst
Lester Ippel, treasurer
Don Zwier, secretary
## PENSION PLAN FOR UNORDAINED WORKERS IN THE CHRISTIAN REFORMED CHURCH

### STATEMENT OF RECEIPTS, DISBURSEMENTS, AND BALANCES

**January 1, 1973 - December 31, 1973**

### CASH BALANCE, January 1, 1973

$ (2,690.56)

### RECEIPTS:

- **Premiums received:** $197,626.20
  - Occidental Life Insurance Co. - Rebate due to experience rating: $16,429.00
  - Christian Reformed Board of Home Missions - Relief payments to former employees: $840.00
  - Interest on investments: $3,071.61
  - Securities Redeemed: $30,000.00
  - Receipt from Home Missions (in error): $577.69

### DISBURSEMENTS:

- **Premiums on Pension Plan:** $163,222.70
- **Premiums on Life Plan:** $38,260.80
- **Payments from Relief Fund:** $7,800.00
- **Securities Purchases:** $40,000.00
- **Expenses (Audit, Bond, Meetings):** $432.20
- **Bank Charges:** $1.75
- **Refund of Premiums:** $1,436.64
- **Return of Receipt in Error:** $577.69

### CASH BALANCE, December 31, 1973 (overdraft)

($ 5,877.92)

### BALANCE SHEET, December 31, 1973

#### ASSETS:

- **Cash:** ($ 5,877.92)
- **Investments:**
  - Union Bank Certificate #113585: $5,500.00
  - G.R. Mutual Fed. Savings and Loan: $15,000.00
  - Mutual Home Fed. Savings and Loan: $20,000.00
  - Calvin College 8% Notes: $25,000.00
- **Due from Agencies (net):** $65,500.00

**Total Assets:** $71,932.88

#### FUND BALANCES:

- **Relief Fund:** $16,132.07
- **Pension Fund:** $55,800.81

**Total Fund Balances:** $71,932.88
Meeting the needs of a rapidly growing world is seen by the American Bible Society as the greatest challenge it faces today. The Society is responding to multiple challenges with major efforts.

Because of population growth, one of the most pressing problems is to provide understandable Scriptures to the millions of men, women and children who become new readers each year.

To bring the Word of God to every person in the world has always been the Society’s sole purpose. In cooperation with churches, denominations and various other agencies, the Bible Society is involved in hundreds of cooperative programs of Scripture translation, publication and distribution.

**Meeting The Problem**

Even with all this, the Bible Society has been aware that a large group of the world’s people is unreached: those people whose reading abilities are either new or marginal. It has been working for years to develop just the right kind of Scriptures which would meet “new readers” at their newly acquired level of reading ability and then progressively lead them to the level of being able to read average, common language reading materials which are more widely available.

The task has been difficult and has required years of research, testing and checking.

**Good News For New Readers: The Answer**

But now, there is *Good News For New Readers*, a dramatic, unique program which will bring the Word of God to millions of as yet unreached people. *Good News For New Readers* will provide special Scripture Literacy Selections on five graded levels in two hundred languages. A total of 725 million Selections will be required over the next twelve years at a cost of $62,850,000! The funds will be sought from individuals, churches, denominations and foundations.

This program is designed to combine literacy aid with Gospel learning, and in so doing addresses both functional and spiritual needs. Its aim is to help those who are new to reading, read the message of the Bible as well as enter the world of books and other reading material, and thus provide a solid basis for a more abundant life.

Since the *Good News For New Readers* program started full operations last fall, it has already taken on major proportions. The energetic
response by the Bible Society is due to the urgent need to help not only those who can read well, but also those spiritually hungry people who are just learning to read. While the Bible Societies have been effective in their task of providing Scriptures in the over 1,526 languages and dialects spoken by 97% of the world's population, the fact remains that two-fifths of those people cannot read these Scriptures.

By 1980, today's population of well over three and a half billion will approach five billion and today's 783 million illiterate men, women and children will grow to eight hundred million. Due to efforts in literacy training on the part of private, religious, and governmental agencies, many of the illiterate or functionally illiterate people are being reached. However, one basic problem still remains. While many are learning to read and write, as many as 50% of these new readers fall back into illiteracy! The reason? There is not enough reading material at the new reader level with which they can practice and maintain their new skill since their reading ability is still below that of most printed material, including daily newspapers and popular magazines.

What Good News For New Readers Will Do

And this is precisely where the Bible Society has stepped in. The Good News For New Readers program will:

1. Provide Scripture Literacy Selections to people as they attain basic literacy skills and help them advance to higher levels of reading proficiency.
2. Enable new readers to maintain their newly attained reading proficiency.
3. Enable them to read the Word of God in a form that they can read for themselves, for the first time!

Scripture Literacy programs were developed by the Bible Society over a period of ten years with constant experimentation and field tests. The first Literacy Selections were printed in Spanish, and ten million were distributed between 1968 and 1973 in Latin America. At the same time, the percentage of illiteracy in the continent has decreased significantly to 23.6%.

While initial results of the translation, production and distribution of the Literacy Selections in Latin America were being assessed, translation of the first selections in English were completed and work in Spanish was expanded.

These led to a decision at the first World Assembly of the United Bible Societies held in Addis Ababa, Ethiopia in 1972, to launch a massive, major program for the development of Scripture Literacy Selections for printing and distribution in 1973.

Goals To Be Achieved

The American Bible Society is a prime mover in this multi-language, multi-nation Good News For New Readers project. The Society has established the following goals to be realized over the next twelve years:

1. Translation of selections in five levels in each of two hundred
languages, each spoken by a million or more people. When complete, thirty-six different selections will be available in each language.

2. Produce and distribute 725 million Good News Scripture Literacy Selections.

3. Raise $63 million to finance the Good News For New Readers project.

To date, translation and production of Good News Scripture Literacy Selections in the first two levels have been completed in 112 languages. Even now results are beginning to show the impact that these selections will make upon educational programs conducted by both church and governmental agencies. The ready acceptance of this material indicates that great spiritual hunger of the world’s people and the need for these unique tools. Nothing else like them exists in any language anywhere!

In countries where illiteracy grips as much as 92% of the people, the importance of this program is tremendous. In the United States, where it is estimated that there are as many as twenty million adults who are functionally illiterate, the opportunities for utilizing Scripture Literary Selections are also great. Wherever people are learning to read, this program and these Scriptures are needed. Educational programs for children and adults will benefit. Christian evangelistic efforts to people in inner-cities, migrant farm camps, schools, and prisons will benefit.

Expanded support from the Christian Reformed Church is urgently needed if this challenge is to be met!

**Partners In Basic Mission**

The American Bible Society, working through the United Bible Societies, continues to be the primary source of supply of Scriptures for the missionary enterprise of the church both in the United States and abroad, including areas of particular interest to the Christian Reformed Church.

**Scripture Distribution Up 14.1%**

More than 249 million Scriptures—Bibles, New Testaments, Portions and Selections—were distributed during 1973 by the members of the United Bible Societies. The world total is up by 14.1% over 1972, largely due to the phenomenal Scripture distribution efforts in Argentina, Bangladesh, Bolivia, Colombia, Indonesia, Nicaragua, Nigeria, the Philippines, Sri Lanka, Thailand, and Tanzania. Half of the World Service Budget of the United Bible Societies, which financed a large part of this distribution, was provided by the American Bible Society.

In the United States, the total Scripture distribution was 137,317,595—3.1% less than the 1972 all-time record. A large number of special Scriptures for the Key 73 evangelistic campaign were ordered late in 1972, somewhat inflating the figures for that year.

**Thirty Five Million Scriptures For “Key 73”**

The distribution of more than thirty-five million New Testaments, Scripture Portions and Selections by thousands of concerned Christians was a highlight of the nationwide interdenominational evangelistic cam-
campaign called “Key 73.” The Scriptures, in specially designed Key 73 formats, were furnished by the American Bible Society. "Good News for Modern Man," the New Testament in Today's English Version, and a portion called "Touched By The Fire" (Luke/Acts in TEV) were especially popular.

Thousands of Key 73 volunteers went from door to door distributing Scriptures as they witnessed to their faith in Jesus Christ. In many cities, and across some whole states, almost every home was visited by someone who shared the Word of God. Scriptures were given to people on street corners, at fairs and other public events, in hospitals and nursing homes, at church services, on subways and buses, and on college campuses. This sharing of Scriptures, along with Bible study, helped bring people of different cultures and different religious backgrounds together in a common task.

The Bible Society furnished Key 73 volunteers with Scriptures in Spanish as well as English, and sent Key 73 Scripture-reading radio spots to hundreds of stations throughout the country.

Now In More Than One Thousand Five Hundred Twenty Six Languages

The number of languages in which at least one book of the Bible has been published by Bible Societies and other Christian organizations increased by twenty-six in 1973 to 1,526. Among the Bible Societies, a high priority has been placed on contemporary language translations such as "Good News for Modern Man." In 1973, New Testament in "Today's Portuguese" for Brazil and "Today Cebuano" for the Philippines were published and received with enthusiasm by both Protestants and Roman Catholics. The publication of Bibles, New Testament, individual books of the Bible and Selections continues in a great many languages and dialects.

Forty Three Million Copies of "Good News for Modern Man"


Today's English Version continues to be a model for common-language translation work in other tongues. To date, common language Scriptures have been published in thirty-six languages including Spanish for Latin America, Spanish for Spain, French, German, Korean, Finnish, and Thai. Translation continues in these and other languages.

Other Projects

The American Bible Society is bringing new color and formats to the Scriptures produced. Examples are "Jesus," the life and teachings
of Christ; “To Bethlehem,” a Christmas Selection for children; “Good News Coloring Book,” and “Book of a Thousand Tongues,” a compendium of the languages into which one book of the Bible has been translated. Distribution continues in the work for the blind with Scriptures in Braille, tape, and records. New editions of the Old Testament in the King James Version have been recorded on cassettes by Alexander Scourby. Work with Armed Forces Chaplains, American Indians, Spanish, blacks, and other minority groups continues. The Volunteer Activities Department of the American Bible Society (formerly Women’s Activities) continues to grow rapidly with volunteer workers up to 7,420 in 1973 from 1,200 in 1972. Volunteers have set up local Scripture Courtesy Centers for the special needs of their own communities. On Bible Sunday 1973, they encouraged churches to participate in support of the Bible cause.

Work Abroad

In missionary fields abroad, the American Bible Society is proving its effectiveness in areas of particular interest to the Christian Reformed Church.

In Nigeria, the Bible Society has worked extensively to translate Scriptures into the native tongues. English, the official language, is spoken by only 20% of the people. The Bible is nearly complete in Hausa, the New Testament is nearly complete in Yoruba, and a common-language New Testament has been produced in Igbo. Scriptures have also been produced in Edo, Esau, Isoko, and Itsetiri. Bible Society activity continues to expand through local Auxiliaries, Scripture distribution training programs and Bible Sunday celebrations in a nation of sixty million people 19% of whom are Christian. Scripture distribution in 1973 totaled 887,883 or an increase of 80% over 1972.

In Mexico where Scriptures in the common-language “Version Popular” have been basic to the distribution program of the Bible Society for many years, translation continues on the Old Testament and the Bible is scheduled to be completed during 1974. New Literacy Selections will soon be available in Maya. They have already been produced in Spanish and Tzotzil-Huixtan. Distribution in Mexico was up to 2,901,684 or an increase of 60.7% over 1972.

In Japan, over one million New Testaments were distributed in 1973. This is an all-time record. The Bible Societies participated in an evangelistic campaign in Okinawa by providing 258,000 Scriptures. The Japanese common-language version of the New Testament is scheduled for publication in 1975. This will be a major step forward in providing the Scriptures in these easy-to-read versions.

In Argentina, the increase of Scripture distribution was facilitated by the 1973 emphasis “The Bible is for Youth” in churches throughout the country. The Roman Catholic Church is becoming more involved each year in the Bible cause bringing Scriptures to public institutions, schools, and parishes. The Bible Society’s translation work is continuing and expanding in the languages of the Toba Mataco, and Tobas Pilaga Indians. One distribution training program for women has resulted in a project on the main shopping street of Buenos Aires. An
increase of 29.7% in distribution has brought the total figures to 1,860,636 for 1973.

Bible Society work is also undergirding the work of churches in Taiwan, the Philippines, Brazil and other countries where the Christian Reformed Church has active missions.

Financial Support

The American Bible Society is facing demands for Scriptures in a world whose population is growing and has a growing need for the saving knowledge of the Gospel. Proportionately, the budget of the Bible Society must grow and the number of Scriptures must be increased not only to keep pace with rapid population growth, but to reach greater portions of the population with the Word of God. The 1974 budget of the Society is $12,300,000, an increase of $900,000 over 1973. The growth of the Bible Society’s work can be seen by comparing the 1970 budget of $8,840,000 with the estimated budget for 1980 of $18,000,000. This growth can only be fulfilled with increased dedication and expanded financial support from American churches.

Since 1965, the financial support received from the Christian Reformed Church has remained generally stable with a high in 1970 of $11,446 and a low in 1971 of $8,346 as follows:

<table>
<thead>
<tr>
<th>Year</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>1965</td>
<td>$11,000</td>
</tr>
<tr>
<td>1966</td>
<td>11,359</td>
</tr>
<tr>
<td>1967</td>
<td>8,366</td>
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<tr>
<td>1968</td>
<td>10,804</td>
</tr>
<tr>
<td>1969</td>
<td>10,882</td>
</tr>
<tr>
<td>1970</td>
<td>11,446</td>
</tr>
<tr>
<td>1971</td>
<td>8,346</td>
</tr>
<tr>
<td>1972</td>
<td>10,123</td>
</tr>
<tr>
<td>1973</td>
<td>9,405</td>
</tr>
</tbody>
</table>

The above statistics would indicate that the average per family giving is seventeen cents per family per year!

Is it too much to ask that as individuals, as families, as churches, we remember this cause with something more than a token gift? It has been said that the ABS is the silent group. It goes about its business of providing Scriptures and new translations without fanfare and without the various appeals through other media. It comes to you and me as a service arm of the kingdom.

The ABS needs not only our moral support but more so—our monetary support.

We know we have the urgent responsibility and glorious challenge of making God’s Word available to all who need and want it. This is more than a responsibility for the Bible Societies, it is a responsibility which all Christians must recognize and to which all must respond generously!

John Last,
Synodical Representative
REPRESENTATIVES’ REPORTS

REPORT 23

CANADIAN BIBLE SOCIETY

The Canadian Bible Society has two responsibilities—Scripture distribution in Canada, and the raising of funds for the translation, publication and distribution of the Scriptures in some one hundred fifty other countries and territories. Total Scriptures distributed in Canada through the Society last year numbered 3,491,800 units, an increase of 28% over 1972. By far the largest number were in English, but among the seventy-eight other languages supplied in 1973, there were large numbers in French, German, Italian, Greek, Chinese, Japanese, Spanish, and Russian. The Society even supplied over four hundred Dutch Bibles and Testaments.

On the world scene, the CBS cooperates with fifty-five other national Bible Societies under the banner of the United Bible Societies, headquartered in Stuttgart, West Germany. Last year the CBS maintained its position as fourth largest contributor to the UBS World Service Budget, providing more than one million dollars to the over ten million dollar budget. With these monies the Scriptures distributed during 1973 through the Bible Societies of the World numbered 249,241,455. By cooperating together in translation, production and distribution work, much duplication and waste is eliminated, and the fullest use is made of the gifts given to the Society.

Through this cooperation, almost every country of the world has been reached with Scripture in 1973. Even most Iron Curtain countries are receiving Bibles either legally imported into the countries, or in some cases, being printed with Bible Society funds in the Iron Curtain Country.

As your representative, it is a joy for me to report these things to you. It is my prayer that our churches in Canada may do more in support of this ministry, and to that end I request synod again to recommend the Canadian Bible Society as worthy of the continued moral and financial support of our Canadian people.

Ken Verhulst,
Synodical Representative
REPORT 24
CHRISTIAN LAYMEN'S LEAGUE

The Articles of Incorporation of the Christian Laymen's League state that its main purpose is "to promote increased Christian endeavors among its members in all of life, to further Christian fellowship, to work in association with denominational agencies in furthering the church of Christ, to help promote and further the evangelistic program of the Christian Reformed Church and agencies approved by the Synod of the Christian Reformed Church, in the furtherance of the kingdom of God, to motivate and activate the laity of the Christian Reformed Church to effectively share Christ with others." The means used to accomplish this purpose is through the four divisions of this organization. These are Blast Off, a Christian television show for children; Orbitors, a backyard, home-type Bible ministry to children; Project Bibles for Mexico, a united effort with our missionaries to provide the Word of God to our Mexican neighbors; and I.D.A. (International Development Assistance), an effort to provide native converts with the means needed to support their church and community with a profitable industry.

BLAST OFF
Blast Off is a pioneer effort to utilize today's most effective media of communication. Only two Christian shows are available to date. One is the Tree House Gang by Child Evangelism Fellowship and the other is Blast Off by the Christian Laymen's League. These two organizations work very closely together. They are syndicated by the same agency. When the Tree House show has run out its series, Blast Off replaces them on that station. When Blast Off has run out its series, the Tree House show replaces Blast Off on that station. In this way, there is assurance of at least three years of continuous Christian witness in any given community by means of the television ministry.

Each half hour show clearly presents the message of salvation through faith in Christ. As a follow-up to the show, the Christian Laymen's League encourages the children to enroll in a twelve-week Bible study course, produced by the World Home Bible League. Last year several thousand children were enrolled, and eighty percent of these completed the course.

At the present time Blast Off is syndicated on twelve stations. These are Jonesboro, Arkansas; Santa Maria, California; Lafayette, Louisiana; Traverse City, Michigan; Cheboygan, Michigan; Greenwood, Mississippi; Las Vegas, Nevada; Canton, Ohio; Toledo, Ohio; Ada, Oklahoma; Ardmore, Oklahoma; and Greenville, South Carolina. According to recent surveys, the potential viewing audience numbers 1,488,800 children, not counting teenagers and adults.

A very exciting pilot project is being conducted by Trinity Christian College to use the Blast Off shows as an outreach-type ministry in five major hospitals in the Chicago area. This will be a first in using direct,
closed-circuit television. A follow-up program is being prepared so that the children can be reached in their homes after they are dismissed from the hospital. An effort will be made to use Christian young people for this ministry. The Christian Laymen's League prays that this effort will be richly blessed so that they can provide it to our churches in all of the United States and Canada.

**ORBITOR BIBLE CLUBS**

This three-year course was written specifically for the unchurched, unsaved neighborhood child. The lessons are complete in themselves as each lesson includes stories, games, handcraft projects, discussion questions, suggested songs, and counselor's helps. The lessons are designed so that with a minimum of preparation Christian mothers or young people can effectively conduct an Orbitor Bible Club in their home, school, church, backyard, or wherever a group of eight or ten children can meet.

Some five-hundred clubs have been organized to date. This summer the Christian Laymen's League hopes to add five-hundred to that number. Their goal is one-thousand clubs before 1975. More than a thousand adults have been activated in this ministry, and the Christian Laymen's League is anxious to double that amount this year.

The Christian Laymen's League sees this as one of the ways they can effectively motivate the laity of the Christian Reformed Church to share Christ with others.

**PROJECT BIBLES FOR MEXICO**

Bibles for Mexico is a non-profit organization, dedicated to placing Bible in the Bibleless homes of Latin America, which has since its beginning maintained a close relationship with Christian Laymen's League, has officially merged with the Christian Laymen's League as of this fiscal year, February 1, 1974.

Bibles for Mexico has been in existence for approximately five and one-half years and has in that short time raised enough money to send nine hundred and twenty-five thousand New Testaments, three hundred and twenty thousand complete Bibles, three hundred and seventy-three thousand Gospels of John, and fifteen thousand Christian Scripture Booklets, entitled "The Gift" to Mexico.

A distinct effort to raise funds outside of the Christian Reformed Church is made through radio marathons. These marathons have been a good source of support and have been conducted throughout the country. God has marvelously blessed the distribution of the Bibles and New Testaments which have been sent to Mexico in that thousands of people have come to know Christ as their Savior and King.

The Christian Laymen's League is grateful to have Bibles for Mexico as one of their divisions.

**INTERNATIONAL DEVELOPMENT ASSISTANCE (IDA)**

A person-to-person program. The purpose of this organization is two-fold:

1. To generate and screen potential business opportunities in developing countries of the world which can become viable business organizations with national management.
This IDA seeks to do through missionaries and resident Americans in the developing countries. IDA then uses American businessmen to screen the projects.

2. To locate an American partner who will give his time, talent, and perhaps lend or give financial assistance directly to the national for the purpose of establishing a viable business which will provide jobs and paychecks for the nationals.

So far, there are successful projects in Nigeria and Mexico, IDA is currently developing additional projects in Mexico, the Dominican Republic, and the Philippine Islands.

IDA's goal is to deal mostly with small business opportunities which will provide employment for up to one hundred people.

The board members and staff of the Christian Laymen's League pledge themselves to the high responsibility of carrying out its purpose as you find it stated in the initial paragraph of this report. They go forward in the firm confidence and faith that the indispensable blessings of Almighty God are with this effort to complete the work that has begun to his glory.

Recommendation

As synodical representative, I recommend that 1) synod continue to name a representative to the Christian Laymen's League and 2) synod recommend the continuation of placing the Christian Laymen's League on the approved list of non-denominational causes for financial support.

George Holwerda,
Synodical Representative
Since I live in close contact with Dordt College and its many activities, I'm very pleased to submit this brief report on items of interest and progress at Dordt College. We welcome this opportunity to report to the Christian Reformed Churches, Dordt is very closely allied with these churches, which fact is demonstrated in various ways. Approximately ninety percent of the Dordt students are members of the Christian Reformed denomination. All faculty personnel are expected to teach in agreement with the Scriptures as interpreted by the Three Forms of Unity to which the CRC subscribes. The official membership of the Dordt College society is composed of only those who are members in good and regular standing of the CRC, and several ministers and present seminary students are graduates of Dordt College.

For these, and no doubt other reasons, Dordt receives a respectable amount of financial support from churches and members of the CRC. First, Dordt enjoys the substantial help which results from the quota relief program adopted several years ago by the CRC Synod. Furthermore, since Dordt students come from all parts of the United States and Canada, an increasing number of churches are taking annual offerings for the support of Dordt. We like to believe that this increase in support is, in part at least, due to the blessings which have come to many young Christians throughout the denomination through their study at Dordt College.

Dordt owes much to the Christian Reformed people for its healthy existence, and, we hope and pray that Dordt is and continues to be of special spiritual service to the CRC, of which it constitutes a vital and significant part.

We are happy to report that Dordt is blessed again with a complete and competent staff of faculty personnel. The areas of specialization represented on the faculty has made it possible for Dordt to initiate several new programs of study. Dordt's reputation for preparing highly qualified teachers for our elementary and secondary schools is zealously guarded. However, there is among our youth a growing interest in fields other than teaching. Our present society is such that the demand for properly trained college people in non-education fields is very rapidly increasing. Dordt has and continues to respond to these changing demands by introducing new programs. Already the business administration, business education, and secretarial programs are in high student demand and have produced graduates who have been very successful in the business and teaching areas. Dordt is genuinely pleased with this program.

But there are other exciting and effective programs now in operation—a program in communications, including radio and journalism; a cognate program in astronomy for those interested in professional-level astronomical research, teaching astronomy, and planetarium staff positions;
expanded course offerings in computer science to give students the opportunity to prepare for careers in computer related fields; and a new major in sociology which, along with the existing psychology/sociology program, gives students two equally valid options in preparing for careers in social services.

Presently, Dordt is giving special study to the whole area of career program training. Dordt has always felt that one of the basic goals of higher education is to prepare each student for a life of significant service in a career which fits his qualifications and interests. The faculty and administration are convinced that, to meet changing student career interests, Dordt's concern for viable career programs must be reiterated and implemented in expanded program options. The new programs introduced this year as well as a wide variety of other programs under active consideration are a response to this concern.

Dordt College has not been free from the theological and philosophical struggles which recently have reached a high peak of debate and polemic in our circles. Any higher educational institution which is truly alive and contemporary inevitably becomes involved. Especially when such an academic institution takes a solid stand and clearly articulates its purpose. Dordt sincerely aims to be true to the best in our Reformed, Calvinistic, biblical history. It openly and without apology intends to teach in the framework of the Calvin, Van Prinsterer, Kuyper, Bavinck, Bouma, Berkhof, Van Til line of thought. It is regrettable that in the heat of the struggles over conflicting points of views there are a few who press their claims in a spirit which cannot be tolerated, particularly not in a Christian academic community and when their position is at odds with the stated goals of the institution. Dordt has had to contend with such a problem this past year. We are grateful that the Board of Trustees has carefully, judiciously, and successfully dealt with the matter and, has stood firm on the basic direction of Dordt College.

As reported last year to the Synod of the CRC, nothing at Dordt College will or should succeed if the school fails to be true to its basic commitment as a Christian, Calvinistic College. Learning and conduct at Dordt must be solidly based upon the Word of God and find agreement with the best in our Reformed tradition.

We are confident that the Lord will bless our efforts if we uncompro- misingly hold to our faith. This is evident from the fact that, in spite of a recent struggle, the support of our constituents has been most encourag-ing and the enrollment for the coming year very promising. The students on campus have demonstrated a remarkable sensitivity to the issues at stake and a gratifying spirit of loyalty to and unity behind the college.

N. Vogelzang,
Synodical Representative
REPORT 26

FAITH, PRAYER AND TRACT LEAGUE

In consideration of the past year in which prices have been constantly rising, and the dollar losing in value at home and abroad, we rejoice that God has graciously provided for and blessed the ministry of the Faith, Prayer and Tract League.

In 1973 nearly thirty-six million tracts were sent out of which twelve million were sent without charge; and yet the plea for more tracts is increasing. Twenty-five thousand dollars was spent in supplying foreign countries with tracts, an increase of eight thousand dollars over 1972. The larger quantities were sent to India, Indonesia and Spain. A letter from the Rev. Samuel Vila in Spain says that we are printing about one-tenth of all the tracts being printed in Spain.

Neither, as promised, has the ministry of the written Word returned void; for in 1973 India reported: 10,676 inquirers, including eighty-eight Moslems; 191 decided to receive Jesus Christ as personal Savior. A young man in jail wrote, “... someone sent me a tract and that started me on my way to finding God.” Another writes, “I have had many decisions for Christ because of these really great tracts.” We thank God for all these blessings upon the printed word.

Although this ministry has been favored with God’s blessing, it also has endured its trials. In Indonesia our manager there was thrown in jail. The charge against him was that his activities for Christianity offended other religions. By God’s grace after three days and nights he was released. Since then he has been questioned again—usually when our tracts are distributed in a Moslem village.

There is a constant requests for our tracts from new fields that they too might sow the living Word. A missionary from Ireland, while visiting our manager, Mr. John Brondsema, reported there is a good response to the gospel in south Ireland, where he is missionary and desires our tract league to set up assistance there. Surely we cannot let this and other such requests go unheeded.

Our Faith, Prayer and Tract League board is very grateful to all our churches and its members for the financial support they have given. We desire your continued assistance in this world-wide ministry by recommending the league to our churches for their moral and financial support, and that you appoint a representative to serve on the board.

It is my desire that I be relieved of my assignment and that another be appointed as Synodical Representative to the board of the league.

Peter Doot,
Synodical Representative
FAITH, PRAYER AND TRACT LEAGUE

STATEMENT OF CASH RECEIPTS AND EXPENSES AND NET WORTH

YEARS ENDED DECEMBER 31, 1973 and 1972

<table>
<thead>
<tr>
<th></th>
<th>1973</th>
<th>1972</th>
</tr>
</thead>
<tbody>
<tr>
<td>RECIPTS</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Sales</td>
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<td>$261,245</td>
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<tr>
<td>Donations:</td>
<td></td>
<td></td>
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<tr>
<td>Church</td>
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<td>21,394</td>
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<tr>
<td>Other</td>
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<tr>
<td>Interest</td>
<td>13.458</td>
<td>618.25</td>
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<td><strong>TOTAL CASH RECEIPTS</strong></td>
<td><strong>$315,585</strong></td>
<td><strong>$305,493</strong></td>
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<tr>
<td>Less sales refunds</td>
<td>131.458</td>
<td>96.25</td>
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<tr>
<td><strong>NET CASH RECEIPTS</strong></td>
<td><strong>$315,454</strong></td>
<td><strong>$305,397</strong></td>
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<td>COST OF OPERATIONS</td>
<td>297,926</td>
<td>255,246</td>
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<tr>
<td>GENERAL AND ADMINISTRATIVE EXPENSES</td>
<td>13,524</td>
<td>11,378</td>
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<tr>
<td><strong>EXCESS OF RECEIPTS OVER EXPENSES BEFORE DEPRECIATION</strong></td>
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<td><strong>$38,773</strong></td>
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<td>DEPRECIATION</td>
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<td>3,025</td>
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<tr>
<td><strong>EXCESS OF EXPENSES OVER RECEIPTS (RECEIPTS OVER EXPENSES)</strong></td>
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<td><strong>(35,748)</strong></td>
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<td><strong>NET WORTH, JANUARY 1</strong></td>
<td><strong>$74,956</strong></td>
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<td><strong>NET WORTH, DECEMBER 31</strong></td>
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<thead>
<tr>
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<tbody>
<tr>
<td>Printing</td>
<td>$137,111</td>
<td>$110,728</td>
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<tr>
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<td>47,114</td>
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<tr>
<td>Salaries and wages</td>
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<td>44,393</td>
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<tr>
<td>Supplies</td>
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<tr>
<td>Advertising and promotion</td>
<td>13,661</td>
<td>11,657</td>
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<td>Employee benefits</td>
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<td>Payroll taxes</td>
<td>3,176</td>
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<td>Artist fees</td>
<td>1,918</td>
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<td>Spain branch expense</td>
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<td>Other countries branch expense</td>
<td>3,157</td>
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<tr>
<td>Sales tax expense</td>
<td>540</td>
<td>514</td>
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<tr>
<td><strong>TOTAL COST OF OPERATIONS</strong></td>
<td><strong>$297,926</strong></td>
<td><strong>$255,246</strong></td>
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GENERAL AND ADMINISTRATIVE EXPENSES

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<tr>
<th>Item</th>
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<tr>
<td>Rent</td>
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<tr>
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<tr>
<td>Utilities</td>
<td>2,060</td>
<td>856</td>
</tr>
<tr>
<td>Telephone</td>
<td>401</td>
<td>488</td>
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<tr>
<td>Trash and snow removal</td>
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<td>158</td>
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<tr>
<td>Property taxes and franchise fee</td>
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<tr>
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<tr>
<td>Bank service charges</td>
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<tr>
<td>Legal and professional</td>
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**TOTAL GENERAL AND ADMINISTRATIVE EXPENSES**

<table>
<thead>
<tr>
<th></th>
<th>1973</th>
<th>1972</th>
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</thead>
<tbody>
<tr>
<td></td>
<td>$13,524</td>
<td>$11,378</td>
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BALANCE SHEET

DECEMBER 31, 1973 and 1972

**ASSETS**

**CURRENT ASSETS**

<table>
<thead>
<tr>
<th>Item</th>
<th>1973</th>
<th>1972</th>
</tr>
</thead>
<tbody>
<tr>
<td>Cash on hand and in bank</td>
<td>$1,188</td>
<td>$6,122</td>
</tr>
<tr>
<td>Accounts receivable - NSF checks</td>
<td>36</td>
<td>64</td>
</tr>
<tr>
<td>Postage deposits</td>
<td>302</td>
<td>392</td>
</tr>
</tbody>
</table>

**TOTAL CURRENT ASSETS**

<table>
<thead>
<tr>
<th></th>
<th>1973</th>
<th>1972</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>$1,526</td>
<td>$6,578</td>
</tr>
</tbody>
</table>

**PROPERTY, PLANT AND EQUIPMENT - AT COST - Note 1**

<table>
<thead>
<tr>
<th>Item</th>
<th>1973</th>
<th>1972</th>
</tr>
</thead>
<tbody>
<tr>
<td>Land</td>
<td>$10,963</td>
<td>$10,745</td>
</tr>
<tr>
<td>Building</td>
<td>88,926</td>
<td>88,274</td>
</tr>
<tr>
<td>Land improvements</td>
<td>4,150</td>
<td>4,150</td>
</tr>
<tr>
<td>Furniture and fixtures</td>
<td>29,659</td>
<td>18,102</td>
</tr>
<tr>
<td>Machinery</td>
<td>1,756</td>
<td>1,756</td>
</tr>
</tbody>
</table>

**NET PROPERTY, PLANT AND EQUIPMENT**

<table>
<thead>
<tr>
<th></th>
<th>1973</th>
<th>1972</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>$126,505</td>
<td>$119,647</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th></th>
<th>1973</th>
<th>1972</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>$128,031</td>
<td>$126,425</td>
</tr>
</tbody>
</table>
### Liabilities and Net Worth

**Current Liabilities**
- Accrued payroll taxes: $1,263 \(\rightarrow\) $1,252
- Accrued sales tax: 270 \(\rightarrow\) 217
- Current portion of long term debt: 2,100 \(\rightarrow\) 1,500

**Total Current Liabilities**
\[ \$3,633 \rightarrow \$2,969 \]

**Long Term Debt**
- Mortgage payable to bank, due $530 monthly including interest at 8%, collateralized by land and buildings - less current portion of $2,100 in 1973 and $1,500 in 1972
\[ \$51,207 \rightarrow \$48,500 \]

**Net Worth**
\[ \$73,191 \rightarrow \$74,956 \]
\[ \$128,031 \rightarrow \$126,425 \]

### Statement of Changes in Financial Position

**Years Ended December 31, 1973 and 1972**

<table>
<thead>
<tr>
<th></th>
<th>1973</th>
<th>1972</th>
</tr>
</thead>
<tbody>
<tr>
<td>Working Capital Provided By</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Operations - (loss)</td>
<td>$(1,765)</td>
<td>$35,748</td>
</tr>
<tr>
<td>Depreciation</td>
<td>5,769</td>
<td>3,025</td>
</tr>
<tr>
<td>Increase in long term debt</td>
<td>15,000</td>
<td>48,500</td>
</tr>
<tr>
<td><strong>Total Available</strong></td>
<td>$19,004</td>
<td>$87,272</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th></th>
<th>1973</th>
<th>1972</th>
</tr>
</thead>
<tbody>
<tr>
<td>Working Capital Applied To</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Additions to property, plant and equipment</td>
<td>$12,427</td>
<td>$104,691</td>
</tr>
<tr>
<td>Payment on long term debt</td>
<td>12,293</td>
<td>0</td>
</tr>
<tr>
<td><strong>Total Funds Applied</strong></td>
<td>$24,720</td>
<td>$104,691</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th></th>
<th>1973</th>
<th>1972</th>
</tr>
</thead>
<tbody>
<tr>
<td>Decrease in Working Capital</td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Total Funds Applied</strong></td>
<td>$5,716</td>
<td>$17,418</td>
</tr>
</tbody>
</table>

**Additions to ( Reductions of ) Working Capital**
- Cash: $(4,934) (14,741)
- Accounts receivable: $28 (64)
- Deposits: $(90) $(1,400)
- Current portion of long term debt: $(600) $(1,500)
- Accrued payroll tax: $(11) 201
- Accrued sales tax: $(53) $(42)

<table>
<thead>
<tr>
<th></th>
<th>1973</th>
<th>1972</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Additions to ( Reductions of ) Working Capital</strong></td>
<td>$5,716</td>
<td>$17,418</td>
</tr>
</tbody>
</table>

**Report 27**

**Lord's Day Alliance of Canada**

(This report has not been received—Wm. P. Brink, S.C.)
The Lord's Day Alliance was organized in 1888 and is located in the city of Atlanta, Georgia. Control of the Alliance is by a board of managers composed of representatives of fourteen denominations and five other organizations. The Alliance is the only national organization whose sole purpose is the maintenance and cultivation of the first day of the week as a time for rest, worship, Christian Education and spiritual renewal. Those denominations that are in harmony with the objectives of the Alliance are welcome to nominate representatives to the board.

To help enlighten those delegates who are unfamiliar with the Alliance, the following chart will help illustrate the organization of the Alliance—
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 the 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 Executive Director, the Rev. Marion G. Bradwell, conducts the business of the Alliance from offices in the Methodist Center, Suite 409, 159 Forrest Avenue, N.E., Atlanta, Georgia 30303. The following are the officers of the Alliance for the coming year: The Rev. Charles A. Platt, S.T.D., Pastor Emeritus, Presbyterian Church, Ridgewood, New Jersey, President; The Rev. Andrew R. Bird, D.D., First Presbyterian Church, Norfolk, Va., Vice-President; Mrs. Wm. A. Fickling, Jr., Atlanta, Ga., Secretary; Mr. Larry Eidson, Trust Company of Georgia, Atlanta, Ga., Treasurer; and Mr. Julius B. Poppinga, Newark, N.J., and Mr. John A. Nix, Atlanta, Ga., Counsel.

The Communication Committee has the responsibility for the publication, preparation and dissemination of all media of the alliance. "SUNDAY" — the bi-monthly magazine of the alliance has a publication of eight thousand. The new format is still proving to be popular, and its contents keeping very much up to date, providing food for thought, meditation and even homiletic material. Our churches can be kept informed on the continued struggle and interest to keep the Lord’s Day holy. This publication is sent to all contributors of five dollars or more per year to the alliance.

Promotional leaflets continue to be a large source of materials for distribution. Presently, three new tracts for distribution are under consideration. Present stocks of some tracts have had to be re-ordered, particularly “Count the Cost.” New bumper strips relating the Lord’s Day to the energy crisis is now in production. Over eight hundred recordings for “Who Do You Think You Are?” were sent to radio stations. This continues to grow but is contingent upon continued support from many sources. For consideration now is the possibility of a quarterly newsletter to radio stations concerning the work of the alliance. The Executive Director continues to speak and distribute materials as he travels through our country.

The State and National Affairs Committee (of which your representative is a member) continues to be effective in the field of “Sunday Civil Rights,” and with individuals who are in danger of economic privation and/or unemployment because of their Lord’s Day convictions. From time to time individuals write the office of the alliance for assistance in their efforts to resist Sunday employment. This committee is therefore, attempting to gather all possible information on Civil Rights issues and preparing a primer explaining the proper procedure to follow by those who refuse to work on Sunday because of their religious convictions. This committee has established a goal to have representatives in all fifty states, thus, they will be seeking qualified men who are vitally interested in the observance of the Lord’s Day.

The committee has called the board’s attention to the recent increasing practice among colleges and universities to hold final examina-
tions and commencement exercises on the Lord's Day. The committee feels that should this become a general practice it would further add to the complete secularization of education and to widen the breach between our colleges and the church.

The committee is concerned by the attempts being made to change the Gregorian Calendar to meet what is said to be a need for standardization of dates. Such a change then, would affect the Lord's Day and its place in the weekly cycle.

One accomplishment in the area of State and National Affairs was the adoption and dissemination of a statement on the energy crisis by the Executive Committee. Another interesting item is the fact that a number of the board members appeared before a sub-committee of the Georgia House of Representatives Industry Committee in the interest of Good Sunday legislation in that state. These reports are rather lengthy and will therefore, not be included in this report, but, they are available by simply writing to the office of the Lord's Day Alliance. This committee also feels that in line with "Opportunity in Crisis" the time is ripe for the alliance to focus attention on the facet of society's life which makes obedience to the fourth commandment imperative to our century.

The Extension Committee reports that denominational participation in the alliance has grown from five to fourteen and five other organizations in the last several years. The committee reports that the Executive Director in the last eight years has been in touch with forty-three different denominations and with twelve different interdenominational agencies. In the past year reports have gone to the participating denominational bodies together with appreciation for their interest and help in our work. Exhibits of the alliance have been utilized at the General Synod of the Associate Reformed Presbyterian Church at Bonclarken, North Carolina, the United Brethren in Christ at Huntington, Indiana, the General Assembly of the Presbyterian Church, U.S. at Fort Worth, Texas, the General Synod of the Christian Reformed Church at Grand Rapids, Michigan, and the Young Calvinist Federation of the Christian Reformed Church at Claremont, California. Presently, negotiations have been initiated for conferences with several denominations that are not now affiliated with the alliance. Diligent presentation of the alliance work is being continued by the director and all those associated with him.

The Finance Committee manages the Lord's Day Alliance investment programs, plus the handling of the financial records. This committee reports that contributions by churches was down in 1973 by about $1,000, but that contributions by individuals were up by about $1,000. Our income from investments was higher by about $400 over the previous year. The total income for the alliance for 1973 amounted to $48,549. Of this total income, the Christian Reformed Churches contributed a little better than $4,000, which is somewhat a smaller amount than the contributions of 1972. The "Fellowship of One Hundred" continues to grow. This fellowship is made up of those individuals and churches who contributed $100 or more to the alliance. The goal of the alliance is to reach a membership of five hundred. We are grateful to God for the support of our churches to the financial needs of the alliance.
"CONSULTATION '75". The alliance is planning a second Consulta­tion on the Lord's Day in Contemporary Culture during 1975. The first consultation was held at Valley Forge in 1968. The time of this second consultation is October of 1975 and the place will be decided later on the basis of "practicality." The areas for consideration at this consultation are: "Industry, Retail Business, Recreation, Family and the Biblical Basis." The discussions of course, will center around the impor­tance of Sunday both to the church and to society. Your representative is a member of this committee.

I was appointed as the synodical representative by the Synod of 1971 and was privileged to attend the meetings at Calvin College in Sep­tember of 1973 and in Atlanta in February of 1974. The alliance con­tinues to look to the church and to individuals for support, both finan­cially and with prayers and supplications, so that the work of the alliance may become ever more meaningful. The alliance conceives its chief work to be implementing of the concepts that Sunday is the Lord's Day. To this end the alliance believes that for many people Sunday is the only day in the week when they can have time to render service to the church and to the Lord. For the alliance, much work remains to be done and this organization needs all the prayers and financial backing that the church and individuals can possibly give to her. The alliance is made up of a group of sincere people who are doing wholeheartedly what they believe in. I can personally attest to the fact that the alliance is interested only in promoting Sunday as God's Day, and thus, they are ever watch­ful of new techniques, better methods and different and more meaning­ful ways to present to our society the true meaning of Sunday to our people.

Recommendations to Synod:

1. That synod maintain representation to the Lord's Day Alliance Board.

2. That our churches be urged to become members of the "Fellow­ship of One Hundred" for the purpose of furnishing the alliance with much needed additional funds so that programs proposed by the alliance can be put into effect.

3. That the synod elect two additional individuals as representa­tives to the 1975 "Consultation on the Lord's Day in Contemporary Culture."

4. That the synod, or an appropriate committee of synod, adopt a statement on the Lord's Day similar to those provided to synod by the Executive Director.

5. That the Synod of 1974 grant the request of the Lord's Day Al­liance of a gift of $1,000 from the synod budget to be used for the over­all expenses of "Consultation '75."

Fred Fisher,
Synodical Representative
The Luke Society is now ten years old. Beginning with a few dedicated men of medicine who had a vision of missionary service, the Luke Society now embraces in its membership about one-half of the Christian Reformed physicians and dentists. We have enjoyed the blessing of God in the denomination’s continued interest and support. The record of the past decade is one of opportunity and achievement and this report is designed to give you a glimpse of the growth and scope of our work as under God we have been privileged to meet needs.

MEMBERSHIP

The Luke Society has 207 members and thirty-seven affiliates (para-medical personnel and other lay people who desire membership). The board is composed of seven members, six elected by the Society membership and one appointed by Synod. The board meets four or five times a year, once at each of our major medical mission sites (Rehoboth, New Mexico, and Cary, Mississippi) and other times in Grand Rapids, Chicago, or at the office in Denver.

Mrs. Barbara Waller is in charge of the office and has been with the Luke Society since its inception. She attends all the Luke Society board meetings and together with several office assistants does the major share of the administrative work. The office address is:

THE LUKE SOCIETY, INC.
3401 South Bannock, No. 213
Englewood, CO 80110

MISSISSIPPI EVANGELISTIC MEDICINE (M.E.M.)

The site itself

The newest project undertaken by the Luke Society is in Cary, Mississippi, a small town of two hundred inhabitants in the Mississippi River delta. Cary is just forty-five miles north of Vicksburg and ten miles from the mighty river which at this writing again threatens to overflow its banks. The surrounding area lies in two of the poorest counties in the United States (Sharkey and Issaquena) where forty-seven percent of the fourteen thousand residents are living below the poverty level. No country in Central America has such a low per capita income and the resulting living conditions are quite unbelievable.

The Cary Christian Health Clinic

Dr. Peter Boelens, Jr. envisioned a program to assist the people of Cary who needed help in every area. Being a pediatrician, his first concern was for the children, most of whom had never seen a doctor. The infant mortality rate here has always been four times the national av-
erage. He embarked upon a system where a flat fee of $10.00 gave all the children in a family health care for a year.

He set up his clinic in a mobile home unit and last year with the staff saw 4,508 patients (as compared with 3,802 in 1972); there were 336 home visits compared to 160 in 1972. Giving health information, stressing preventive medicine and good hygiene, and encouraging whole family health care programs has already resulted in a lessened number of births and fewer hospital patients.

Dr. Boelens is also on the pediatric staff of the University of Mississippi in Jackson and has been able to enlist the help of the University's Medical Center in meeting the health needs of the Cary people. Through government and state funds, a Regional Newborn Center has been established in Kuhn Memorial Hospital, the state charity hospital in Vicksburg and Dr. Boelens has been instrumental in improving the pediatric hospital care in Kuhn Memorial.

The Cary Christian Health Clinic has also become an important training ground for nurse practitioners and medical students from the University Medical Center. Who can measure the effect the Christian atmosphere of concern, love, and pursuit of excellence has on these students?

The Cary Christian Center

As opportunities for help expanded, the MEM program needed more space. The tornado which leveled so much of the area three years ago had also torn off the roof of a school building and the school authorities rented the building to MEM for $50 a year for ten years if they would repair it. Friends from the Christian Reformed church in different localities donated time, talent and materials to make the building completely usable. Now crafts, arts, Bible classes, sewing and nutrition classes, recreation programs, etc. are making the center a beehive of activity.

A part of the building is dedicated to the office of Social Work Director, Elvinah Spoelstra and her staff. She gives valuable assistance to MEM for the social problems are legion.

The MEM program works in conjunction with the official agencies in the state of Mississippi and as a result of this interaction was instrumental in securing $250,000 worth of food supplements through the state health department for use in our counties. The Cary Christian Center will be used for storage and the distribution point.

Daily Vacation Bible School is a thrilling experience. Last summer approximately 650 children and young people attended the daily Bible study groups. Never before MEM had they experienced a DVBS and their response was overwhelmingly enthusiastic. Fifty young people and twenty-four adults from four geographical areas conducted the community programs and we are grateful there has been no shortage of volunteer leaders! All through the year there has been an increasing interest in Bible studies by residents in the area.

The Cary Thrift Shop

A third building, the new 40' x 100' steel thrift shop is up and in business, with racks and racks of clothing sized and ready to be bought for a few pence. Although the shop has been open only a short time, many
of the poor folk are already testifying that they have never been so well dressed in all their lives. They even have shoes to wear! Christian people have sent wonderful clothing in the trucks that have wended their way to Cary in the last few months. Household goods, (curtains, pans, dishes, etc.) clothes, shoes . . . these are the common necessities of life of which these black people have enjoyed very little in their lifetime. There is no work for them since the plantations have become mechanized and the farmers no longer depend upon black labor. They are caught in the miserable bind of little money, little work, little vocational know-how.

Staff

A staff of twelve (over half are local people) carry on the work at Cary. Dr. Boelens is in charge of the medical work, Elvinah Spoelstra of the social work and Clabe Smith of the Center and Thrift Shop.

Retreat

A first was the MEM Retreat held on January 10, 11, 12, 1974, in Mississippi to acquaint our people with the work and the great physical and spiritual needs in the area where we are located. Thirty people were present including some of the wives of Luke Society Board members. Dr. Boelens arranged the program in Cary (and Vicksburg), Rev. Ben Ypma provided the spiritual food (he is a very active affiliate of the Luke Society) and the retreat proved to be a very worthwhile experience. Similar retreats can be arranged in the future for interested parties.

Response

The black people never expected to see the day when Christians would show such love toward their poor brothers. One of the Christians in a Cary church said that MEM is the biggest thing that ever hit Cary in his lifetime. He had often heard about Christian truths in church but never expected to see them come really true as they have in MEM. "To think that there are so many Christian folks willin' to help us down here!" It amazes them all. Not only have we been able to meet the extreme physical needs of people in 1973, but as a result we have seen people come alive spiritually. Requests for Bible study times show an increasing interest in the things of God and we are looking forward to even greater spiritual blessings in 1974.

REHOBOTH CHRISTIAN HOSPITAL

Ten years ago the Luke Society accepted the responsibility of managing the Rehoboth Christian Hospital in New Mexico. The work had suffered from lack of personnel and an unsuitable medical facility. Now anyone visiting the area will find a beautiful new hospital, fully equipped, with an administrator, Paul Lang, and a group of doctors responsible for the patient care. The children attending Rehoboth Christian School, the Rehoboth mission staff, the Indians and Gallup residents make up the bulk of the patients.

The Board of Governors

The hospital is administered by a local Board of Governors, composed of twelve members, seven of whom are Christian Reformed. This group is selected by the Luke Society Board and maintains close contact with it.
Present Building Program

To facilitate ease in seeing patients, a Medical Arts building is under construction adjacent to the hospital. All the physicians will have their offices there. Complete financing was arranged through government loans (Hill-Burton) and private underwriters through the combined efforts of the Luke Society, Mr. Lang, and the medical staff. The Medical Arts building is owned by the hospital and leased to the doctors. The Medical Arts building will free administrative and counseling rooms in the hospital proper.

Patient Care statistics

There has been a steady increase in the total patient days in the hospital. In 1971 patient days totaled 6,614; in 1972 there was a 6.8% increase (7,069); in 1973 there was an 11.6% increase (7,895). Many of the patients are indigent and are seen or admitted under a free care program. The medical mission concept is still very much intact.

Finances

When the Luke Society was given charge of the Rehoboth hospital program, the denomination through the Home Mission Board agreed to grant a subsidy to the Luke Society for a ten year period which ends December, 1974. During this decade the church will have given $200,000 which was used to pay for medical care for the students at the Rehoboth Christian School and for the free care given at the hospital.

In building the hospital, the Luke Society has acquired a large indebtedness and free care is no small matter; therefore any contribution sent in is used to reduce the mortgage or is applied to the free care accounts.

Personnel

The hospital is short staffed. There is a real need for nurses, and we would appreciate it if the church in the United States and Canada would encourage those who qualify to apply, addressing the request to administrator Lang of the Rehoboth Christian Hospital, Gallup, New Mexico. In fact all who have received technical training or have talents that can be used in hospital work, and would like to be active in Christian work and witness are also invited to write Mr. Lang.

Rev. Rolf Veenstra, pastor of the Rehoboth church, also serves as chaplain to the hospital.

Chaplain

Classis Rocky Mountain approved the request of Hillcrest Christian Reformed Church of Denver, Colorado, to call a full-time chaplain for Rehoboth Christian Hospital. The denominational Chaplain Committee has been contacted for their assistance in helping us find a chaplain who qualifies for this position.

MISCELLANEOUS

Adoption: Occasionally an Indian baby is adopted by Christian Reformed people in various parts of the country. The arrangements are made in cooperation with the Bethany Christian Home.
Contact: From time to time the Board of Foreign Missions informs us of the need of physicians for the foreign field. This and other news is disseminated to the membership through our periodical—CONTACT.

Extern Program: The Luke Society sponsors a two-to-three month tour of duty for externs (fourth year medical students) in either of our two projects. In the MEM project the experience is especially beneficial for those interested in pediatrics. At Rehoboth, the externship serves the whole field of medicine and is also valuable. Anyone interested should contact the Luke Society. Finances may be available to defray traveling expenses.

Earthquake: In 1973 there was a great medical need following the earthquake in Nicaragua (in 1972). Dr. Henry Evenhouse, former president of the Luke Society, spent three weeks assisting in the devastated area. Altogether three physicians and a dentist gave similar periods of time there helping those in need.

Slides: A new MEM slide program is being prepared and soon will be available to church groups who desire more information on this project.

Recommendations
As synodical representative, I recommend that:
1. Synod grant a Luke Society representative the privilege of the floor when this report is under consideration.
2. Synod continue to place the Luke Society on the approved list of non-denominational causes recommended for financial support.

Grounds:
a. The continuing need for medical supplies and mortgage payment assistance at Rehoboth Christian Hospital which Luke Society operates at synod’s request.
b. The care of indigent patients at Rehoboth Christian Hospital.
c. The need for personnel, medicine, and equipment in the Mississippi Evangelistic Medicine Program.
d. The continuation of the Medical Missionary Scholarship Program to assist in staffing Christian Reformed projects.

Everett Van Reken, M.D., Synodical Representative
Gary Vander Ark, M.D., president
Peter A. Boelens, Sr., vice president
William G. Bouman, M.D., secretary
Gary Ritsema, D.D.S., treasurer
Gerrit Kemme, M.D.
Marvin P. Vanden Bosch, M.D.
REPRESENTATIVES' REPORTS

REPORT 30

REFORMED BIBLE COLLEGE

The Reformed Bible College continues to enjoy the blessing of God upon its labors, recording significant gains in several departments during the past year. As your representative for Reformed Bible College, I am pleased to submit the following details concerning the thirty-fourth academic year, 1973-74.

1. Students—From 165 students in the 1972-73 academic year, RBC enrollment grew to 194 students in the second semester of 1973-74. Two thirds of the students came from Christian Reformed homes and churches, while one third came from several denominations (Reformed Church in America leading this group of other churches). Thirty-five students out of 194 came from Canada and other foreign countries—including the Netherlands, Indonesia, Greece, India, Malaysia, Nigeria, Pakistan, and Peru.

2. Courses of Study—As incorporated in 1939 by its founders, RBC continues to prepare the unordained worker for service in the gospel. This purpose involves two basic commitments: first, to provide concentrated instruction in the Word of God and Christian doctrine, together with evangelism and missions. Second, RBC is committed to serve the church of Jesus Christ and to provide training directly related to the priority tasks existing in church and mission today. That is why the curriculum rooted in the Word is being developed to provide increasing help to the prospective evangelist, youth worker, director of Christian education (in the local church), translator, linguist, literacy worker, missionary pilot, teacher, nurse, secretary, and many other vocations. During the past year, a fifteen hour minor sequence was added in New Testament Greek, and the board has approved the introduction of Linguistics-Anthropology as an additional minor sequence for the next academic year. All practical and professional courses are offered in direct relation to hundreds of vacancies in church and mission vocations today.

3. Faculty and Staff—RBC faculty is composed of eleven full time and three part time members. The board has approved the addition of two faculty members for the next academic year—one in the Bible-New Testament Greek area, and another in the Linguistics-Anthropology department. Twelve of the present faculty members are from the Christian Reformed Church, while the Rev. Addison Soltau (missions) is from the Reformed Presbyterian Church—Evangelical Synod, and the Rev. George Kroeze (Bible) is from the Reformed Church in America. All faculty members must confess and demonstrate complete fidelity to the Word of God and the Reformed doctrinal standards.

4. Academic Calendar—In recent years, Reformed Bible College has expanded its instructional season throughout the twelve months of the
calendar year. The fall and winter semesters and the spring session (last three weeks of May) fill more than nine months of the college calendar. Mexico Summer Training Session fills more than nine weeks, leaving only three weeks out of the entire year which are not scheduled for instructional purposes. Spring Session 1975 may be expanded to six weeks (Phase I during the last three weeks of May, Phase II during the first three weeks of June), with a study session in Israel contemplated for the second phase. Furthermore, a study and training program in Muslim country and a regular semester in Mexico may be inaugurated as God directs and provides.

5. Conferences and Special Lectures—Distinguished Bible teachers, missionaries, and church leaders come to Reformed Bible College throughout the academic year. They minister during Fall Bible Conference in September, Mid-Winter Bible Conference in January, and Baker Mission Lectures in March (delivered by Dr. Joel Nederhood, of the Back to God Hour, this past year). The annual conference on "Christian Witness to Muslims" was held for the third time in October 1973, with mission representatives from many Muslim countries attending and the Rev. Bassam Madany, of the Back to God Hour, serving as chairman. The next conference is planned for October 14-15, 1974.

6. Mexico Summer Training Session—Started in 1968, Mexico STS is offered as a service to churches and mission agencies as an academic and practical orientation in missionary service. STS 1973 included forty-eight participants, of whom nine were RBC students. The other STS members came from many colleges and universities (including Calvin College and Seminary, Dordt College, Northwestern College, University of Colorado), as well as teachers, nurses, secretaries, and other specialists. Numerous congregations provide prayer and financial sponsorship for STS participants, who enlist as missionary trainees for this study program. A growing number of former STS participants, having completed college training and/or work experience, now serve with the Christian Reformed Board of Foreign Missions, the Christian Reformed World Relief Committee, Wycliffe Bible Translators, and other missions.

7. Campus Development—In March 1973, the Board of Trustees authorized the addition of three new facilities on RBC campus—classroom-library addition, residence hall, and dining center. Through the work of Mr. Mark Vander Ark, Vice President for Development, and through God's amazing provision of a $100,000 family foundation gift, construction of the first unit was started in February 1974. Residence hall and dining center construction will be started when sufficient money has been received from churches and individual donors. Since RBC is a "religious vocation" college, it is not eligible for state and federal construction grants. In dependence upon God's direction and provision, RBC is proceeding with construction as God's people provide basic funds. The new residence hall will be named "Schaal Hall" in honor of the Rev. John H. Schaal, who retired in 1973 after twenty-five years of service as Dean of the school.
8. Financial Condition—Materials furnished to the Finance Committee of synod reveal a healthy financial condition. A deficit which remained in the General Fund for many years was eliminated during the 1972-73 fiscal year (ending June 30, 1973), and the ratio of assets to liabilities now stands at three to one. Mr. William Jansen, Business Manager, is available to synod and its committees for additional information. Tuition, church offerings, and individual gifts form the three main sources of RBC income, listed in order of volume.

9 Management—Reformed Bible College Association owns RBC and operates the college through its Board of Trustees composed of twenty four members. The Association chooses six members each year for four-year terms, and members are chosen from districts in the United States and Canada. The Rev. Calvin Bolt, pastor, First CRC, Zeeland, Michigan, is board chairman. Dr. Dick L. Van Halsema is completing his eighth year as president.

Reformed Bible College was founded to serve the churches by providing a unique education for prospective unordained workers in the Gospel. As a Bible college, RBC enjoys a distinct role alongside the Christian liberal arts college and the theological seminary, the former being a non-terminal preparation for professional specialization in graduate school for the preparation of ministers who may be ordained by the churches.

As a Reformed Bible College, RBC has no counterpart anywhere in North America or elsewhere in the world. Dedicated to the glory of God and to the wider propagation of the Gospel of his Son Jesus Christ, RBC is grateful for past support and covets the continued support and use of all Christian Reformed churches.

Harry Vander Ark,
Synodical Representative
It is with deepest gratitude to God that we are able to report that his blessing has again been ours in carrying out the work he has given us to do. The work of TELL has again expanded as we have reached out to the millions of people in Latin America with the Gospel message. Again we have distributed over 20,000 books to more than twenty countries and more than 5,000,000 tracts to mission workers among the Spanish-speaking peoples. All too often we cannot meet the requests sent to us because they are too numerous.

Our work involves not only the distribution of books and tracts but also the careful preparation of these materials. Which book is most needed and what tract can be the most effective are questions that have to be decided. Finding translators who are qualified and printers who can produce in the Spanish language at a reasonable cost also require careful consideration.

At the present time we have eight volumes of the Erdman New Testament Commentary being prepared for printing in Mexico. Within the next month or two we hope to have another Berkhof volume, Reformed Dogmatics, completed and ready for distribution.

During the past year we have added to our sales list a dozen Christian song books including a hymnal which is being used in many churches. The sale of these books has been encouraging.

We are also thankful that we can report that TELL has made a contract with the denominational Spanish Literature Committee to become the distributor for their productions. This is a good beginning of closer cooperation among those of us who are engaged in similar work. For this we are thankful.

To those who are directly involved in the work of TELL is due an expression of appreciation for their work. The dedicated board of laymen, the director of TELL, Mr. Hubert Van Tol, the secretary and also other part-time workers deserve praise for their efforts. Dr. Rutgers continues to serve TELL as a Promotional Director. His untiring efforts deserve a special note of thanks.

Our prayer and earnest desire is that the synod will again aid our work by giving the work of TELL endorsement for the financial support we need. Brethren, pray that the message may continue to be sent to those who need it so much.

David Bosscher, Synodical Representative
REPORT 32

UNITED CALVINIST YOUTH

Your synodical representatives to the United Calvinist Youth organizations herewith submit our reports to synod. As you can note, the three divisions of UCY (Calvinettes, Cadets and Young Calvinists) continue to serve our youth in an effective and spiritual manner. We are grateful to our God and to our churches for the support which has been given so generously. We continue to speak for you as we meet with the various divisions of UCY and help them to wrestle through some of the problems they face in providing a truly Calvinistic emphasis in youth programing. The UCY board is presently trying to re-evaluate and redefine its goals and programs in order to better serve our churches. Any “input” our membership wants to give us is truly appreciated.

We give thanks to God that we have such a vital, ongoing ministry among our youth and pray that our youth leaders might continue to see their work as a ministry of Jesus in this crucial hour. We trust that the Christian Reformed Church will continue to support this vital work.

Your Synodical delegates on the UCY Board

YOUNG CALVINIST FEDERATION

It’s a pleasure to report to you on the activities of the Young Calvinist Federation. This has been a beautiful year of many blessings to all who have been involved in ministering to our youth.

Our federation is where our youth groups and leagues are. This year the Federation helped plan three Area Leadership Conferences (Chicago area, Michigan-Ohio and California) which were very profitable for our youth leaders. To have a well run league, you need good leadership and those conferences helped a great deal. Also, a four-part League Leadership Training Package was made available to all board members to help their leaders in training sessions. The federation has also assembled a Leaders Handbook with all necessary information about the federation, leagues, societies, etc. Leaders also receive Input—a lesson guide to go along with our Insight magazine and to provide current news on topics, people and happenings. Leadership training has become a very important facet of the YCF ministry.

We held our annual board meeting in June of 1973, separate from the convention for the first time to defer cost. The attendance was commendable and the participation and fellowship were great! Being in Grand Rapids gave us an opportunity to show our board members from out of state our fine facilities. This also gave our board members much more time to be involved in the convention in California in August of 1973. All board members who attended the convention served as part of the four hundred person counseling team, thus really being involved in every way.
Our "Follow the Son" Convention was the largest in our history with an attendance of twenty-seven hundred young people and leaders from the United States and Canada. It was held at Claremont Colleges in California on August 17-21, 1973. There were five colleges on one campus and we used all their facilities. We gave thanks to our Lord that all went well and that many of our young people received blessings as well as having a great time of fellowship. I served as Dorm Counselor along with my husband Lloyd, and we were both richly blessed. The 1974 convention will be held August 16-20 at Calvin College hosted by the Zeeland, Michigan, League. The theme will be "Celebrate 'n Sing." It's planned to be an intimate and spirit-filled convention. The enthusiasm is growing as the plans are being completed. The federation goal of helping youth “... to know Christ and serve him always and everywhere” is behind every program event whether it be convention planning or in the local activities in the forty-eight leagues and 650 youth groups.

Servicemen's Ministries continues to be a blessing to our men and to many not of our faith; even though we have fewer men, our outreach in this ministry continues to increase. We have discontinued "Spires" and have replaced it with "Windows," a daily devotional, which is a tear out section in our Insight magazine. All servicemen benefit from receiving each Insight published.

Our magazine, Insight, is being used more and more by other denominations; therefore, we feel not only are we being of service to our YCF groups, but also to others who share our commitment to Christ.

Our YCF societies continue to do an excellent job on our magazine campaign, and we take this opportunity to thank all those who support our magazine, Insight.

The SWIM program continues to be a blessing. Many young people have served us well in this program including work at Pine Rest, YCF Christian Youth Corps, Transworld Radio in Bonaire. We've had fewer fields again this year and we pray that our church leaders may recognize the value these programs and the benefits many receive from it.

Lastly, let me ask each of you to continue to support and pray for the YCF and share with us our joy in Christ. YCF continues to be used by God to his glory in the strengthening of his church.

Marla Koning
Synodical Representative

CALVINETTES

The Calvinette organization has much for which to thank the Lord this year. First, our program revision and the new program for seven- and eight-year-olds called Busy Bees have been received very well. Nearly every club is using the revised junior and senior program materials. The advanced program for fifteen-year-olds will be ready in September, 1974. It is a course on relationships between a girl and those about her.

Second reason for thanks is our fourth convention for counselors which was held in Southern California last summer. Over three hundred women experienced inspiration, training, and fellowship for three days.
We have increased the size of our membership with girls from the community, new clubs, and the new program Busy Bees. In the last five years membership has increased from ten thousand to fifteen thousand girls.

Our budget for this year is nearly $120,000. We need your continued support through church offerings and gifts from individuals. We covet your prayers for the many counselors, mothers, board members, our director and all who help carry on the program with interest. We praise the Lord for all of you.

Sharon Blohm
Synodical Representative

CALVINIST CADET CORPS

In preparing this report as your representative to the Calvinist Cadet Corps I am aware of a deep sense of appreciation. Let me share it with you.

I'm grateful for the trust placed in me as your representative. It is not only a responsibility but a great privilege. I've been given the opportunity to meet with men who minister in the name of Jesus to boys all over this great continent. It has been an occasion of spiritual growth for me and my eyes have been opened to what believers in Jesus Christ can accomplish through a faithful ministry in his name.

There is a deep sense of appreciation for the people who are Cadeting: the Congressmen who make the policies and set the direction of Cadeting; the men (and wonderful women) on the staff who serve faithfully and well in a ministry for our Lord; for the men on the executive committee who put in uncounted hours to guide, direct, and administer the program so that Christian men can really minister to boys.

There is also a sense of gratitude for the support of the Christian Reformed Churches who have enabled the Cadet Corps once again to operate "in the black." This operating "in the black" reflects, I believe, an attitude of support in prayer and interest as well as in the giving of dollars.

And what a deep sense of appreciation I feel for those two thousand men who are the Cadet Counselors, ministering week after week in their own areas to boys who need to know our Lord and who need a model of what Christian manhood is all about. It is on the local scene that "the rubber meets the road" and Cadeting would be a failure without these men who minister, often almost unnoticed, to boys all over our nation in the name of Christ.

I trust that synod and our constituency will share this appreciation and express it at every opportunity.

The Cadet Corps continues to display that high level of enthusiasm, efficiency, effectiveness and vision upon which I commented last year. The level of involvement and the sense of ministry found among the men of Cadeting is really great.

And there is growth—continued and continual growth. The revised program for boys of ten and eleven years is now off the press and offers men a tool for ministry which is unmatched in any other organization.
It reflects the God blessed creativity of Christian men who are called to minister in Christ’s name. There is a growing emphasis on using the Cadet program to reach out to boys who are unchurched with some councils setting goals of having up to fifty percent of the membership from the local community.

Synod should not be unaware of the continued needs of the Calvinist Cadet Corps. The underlying need is your continued involvement in prayer for this ministry of faith. Prayer should be joined with tangible support which is expressed verbally and with gifts. Cadeting must now begin to move into the area of broader and better communication from the service center to the local club so that more men can minister more effectively to more boys in the name of Jesus Christ. I trust that synod will continue to encourage our churches to support these needs at every opportunity as a ministry of our Savior.

Elton J. Piersma
Synodical Representative
REPORT 33

WORLD HOME BIBLE LEAGUE

The World Home Bible League, during 1973, enjoyed the greatest growth in its history. During this year more than 11,500,000 Scriptures were distributed into more than forty different countries. The total budget of the World Home Bible League for the first time reached in excess of $2,200,000. At the present time the WHBL is employing 126 persons of whom eight are ordained ministers. The budget for the year 1974 is $3,500,000. The total amount of receipts from the Christian Reformed Church was $126,144.71.

The WHBL is working in close cooperation with the New York Bible Society and Wycliffe Bible Translators. The Bible league along with the New York Bible Society has printed ninety-five percent of the Scriptures completed by the Wycliffe Bible Translators in 1973. The League has made available these Scriptures for distribution in twenty different countries. This is a costly project, but blessings on the distributed Word, in that missions and churches are springing up, makes it a most effective ministry.

A massive Bicentennial program in connection with our nation's two hundredth anniversary is well under way. An editorial board has been meeting to draw up three study guides for use by individual Christians, churches, and Christian radio broadcasters during our nation's Bicentennial in 1976. This committee consists of Dr. Harold Lindsell, Christianity Today; Dr. Erwin Kolb, Director of Evangelism, Lutheran Church-Missouri Synod; Dr. Hardy Steinberg, Director of Christian Education, Assemblies of God; the Rev. Herbert Vander Lugt, Director of Radio Bible Class; and the Rev. John De Vries, Director of Project Philip.

A committee has been working monthly to review the Living New Testament and make recommended changes to Dr. Ken Taylor. The committee consists of Dr. Edwin Roels, Dr. Jerome De Jong, and the Rev. John De Vries.

Project Philip

"Philip said, 'Do you understand what you are reading?' The Eunuch replied, 'How can I unless someone teaches me?'" Acts 8:30, 31. Project Philip, International, under the direction of the Rev. John De Vries, is a division of the WHBL which trains Christian Laymen to distribute the Bible and teach it to non-Christians. The Project Philip staff has grown to seventeen full-time field representatives in the United States. Dr. T. A. Raedeke, Minister of Evangelism for seventeen years for the Lutheran Church-Missouri Synod, and Executive Director of Key '73, has joined the Project Philip staff as Director of Program and Research.

A variety of Bible courses written specifically for the non-Christian, on all age levels, are distributed by churches through their laymen. Laymen correct these courses in one-to-one settings, in group Bible studies, or by correspondence. The offer of the courses provides a wide variety of
ways in which laymen can witness. One of the strongest features of the Project Philip program lies in the fact that it provides everyone in the church with a way to witness fitted to his personality and talents.

During the five years of its existence, Project Philip has distributed over four million course booklets to approximately ten thousand churches in the United States. Approximately seven hundred and fifty thousand course booklets were distributed to churches involved in Key '73. Two hundred and sixty-five cooperative correspondence schools, joint ventures of clusters of churches, have been set up. These schools are operated by volunteer help. The largest of the correspondence schools now has one hundred churches participating with a student enrollment in excess of thirty thousand.

The Reach Out Motel Ministry has grown rapidly. Copies of the Living New Testament are placed in motel rooms through local churches, and tourists are encouraged to take the Testament and write to the local church for a Bible course. The Testaments are now in approximately 200,000 rooms and as well, in many hospitals.

*Latin America*

During the year of 1973, 6,390,719 Bibles, New Testaments and Scripture portions were made available to missionaries and churches in Latin America. For the year 1974 the WHBL plans to distribute one million Spanish Living New Testaments in Latin America. The Living New Testament has found an overwhelming reception in Latin America as a tool of evangelism. In December, after an interview, the Minister of Education of Bolivia, approved that a copy be sent to each of the teachers of religion in the public school system. Over fourteen hundred are being sent out to these teachers. The Minister of Education has requested the League to consider making copies available to the students of the Bolivian schools. In Ecuador, World Radio Ministry Fellowship—HCJB—has agreed to distribute League Scriptures and Project Philip materials, and plans to use several hundred thousand Living New Testaments along with a million or more portions and Gospels in 1974. These are only examples of the demands of South America, a continent ripe for the Gospel.

Very significant church growth is being experienced by churches using Project Philip in Mexico. In the past two years one hundred and fifty churches have reported that thirty-five thousand students have enrolled in the courses, twenty-five thousand have completed them, and 11,200 have been converted, baptized, and have joined participating churches! Christians are trained to go door-to-door, offering a series of four courses. Students are encouraged to enroll by an offer of a complete free Bible and diploma upon completion of the course. Christians call back at the homes and correct the tests, or students may take the tests to the church for correction. Graduation ceremonies are held in the church for those who complete the course.

The Rev. Simon Wolfert, Christian Reformed missionary in Brazil, has been active for the past year in translating the courses and doing preliminary work to set up Project Philip in Brazil. Christian Reformed
missionaries in Honduras, Puerto Rico, and Argentina are also using the materials.

Asia

Project Philip is established in most of the Asiatic countries. Christian Reformed missionaries in the Philippines report the establishment of home churches through the use of the courses. Approximately five hundred students are graduating from the courses each month in Taiwan and an average of two hundred and fifty are indicating conversion.

The largest mission field in the Project Philip program is India. India is becoming very responsive to the Gospel. A Bible woman offered an introductory Bible course from door to door in Ongole, Andre Pradesh, and within two months six hundred Hindus completed it and received a New Testament. The Bible League is launching a massive ten-year program to saturate Indian by providing the churches with eighty million Bible courses and sixty million New Testaments.

Africa

A substantial grant of $25,000 worth of courses will be made to the Christian Reformed mission in Nigeria this year. Fifty thousand “Who Is He?” have been printed in Tiv and are presently en route to Nigeria. One small church conducted an “enrollment campaign” and in one day enrolled 1,200 people in the Bible courses.

Europe

Project Philip is being introduced in the Netherlands through the Vereeniging tot Verspreiding der Heilige Schrift and in Germany through the Greater Europe Mission.

The WHBL is deeply grateful to the Christian Reformed Church for its loyal support throughout many years and respectfully petitions synod for a continuance of this support in the years to come. “Now to him who is able to do immeasurably more than all we ask or imagine, according to his power that is at work within us, to him be glory in the church and in Christ Jesus throughout all generations, forever and ever! Amen.” Eph. 3:20, 21.

Alvin Vander Griek
Synodical Representative
As delegates of the Christian Reformed Church to the Reformed Ecumenical Synod of 1972 held in Sydney, Australia, we submitted to the Synod of the CRC of 1973 a rather general report of actions taken at the RES of 1972. At this time we are submitting a more structured report together with specific recommendations for action to be taken by the Synod of the CRC of 1974. This report therefore supercedes the report submitted to the previous synod. The recommendations we submit should be acted upon by the Synod of the CRC in 1974 with a view to the forthcoming meeting of the RES in 1976.

At the outset we call to your attention certain comments made by our delegates to the RES of 1968 in their report to the Synod of the CRC in 1970 (CRC Acts, 1970, pp. 338, 339). They recalled that the RES of 1963 had been marked by "a sense of urgency," related mainly to questions of structure and organization. Some of these problems still remain; indeed they would seem to be inherent in any ecumenical body which brings together churches of widely varying cultures and traditions. These differences in structure and procedure sometimes create feelings of discomfort and uneasiness. The RES of 1972 did, however, move in the direction of clarifying its organization and mode of operation by ratifying a revised Constitution and Regulations. Hopefully these revisions will serve to enhance the cause of biblically Reformed ecumenicity for which the RES stands.

The report of 1970 notes further that the RES of 1968 was marked by sharp tension, venturing the prediction that "if present trends continue, the RES of 1972 may well be marked by crisis." This state of tension and potential crisis in 1968 was generated by two major issues which are recurring items of consideration of the RES agenda, namely, the question of race relations, involving especially the churches of South Africa, and the question of non-RES ecumenical affiliations by member churches, involving the then expressed intention of the Gereformeerde Kerken of the Netherlands to join the World Council of Churches, which step was taken by these churches subsequent to the RES of 1968. These two questions were matters of continuing concern at the RES of 1972. The atmosphere at Sydney was charged with a measure of racially related tension, which was intensified by bomb scares, an actual explosion, and demonstrations directed against the presence of the South African delegation. Synod also had to deal with overtures to terminate the membership of the Gereformeerde Kerken in the Netherlands in the RES based upon their affiliation with the WCC and their alleged toleration of the so-called "new theology."

The RES of 1972 rose to the occasion, however, and demonstrated its spiritual and ecumenical stature in addressing itself quite forthrightly
to these two crucial issues, as well as many other important matters on its agenda. The challenge to think and act in an authentically Reformed way in ecumenical relationships is still very real and urgent. The RES needs us. And we need the RES. We therefore urge our churches to do everything possible to strengthen our ties with fellow Reformed churches around the world through the RES. We believe that the RES is worthy of our continuing and growing support. We must seek ways to cooperate more effectively with churches sharing the same Reformed confessions in erecting a biblically sound ecumenical witness to the lordship of Jesus Christ.

In reporting on the RES of 1972 we submit for your consideration the following major decisions by that synod together with our recommendations for action to be taken by the Synod of the CRC of 1974:

I. Race relations
II. Missions
III. World relief
IV. Confessional-doctrinal matters
V. Gereformeerde Kerken
VI. Constitution and Regulations
VII. General matters

I. RACE RELATIONS

As in previous sessions of the RES, issues related to race once again received careful attention at the RES of 1972. The RES of 1968 had already adopted fifteen resolutions on race relations. These were brought to the attention of the Synod of the CRC in 1970 with recommendations for action (CRC Acts, 1970, pp. 339, 340). Following the RES of 1968 regional conferences were held under RES sponsorship by the Reformed churches in South Africa and the United States. Reports coming out of these conferences were submitted to the RES of 1972. Other churches also submitted reports in response to the fifteen resolutions adopted by the RES of 1968. It became abundantly clear in Sydney that race problems affecting RES member churches are not limited to one area of the world; establishing right race relations is a challenge confronting almost all the member churches in the RES.

The RES of 1968 had called upon the member churches “to test conditions in their churches and countries by the norms as set forth in these (fifteen) resolutions, to hold regional conferences in which the aforementioned decisions may be put into effect, and to report back to the next synod” (RES Acts, 1968, pp. 340, 341; CRC Acts, 1969, pp. 51, 52, CRC Acts, 1970, pp. 339, 340). In the light of reports coming out of these regional conferences and reports received from member churches in response to this decision, the RES of 1972 revised the fifteen resolutions of the RES of 1968. These fifteen resolutions, as revised, may be found in the RES Acts, 1972, Supplement 28, pp. 328-330.

Recommendations of your delegates:

1. That the fifteen resolutions of the RES of 1968 on race relations, as revised by the RES of 1972, be referred to the Synodical Committee
on Race Relations for continued study and possible implementation (RES, Acts, 1972, pp. 328-330).

2. In keeping with the decision of the RES of 1972, that the report of the South African regional conference be referred to the Synodical Committee on Race Relations for its study, especially the South African reformulation of Resolution 12 as follows: “Although no direct scriptural evidence can be produced for or against marriages between people of different racial or national groups, based on colour or race, as a statement of principle, the well-being of the community and ordered relations in a multi-racial and multi-national situation may require that due consideration be given to all pastoral, social, cultural and legal factors which affect such marriages” (RES, Acts, 1972, pp. 250-258, esp. p. 256).

II. MISSIONS

A. World Survey of Reformed Missions

A World Survey of Reformed Missions was prepared by the General Secretary in 1968. Since then this survey has been updated repeatedly for the benefit of member churches. In a rapidly changing world such updating is an ongoing task. The RES of 1972 therefore took the following actions:


2. That the member churches inform the General Secretary how many copies of this Handbook they would want, that we encourage the churches to order and distribute copies for each of their ministers and congregations, and that they publicize the availability of this Handbook (RES Acts, 1972, pp. 46, 47).

Recommendation of your delegates:

That this matter be referred to the synodical advisory committee on missions which shall advise synod regarding implementation of this decision.

B. Proclamation of the Gospel to Israel

At the conference on missions preceding the RES of 1972 there was considerable discussion of the subject “Israel and the Gospel.” Discussion centered around the biblical data on Israel, the modern state of Israel as related to the historic ethnic identity of the Jewish people, and ethical questions concerning the present occupation of the land of Israel. These discussions revealed the need for an in-depth study of this question among the Reformed churches. Following through on this matter, the RES of 1972 took the following actions:

1. That synod request member churches which investigate in depth the question of Israel and the Gospel to communicate their findings to the next synod.

2. That synod urge the member churches of the RES to acquaint themselves with work of a Reformed nature presently being done among the Jews and encourage them to support this work in prayer and in gifts (RES, Acts, 1972, pp. 47, 48).
Recommendations of your delegates:

1. That synod consider whether differences in viewpoint on the question of "Israel and the Gospel" within the CRC are such as to warrant the appointment of a study committee on this matter, whose finding could be communicated to the RES of 1976.

2. If not, that the Stated Clerk be requested to send whatever relevant materials are available from any previous synodical considerations of the question of "Israel and the Gospel" to the General Secretary of the RES for use at the RES of 1976.

3. That synod seek ways of implementing the second decision of the RES of 1972 (see above) through its appropriate missionary agency.

C. Broadcasting the Gospel by Radio

The RES of 1972 considered the challenge which faces the member churches of the RES in the area of broadcasting the gospel by radio. It appears that some of the younger churches are meeting with difficulties in their radio ministries and are in need of encouragement and assistance. In view of these considerations the RES of 1972 adopted the following decisions:

1. That synod instruct the Standing Committee on Missions to create a subcommittee with the responsibility of coordinating and stimulating the broadcasting activities of the member churches.

2. That the member churches be requested to submit to the Standing Committee on Missions information concerning what they are doing and what they would hope to do in the field of radio broadcasting (RES Acts, 1972, p. 36).

Recommendation of your delegates:

That synod refer the second recommendation of the RES of 1972 (see above) to its advisory committee dealing with matters pertaining to The Back to God Hour for implementation.

D. Theological Education Fund

From reports coming to the RES of 1972 it was clear that there is a need for assistance in the area of theological education among younger churches in Asia, Africa and Latin America. The felt needs as expressed are as follows: building up book holdings and cassette libraries on present day theological issues; providing literature in indigenous languages; assisting in theological training through scholarships and the establishment of advanced training schools; supplying theological books for pastors and students; investigating the possibilities of theological education by extension.

The RES of 1972 received as information a communication from the Committee for Educational Assistance to Churches Abroad of the CRC with information concerning the following programs of assistance:

a. A scholarship program for supporting foreign students who wish to study at Calvin Theological Seminary.

b. A library assistance program for needy educational institutions of Reformed churches overseas.
c. A collection and distribution of used books program for the assistance of libraries of training schools and for the personal use of pastors.

Against this background the RES of 1972 took the following actions:

1. That synod appoint a provisional RES Committee for Theological Education Assistance which will consist, if possible, of the General Secretary of the RES and the three regional secretaries of the Christian Reformed Board of Foreign Missions, which will receive all requests for assistance in theological education and refer them to the proper agencies of participating churches, and which will thoroughly investigate the possibility of establishing and administrating a central Theological Education Fund for the RES.

2. That synod urge existing committees dealing with theological education in RES churches to inform the Committee for Theological Education Assistance of existing theological funds available in their own churches as well as other forms of assistance which can be of any value to other members of the RES, e.g. the existence of theological training schools; Reformed theological handbooks available in English and other languages; the existence of good libraries, cassette libraries, scholarships, etc. (RES Acts, 1972, pp. 35-36).

Recommendations of your delegates:

1. That synod encourage the three regional secretaries of the Christian Reformed Board of Foreign Missions to participate in the formation of the RES Committee for Theological Education Assistance.

2. That synod encourage the Committee for Educational Assistance to churches abroad of the CRC to cooperate with the RES Committee for Theological Education Assistance.

E. Missions Conference

A very profitable conference on missions was held in Sydney, Australia during the week prior to the RES of 1972. A varied program was offered with speakers and participants representing most of the member churches of the RES, including several from the CRC. The program of the Missions Conference may be found in the Acts of the RES of 1972, pp. 31-32.

Recommendation of your delegates:

That synod make appropriate plans for CRC participation in the third Missions Conference to be organized for the week prior to the next meeting of the RES in 1976.

III. World Relief

The RES of 1968 decided “that the Interim Committee of the RES study further the matter of setting up a Reformed agency for world relief and come with recommendations to the next synod” (RES Acts, 1968, p. 59). The Interim Committee expressed the opinion, however, that no separate RES World Relief organization is needed at this time since the existing relief agencies of the various member churches appear
to be functioning adequately. The Interim Committee recommended instead that, if a need arises for communal relief action, member churches be advised to communicate directly with each other or through the office of the General Secretary. There are presently world relief agencies of RES churches in Holland, Australia and the United States, but there seems to be a lack of communication and coordination among these agencies.

In the light of this preliminary study, the RES of 1972 took the following actions:

1. That diaconal committees of RES churches which do not yet participate in world relief projects be urged to consider the possibility of extending their service to needy areas beyond their own communities or countries.

2. That the Secretary General of the RES encourage world relief agencies of the member churches to keep in contact with each other and to coordinate their relief aid.

3. That member churches be encouraged, when special needs arise, to direct their requests for aid to the General Secretary who will refer them to one or more of the world relief agencies of RES churches.

4. That the Committee on Missions be asked to consider seriously giving special attention to the world diaconal task of the church (RES Acts, 1972, pp. 34-35, 37, 45).

Recommendation of your delegates:

That synod encourage the Christian Reformed World Relief Committee in carrying out its task to coordinate its efforts as much as possible with the work of similar agencies in other RES member churches, when feasible through the secretariat of the RES.

IV. CONFESSIONAL-DOCTRINAL MATTERS

A. The Belgic Confession, Article 36

In 1952 the Gereformeerde Kerken in the Netherlands adopted a revised formulation of Article 36 of the Belgic Confession. This revision was submitted to the RES of 1958, but no action was taken at that time. The RES of 1963 concluded, however, that this revision "is in accord with the scriptural principles adopted by the RES in 1949" and urged "all member churches acknowledging the Belgic Confession as their creed to accept the formulation proposed by the Gereformeerde Kerken as a revision or as an explanatory statement of Article 36," requesting the churches involved to inform the RES of their response to this revision (RES Acts, 1963, pp. 42-43).

The RES of 1972 received a rather lengthy study report from the Reformed Church of South Africa evaluating this and other actions taken by Reformed churches with respect to this article on the civil magistrate (RES Acts, 1972, pp. 301-313). This report argues that there is no scriptural evidence justifying the changes. It notes further that there is no unanimity among Reformed churches on this matter. In the Reformed Church of South Africa itself this study report was received
as information. The RES of 1972 likewise received it as information (RES Acts, 1972, p. 26).

**Recommendation of your delegates:**
That synod receive this action of the RES of 1972 as information.

**B. Eschatology**

The question of eschatology has been on the agenda of the RES since its first meeting in 1946. In the intervening years several committees have been appointed successively to work on this doctrinal issue. In 1972 the RES again received an extensive report on eschatology from its study committee. This study committee continued the work of previous committees. It decided, however, not to engage in a critical analysis of current trends of thought with respect to biblical eschatology, justifying this decision with an appeal to its mandate. The RES of 1972 sustained the study committee in this judgment. In the advisory committee this study report, as received, underwent some extensive revision. In this revised form it now appears in the RES Acts, of 1972, Supplement 4, pages 128-145.

The following major actions were taken by the RES of 1972 with respect to this study report on eschatology:

1. That synod receive the report on eschatology, as revised by the advisory committee, as a sound statement of the Reformed view on biblical eschatology and commend it to the member churches as a statement giving guidance in their preaching and teaching ministries.

2. That synod authorize the Interim Committee to appoint an *ad hoc* study committee to “consider, evaluate and criticize current discussions of eschatology in the light of scriptural data” in so far as they affect the life of the churches, if and when a request for such a study is made by some member church or churches.

**Recommendations of your delegates:**

1. That synod consider ways of making this statement on eschatology available to our churches for guidance in our preaching and teaching ministries.

2. That synod consider whether “current discussions of eschatology in the light of scriptural data” in our circles are in a sufficient state of flux to warrant further study by the RES, and, if so, to submit a request for further critical study to the Interim Committee of the RES.

**C. The Authority of Scripture**

The RES of 1972 spent an entire day in conference hearing three papers on various aspects of the Authority of Scripture, together with prepared responses to them, followed by general discussion. These papers and responses have since been published in the International Reformed Bulletin. The RES of 1972 also received a number of communications from member churches regarding biblical authority. After due deliberation the following recommendations were adopted:
1. That synod express appreciation to the churches which have met the request of the 1968 RES, and to the Christian Reformed Church of the United States, the Christian Reformed Churches in the Netherlands, the Orthodox Presbyterian Church, the Dutch Reformed Church (South Africa), and the Dutch Reformed Church in Africa (Bantu) for the documents submitted to this synod.

2. That synod, while recognizing the importance of studying the problems with regard to the authority of Scripture, urge the churches to remain fully aware of the need of a personal as well as a communal living by Scripture, and of promoting the use of Scripture (RES Acts, 1972, pp. 50-51, 86-88).

Recommendations of your delegates:

1. That synod receive the first recommendation adopted by the RES of 1972 (see above) as information.

2. That synod reaffirm the urgent need, as expressed by the RES of 1972, for promoting the diligent use of Scripture with a view to both personal and communal scriptural living.

D. Sabbath-Sunday

The Reformed Churches of Australia came to the RES of 1968 with the following proposal: “To request the RES to appoint a committee for the study of the fourth commandment in all its exegetical, doctrinal and pastoral aspects in order to provide a basis for agreement among the various Reformed traditions” (RES Acts, 1968, p. 299). In response to this request such a study committee on the Sabbath-Sunday issue was appointed. This committee submitted to the RES of 1972 both a majority and a minority report (RES Acts, 1972, pp. 146-166). A central point of difference was whether or not Sabbath-Sunday observance is rooted in a creation ordinance. The advisory committee at the RES of 1972 was similarly divided. It became clear that all these preliminary deliberations had failed “to provide a basis of agreement among the various Reformed traditions.” The synod then placed the whole matter in the hands of the officers of synod, who reported back to synod, recommending the appointment of a new study committee with an expanded mandate. This recommendation was adopted (RES Acts, 1972, p. 75).

On separate motion the RES of 1972 urged all member churches to “guard the celebration of the glad day of the Lord against the onslaughts of secularization” (idem.).

Recommendations of your delegates:

1. That synod receive these actions by the RES of 1972 as information.

2. That, in keeping with the special resolution adopted by the RES of 1972, synod urge our churches to “guard the celebration of the glad day of the Lord against the onslaughts of secularization.”
E. The Baptism of the Holy Spirit

At the initiative of its officers, the RES of 1972 decided to appoint a committee to study the question of baptism with the Holy Spirit as a special experience in addition to regeneration and conversion in the light of both Scripture and our Reformed confessions. The following grounds were given for this decision:

1. This is a teaching that faces our churches all over the world and often creates problems for them.
2. Other communions face the same problem, and our study may be of benefit to them.

It was further decided to request all member churches to send whatever materials they may have on this subject to the convener of this study committee, Dr. Klaas Runia, Wortmanstraat 500, Kampen, The Netherlands (RES Acts, 1972, p. 97).

Recommendations of your delegates:

1. That synod receive the appointment of this study committee as information, recognizing that its mandate touches on problems arising in our churches too, and therefore awaiting expectantly the outcome of this study.
2. That synod forward to the convener of this study committee whatever study materials we may have on this matter.

F. Office in the New Testament

Already in 1963 the RES appointed a study committee on “Women and Office” with the mandate “to examine in the light of Scripture the general Reformed practice of excluding women from the various ordained offices in the church.” This committee reported to the RES of 1968, at which point a sharp clash developed on this issue. These differences came into sharpest focus over a substitute motion which was finally adopted by a very close vote, namely “that synod declare that it is the plain and obvious teaching of Scripture that women are excluded from the office of ruling and preaching elders.” At the same time the RES of 1968 appointed a new study committee “to make an in-depth study of the entire question of office in the New Testament,” recognizing in the meantime that “each church must make its own responsible evaluation of its situation and decision,” yet advising the member churches to “be cautious to proceed in the direction of the entrance of women into the diaconal office” (RES Acts, 1968, pp. 34, 144-160, 325-326).

The RES of 1972 addressed itself to this matter once again, and, on the basis of a new study report, communications from various member churches (including the report on “Ecclesiastical Office and Ordination” of 1972 from the CRC) and the reports of its advisory committee, adopted the following decisions:

1. That synod reaffirm that it is the teaching of Scripture that women are excluded from the office of ruling and preaching elders. Nevertheless, recognizing that there are member churches who at present hold a position and practice contrary to the above affirmation, synod requests
the member churches to study this question on the basis of Scripture
and in the light of the reports of the study committee and the advisory
committee, send copies of their studies to all member churches not later
than January 1975, and that the matter be placed on the agenda of the
RES of 1976.

2. That since synod did not have before it sufficient evidence to en-
able it to make a satisfactory decision for or against the entrance of
women into the office of deacon, synod reaffirm its decision in 1968,
namely, "that member churches should be cautious to proceed in the
direction of the entrance of women into the diaconal office. Each church
must make its own responsible evaluation of its situation and decision."

3. That synod request the member churches to study further the
biblical teaching concerning "the laying on of hands" (ordination and/
or installation) and present their findings to the next synod of the RES.

4. That synod request the member churches to send their studies and
decisions on this matter to one another and to the General Secretary
promptly.

5. That synod appoint a study committee to work on the studies and
decisions of the churches, comparing these with scriptural evidence and
reporting to the next meeting of synod.

6. That synod recommend to the member churches that they make
full use of the gifts and service of women in the diaconal service in
auxilliary capacities and in appropriate teaching situations.

Recommendations of your delegates:

That synod refer these decisions of the RES of 1972 to its appropriate
study committee for continuing reflection and for appropriate imple-
mentation as part of the fulfillment of its mandate.

V. GEREOFORMEERDE KERKEN

The RES of 1972 was confronted with the question of the right of
the Gereformeerde Kerken in the Netherlands to continued membership
in the RES. Some member churches asked the RES to take the stand
that membership in the World Council of Churches on the part of the
Gereformeerde Kerken is incompatible with membership in the RES
and to take appropriate measures in response to this situation. Grave
concern was also expressed over certain decisions by recent synods of
the Gereformeerde Kerken regarding questionable theological views held
by some leaders in these churches.

The Synod of the CRC in 1972, acting prior to the RES of 1972, took
note of these pending protests and instructed its delegates "to oppose
any definite action by the RES re termination of the membership of the
Gereformeerde Kerken in the RES in Australia in 1972" (CRC Acts,
1972, p. 61). This matter touched off an extensive discussion at the
RES of 1972. In response to the protests received, the RES of 1972
adopted the following resolutions:

1. With respect to the Reformed Churches in the Netherlands

a. The RES welcomes the concern of member churches in the spiritual
welfare of and theological developments within other member
churches, since the unity of the body of Christ, the witness of the RES in the world, and the spiritual truth that the welfare of the body depends upon the welfare of every member of that body, demand an abiding interest in one another's wellbeing.

b. As an advisory ecumenical body the RES itself is concerned with "the spiritual welfare and the scriptural government of the Churches" (Constitution III, 4).

Certainly this includes the duty to encourage and admonish member churches where matters of concern to other member churches are involved.

c. The RES expresses its deep concern about the theological views of Dr. H. M. Kuitert and some other theologians, and accepts the assurance of the delegates of the Reformed Churches in the Netherlands that their churches are giving serious and continuing attention to these views. The Reformed Churches in the Netherlands are assured of the prayers of the other member churches in these days.

d. The RES also takes note of the fact that correspondence between the Reformed Churches in the Netherlands and at least some of the churches that have expressed their concern in overtures and communications, is being continued.

2. With respect to the World Council of Churches (WCC)

a. With respect to the membership of the Reformed Churches in the Netherlands in the WCC, the RES notes with regret that, although its Constitution and Regulations do not explicitly make membership in the WCC incompatible with membership in the RES, and that it has never decided that member churches may not join the WCC, but strongly advised the member churches not to do so, the Reformed Churches in the Netherlands have nevertheless decided to join the WCC.

b. The RES is aware that the Reformed Churches in the Netherlands will reconsider their membership in the WCC from time to time, and notes their conviction that membership in the WCC does not reflect a change in their Reformed commitment or a weakening of their Reformed witness. Nevertheless the RES warns that, in its opinion, such membership may weaken this witness.

c. The RES once again reminds the member churches of its considered advice given in the past with respect to membership in the WCC, and reiterates its resolution made at the previous meeting (Acts RES 1968, Art. 105, p. 47).

d. Synod notes the report of the Interim Committee on consultation with representatives with the WCC. The Interim Committee is requested to include in its report on the consultations an evaluation of the reaction of the WCC to the discussion of the objections to the WCC which are found within the Reformed family of churches, and also advise whether stronger objections against the WCC and its member churches should be made.

The following information was noted with appreciation: The delegates of the Reformed Churches in the Netherlands informed synod that they had agreed that their church would provide the RES and member
churches with a statement of the grounds on which their church has joined the WCC.

On motion it was resolved to consider a motion which was adopted in the following form:

In the present ecumenical situation we recognize that the RES is not without deficiencies which qualify it as an ecumenical option; for example, it has not yet found a truly effective mode of operation, and it has not yet developed activities that are designed to react to current world problems.

Let it be understood that we are working on these matters and let us urge one another to dedicate ourselves anew to the great task of upgrading the RES so that it will become a more useful instrument in the hand of God for meeting the massive crises of our age.

Recommendations of your delegates:
1. That synod receive as information these actions taken by the RES of 1972.
2. That synod refer these resolutions to its Inter-Church Committee for further consideration in its ongoing re-evaluation of the relationship of the CRC to the Gereformeerde Kerken in the Netherlands.

VI. CONSTITUTION AND REGULATIONS

For some time there has been an expressed concern for improving some of the structures and functions of the RES. Developments aimed at increasing the effectiveness of the RES organizationally were brought to a head at the RES of 1972 in the adoption of a revised Constitution and Regulations. Involved in the consideration of these matters was also the name of this ecumenical body. After weighing the merits of the proposed alternative names “Assembly” and “Council,” it was decided to abide by the name “Synod.”

The full text of the revised Constitution and Regulations may be found in the Acts of 1972, pp. 62-70.

Recommendations of your delegates:
1. That synod endorse the revised Constitution and Regulations of the RES as a sound framework for carrying on the work of the RES.
2. That synod act upon the offer of the RES to provide printed copies of the Constitution and Regulations in pamphlet form for official use in member churches by those whose tasks are related to the work of the RES.

VII. GENERAL MATTERS

A. Secretariat

Dr. Paul G. Schrottenboer, minister in the CRC, was reappointed as General Secretary of the RES for another four-year term extending until the meeting of the RES in 1976.

Recommendation of your delegates:
That the synod of the RES communicate to the secretariat of the RES any decisions it takes which are related to the work of the RES.
B. Theological Interchange

The RES of 1972 established a Commission for Theological Interchange. Its purpose is to promote theological dialogue among theologians and theological institutions of the member churches of the RES. This new venture was launched in 1973.

Recommendation of your delegates:
That synod encourage theologians in the CRC to participate in this undertaking.

C. Budget

The budget adopted by the RES for 1973 was $37,150. Basically the same budget holds for 1974. However, economic fluctuations may demand an increased budget for 1975. The CRC share of this budget is established at 20%.

Recommendation of your delegates:
That synod assume its financial obligations to the RES and authorize payment of its assessed share of the budget.

D. The RES of 1976

The RES of 1972 accepted the invitation of the Dutch Reformed Mission Church in South Africa (Coloured), with the support of the Dutch Reformed Church, to hold the RES of 1976 in that country, with the Dutch Reformed Mission Church as the calling church.

Recommendations of your delegates:
1. That synod consider matters it may wish to place on the agenda of the RES of 1976.
2. That in due time synod appoint its delegates to the RES of 1976.

Brethren, may you experience God's choicest blessings in all your work and may those same rich blessings rest upon all the work of the RES.

Reformed Ecumenical Synod Delegates

Voting delegates
Mr. Dick Farenhorst
Dr. Joel Nederhood
Dr. Gordon Spykman

Non-voting delegates
Rev. Wesley Smedes
Rev. Edward Van Baak
Dr. Sierd Woudstra
STUDY COMMITTEE REPORTS

REPORT 35

EXECUTIVE SECRETARY FOR CHAPLAIN COMMITTEE

The mandate for our committee is found in the Acts of Synod, 1973, Article 60, I, B, 2, b, pages 55 and 56:

"that synod appoint a study committee for one year whose mandate shall be:

1. to determine the appropriate agency of jurisdiction for these ministries (Seamen's Ministry, Prison Ministry, Servicemen's Ministry, etc.).

2. to determine the need for an executive secretary to coordinate and administer the work of all chaplains.

3. to prepare a job description for the executive secretary, if such need is established.

Grounds:

a. The obvious overlap in ministries warrants further investigation (for example, the prison ministry).

b. Such a study should normally precede any projected expansion and hiring of staff to avoid any duplication of work, and of church relations."

I. BACKGROUND

The reason synod took the action leading to the appointment of our committee was the request of the Chaplain Committee that synod authorize the appointment of a full time executive secretary and set a quota to raise the necessary funds. (Cf. Report 9, Acts 1973, p. 284, D, 1 and 3.) The Board of Home Missions reacted to this request in its supplementary report to synod, asking that synod delay the appointment of such an executive secretary for one year "to study carefully whether the ministry now supervised by the Chaplain Committee should remain under this supervision or should be placed with the Board of Home Missions." Four grounds are given. (Cf. Report 4-A, B, Acts of Synod, 1973, p. 216.)

Our study committee requested both the Board of Home Missions and the Chaplain Committee to provide further documentation in support of their respective positions. We thank them for the extensive data supplied for our use in the form of official communications from the secretary of the Chaplain Committee and the president of the Board of Home Missions. In addition to studying and discussing these documents, committee members met with representatives of the Board of Home Missions for an oral discussion of the board's position. The views of the Chaplain Committee were adequately represented within our committee itself by
the president of the Chaplain Committee, the Rev. T. Verseput and Dr. F. Westendorp, both of whom are also members of the Board of Home Missions.

II. Comments

It is obvious that synod agreed with the Board of Home Missions as to the wisdom of careful study before synod would take the important step involved in expanding the work of the Chaplain Committee by engaging a full time executive secretary (Acts of Synod, 1973, ground 1 of BHM report, p. 216). It is to the other three grounds that our committee addressed its study and on them we offer the following comments by way of introduction to aid in understanding our recommendations.

A. One aspect of these grounds is summarized by the advisory committee in the first ground of its recommendation to appoint our committee: “The obvious overlap in ministries warrants further investigation (for example, the prison ministry).”

Although by adopting this ground synod itself speaks of “obvious overlap,” it is our judgment that this overlap and duplication is more apparent than real when the necessary distinctions are observed. It is true, as the Board of Home Missions states, that special ministries such as to seamen, prisons, servicemen and students on campus are a part of the board’s mandate and program. But the board as synod’s agency in these areas works in a different way than the Chaplain Committee does. In this connection we call attention to a statement of the Chaplain Committee which serves admirably as a definition and delimitation of its sphere of concern and type of service: “any ordained person working full time in pastoral care or counseling, not serving a local church or a denominational agency” (Acts of Synod, 1973, point 4, p. 285; also p. 56, C). Supervision of such persons has been the work of the Chaplain Committee. In the beginning this was limited to military chaplains, then expanded to reserve chaplains and chaplains in Veteran Administration Hospitals.

In 1955 synod authorized the Chaplain Committee to expand into supervision of institutional chaplains. It is in this latter area especially that the concern of the Board of Home Missions arises. However, the board supervises work that is done by the Christian Reformed Church directly, either by local churches (grants in aid), in cooperation with classes, or directly by the board itself. On the other hand, the Chaplain Committee supervises men who work either for the government (military chaplains), for government institutions (prisons, hospitals), or for private institutions (e.g. Pine Rest, nursing homes, rehabilitation centers). Although both, as ministries of the church, seek to bring the Gospel, Home Missions is primarily concerned with church extension, while the Chaplain Committee is primarily interested in “pastoral care and counseling.”

By way of illustration of the application of this difference we refer to the Kingston, Ontario, situation. Here there are several institutions (schools, hospitals, prisons). If the local congregation and/or classis or the Board of Home Missions would call a man to work in all or one or
more of these areas in evangelism, as an employee of the Christian Reformed Church in a more or less official relationship to one or more of these institutions, his work would be under the supervision of the Board of Home Missions in so far as it would be involved. But if a man would be called to serve as official Chaplain (for pastoral care and counseling) in one or more of these institutions he would be supervised by the Chaplain Committee.

B. Ground b. of our mandate refers to “duplication of work and of church relations.” On the basis of the documents of the Board of Home Missions and personal conversation with its representatives, we take this to mean either competition for the denominational dollar, or danger of expansion of the work of the Chaplain Committee into areas now supervised by the board. As to the latter, we would remark that some duplication might occur, but we would prefer to see it as an opportunity for cooperation. As long as the distinction made in Comment A above is observed, such conflict and duplication should be minimal. The same kind of situation obtains now in the relations of the Board of Home Missions to such work as that of the Back to God Hour, Christian Reformed World Relief Committee, and even the Board of Foreign Missions (e.g. Korea Servicemen’s Home). As to the first concern, it has not been shown whether the Board of Home Missions could do the work envisaged by the Chaplain Committee for less money than an independent Chaplain Committee as now constituted. In any case, there would have to be a special division of the Board of Home Missions with a full time director to do justice to the expanded ministry planned by the Chaplain Committee. It is our judgment that appointing a full time executive secretary for the Chaplain Committee would not result in unwarranted duplication of work or in increased costs.

C. We observe that the request of the Board of Home Missions goes beyond merely the matter of appointing a full time secretary for the Chaplain Committee. It asks synod to study the advisability of transferring the work of the Chaplain Committee to the Board of Home Missions. Whether this would mean a complete phasing out of a separate Chaplain Committee or the limiting of it to being only a small committee for liaison with the government (Canada and U.S.A.) in connection with military chaplaincies would have to be worked out. In any event, synod faces the question of whether it shall continue to have a distinct Chaplain Committee and its program as has been endorsed by synod during the past several years. On the other hand, it is clear from the report of the Chaplain Committee, and the facts that led it to request the appointment of a full time executive secretary, that the Chaplain Committee feels that this is essential not merely to the expansion of the work, but to the fulfilment of the very task assigned to it. To continue to carry on with present limitations in the face of the great opportunities and challenges especially in institutional chaplaincy today would be frustrating and a failure to meet the challenge presented to the Christian Reformed Church.

D. Synod asked us to “determine the appropriate agency of jurisdiction for these ministries (Seamen’s Ministry, Prison Ministry, Servicemen’s
Ministry, etc.)" (Acts 1973, p. 55, Art. 60, I, B, 2, b, (1)). We found this rather vague and indefinite. Which ministries are "these"? Apparently the antecedent is found in the paragraph giving the background (B,1) where the need for ministry in hospitals, in prisons, in community health centers and in industry is mentioned. In the parenthesis, work among seamen and servicemen is added, and the "etc." suggests still others. In its grounds the Board of Home Missions adds campus ministry. This raises the question, does synod expect us to catalogue the above and possibly still other types of work and try to assign them to either the Board of Home Missions or the Chaplain Committee? After due reflection we decided this would be futile unless the principle(s) basic to such classification were spelled out. But if the principle is accepted by synod, then synod and the agencies concerned can apply it to existing ministries and others that may be developed in the future.

As was pointed out in Comment A above, synod itself adopted a definition or description of the ministry supervised by the Chaplain Committee when it urged that classis require that “any ordained person working full time in pastoral care or counseling, not serving a local church or a denominational agency” be endorsed by the Chaplain Committee in order to receive approval by classis for work in a special ministry (Acts 1973, Art. 60, I, C, p. 56). There are two elements in this description. First, the work must be done by ordained men who specialize in pastoral care and counseling. In the present day situation this normally involves special training in that type of work. Second, the work is not a service of a local church, classis or denominational agency, even though the worker has to be called and is connected with a consistory for spiritual supervision. Rather, he is working for some institution which is not an official agency of the organized church.

III. RECOMMENDATIONS

In the light of considerations expressed above we now turn to the three points of our mandate to make recommendations on each.

1. We recommend that synod declare that the appropriate agency of jurisdiction for such ministries as are carried out by “any ordained person working full time in pastoral care or counseling, not serving a local church or a denominational agency” be the Chaplain Committee as presently constituted.

   Grounds:
   a. This work has a distinctive character and is of a specialized nature.
   b. This work involves non-ecclesiastical connections (e.g. military, institutions) which require standards, and qualifications that differ greatly from those of more usual ministries.
   c. Work of this type is increasingly available as an important challenge to our denomination and to do it justice should be supervised by a special agency that concentrates on the problems and opportunities involved.
   d. The historical development of this kind of ministry under the present Chaplain Committee has been endorsed by synod itself from step to step. In view of this development and God’s blessings upon the work
as carried on by the Chaplain Committee synod would have to have very urgent and compelling reasons to change this synodically approved program.

2. Synod asked us “to determine the need for an executive secretary to coordinate and administer the work of all chaplains” (Acts 1973, p. 56). We recommend that synod declare that there is a need for a full time executive secretary to coordinate and administer the work of all chaplains who are under the supervision of the Chaplain Committee.

Grounds:

a. The history of the work of the Chaplain Committee has shown a synodical involvement in the chaplaincy ministry in an ever increasing measure. The reports of the Chaplain Committee and the actions of synod in the years since 1955 when synod first endorsed supervision of institutional chaplaincies indicate continued growth and expansion. For several years the work has been handicapped for lack of sufficient staff.

b. The experience of the Chaplain Committee shows clearly that if the mandate given by synod itself is to be carried out, and the ever expanding opportunities are to be met in a responsible way such a coordinator and administrator is essential. This need is spelled out by the Chaplain Committee in its report to Synod 1973 (Acts of Synod 1973, p. 282, C, i, Staff, a, b. and c), which lead to the conclusion, "a full time, qualified executive secretary is needed to provide required direction and leadership for the work of the Chaplain Committee."

c. It is evident from the reports of the Chaplain Committee that while at present military chaplains are not needed in such large numbers as during the period of actual combat, the number of reserve chaplains is growing and this presents a challenge to many of our ministers. Also interest in institutional chaplaincies of various kinds is increasing, both from the side of institutions and of many of our ministers. Future expansion of this challenging work demands adequate supervision and efficient administration.

3. Synod asked us to “prepare a job description for the executive secretary, if such need is established” (Acts 1973, p. 56). After study and discussion we decided that we could not carry out this mandate literally. Instead we recommend the following:

a. That synod adopt the four points given by the Chaplain Committee in its report to Synod 1973 (Acts of Synod, 1973, p. 264, D, b, 1, 2, 3 and 4) as a guideline for the Chaplain Committee in drawing up a detailed job description for the work of the executive secretary of the Chaplain Committee.

Ground: This is in conformity with the practice in other boards and committees which synod authorizes to draw up such detailed specifications for staff members.

b. That synod authorize the Chaplain Committee to draw up, on the basis of the guide-line adopted in a above, a job description for the work of the full time executive secretary of the committee.
Ground: The Chaplain Committee is obviously competent to describe the work it expects and its members have experience in this area.

c. That synod authorize the Chaplain Committee to proceed with appointing (and calling) an ordained man for the work of full time executive secretary for its work as soon as possible (preferably, with approval by Synod 1974).

Ground: As indicated in reports of the Chaplain Committee this is an urgent matter and delay for another year would set back much needed action by the committee, especially in the area of institutional chaplaincy.

Executive Secretary for Chaplain Committee

Tunis Prins, convener
Elco H. Oostendorp, reporter
Theodore Verseput
Floyd Westendorp
William Worst
I. Our Mandate

The Synod of 1973 appointed the undersigned as a committee on Synodical Decisions and the Confessions "to study the use and function of synodical pronouncements on doctrinal and ethical matters and their relation to the confessions."

"Grounds:

a. From time to time the church does in fact confess the faith by official declarations in interpretation and application of the confessions.

b. There is no clear understanding as to how these fit into our confessional structure.

c. There is need for compiling, publishing and distribution of such declarations in usable form" (Acts of Synod, 1973, p. 65, Article 67).

II. History of the Origin of the Proposed Study

The proposal for such a study originated in synod's committee on a New Confession. In its report to the Synod of 1973 (p. 498 of the Acts), it proposed "that synod, considering the fact that from time to time it confesses the faith by official declarations in interpretation and application of the confessions —

1. commission a study of the use and function of synodical pronouncements on doctrinal and practical themes.

2. make provision for the better use of its significant pronouncements by arranging for their compilation, publication and distribution in a convenient form."

One cannot help but notice that synod altered the proposal which came from the committee on a New Confession. The emphasis and concern of the committee on a New Confession was obviously to provide for a better use of our synodical pronouncements both to the world and to the church. The creeds, having been written some 400 years ago, require interpretation and clarification in the light of changing situations and new stresses. Hence synodical pronouncements. How can we best use them in speaking to ourselves and to our world?

Synod, however, while concerned with the use that ought to be made of synodical pronouncements, makes very prominent in its mandate to its study committee the matter of the relation of these pronouncements to the confessions.

III. Our Investigation

A. Church Order

The Church Order in Article 20 declares that synodical decisions are to be considered settled and binding unless it is proved that they conflict
with the Word of God or the Church Order. Further, in the Supple­
ment to the Church Order, Article 8, in providing for the calling of a
minister from another denomination, it asks such ministers not only to
agree to our creeds but also to certain synodical deliverances in the past,
namely, on oathbound societies, on the doctrinal deliverances on com-
mon grace, and on the resolutions in regard to worldly amusements.

B. Synodical decisions

A rather careful study of synodical decisions of the past has led our
committee to make the following observations:

1. Synod has never declared, as a result of a specific study, the precise
nature of its own decisions. It has always assumed that they were
authoritative. It has operated within the framework of its own Order
which declares synod’s decisions to “settle and bind.”

2. Synod has never claimed for its decisions full creedal sanctions. In
point of fact, it has insisted that in adjudicating such issues as the “Love
of God” matter and the “Biblical Authority” question it was only ad-
dressing itself to a specific problem and that in doing so its decisions
should not be interpreted as having binding creedal authority. (See Acts
of Synod, 1973, p. 34; and Acts of Synod, 1967, p. 590.)

3. The terms which synod has advisedly used in formulating its de-
cisions have been terms which suggest something less than that which is
absolute and final. It has repeatedly used terms such as guidelines, pas-
toral advice and testimony. By these it has meant to interpret the creeds;
to draw practical conclusions from doctrinal truths; to speak to a prob-
lem of the day, a problem of less than universal relevance.

C. Conclusions

1. Both the Church Order and the actions of past synods, which have
endeavored to conduct their business under its guidance, would leave
no doubt that synodical decisions are to be viewed by the churches as
authoritative and binding.

2. However, the authoritativeness of synodical decisions would appear
to differ from that of the creeds. For one thing, creeds are not the con-
fession of one denomination, but of several. Thus, the scope of their
authority, as a consequence, is more extensive. The Synod of the Chris-
tian Reformed Church can only speak to its own churches.

3. Though the authority of synodical decisions never changes, their
relevance to the church and its needs does change. Hence, we have
screened the decisions of past synods to determine those which are rele-
vant today, which ought to be the present possession of each church in
order to help it speak to its own membership and to the outside world.
We believe a compilation will fill the following needs:

   a. It will be useful for office bearers, leaders, synodical and classical
      study committees, and/or advisory committees. It will be especially use-
      ful when the time element makes detailed research impossible.

   b. It will be helpful for interested church members who do not have
      access to full reports but still have an interest in becoming informed.
      This would apply in a special way to consistory members facing problems
      and making decisions. Church librarians should have copies available.
c. It will be helpful for anyone outside of our immediate communion who may have an interest or who has occasion to seek information. A summary of the stands and decisions of the Christian Reformed Church would be of value to such individuals or groups.

Such a publication would serve the above users by providing information, clarification, and ready reference.

4. We have appended to this report, for purposes of illustration, a suggested model for a book of synodical decisions, if such is to be published.

IV. RECOMMENDATIONS

1. That synod approve the work done thus far by the committee.
2. That synod authorize the publication of a book containing pertinent synodical decisions as proposed in our report.
3. That synod appoint a committee to complete the preparation of materials for such a book.

   Committee on
   Synodical Decisions and the Confessions
   H. Vander Kam, chairman
   J. T. Holwerda, secretary
   J. De Kruyter
   F. Klooster
   H. Bratt
   E. R. Post

APPENDIX

SURVEY OF SYNODICAL DECISIONS — DOCTRINAL AND ETHICAL

Contents:

Preface

Doctrinal

I. Scripture
II. Creation and Evolution
III. Common Grace
IV. Conclusions of Utrecht
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XVII. The Liquor Problem
XVIII. Pacifism, Conscientious Objection, Amnesty
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XX. Race Relations
XXI. Divorce
A. Decisions on the Inspiration of Scripture (1959)

The Christian Reformed Church and the South African Churches placed the subject of the inspiration of Scripture on the agenda of the founding session of the Reformed Ecumenical Synod in August 1946. A committee submitted a report to the 1958 RES, and its recommendations were adopted with slight amendment. These recommendations were subsequently adopted by the Christian Reformed Church in 1959 with minor editorial changes. The report and its recommendations focus upon the inspiration of Scripture and is partially directed to the problems raised by Neo-Orthodoxy. The decisions of the Synod of 1959 are as follows:

1. The doctrine of inspiration (to which the Christian Reformed Church holds) is to the effect that Holy Scripture in its entirety is the Word of God written, given by inspiration of God to be the rule of faith and practice, an inspiration of an organic nature which extends not only to the ideas but also to the words of the Holy Scripture, and is so unique in its effect that Holy Scripture alone is the Word of God.

2. This doctrine of inspiration, while holding that the human authors of Scripture were moved by the Holy Spirit so as to insure that what they wrote communicated infallibly God’s self-revelation, also maintains that the Holy Spirit did not supress their personalities, but rather that he sovereignly prepared, controlled and directed them in such a way that he utilized their endowments and experience, their research and reflection, their language and style. This human aspect of Scripture does not, however, allow for the inference that Scripture may be regarded as a fallible human witness to divine revelation, for such an evaluation constitutes an attack upon the glorious sovereign work of the Holy Spirit in inspiration.

3. This estimate of Scripture is the demand arising from the witness which the Scripture itself bears to its divine origin, character, and authority. More particularly it is demanded by the witness of our Lord and his apostles, and to entertain a different estimate is to reject the testimony of Christ and of the apostles.

4. This doctrine of Scripture must not be regarded as a dispensable addendum, far less as a merely human accretion, to our Christian faith. Holy Scripture is the only extant form of redemptive revelation. Faith in Scripture as God-breathed revelatory Word is implicit in our faith in the divine character of redemption itself.

5. These considerations that Scripture pervasively witnesses to its own God-breathed origin and character and that as redemptive revelation it is necessarily characterized by the divinity which belongs to redemption are the explanation of the sustained faith of the historic Christian church that Scripture in its whole extent and in all its parts is the infallible and inerrant Word of God.

6. To this faith as it is clearly expressed in the creeds of the Reformed Churches the Christian Reformed Church bears witness and on the basis of this doctrine of Scripture seeks to testify to the whole counsel of God in the unity of the Spirit and in the bond of peace.” (See Acts of the RES, 1958, pp. 33-56; Acts of Synod, 1959, pp. 64, 250, 251.)

B. Decisions on the Inspiration and Infallibility of Scripture (1961)

The inspiration-infallibility controversy arose in the Christian Reformed Church in 1959. Synod declared that “it is inconsonant with the Creeds to declare or suggest that there is an area in Scripture in which it is allowable to posit the possibility of actual historical inaccuracies (cf. Article V, Belgic Confession — ‘believing without doubt all things contained therein’).” (See Acts of Synod, 1959, p. 68). The Synod of 1959 appointed a study committee to deal with the inspiration-infallibility issue. This committee submitted to the Synod of 1961 a seventy-five page report with recommendations.
The decisions which follow were intended to "serve to remove misunderstandings that have arisen" and to serve as "a framework for further study of the nature of the relationship between inspiration and infallibility" (Acts of Synod, 1961, p. 78).

"That synod declare that both Scripture and the creeds establish an essential relationship between inspiration and infallibility, in which the infallibility of Scripture is inferred from inspiration, and inspiration secures the infallibility of all of Scripture.

Note: Although a due appreciation of this fact requires a complete study of the entire report, the following quotations may illustrate the above:

"1. Initially we may say that infallibility as an inference drawn from inspiration is to be ascribed to Scripture only in accord with the extent, nature, and purpose of inspiration.

"2. Divine inspiration establishes Scripture as an infallible rule and sufficient canon for all of Christian faith and life by securing it against falsification, error, and deceit.

"3. An examination of the church's interpretation of the Belgic Confession as well as of the principles which it has enunciated forces us to the conclusion that the approach of the church to the trustworthiness of the Scripture is . . . to give testimony to the faith of the church on the basis of the demands of Scripture to its own authority and trustworthiness.

"That synod affirm the faith of the church in the infallibility of Scripture, and urge upon the church the approach of humble faith in the Word of God."


C. Decisions on the Nature and Extent of Biblical Authority (1972)

Synod's appointment of a study committee in 1969 was related to unrest concerning views of Scripture which were expressed in the Netherlands and which, in various ways, also affected the Christian Reformed Church. There was no particular case to adjudicate, and the subject assigned to the committee was quite broad and all-inclusive. The ecclesiastical and theological context involved the influence of Bultmann's school of theology. The decisions of synod concerning this matter were pastoral in character. As such, they are also interpretive of the confessions in relation to current trends of the "new theology" and the "new hermeneutics."

The decisions of the synod together with a pertinent excerpt of our confession are as follows:

"We confess that this Word of God was not sent nor delivered by the will of men, but that men spake from God, being moved by the Holy Spirit . . . Therefore we call such writing holy and divine Scripture . . . We believe that the Holy Scriptures are contained in two books, namely, the Old and New Testaments, which are canonical, against which nothing can be alleged . . . We receive all these books, and these only, as holy and canonical, for the regulation, foundation, and confirmation of our faith: believing without any doubt all things contained in them not so much because the church receives and approves them as such, but more especially because the Holy Spirit witnesses in our hearts that they are from God, and also because they carry the evidence thereof themselves . . . We believe that those Holy Scriptures fully contain the will of God, and that whatever man ought to believe unto salvation is sufficiently taught therein. For since the whole manner of worship which God requires of us is written in them at large, it is unlawful for anyone, though an apostle, to teach otherwise that we are taught in the Holy Scripture . . . It does thereby evidently appear that the doctrine thereof is most perfect and complete in all respects . . . Therefore we reject with all our hearts whatsoever does not agree with this infallible rule." (Belgic Confession, Articles III-VII)

"1. Synod calls the churches to a wholehearted recognition that Scripture, which is the saving revelation of God in Jesus Christ, addresses us with full divine
authority and that this authority applies to Scripture in its total extent and in all its parts.

"2. Synod calls the churches to maintain the clear witness of the creeds to the authority of Scripture as inseparably bound up with the historical reality of the events recorded in Scripture.

"3. Synod urges the churches to remember that while they confess that the authority of the biblical message is inseparably bound up with the historical reality of the events therein recorded, they should recognize that these events are presented and interpreted in terms of their revelational meaning.

"4. Synod, acknowledging that Scripture is self-authenticating, reminds the churches that the authority of Scripture is not dependent upon the findings of science. While scientific findings can serve as occasions for a better understanding of Scripture, nevertheless the church must appeal only to the authority of Scriptures as the basis for its faith and life, and accordingly must seek to develop a Christian community within which all scholarly work is carried on in faithfulness to the authoritative Scriptures.

"5. Synod instructs the churches to see to it that biblical studies are carried on in a careful and disciplined way, submissively rethinking the thoughts of Scripture itself; and accordingly warns against the use of any method of biblical interpretation which excludes or calls into question either the event-character or the revelational meaning of biblical history, thus compromising the full authority of Scripture as the Word of God.

"6. Synod reminds the churches of our brotherly obligation to respect such freedom of biblical interpretation as falls clearly within the bounds of our creedal forms of unity, while recognizing, of course, that in all things we are bound by the Scriptures.

"7. 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."

[See the following: Acts of Synod, 1972, pp. 66-69, and 493-546; The Nature and Extent of Biblical Authority (Christian Reformed Publishing House)]
REPORT 37

LODGE AND CHURCH MEMBERSHIP

OUTLINE

I. HISTORY OF THE POSITION OF THE CHRISTIAN REFORMED CHURCH RE "LODGE AND CHURCH MEMBERSHIP"
   A. Review of the 1900 decision of the Synod of the Christian Reformed Church
   B. Review of the overtures to synods, and subsequent decisions of synods since 1900

II. MANDATE

III. PRESENT POSITION OF THE CHRISTIAN REFORMED CHURCH RE THE LODGE

IV. THE BIBLICAL TEACHING CONCERNING CHURCH MEMBERSHIP
   A. Biblical Perspectives
      1. The Kingdom of God
      2. The Covenant
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   D. The Attributes of the Church
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      3. Holiness
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   F. Summary of the Biblical Teaching Concerning Church Membership

V. CORPORATE RESPONSIBILITY

VI. THE LODGE AND LODGE MEMBERSHIP
   A. The Origin and Historical Development of Freemasonry
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   B. The Present Nature and Character of Masonry
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3. Third Degree: Master Mason

C. Evaluation
1. The Concept of God
2. Attitude toward Christ
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4. Teaching concerning the Way of Salvation

D. Summary of the Lodge and Lodge Membership and Preliminary Conclusions

VII. PROBLEMS INVOLVED IN DEALING WITH THE LODGE AND LODGE MEMBERSHIP
A. The Application in the Life of the Church
B. The Complexity of Modern Society
C. The Wide Variety of Organizations with which the Church must deal
D. Miscellaneous Items Relative to Church and Lodge Membership

VIII. RECOMMENDATIONS

I. HISTORY OF THE POSITION OF THE CHRISTIAN REFORMED CHURCH RE "LODGE AND CHURCH MEMBERSHIP."

Ever since its establishment, in 1857, the Christian Reformed Church has taken a position relative to lodge membership. That position has always been one of opposition. In fact, when the denomination came into existence by separating itself from the Dutch Reformed Church, one of the reasons given for that separation was the Dutch Reformed toleration of lodge membership. (cf. The Christian Reformed Church, John Kromminga, page 32.)

Subsequent synodical decisions indicate a continuing and firm opposition to the lodge and membership in the lodge.1 A report presented and adopted in 1900 is of great importance in understanding the position of the Christian Reformed Church regarding lodge membership. The report, written initially in the Dutch language and translated into English in the Acts of 1958 consisted of five sections:

1. The question is asked: "Can a trustworthy judgment be passed on the 'lodge' by those who are not members?" The answer is "yes," since

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1 In Polity of the Churches, Vol. II, page 177, J. L. Schaver writes:
Already in 1867 position was taken against membership in secret, oath-bound societies when it was declared that Free Masons had to quit the lodge or be excommunicated (Minutes Feb. 20, 1867, Art. 15). Soon thereafter the same position was taken with respect to secret societies in general (Minutes June 10, 1868, Art. 55). Later there is specific mention made of the following lodge, membership whereof is considered incompatible with membership in the Church: Order of the Maccabees, Odd Fellows, Modern Woodmen, and the Grange (Acts 1896, pp. 36, 37; Acts 1898, pp. 65, 67; Acts 1908, p. 42). A valuable report on Secret Societies is to be found in the Acts of 1900, pages 96-101, which discusses whether non-members are able to give a reliable judgment concerning a secret society, what a secret society is, criticism at length, whether members thereof may remain in the church, and how lodgism creeps into a church.
much can be learned from former lodge members and lodge publications.

2. An attempt is made to uncover what characterizes the lodge in its religious essence by defining a secret society: "A secret society is such an organization which requires of every one who becomes a member unconditional concealment of all that pertains to the lodge, without officially informing the candidate of the contents of what must remain secret; and which at the same time obligates its members to unrestricted, or at least insufficiently restricted, assistance and obedience."

3. The lodge is criticized on seven points
   —the promise of secrecy concerning an unknown matter is sinful because it possibly commits a person to a concealment of evil, which is a misuse of the oath.
   —the unrestricted promise of mutual aid is dangerous and sinful because it precludes the possibility of opposing evil in the life of a fellow lodge member.
   —lodge membership involves association with a brotherhood which is sinful in principle and attractive to "all kinds of ungodly people."
   —most members of the lodge have no love for God's law, but they seek pleasure in things which are unworthy and indecent.
   —the lodge, which is a secret return to the idolatry of mystery religions, denies the only way of salvation, ignores Jesus Christ, and misuses the Bible.
   —the lodge demands an unconditional promise of obedience by means of which it, in effect, appropriates to itself the honor due only to Christ.
   —in summary, the lodge is in conflict, to a greater or lesser degree, with the first, second, third, fourth, sixth, ninth, and tenth commandments of the Decalogue.

4. The question is asked: "Must the church discipline its members and, if they persist, excommunicate them, if they are at the same time members of a secret society?" The question, by way of implication, is answered affirmatively, since membership in the lodge is sin, "not merely a secret, but a public sin, not just a momentary sin but a constant living in sin."

5. Precautionary measures are recommended whereby the evil of lodge membership can be presented in the churches. There must be constant warning against conformity to the world, a desire for quantity rather than quality of church members, and the teaching that all religions are to a greater or lesser degree valid.

(See Acts of 1900, pp. 97-100; Acts of 1958, pp. 417-421.)

Between 1900 and 1957 there was only one official synodical consideration of the lodge issue. Classis Muskegon in 1906 asked for approval of its condemnation of the Grange Order as a secret society. The Synod of 1906 judged such approval to be unnecessary, but the Synod of 1908 indicated its agreement with Muskegon's decision. (See Acts of 1906, p. 20; Acts of 1908, p. 42.)

In 1957 Synod received two overtures regarding the lodge issue. (See Acts of 1957, pp. 131-134.) Classis Sioux Center requested a reaffirmation of the stand of 1900. Both Classis Sioux Center and Classis Orange
City urged synod to translate into English and distribute the report of 1900. Synod decided that a reaffirmation of its position was unnecessary, but it approved the request for translation and distribution of the report of 1900, indicating also that a modern Dutch translation was to be made available to immigrants. (See Acts of 1957, p. 51.) In 1958 the two translations were received and approved. The modern Dutch translation was ordered to be made available for distribution. The English translation was directed by synod to be published in the Supplement to the Acts of 1958. (See Acts of 1958, pp. 67, 68.)

The Synod of 1969 received an overture regarding the lodge from Classis Lake Erie. Lake Erie requested synod "to study whether it is possible for a person to hold simultaneous church and lodge membership." The grounds for this request were presented as follows:

"1. Our present synodical statements regarding the lodge do not adequately reflect the complex organizational character of today's society.

"2. Our present synodical pronouncements severely curtail evangelistic communication with lodge members" (Acts of 1969, p. 505).

Synod referred the overture back to Classis Lake Erie, on the ground that the study could be undertaken on the classical level. (See Acts of 1969, pp. 74, 75.)

Classis Lake Erie did undertake a study of the question as to whether it is possible for a person to hold simultaneous membership in the church and the lodge, and presented the results of its study as an overture to the Synod of 1970. The report acknowledged the anti-Christian character of the lodge. However, it judged that the position of the church, as set forth in 1900, is inadequate. Many reasons were given for this judgment, but the most important reason appeared to be the fourth:

"The present stand does not deal adequately with weakness and inconsistency which are found in everyone, but seems to declare that in this one area all weakness and inconsistency must be overcome before church membership may be permitted. The stand gives virtually no biblical support for this stringent restriction placed on lodge members."

The overture went on to maintain that not all lodge members are really committed to the religion of the lodge. Classis Lake Erie judged that it is possible for a person to be wholly committed to Christ and, at the same time, retain only a formal membership in the lodge. In such an instance formal membership in the lodge would be a "weakness and inconsistency," but such weakness and inconsistency would not constitute adequate grounds for discipline and excommunication. Since, in its view, only local consistories can evaluate a person's commitment to Christ, Lake Erie requested that "the matter of simultaneous membership in secret societies and the Christian Reformed Church be left to the local consistories." In this context, the formulation of a new statement concerning the church's position on the lodge was also recommended. (See Acts of 1970, pp. 520-534.)

The Synod of 1970 was also confronted with an overture from Classis Zeeland and appeals from two consistories in Classis Lake Erie. The overture and appeals opposed the position of Classis Lake Erie, but
recognized along with Classis Lake Erie the desirability of a new, updated statement concerning the church's position on the lodge. It was emphasized, however, that the new statement should be in harmony with the church's present position regarding lodge membership. (See Acts of 1970, pp. 103, 104 and pp. 556-563.)

Synod's response to these overtures, appeals, and additional communications was to adopt the recommendations of its advisory committee on Church Order:

"1. That synod reject the request of Classis Lake Erie 'to declare the matter of simultaneous membership in secret societies and the Christian Reformed Church be left to the local consistories.'

Grounds:

a. Classis Lake Erie recognizes that the Christian religion and the lodge are incompatible.
b. Even though the admission of members into the church is a concern of each local consistory, yet there are certain matters on which the churches must agree to uniform policy.

"2. That synod appoint a committee for the purpose of formulating a current statement of the position of the Christian Reformed Church in respect to lodge membership, covering both the reasons for this position and the method of its application in the life of the church, and giving special emphasis to the exclusive claims of Christ upon the total life of a believer. Such a statement shall take into consideration:

a) corporate responsibility,
b) contemporary conditions,
c) the need of a clear public witness re lodge membership,
d) and the problems incurred in pastoral relationships.

Grounds:

a. The statement adopted in 1900 is historically conditioned and not entirely adequate to serve our needs today.
b. An effective, contemporary statement which points out the teachings and practices of the lodge in the light of the Christian faith and which shows the implications of membership in the lodge would be a valuable asset in our evangelism effort” (Acts of 1970, pp. 103, 104).

The committee appointed by the Synod of 1970 reported to the Synod of 1972, by way of a majority and a minority report. (See Acts of 1972, pp. 547-569.) Synod's Advisory Committee on Varia judged that neither the majority nor the minority report fulfilled the synodical mandate. “The majority failed in not producing the statement that was requested by synod to be a public witness and something to be used in our evangelism efforts. In our judgment the minority report goes beyond the mandate by offering recommendations that would alter our position” (Acts of 1972, p. 88). The advisory committee also observed that “both reports would have been strengthened by more exhaustive reference to the clear message of Scripture and the doctrinal positions of the Christian Reformed Church and their bearing on the matter of secret societies” (Acts of 1972, p. 88). Synod then proceeded to discharge the committee appointed in 1970 and to appoint a new committee “to fulfill the require-
ments of the mandate envisioned by the Synod of 1970, ...” (Acts of 1972, p. 89). Thus your present committee was constituted.

II. MANDATE

In seeking to understand its mandate your committee has taken into consideration the original mandate of the Synod of 1970 and the reaction to the reports presented to the Synod of 1972. Doing so we have concluded that the Synod of 1974 expects a report which acknowledges that the present position of the Christian Reformed Church concerning the lodge is to be held inviolate and, at the same time, sets forth the position of the church so that the statement of the church's position:

1. is strengthened by giving special emphasis to the total claim of Christ on the lives of believers and greater attention to the message of Scriptures, pertinent doctrinal positions of the Christian Reformed Church, the principle of corporate responsibility, and the problems incurred in pastoral relationships.

2. is updated by taking into consideration the present character of the lodge and the problems currently being faced by our churches relative to the lodge.

3. can be employed as a clear witness, especially in evangelistic activity, concerning the church's position regarding lodge membership.

III. PRESENT POSITION OF THE CHRISTIAN REFORMED CHURCH RE THE LODGE

As has already been indicated, the history of the Christian Reformed Church's position regarding the lodge and lodge membership has from the beginning been one of opposition. The church has always hesitated to single out specific lodges or societies, except in cases of appeal. It has preferred to deal with the lodge in general, that is, with the fundamental principles which govern and direct the lodge in its many and varied forms, leaving it to consistories and classes to judge what action must be taken relative to specific organizations.

The Christian Reformed Church has opposed the lodge primarily because it views the lodge as holding to and practicing an anti-Christian religion. This point needs to be emphasized. The impression has been left, and we can understand why (e.g., the report of 1900 carried the title “Secret Societies”), that the church has condemned the lodge solely because it is a secret organization. This is not the case. It is acknowledged that “having a secret is no sin” (Acts of 1958, p. 417). What is sinful is the demand that a person unconditionally promises by oath to conceal and abide by matters concerning which he has no knowledge at the time he makes the unconditional promise. This the church has condemned as one of the sinful practices of the lodge. But basic to the church's stand against the lodge is the fact that the lodge holds to and practices a religion which places itself alongside of and over against Christianity; it is a religion which makes a mockery of prayer, misuses the Scriptures, ignores the name of Jesus Christ, and appropriates to itself an honor and supremacy due only to Christ and his word (See Acts of 1958, pp. 419ff.)
But the church member, as a son of the light, "is a follower of Jesus who did nothing in secret." He "confesses to be a subject of King Jesus." Therefore the Christian Reformed Church has declared that one cannot hold simultaneous membership in the church and the lodge. If a lodge member seeks entrance into the church he must be refused, unless and until he renounces his lodge membership. If a church member joins the lodge he must be placed under censure and, if he does not withdraw from the lodge, he must be excommunicated from the church. (See Acts of 1958, p. 421.)

It has been acknowledged by the Christian Reformed Church that "not everything which is unChristian is censurable." But, because lodge membership is a public sin and involves constant living in sin, a person who belongs to the lodge must be censured. The church also recognizes the authority of consistories and classes in matters of discipline. However, in the case of "gross public sins," such as continuing membership in the lodge, it takes the position "that churches united in one bond of communion should follow one policy." (See Acts of 1958, p. 421.)

We have presented this brief statement of the position of the Christian Reformed Church regarding the lodge because it is the position with which we are to work and which we are to expand upon. Further, and at the outset of this report, we wish to state that our study has increased rather than decreased our appreciation of the church's position. There are obvious weaknesses in the statement of that position. But the position itself, in our opinion, not only stands, but is demanded by the Scriptures and our Reformed confessions. We trust that the remainder of our report will indicate why we carry this conviction.

We move on now, in seeking to strengthen and make current the statement of the church's position regarding "Lodge and Church Membership," to a consideration of—

IV. THE BIBLICAL TEACHING CONCERNING CHURCH MEMBERSHIP

A. Biblical Perspectives.

An understanding of what the Bible has to say concerning church membership demands that we consider the biblical teaching concerning the church. And what is revealed concerning the church, to be fully appreciated, must be seen in the context of the entire message of the Scriptures concerning God's kingdom, covenant and church.

The Kingdom of God.

In the beginning the sovereign Lord spoke (Ps. 33:6) and through his Son, the heavens and the earth were created (John 1:1-3). The sovereign Lord always has ruled over his creation; he directs, controls men and all things (Ps. 47:2, 7; 65:5-13; 89:11-13; Is. 40:21-28; 42:5, 10-13, 43:1-7, 14-20; 44:6-8). The enthroned Son of God, after his death and resurrection, ascended to the Father's right hand, he now reigns, all authority having been given him (Matt. 28:20), and he reigns powerfully (Heb. 1:3). The Son of God, Creator, Ruler, sovereignly holds all things together in a meaningful way, and that according to the will of God. He does this in such a way that each aspect

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2 For a summary of this material see IV. F.
of creation and life is made to express glory to God and to give expression, in one way or another, to its own meaning and purpose. In the light of Scripture, man can come to see and comprehend the God-glorifying meaning and purpose of life (Col. 1: 13-19).

The Covenant.

The Bible teaches us that the kingdom of God is the setting in which God reveals himself as a covenantal God. God makes known that he, God of life and love, is by virtue of these attributes a covenanting God. Thus, when he created all things through his Son our Lord, he placed man in a specific living, loving, communing, and obedient relationship with himself. Through man, the crown of creation, God's covenantal character in relation to all created reality was to be particularly expressed. Man thus was given tremendous privileges and responsibilities. Created in the image of God and living in covenantal fellowship with God, man was enabled to be a faithful, obedient, serving covenant keeper. 3

The points to be emphasized are: 1) God the sovereign creator is a covenanting Lord. He has always been such. This was revealed from the time of creation. Thus it is correct and necessary to say that one may not separate the kingdom of God from the covenant. 2) Man was placed in covenant relationship with God from the very time of his creation. Covenant man was to respond in love, obedience, fellowship, and service. In this way he was to give expression to the fact of his covenantal relationship with God. 3) Historically, theologians have referred to this covenant as the "Covenant of Works." The term "works" has been understood to imply meritorious activity on the part of man at one time, but works are now no longer required of him because he is under grace. We prefer, therefore, to speak of the one covenant revealed and operative from the time of creation. 4) Man, by virtue of his creation and placement in a covenantal relationship with God, was to make no other covenant, agreement, alignment with anyone, or anything. God, and God alone, was to be his recognized, worshiped and served Lord.

But man, by his willful fall into sin, declared his refusal to live and work in creation according to the covenant demand. Thus man broke the covenant with God. Man became a stranger to God's covenant. From man's side he no longer was God's servant-king. He no longer acknowledged his duty to bring to expression God's Lordship through a life of service and praise. But God never released man from his covenant. God did not make his covenant of no effect. Hence, all men are to be considered as they actually are, covenant breakers and under God's judgment.

However, sin is not the last word in history. God, whose counsel (will) stands forever (Is. 40:8), purposes to glorify himself by overcoming sin

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3 It is remarkable that the pagan Hittites and other early Mid-Eastern pagan nations were aware of this covenantal aspect of life. We learn from archaeological discoveries that pagan kings, victorious in war, powerful in ruling, made treaties or covenants with their captives and/or vassals, which reflected the covenant of God, the Lord, and his vicegerent, man.
and redeeming man and through the redemption of man, all of creation. He turned himself to his creation, and especially to fallen man. He came to speak to man, and the message he spoke was the gospel of grace (Gen. 3:15). By means of this gospel of grace, God revealed that his covenant with man was not removed, i.e., from God's side the covenant remained. But, God added a new dimension to his covenant; this is referred to as the covenant of grace, through Jesus Christ. In the fullness of time Jesus Christ became flesh (John 1:14). Through the death and resurrection of Jesus Christ, God reconciled man and creation unto himself (Col. 1:20). So, through Christ, God graciously kept covenant with man. God's purpose in doing so was to restore man to full covenantal fellowship with himself, through faith, so that man might once again, serve God in his creation-kingdom according to his will and unto his glory (II Cor. 5:18; I Peter 2:9, etc.).

The Church

The redeemed, born-again covenant breakers, restored to full covenantal fellowship, are called the new humanity (Eph. 2:15). They are born again citizens of the kingdom who fear and obey God's Word (Col. 1:13). They now have a two-fold mandate: to proclaim the gospel of reconciliation and restoration to God’s covenant and to live and work according to the covenant demand revealed at the time of creation. To serve God according to this two-fold mandate, redeemed man is to live in close covenantal fellowship with his God and only with his God. He is to have no other love bonds, no other covenants which will in any way hinder his living love bond with his redeeming Lord. No alliance, no fellowship with “no-gods,” or “false gods” are to be tolerated (Is. 40). Furthermore, the redeemed of God are brought into a communion of believers which is called in the Bible the church. The church then is the redeemed people of God, the new humanity, the communion of saints, the body of Christ. They have responded in faith and obedience to the gracious covenantal call of the Lord to serve him anew in his kingdom. They are called to fulfill the two-fold demand of the covenant.

B. The Covenantal Nature of the Church.

The church consists of God’s covenant people. It is for this reason that Paul wrote to the church in Corinth as “a temple of the living God.” He did so on the basis of God’s Old Testament covenantal declaration: “I will be their God and they shall be my people.” Then, still quoting from the Old Testament, Paul continued: “Wherefore, come ye out from among them and be ye separate, saith the Lord, And touch no unclean thing, and I will receive you, And will be to you a Father,

4 This truth is repeatedly acknowledged by Reformed scholars:

“Election comprises a very great multitude out of all generations, languages, peoples and nations . . . When God carries out this election in time, he does this only by way of the covenant of grace; . . . The covenant of grace creates a peculiar people . . . ” This peculiar people is called the church (Our Reasonable Faith, Herman Bavinck, p. 515). “. . . the church consists of God’s covenant people” (The Glorious Body of Christ, R. B. Kuiper, p. 330). “. . . it is in the concept ekklesia that from olden times onwards the organized relationship between God and Israel found expression” (The Coming of the Kingdom, Herman Ridderbos, p. 353).
And ye shall be to me sons and daughters, saith the Lord Almighty” (II Corinthians 6:15-18). For the same reason Peter, using Old Testament representatives of God’s covenant people, spoke to the church of Asia Minor as “an elect race, a royal priesthood, a holy nation, a people for God’s own possession, that ye may show forth the excellencies of him who called you out of darkness into his marvelous light...” (I Peter 2:9).

Over against the life of those who, in unbelief and disobedience, remain outside the church as covenant-breakers, the Bible describes the covenantal life as a life separated from sin and consecrated to the service of God. We wish to set forth clearly, and at some length, the nature of the covenantal life of the redeemed because, as will become evident, this is of crucial importance to our present study.

Enoch, a member of God’s covenant family, is presented and described as a man who walked with God (Genesis 5:24). Noah also walked with God (Genesis 6:9). He “was a righteous man, and perfect in his generations.” Genesis 6-9; Ezekiel 14:14, 20 and Hebrews 11:7ff present Noah as one who devoted his entire life off from the religious, moral, and much of the social life of his fellows.

Abraham, the father of believers, was called to a life of separation and service to God. Thus he was commanded to break off his relationship with his idol-worshipping relatives and friends in Ur of the Chaldees (Genesis 12:1-3 and Joshua 24:2, 3). This did not mean that he was to be separated from the created world, the family of mankind, or from the streams of human activity. To the contrary, God led him to the land of Canaan (Genesis 13:14-18), the very hub of human interactions. But while living there, in order that he might be a source of blessing and a means of bringing salvation to mankind, he was called to be separated from the sinful life and religious practices of those about him (Genesis 17:1-7).

The call to separation from the sinful religious and cultural life of surrounding nations was presented to Isaac (Genesis 24:1-9) and to Jacob (Genesis 35:1-15). When Jacob and his sons and families went to live in Egypt, though they became involved in the labor, industrial and economic aspects of Egyptian life, God providentially used a unique aversion of the Egyptians to separate the children of the covenant from the mainstream of Egyptian society.

After the Exodus and at Mt. Sinai, God reiterated the call to the separated covenant life. At Mt. Sinai the covenant people received the words of the law, which commanded them to love God and made clear how that love was to be shown (Exodus 20). Here they also heard God declare (Exodus 19:4-6) that they were his people and that they were called to live in the earth as a kingdom of priests (consecrated servants) and a holy nation (separated and purified people).

Before Israel entered the promised land, Moses delivered his farewell address. The redeemed, covenant people were to remember that God is a jealous God. They were not to turn to the gods of the people around them (Deuteronomy 6:14, 15). There were to be no agreements, marriages, or joint religious activities with the Canaanites (Deuteronomy
In fact the Canaanites were to be considered an abomination and be removed (Deuteronomy 7:25, 26). The Israelites were to circumcise the foreskin of their hearts (Deuteronomy 10:15, 16). The basic thought conveyed by circumcision was the complete cutting off of the reproach of the past (Joshua 5:9). In other words; there was to be a complete and total break with the past. The Israelites were also to serve God with the entirety of their beings (Deuteronomy 11:13). If God's covenant people lived the separated life they would be blessed (Deuteronomy 11:14-25); if they did not they would be severely punished (Deuteronomy 13:12-18).

The Lord evoked a believing and obedient response to his Word in the hearts of his people. Thus it is that Psalm 1 extols the happiness of the man who meditates upon and delights in God's law. In Psalm 5 it is confessed that a man of God honors God's covenant by repudiating the ways of the ungodly and by finding joy and strength only in fellowship with God. The writer of Psalm 15 acknowledges that the covenant life is expressed in deeds done according to God's will. God's people also confess that the Lord repudiates those who value vain idols (Psalm 31:6) and condemns those who are double-minded, that is divided in their allegiance (Psalm 12:2-8).

The message of the prophets confirmed that God expected his people to live a consecrated and holy life. When the covenant people became guilty of double-mindedness, Elijah asked, "How long go ye limping between the two sides?" (I Kings 18:21) Isaiah addressed himself directly to the matter of double-mindedness when he spoke of those who came to the House of God with sacrifices held in hands which were filthy because of unjust living (Isaiah 1:10-17). The basic problem was expressed in these words: "they are filled with customs from the east, and are soothsayers like the Philistines, and they strike hands with the children of foreigners" (Isaiah 2:6). By striking hands (making agreements) with foreigners, the people of God were being influenced by the mystery religions from the east and the mystery rituals of the neighboring Philistines! Thus the Lord rejected their sacrifices and worship.

Further evidence of God's displeasure with compromise and multiple allegiance is found in the repeated references to the sin of Jeroboam who "made Israel to sin" (I Kings 15:34). The folly of Jeroboam was that he called for worship of God by means of rituals acceptable to idolatrous, unbelieving neighbors (I Kings 12:25-33). But the Lord, a jealous God, called for undivided allegiance. Thus when the covenant people continually refused to honor that basic principle of total commitment, the Lord brought the unavoidable consequence of this refusal upon his people. They were removed from the land of Canaan. They were afflicted by war, devastation, and exile. The covenant God who loved so much was also righteous in judgment against those who offended that love.

The people who returned from exile were very conscious of God's anger against any kind of accommodation. The task of rebuilding Jerusalem confronted them with apparently insurmountable difficulties, but they refused any kind of aid from their pagan neighbors. Intermarriage
was forbidden. Mixed marriages which had been consummated were dissolved. Their prophets reminded them that they were brands plucked from the fire (Zechariah 3:2); they were dressed in spotless garments of righteousness (Zechariah 3:5); they were the apple of God's eyes (Zechariah 2:8); they derived strength from the Spirit of God (Zechariah 4:6); they were a people from whom iniquity was to be removed (Zechariah 5:5-11); everything they did—fasting, worship, work—was to be done unto the Lord (Zechariah 8:1-8; 14:16-21).

When Jesus appeared, he was presented as Mediator of the new covenant, a continuation of the Abrahamic covenant, to be administered by the incarnate, crucified, risen, and ascended Lord. To be able to serve as Mediator of the covenant, Christ had to carry out all the covenant requirements by himself and thus to fulfill its demands on those whom he came to redeem. Therefore, at the beginning of Jesus' ministry, Satan endeavored to introduce a divided loyalty in the heart of Jesus (Matt. 4:1-11). Satan's entire approach in tempting Christ was to divide Christ's allegiance to the Father. Christ's answer to each temptation was a vigorous denunciation of Satan's suggested alternatives to full and undivided allegiance to God.

Having confronted Satan, Jesus went forth preaching the gospel of the kingdom, a kingdom which required that men repent, forsake their former life, and submit entirely to the gracious rule of their Redeemer-King (Matt. 4:17). Such was to be the New Testament covenant life. It was to be the same as the Old Testament covenant life.

This truth was made abundantly clear in the teachings of Jesus. "Ye are the salt of the earth," said Jesus to his disciples (Matt. 5:13). The character of salt is such that either it is good or it has lost its saltiness. Salt mixed with other materials is not able to function as salt, because salt is made ineffective by the properties of other materials. Jesus also declared to his followers, "Ye are the light of the world" (Matt. 5:14). But a light is light and functions properly as light only when it is distinct, exposed, and untouched by anything else (Luke 11:33-36).

On another occasion, Jesus warned his disciples: "Take heed that ye do not your righteousness before men, to be seen of them..." (Matt. 6:1-18). Jesus was speaking here of the double life, as it was reflected in the mixed, confused and divided moral and religious allegiances of the Pharisees. In his words to his disciples Jesus exposed and repudiated such false piety.

"Get thee behind me, Satan," Jesus said to Peter (Matt. 16:23). This was a surprising rebuke, for Peter had just confessed Jesus to be the Christ, the Son of God. But subsequently Peter revealed his divided loyalty. He would serve Jesus as Christ, the exalted one, but he could not bring himself to identify with the self-denying, self-sacrificing, and self-humiliating Christ of God. Therefore, he was denounced as an enemy and adversary (Matt. 16:21-28).

Throughout his ministry Jesus called for undivided commitment. His disciples were to turn completely away from false worship and rituals; they were to put away material possessions to which the heart might cling; they were to break off any and all social relationships detrimental
to their relationship to Christ. Jesus also spoke of the division he brought as he cast fire upon the earth. This division, he warned, reached even to man's deepest attachments—to a man's home and family relationships (Luke 12:49-53). "If anyone cometh unto me and hateth not his sisters, yea, and his own life also, he cannot be my disciple" (Luke 14:26). This did not mean that Jesus called his disciples to asceticism. He did demand, however, that he and he alone must be given first place in the lives of his followers. No other person, institution, or thing may be given that place. It belongs to Christ alone.²

What Jesus made known in his ministry was further revealed in the testimony of the apostles. Peter informed the Jews in Jerusalem that "in none other is there salvation: for neither is there any other name under heaven, that is given among men, wherein we must be saved" (Acts 4:12). Paul stated emphatically: "If any man preacheth unto you any gospel other than that which ye received, let him be anathema." ³

First, Jesus emphatically taught that he was the only one who knew the Father and the Father's will (Matt. 11:27). He had come to make the Father's will known (John 5:17-20; 39-43; 6:45, 46; 8:42; 10:30). All others who claimed to have specific knowledge of God and his will — knowledge which was an addition to or contradiction of what he revealed — were to be considered imposters, robbers, wolves in sheep's clothing, and blind leaders. He insisted that the Old Testament spoke of him as the only revealer of the Father — Abraham knew him (John 8:56-58); Moses wrote of him (John 5:45, 46); and all the prophets spoke of him. Therefore, the Old Testament and his own teachings were the one and only reliable revelation of God concerning his plan of redemption and his will concerning the kingdom-covenant life of the redeemed. Hence, any and all denials of the uniqueness of the revelation of the Scriptures is essentially a denial of Christ as the only revelation of the Father, of God's plan of redemption for sinners, and of God's will for the life of the redeemed.

Second, Jesus insisted that he was the only way to the Father. "I am the way, and the truth, and the life: no one cometh unto the Father, but by me" (John 14:6). This declaration was a summary of all of Jesus' "I am" statements (John 4:26; 6:35, 41, 48, 31; 8:12; 9:5; 10:7, 9; 10:11, 14; 10:36; 11:24; 13:13; 15:1). There is no teaching in Scripture which so emphatically and clearly presents Jesus' claim to be the only, exclusive, and reliable way into the kingdom of God.

Third, Jesus emphasized the necessity of faith in him and in him alone in order to gain access to the Way (John 3:16; 6:47; 8:24; 11:25, 26). Thus Jesus declared, "And this is life eternal, that they should know thee the only true God, and him whom thou didst send, even Jesus Christ" (John 17:3). The nature of this believing includes the idea of complete submission to Christ and a full and perfect trust in him for all things, in all the aspects of life. The idea of knowing and attempting to live in a submissive and trusting relationship with others, alongside of and in addition to Christ, is spoken of in the Old Testament as spiritual adultery. In the New Testament it is described as hypocrisy. Further, the idea of believing excludes the thought of working for the blessings of life and fellowship with the covenant Redeemer and Lord. This was one of the large obstacles which the Jews found in Jesus' teachings. They had a system of salvation and the covenantal life based upon the value of their own works. This system Jesus emphatically repudiated for he demanded that man believe him as the only way to the Father. And he made clear that such belief included not only trust but also an undivided life of fellowship with and service for him.

⁵In conjunction with what has been indicated thus far, concerning the exclusive claim which Christ makes upon the life of believers, there are three other specific and related truths revealed in Jesus' ministry to which we wish to call attention.

First, Jesus emphatically taught that he was the only one who knew the Father and the Father's will (Matt. 11:27). He had come to make the Father's will known (John 5:17-20; 39-43; 6:45, 46; 8:42; 10:30). All others who claimed to have specific knowledge of God and his will — knowledge which was an addition to or contradiction of what he revealed — were to be considered imposters, robbers, wolves in sheep's clothing, and blind leaders. He insisted that the Old Testament spoke of him as the only revealer of the Father — Abraham knew him (John 8:56-58); Moses wrote of him (John 5:45, 46); and all the prophets spoke of him. Therefore, the Old Testament and his own teachings were the one and only reliable revelation of God concerning his plan of redemption and his will concerning the kingdom-covenant life of the redeemed. Hence, any and all denials of the uniqueness of the revelation of the Scriptures is essentially a denial of Christ as the only revelation of the Father, of God's plan of redemption for sinners, and of God's will for the life of the redeemed.

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(Galatians 1:9). Paul also stressed the absolute necessity of faith in the only Mediator, Jesus Christ, who gave his life a ransom for all (I Timothy 2:5, 6). He called men to be reconciled to God and to be the new creation in Christ (II Corinthians 5:17, 20). The new life is to be seen as diametrically opposed to the old life; the works of the flesh are to be cast off and the works (fruits) of the Spirit must become evident (Galatians 5:16-26). Christians are urged to put on the armor of God (Ephesians 6:10-19) and to fight sin and the wiles of the devil. There is to be no thought of a double or half-hearted allegiance.

This was made especially clear in the case of those newly converted to Christianity. In Ephesus, former idol-worshippers and, more specifically, those who had adhered to the mystery religions and magical arts brought their books together and burned them. It is said that they thus magnified the name of the Lord Jesus (Acts 19:17-20). These Ephesian believers were described by Paul as the church obtained by Christ with his own blood (Acts 20:28), and as members of the house of God fitted together into a dwelling place for the Lord (Ephesians 2:19-22). When the church in Ephesus gave indication of losing its initial love expressed in wholehearted devotion to God, they were accused of losing their first love and warned of the consequences (Revelation 2:1-8).

The situation was similar in Thessalonica. In response to the preaching of Paul, both Jews and Greeks believed (Acts 17:1-9). Concerning the Thessalonian believers Paul wrote: “For they themselves report concerning what matter of entering in we had unto you: and how ye turned to God from idols, to serve a living and true God, and to wait for his Son from heaven, whom he raised from the dead, even Jesus Christ who delivered us from the wrath to come” (I Thessalonians 1:9-10). It is evident that the Christians in Thessalonica had turned from their former way of life; they had repudiated their gods and the rituals involved in the worship of these gods. And who were these gods? The gods of the Grecian mystery religions. In devoting themselves to Christ and rejecting these gods, they exposed themselves to much affliction and, at the same time, became an example to all the believers in Macedonia and Achaia (I Thessalonians 1:6, 7).

It is thus evident from the Bible that when the apostles preached Christ they called and received into the fellowship of the church only those who truly repented of their sins, turned from their former ways and repudiated previous religious commitments. The apostles knew, and so declared, that Christ demanded a totally loyal heart and a wholly dedicated life. Thus the covenantal life of the redeemed called for radical change, which demanded radical realignments, new associations and God-ordained relationships.

C. The Church and the Kingdom.

If we may assume, as undoubtedly we may, that Adam and Eve believed the promise of God (Genesis 3:15), then it may be asserted that they constituted the first Christian church. Beginning with Adam, and throughout the Old Testament, all those with whom God kept covenant—Enoch, Noah, Abraham, Isaac, Jacob, and the nation of Israel—constituted the church.
The Church of God in the Old Testament was called to serve God in the Kingdom land of Canaan. The members of the Church were to reflect their "church membership" in a wide range of activities. They were to worship God at the Temple. But they were also to hear and obey his will for economics (Exodus 21), justice (Exodus 22), medicine (Leviticus 13 and 14), etc. In other words, the Old Testament Church was called by God's Word to serve God their King—as God's people—in "every area of life."

When Christ Jesus came to earth, died on the cross, arose from the grave, ascended into heaven, and poured out his spirit, the church—through the New Covenant—came to include Gentiles as well as Jews. In the New Testament era the church—a continuation of the Old Testament Church (Ephesians 1:12-21)—was made up of all those who by faith were incorporated into the body of Jesus Christ.

The New Testament Church lived under the kingship of him to whom all authority has been given in heaven and on earth (Matt. 28:18). And the members of the church were called to proclaim the gospel of the kingdom and live according to it in all the creation (Matt. 28:19, 20; Mark 16:15-20). This they did. They proclaimed the Word everywhere. And they heard and obeyed the Word of God in all their activities (Acts 4; Acts 5; I Corinthians 6). In other words, the church in the New Testament recognized its responsibility—as the new humanity, the body of Christ, the community of believers—in every part and aspect of creation, to hear and obey the Word of the King, Jesus Christ.

Even though it may appear to be something of a digression, it is important for the purposes of our study (as will become evident later in this report) to consider what the Bible says concerning—

D. The Attributes of the Church.

The church of Christ is characterized in the Scripture as possessing the following distinguishing attributes:

1. Unity

The church confesses that it is "the communion of the saints." It is one body, one community (I Corinthians 12:12). The church has one head (Ephesians 1:22), one Spirit (I Corinthians 3:11), one faith and one baptism (Ephesians 4:5). The church is always and everywhere, one in Christ Jesus (John 15:4ff.).

2. Catholicity

The catholicity of the church refers to its universality. The universality of the church was anticipated in the Old Testament (Genesis 12:3), and it came to realization in the New Testament. The universality of the church was accomplished with the death of Christ (John 12:32), announced in the Great Commission (Matt. 18:18-20), realized on

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* The words for Church in the Old Testament are kahal, meaning “to call" and 'edhah, meaning “to come together at an appointed place." Kahal is translated ekkllesia in the Septuagint, and 'edhah is translated sunagogue.

7 The word for Church in the New Testament—probably derived from the Septuagint—is ekkllesia, meaning “to call out.”
Pentecost, frequently reiterated (Acts 10, 13, 15), and elaborated in the missionary journeys of Paul. The church is a world-wide communion. In fact, Jesus will not come back until the universality of his church is brought to fruition (Matt. 24:14).

3. Holiness

The church of Christ is holy, that is, the church is set aside, consecrated for the service of God. The holiness of the church is a fact (I Peter 2:9). The church has the duty also to give expression to its holiness. The holiness of the church is both negative—“Be not fashioned according to this world”—and positive—“But be ye transformed by the renewing of your mind, that ye may prove what is the good and acceptable and perfect will of God” (Romans 12:2). This means that the church stands in antithetical relationship to the “world,” the kingdom of darkness, and it must oppose this kingdom always and everywhere (Colossians 1:13). At the same time the church—being in the world, though not of it (John 17)—must work for the total dedication of the “Father’s world” to him (Romans 11:36). Holiness does not mean ascetic isolation. It means that the church—consecrated to the service of God—must so listen to and obey the Word of God that all things are consecrated to him.

E. The Institutional Aspect of the Church.

We will return to these “attributes,” but we wish now to observe an important distinction which must be made in speaking of the church. (A prior distinction may be made between the church invisible and visible—the invisible composed of the regenerate and the visible composed of those enrolled as church members. The distinction we are making applies primarily to the visible Church.) The distinction we have in mind is that of the church as an organism and the church as an institution. Up to this point we have been speaking primarily concerning the church as an organism, which is the body of believers (coetus fidelium) united in the Holy Spirit to one another and to Christ, the head. But the church also comes to expression in an institutional form through its offices, and the administration of the Word and the sacraments. It must not be supposed that when we speak of the church as an organism and as an institution we are speaking of two different entities. Such is not the case at all. We are speaking of two aspects of the one church of Jesus Christ.

From the beginning the church has had an institutional, organizational aspect. This institutional form of the church is seen throughout both the Old and the New Testaments. In the New Testament the institutional aspect of the Church comes to expression in offices instituted by Christ himself through the apostles.


9 In Genesis 4:26 we read that in the days of Enoch men began to call upon the name of the Lord. Those who believed the covenant promises gathered in meetings around the confession of the name of Jehovah. These gatherings took place within the context of the family, with the father carrying out circumcision
All of these offices, instituted by Christ, were centered in the Word of God. The Word of God belonged to all believers (John 5:39 and Acts 17:11), but Christ also provided for an official service of the Word. The Word must be proclaimed, preached by pastors and teachers (I Cor. 12:28; Eph. 4:11; I Tim. 5:17; II Tim. 2:2) in order that the church may be built up on the foundation of the prophets and apostles (Eph. 2:20) and continue as the pillar and ground of the truth. The proclaimed Word must be confirmed by the sacraments, which are signs and seals of God’s covenant with his people and serve to strengthen their faith (Matt. 28:19 and Matt. 26:17). The officers of the church are also to administer the Word through the exercise of discipline. Discipline is exercised to encourage the righteous and to give solemn warning to the ungodly. This is done through (1) the proclamation of the Word, (2) the visiting of persons and families in homes (examples: Matt. 10:12; John 21:15-17; Acts 20:20; Heb. 13:17), and (3) admonishment and possible excommunication of those who persist in sin (Matt. 18:15–17; Rom. 1:16, 17; I Cor. 5:2; 5:9–13; II Cor. 2:5–10; II Thess. 3:6; Titus 3:10; II John 10; Rev. 2:2).

These three “services of the Word” (preaching the Word, administering the sacraments, and exercising discipline) are known as the marks of the church. They are marks by which the true church can be recognized. Further these three related-to-the-Word-of-God ministries describe the task of the institutional aspect of the church. Preaching, administering the sacraments, disciplining—this is what the institutional church is mandated by Christ, through its offices, to do. This task is to be performed relative to the institutional church itself; that is to say, the officers of the church must so minister the Word that the institutional church itself reflects the unity, holiness, and catholicity of Christ’s body, the ecclesia. This does not mean that the visible church can be kept (Genesis 17:23) and making sacrifices (Genesis 22:2). But the institutional aspect of the Church was emerging nevertheless.

At Mt. Sinai the institutional aspect of the Church became very clear. The ministries of the Levites and the priesthood were established. Definite times and places were designated for sacrifices, and the offerings themselves were clearly distinguished. This organization of Israel’s “cultic” life continued to be observed throughout the Old Testament. Acts 15:21 indicates that alongside these prescribed institutions, synagogues were established where the writings of Moses were read every sabbath day. These synagogues—gathering places—were preserved during and after the captivity, until the time of Christ. Almost from the beginning there was an institutional aspect to the church of the old dispensation.

This was no less true of the church in the new dispensation. Jesus did not ignore the Old Testament institutions. He frequently visited the synagogues (Luke 4:16) and he subjected himself to the maintenance of the Mosaic law (Matt. 3:15). But, in this context and as one who had come to fulfill the law, he chose for himself twelve disciples and gave them the name of apostles (Luke 6:13). The apostolate was instituted for the establishment and early guidance of the church. And through the apostolate Christ gave new institutional form to the church. As the work of the apostles grew a division of labor became necessary. For the unusual time in which the church was being established the apostles took on co-laborers, such as evangelists (Eph. 4:11 and II Tim. 4:5) and prophets (Acts 11:28; 21:10). At the same time permanent officers were appointed: deacons (Acts 6:1–6; Phil. 1:1; I Tim. 3:8) and elders (Acts 14:23; 20:28; Phil. 1:1).
perfectly pure. The officers of the church are far from infallible in being able to distinguish between believers and unbelievers. Still the church has as its duty to keep itself as pure as possible, and to that end must exercise discipline even to the point of excommunication. Thus Christ declared that, if an offending brother refuses to heed the church, he is to be regarded “as the Gentile and the publican” (Matt. 18:17). And it is in this sense that the institutional church must exercise its ministries relative to itself.

It is important, however, to understand clearly that the institutional church is never an end in itself. It must perform its task for the sake of the ecclesia, the body of Christ. The institutional church must preach the Word “in season and out of season” (II Tim. 4:2), “for the perfecting of the saints, unto the work of ministering, unto the building up of the body of Christ; till we all attain unto the unity of the true faith, and of the knowledge of the Son of God, unto a full grown man, unto the measure of the stature of the fulness of Christ” (Eph. 4:12, 13).

It must be remembered that the church is composed of members of the covenant, a covenant which embraces all of life. The institutional church must minister to God’s people so that they may always and everywhere live the covenant life. It must also be remembered that the members of the church are citizens of the kingdom of Jesus Christ. It is the task of the instituted church to administer the Word so that the citizens of Christ’s kingdom may hear and obey God’s Word for and within every sphere of the kingdom—in the state, in business, on the assembly line, in the classroom, at home, in the laboratory, etc. It must be remembered finally that Christ’s body, the church, is one, catholic, and holy. The institutional aspect of the church must so serve the church that, in all of life and in every sphere of the kingdom, the unity, catholicity, and holiness of Christ’s church may be clearly seen. In other words, the institutional church must perform its ministries so that the people of the covenant, citizens of the kingdom, members of the one, holy, catholic church may constantly be reminded and called to acknowledge that they are “an elect race, a royal priesthood, a holy nation, a people for God’s own possession, that ye may show forth the excellencies of him who called you out of darkness into his marvelous light” (I Peter 2:9).

By now it is clear that in areas, spheres and relationships outside, as well as within, the institutional church, the redeemed must know and reflect the fact that they are in covenant with God, citizens of the kingdom, and members of one, catholic, holy church. This is why Peter writes as he does in I Peter 2:9. And this is also why the Bible sounds so many solemn warnings against associations with persons and involvement in movements which are—because of their fundamental religious direction and purpose—opposed to the will of God and the coming of Christ’s kingdom.

F. Summary of the Biblical Teaching Concerning Church Membership

Our consideration of the biblical teaching concerning the church and church membership has been far from exhaustive. It was not intended
to be such. But we have endeavored to make clear, relative to the man­
date given us—

1. That the church is the redeemed people of God, the body of Christ, the
communion of those who have responded in faith and obedience to the
covenantal call of the Lord to serve him anew in his kingdom.

2. That the covenantal life is a life of separation from sin and con­
secration to the service of God; it is a life which does not permit double
allegiance, but calls for whole-hearted devotion to Christ; it is a life
which demands recognition

—that the Christ revealed in Scripture is the only revelation of
the Father, God's plan of redemption, and of God's will for the
life of the redeemed.

—that Christ is the only way to the Father, the only door into the
kingdom of God.

—that it is only by faith in Christ (a faith which includes trust in
and submission to Christ and excludes work righteousness) that
one can come to God, into the church, and enjoy the blessings of
life.

3. That membership in the church involves living under the kingship
of Jesus Christ in the entirety of one's existence and in every aspect of
God's creation.

4. That the church is to be characterized by unity, catholicity, and
holiness.

5. That the church possesses a God-given institutional (organizational)
aspect; an institutional aspect which is, through the work of church of­
ficers, to be “marked” by the pure preaching of the Word, the proper
administration of the sacraments, and the faithful exercise of discipline.

6. The “marks” of the church also describe the “task” of the insti­
tutional church; a task which is to be performed so that the institutional
aspect of the church may consistently reflect the unity, holiness, and
catholicity of the church, the body of Christ.

V. CORPORATE RESPONSIBILITY

What we have presented as the biblical teaching concerning the
church and the implications of membership in the church is not new.
The Christian Reformed Church has always acknowledged and worked
out of this perspective. Doing so, the church has set forth principles
which are to govern its members, not only relative to the church itself,
but also relative to other societal relationships and institutions. Thus, for
example, many of the church’s synods (beginning already in 1881) set
forth the church’s position regarding labor unions and the place of
church members in these unions.

However, the church’s position concerning societal organizations, such
as the labor unions, raised a further question: “To what extent and
under what circumstances is a Christian who belongs to or who joins
such an organization responsible for its decisions and practices?” In re­
response to that question, and on the basis of excellent biblical studies, the
Synod of 1945 adopted “five principles . . . as clearly defining the
Christian's corporate responsibility for the decisions and practices of the organizations to which he belongs:

"1. Active participation in the sinful practices of an organization to which one belongs not only renders one guilty before God but may even make one an object of ecclesiastical discipline.

"2. In order to be responsible for the sinful deeds of the organization or the group with which one is associated it is not necessary to be an active participant, in the usual sense of that term. By requesting, promoting, encouraging or in any manner abetting the wrongdoing, one is rendered responsible, even if the support which one gives amounts to no more than consent or approval. In connection with all this the discipline of the Word should be vigilantly exercised.

"3. In order to be responsible for the sins of the group one need not even be an abetter; mere passivity or silence also renders one guilty; failure to reprove makes one accountable before God.

"4. It is possible, moreover, that one neither engages actively in the sinful acts of his associates (1), nor promotes them or consents to them in any manner (2), nor even fails to reprove them (3), and yet involve himself in co-responsibility for these evil practices; namely, if one remains a member of such organizations which refuse to mend their evil ways when the latter have been exposed and reproved.

"5. Finally, it is even possible that, although a person does not become guilty of any of the sins described in the preceding four points, he, nevertheless, becomes responsible, in a measure, for the evil decisions and practices of the group; namely, by becoming a member of the organization whose aims or practices are known to be evil" (Acts of 1945, pp. 102, 103).

Having adopted these principles the synod also declared:

"... these principles are intended to be applied not only to labor unions, but also to all industrial, business and professional organizations, as well as to any other types of group activity" (Acts of 1945, p. 103).

"... in view of the moral and spiritual dangers of membership in non-Christian organizations ... all our people [are urged], whenever possible, to establish and promote definitely Christian organizations in the social sphere" (Acts of 1945, p. 104).

We will return to this matter of "corporate responsibility" after we have considered the lodge and lodge membership. We cite this material now primarily to show that the Bible teaches, and the Christian Reformed Church has recognized, that membership in the church demands whole-hearted commitment to Christ and his Word, not only within the immediate confines of the institutional church, but in all other societal organizations and relationships as well.

10 We refer here to our biblical study, see Section IV.
VI. THE LODGE AND LODGE MEMBERSHIP

Introduction

It is not our intention to deal with all the different lodges. As the report of 1900 stated, to do so “would leave the impression that those not named are less culpable” (Acts of 1958, p. 416). Nor do we intend to consider simply the lodge “in general,” as was done in 1900. To do so could result in a rather vague and abstract consideration of the matter. We propose, rather, to consider the Fraternity of Free and Accepted Masons (Freemasonry). We do so, first of all because this is the Order most frequently confronted by our churches. Further, it is our observation that other “lodges either arise out of or reflect and pattern themselves after the principles and practices of the Masonic Order.” Thus we are convinced that we can most effectively get to the basic issues and problems involved by a consideration of Freemasonry.

A. The Origin and Historical Development of Freemasonry.

Freemasonry originated during the Middle Ages. There are those who try to trace the beginning of the Fraternity back to the biblical King Solomon and his building of the temple. But Freemasonry officially rejects such attempts:

Questionnaires were sent to all Christian Reformed Churches. Of the 510 which were returned, 175 indicated that they had dealt with people seeking entrance into the Christian Reformed Church who were lodge members. The breakdown of the lodges to which these people belonged (although many gave no indication of the number of people involved) is as follows:

- Masonic—121
- Eastern Star—29
- Elks—29
- Moose—11
- Odd Fellows—18
- Rebeccas—3
- Orange—2
- Foresters—2
- Knights of Pythias—2
- Brotherhood of Woodmen—2
- Rainbow Girls (Masonic)—1
- Order of DeMolay—1
- Red Men—1
- Eagles—1
- Star of Bethlehem—1
- Silver Run Grange—1
- Royal Neighbors of America—1
- Maccabees—1
- Job’s Daughters—1
- Scottish Rite—1

This is also the observation of those who presented the Minority Report concerning “Lodge and Church Membership” to the Synod of 1972:

“By fraternal organizations we mean Freemasonry and the many secret orders patterned after it. Among them are the Benevolent and Protective Order of the Elks, the Loyal Order of Moose, The Fraternal Order of Eagles, The Independent Order of Odd Fellows, The Woodmen of the World, The Improved Order of Red Men, The Knights of Pythias, and others less well known. All of the above have in various ways imitated the oaths, the secrets, and rituals, and the terms of membership of the Free Masons. There are some significant differences between these organizations in the above matters. However, there is a common set of religious assumptions and principles which runs as a thread of agreement through all of these organizations. The problem is that these assumptions and principles are in serious and irreconcilable conflict with biblical teachings and Christian faith” (Acts of 1972, p. 558).

it should be emphasized that, contrary to the conceptions gained by many Masons, the fraternity was NOT founded by that ancient and wise king. Freemasonry, as an organized Craft, came into being many centuries after the reign of Solomon. The writers of our Ritual CREATED the various Masonic legends connected with Solomon and his temple as the basis for much of the symbolism with which our Ritual abounds.\textsuperscript{14}

The fraternity of Freemasonry was made up of a few persons engaged in "operative masonry," that is, they were actually masons by trade. They were highly skilled in the carving of stone, making of pillars, etc. They were called "freemasons," because they engaged in freehand work in stone.\textsuperscript{15} They organized themselves into fraternities, which worked only on particular buildings, and eventually came to be known for their free and beautiful work.

Fraternities of Freemasons appeared on the continent of Europe in such countries as Spain, France, Italy, Germany and the Lowlands. They were also organized in England, and it was there that "operative masonry" developed into "speculative masonry."

By the Seventeenth Century large numbers of these non-Operative masons, also called "accepted masons," had become members of the fraternities in England. In 1716 four lodges held a joint conference and discussed the possibility of uniting separate, independent lodges into a central organization. The result of that conference was the organization, the following year, of a Grand Lodge ("grand" meaning a lodge composed of many lodges). The organization of Grand Lodges resulted in a conceptual as well as a structural change. Prior to this time those actually engaged in the work of masonry held privilege in the fraternities. But now lodge membership was opened to all crafts and trades without discrimination, and "operative masons" were given no particular advantage over "accepted masons."

Freemasonry was not limited to England or the continent of Europe. In the late 1720's lodges were organized in America, and by late 1730 Provincial Grand Masters and Grand Lodges had made their appearance. Thus the oldest and the largest secret society or fraternity made its way to our country.


\textsuperscript{15} Others suggest that "free" refers, not only to freehand work, but also to the freedom to travel from one part of the country to another and to freedom from certain laws imposed on other workmen.

Operative Freemasonry began to decline at about the time of the Reformation, when lodges became few in number and small in membership. A few of these in England began to admit into membership men with no intention of practicing Operative Masonry but who were attracted by the craft's antiquity, and for social and philosophical reasons. These were called Speculative Masons. At the beginning of the eighteenth century these Speculatives had so increased in numbers that they gained control, and during the first quarter of that century completely transformed the craft into the Speculative Fraternity we now have.\textsuperscript{[1]}

Our study of the history and character of masonry strongly confirm's Buck's claims. It would take us too far afield to trace the specific patterns from Plato to masonry. Suffice it to point out here that masonry's views of the Great Architect (God), who provides the ideas or thoughts of which only Masons can have real knowledge and according to which masons build lives and the universe, are an adaptation of Platonic concepts.

We do consider it important that we draw the readers' attention to the very close relationship between ancient Gnosticism and modern Freemasonry. It is important to keep in mind that New Testament scholars have found clear evidence that Paul considered Gnostic concepts to be antithetical to the gospel of Jesus Christ as he proclaimed it (cf. esp. Colossians). The great Christian apologist, Ireneus, earnestly fought against Gnosticism in the second century A.D. because he realized how thoroughly incompatible Gnostic conceptions, beliefs and rituals were with the Christian faith and worship. He reported, in fact, that Gnosticism was the great threat to the very existence of the church and the continuance of the preaching of the gospel. Neither Paul, 17 the inspired New Testament writer, nor Ireneus the apologist for the Gospel and the church of Jesus Christ, would tolerate any kind of fraternization or compromise.

If one but stops to consider the origin and character of Gnosticism it becomes very evident why this is so. Gnosticism represents a strange eclectic religious, philosophic, scientific system. Recent archaeological discoveries at Nag Hammadi have given scholars access to numerous Gnostic documents which originated in the early Christian centuries. Each year much is written about the study of these sources and, as a result, the earlier views concerning Gnosticism are confirmed. Increasingly it is seen how thoroughly eclectic Gnosticism was and how it became a killing parasitic movement within Christianity. Elements were borrowed and adapted from a wide variety of sources, e.g., Grecian and Egyptian mystery religions, Zoroastrian faith, strange Samaritan sects, the Mandaeans, and Jewish apocalyptic ritualistic groups. Ireneus insisted that the spirit and motif of Simon Magus, who wished to buy the power of the Holy Spirit from Paul (Acts 8:5-25), were dominant elements in the development of Gnosticism. The Gnostic conception of achieving escape from the prison of creation by means of a higher knowledge available only to the higher class of men is absolutely contrary to the gospel message of salvation by grace through faith alone.

We consider it important for our study that we point out specifically how Freemasonry has borrowed concepts and symbols from Gnosticism and in that way perpetuates one of the greatest hindrances to the Gospel

16 Dr. Buck is a 32nd degree Mason. He writes to give members of the Order a greater understanding of Freemasonry. He does not write as a critic of Freemasonry, but as a promoter attempting to point out the excellencies of masonry in light of its essential teachings. In his writing he often quotes from A. G. Mackey's Encyclopedia of Freemasonry.

17 Gal. 1:9, 4:9, 5:1; Eph. 4:17-24, 5:8; Col. 2:18-23.
in the history of the church. (Should the reader prefer to bypass this discussion on the relationship of Gnostic thought and Masonry’s beliefs, he can proceed to point C. “Masonry’s borrowing and adaptation of the Rituals and Symbols from Mystery Religions.”)

We refer to Dr. Buck again. He points out in Symbolism or Mystic Masonry, that Masonry does indeed go back to and borrow from the philosophy of Plato and especially the theology of the Gnostics. Buck writes:

All outward things are therefore symbols, or embodiments of pre-existing ideas, and out of this subjective ideal realm all visible things have emanated. This doctrine of emanations is the key to the philosophy of Plato, and that of the Gnostic sects from which the early Christian derived their mysteries. This fact is mentioned here in order to show the deep foundations of the glyphics of Masonry (p. 27).

It is not at all difficult to take some of the teachings of the mysteries of Freemasonry, as they are discussed and elaborated by Buck, and compare them with some of the ideas of Gnosticism.

First, note the strong emphasis upon a superior knowledge known only to the initiated person. Buck writes:

The great majority of mankind in every age not only do not possess the secret and the power of the Master’s Word, but are incapable of comprehending it. We do not know a thing because we are told that it is so. Let the gods shout the truth of all the ages into the ears of a fool forever, and still forever the fool will be joined to his folly. Here lies the conception and the principal of all initiations. It is knowledge unfolded by degrees in an orderly, systematic manner; step by step, as the capacity to apprehend opens in the neophyte. Knowledge is not a mere sum in additions; something added to change or transformation of the original structure as to make of it at every step a new being. Real knowledge, or the growth of Wisdom in man, is an eternal becoming; a progressive transformation into the likeness of the supernal goodness and the Supreme Power (p. 44).

He continues, regarding the ritualism of the Lodge:

By these “rites and benefits,” the Freemason is, above all men in our so-called modern civilization, the nearest to the Ancient Wisdom (p. 45).

Second, consider the conception of God in regard to the act of creation. Gnosticism made an attempt to solve the problem of creation and of the origin of evil by the conception of the Demiurge, Jaldaboth (Old Testament Jahweh), i.e., a Creator or Artificer of the world in distinction from the supreme deity, the Pleroma. Freemasonry, according to Dr. Buck, also posits such a distinction. Buck speaks of three fundamental propositions that underlie the secret doctrine of freemasonry. The first is that of an omni-present, eternal, boundless and immutable Principle (called Ain Soph, meaning “nothing”) on which all speculation is impossible, since it transcends the power of human conception (p. 55). This is equal to the Gnostic Pleroma.
Third, the teachings of Gnosticism and that of Freemasonry are related in regard to the personality of this Supreme Principle called God. Gnosticism denies the personality of the Supreme God. What about Freemasonry? Dr. Buck states:

How much one's idea of God colors all his thoughts and deeds, is seldom realized. The ordinary crude and ignorant conception of a personal God more often results in slavish fear on the one hand, and Atheism on the other. It is what Carlyle calls "an absentee God, doing nothing since the six days of creation, but sitting on the outside and seeing it go!" This idea of God carries with it, of course, the idea of creation, as something already completed in time; when the fact is that creation is a process without beginning or end (p. 58).

Buck then goes on to ask whether we can ever know God, or if he has any personality at all by which man can know him. The answer he gives is that "Christ is the realization, or perfection of this Divine Persona, in individual conscious experience. When this perfection is realized, the state is called Christos with the Greeks, and Buddha with the Hindus" (p. 61).

This teaching of Freemasonry that God has no personality is further seen relative to creation; that is, it has ramifications for Freemasonry's view of creation. Dr. Buck writes:

The doctrine of Emanation taught by Plato and held by the Gnostics and the early Christians, gave the key to cosmic and human evolution. Plotinus said: "God is not the principle of Beings, but the Principle of Principles." Universal Substance, Universal Energy, Universal Law, Universal Life, Universal Intelligence, are all emanations or manifestations of the One Principle. This is not Pantheism but pure and unadulterated Theism (pp. 69, 70).

Buck comes back to this thought when he says:

If this view is considered carelessly it might seem to involve materialism or pantheism. But such is not the case. When one realizes that Fohat (one of the Masonic names for creator) is one of the highest of the Elohim, or Builders, the Creators spoken of in Genesis, the direct agents of Divinity through which the Ancient of Days or Ain Soph creates, this view will be seen to be spiritual to the last degree (p. 95).

Fourth, in regard to the doctrine of salvation, Gnosticism teaches that asceticism is the means of attaining to spiritual communion with God. Apparently this can be equated with salvation; that is, one is saved by "putting down" the material, physical nature that he has, and thus striving to develop the spiritual, immaterial part of himself. For the Gnostic, salvation is to be attained by a working up through the various stages of emanation and creation. Remember, the Supreme God did not himself create, but by means of a Demiurge brought all things into existence. The world-creating powers, called subordinate, half-demonic powers, are the mediators of this creation. It is very important then for the Gnostic's soul to be enabled to find its way back through the lower
worlds and spheres of heaven ruled by the world-creating powers, to the
kingdom of light of the Supreme Deity of Heaven.

Now consider how the thinking of Freemasonry corresponds and finds
its basis in this Gnostic concept. Dr. Buck presents the matter thus:

The point at which the triangle touches the square; that is, where
the spiritual-soul forms its connecting link with the physical-body,
is through mind. Kama (the fourth principle, appetite, desire, pas-
sion, etc.) is not found in the upper triangle, but is the first in the
square, or lower quaternary; and Kama has been called the vehicle
of Manas. (Manas is the mind.) We have thus resulting from this
association Kama-Manas; and the central organ of this conjoined
or dual principle is the human brain. Here is the union of thought
and sensation; or knowing and feeling; the union of the desires
to know with the desire to feel. Here is, furthermore, the origin,
seat, and nature of self-consciousness in man. On the upper side of
the point of union we have the will; on the lower side, desire.
This union of Manas with Kama, or mind with desire, is called
the lower mind (Lower Manas), because it always involves the
personal equation. Let the union exist, but the desire be entirely
subordinate and impersonal, and the higher mind becomes free.
This is at-one-ment of the lower man with the Divine: or Christ
at-one with the Father. So long as the lower mind is held in
bondage by desire, man cannot seek or discern the good or the
true. He inquires, “What is good for me?” Freed from desire, or
the personal bias, he inquires after and seeks for that which is
good or true in itself. When this condition is reached and habitually
maintained, the square is said to be inclosed in the triangle. The
whole lower nature is said to be at one with the divine, or spiritual
soul. Man’s knowledge and power are no longer confined to, or
circumscribed by, the lower plan, or the physical body; but, trans-
cending these by regeneration (self-conquest) and becoming perfect
in humanity, man attains divinity. In other words, he becomes
CHRISTOS (p. 85).

Dr. Buck goes on to say that Christ led the way in this attainment of
salvation. “When Christ ‘ascended to the Father,’ He raised his con-
sciousness to the seventh or Atmic Plane, and became in fact (no longer
in essence only) one with God” (p. 84).

3. Freemasonry’s Borrowing and Adapting of Rituals and Symbols
from the Mystery Religions.

Finally, a number of quotations taken from acknowledged authorities
within Freemasonry gives us the evidence that the rituals of Freemasonry
were taken from the ancient pagan mystery religions and that this bor-
rowing and adaptation is done self-consciously and purposefully.

Mackay’s Lexicon:

Freemasonry is descended from ancient cults and mysteries of sa-
vage races . . . and the mysteries from primitive rites once universal
in the dawn of history. A careful study of the modern rituals and
comparison of certain features in them with similar incidents in
ancient mysteries are based upon the same savage rites. The facts so far disclosed suggest that in modern Freemasonry we may have a survival of the cult of the Dying God and of the fertility rites. In the Egyptian Rites especially, and those of Adonis, which are among the earliest and from which others are derived, the sun was an object of worship (Downey, p. 11).  

Pierson's (Prof. A. T. Pierson, A Sovereign Grand Inspector of the 33rd degree) Traditions of Freemasons:  

We readily recognize in Hiram Abif one of the Grand Masters of Freemasonry, the Osiris of the Egyptians, the Mythis of the Persians, the Bacchus of the Greeks . . . whose passion, death and resurrection were celebrated by these people respectively. It is evident that the sun, either as an object of worship of symbolisation, has always formed an important part of both the mysteries and the system of Freemasonry (Downey, p. 12).

Prof. J. T. Lawrence:  
The Dionysiacs resembled in many respects the Mystic Fraternities, now called Freemasons. They recognize one another by signs and tokens and professed certain mysteries under the tuition and tutelage of Bacchus. Bacchus represents the sun, which again is the outward sign symbol of the one God, so that the worship of the Dionysiacs resolves into the worship of the one God (Downey, p. 14).

Sickle's Ahiman Rezon 19 (Sickle, as did Prof. T. Parvin, A Grand Master) denies Freemasonry the right to appeal to Solomon, his cohort builders and Solomon's temple for the antiquity of Freemasonry. But note what Sickle writes:  

. . . the ceremony is older by more than a thousand years, than the age of Solomon. . . . It is thoroughly Egyptian and is closely allied to the supreme rite of Isianic mysteries (Downey, p. 15).

Kenneth MacKenzie, Royal Masonic Encyclopedia (The following quotation does not indicate that there is a direct line from ancient mystery religion to Freemasonry's secret rites, but it places the ancient and the modern in one and the same category):  

An emblem comprises a larger series of thought than a symbol . . . all esoteric societies have made use of emblems and symbols such as the Pythagorean Society, the Eleusinians, the Hermetic Brethren of Egypt, the Rosicrusians and the Freemasons (Wagner p. 62).  

The Golden Book of Masonic Information, a handbook of instruction given to candidates who wish to become Freemasons in one of the States  

18 References are to W. T. Downey's Admitted to the Mysteries, Exposition Press, New York, 1970.  
of the United States, consists of an introductory set of questions and instruction materials (booklets and sets of questions and answers) for the Entered Apprentice, the Fellowcraft and the Master Mason. We wish to refer particularly to an element in the instructions a candidate, preparing to become a Master Mason, must learn and experience in this ritual of the third degree.

The third degree is said to have many meanings. However, it is certain that the symbolism of this degree is cast in the “language of the soul—its life, its tragedy and its triumph” (Golden Book, Booklet for the Master Mason, p. 3). The intent is to present “the drama of the immortality of the soul” (p. 3). The drama of Hiram Abif is the suitable ritual for this degree. Hiram Abif (Abif means “my father”) is “a symbol of the human soul” (p. 11). The story of Hiram Abif is to be printed “indelibly upon the mind; ponder upon it. When you are at grips with your enemies, recall it, and act according to the light you have found in it” (p. 11).

When one searches to find what the actual ritual of Hiram Abif is, one makes almost unbelievable discoveries. The ritual of Hiram Abif is a death and resurrection ritual, patterned after the ancient fertility rites. References to the death and resurrection of Jesus Christ as one form of this ancient ritual have been made by some Masonic writers. The simple truth is that if one is to become a Mason, he must go through the ritual of dying and rising from the dead and thus symbolically acquire the assurance of his soul’s immortality, his ability to triumph over all forces of evil and actually arrive at the same type of “Christ state.”

“Few candidates may be aware that Hiram whom they have represented and personified is ideally and precisely the same as Christ. Yet such is undoubtedly the case. This old philosophy shows what Christ as a glyph means, and how the Christ state results from real initiation, or from the evolution of the human into the divine” (Mystic Masonry, p. 248). The truth is, however, that there are materials available for all to read concerning the Masonic rituals, their origin, adaptation and modern day meanings. There is no excuse whatsoever for any person to claim ignorance concerning the meaning of this Hiram Abif initiation rite. All Masons must pass through this rite. And it is clearly a rite borrowed from the pagan mystery religions; religions against which Paul speaks in the New Testament and from which he calls men to turn in repentance (I Thessalonians 1).

Having set forth the historical development of Freemasonry (with particular attention given to its philosophy of work, its basis in Gnosticism, and its borrowing from mystery religions) we now proceed to a consideration of


In describing the Fraternity of Freemasonry as it exists today, we will rely primarily upon two sources of information. First, the Golden Book of Masonic Information. We have referred to this source in earlier sections of the report. It was published by the Commission on Masonic Education of the Grand Lodge of A F and A M of South Dakota in 1967. It is descriptive, not only of Masonry in this particular
State, but also of Masonry in general. For, while Grand Jurisdictions may differ in some particulars, "in the majority of essentials, they are one" (Golden Book, Booklet for the Master Mason, p. 13). The Golden Book deals exclusively with the three degrees of Entered Apprentice, Fellowcraft, and Master Mason. There are, of course, other degrees. But "these three degrees constitute Masonry" (Golden Book, p. 21). They are the basic degrees, and the other degrees open "courses which serve as an elaboration or interpretation of the basic degrees" (Golden Book, p. 21).

Second, we will be referring to information gathered from a conference with the Grand Master and the Chaplain of the Grand Lodge of South Dakota. Your committee spent several hours with these men. They were informed concerning the purpose of our meeting. Specific questions were directed to them and extensive notes were taken. We recognize that information gathered from such a conference cannot serve as a basis for our report. At the same time, many things were said by these men which confirmed what has been officially stated. To that extent we feel it is legitimate to refer to statements made in our conference.

It is often said that Masons generally do not know what Freemasonry is and what it stands for. This may be true in some instances. And yet such ignorance is most difficult to comprehend. Before becoming a member of a lodge, the applicant is told that between each degree he will be required to learn a portion of the ritual of the degree he has just completed.

You will have to memorize what we call the catechism. . . . It will not be as difficult as you think. You will not have to do this alone as the lodge will provide a competent instructor (Golden Book, p. 19).

After the applicant has gone through the ritual of the first degree, he is called to engage in "careful study." He is told that certain things are expected of him:

First, you must learn certain portions of the Degree, and prove your proficiency in open lodge. But you are to learn these parts not merely to pass this test; you should master them so thoroughly that they will remain with you through life, because you will have need of them many times in the future.

Second, you must learn the laws, rules, and regulations by which an Entered Apprentice is governed (Golden Book, Booklet for the Entered Apprentice, p. 4).

This obligation to study and learn is reiterated as an essential part of the duties of the Entered Apprentice:

It is also the duty of the Apprentice to learn the required portions of the Degree with thoroughness, not only because he must prove himself proficient, but also because it contains Masonic

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21 Twenty one of the responses to your committee's questionnaire indicated contact with individual lodge members who were ignorant of the lodge's true character.
teachings of fundamental importance that remain forever binding on every Mason. He should not be content with learning words letter-perfect, but should study the meanings also—and if he cannot interpret these for himself he should seek help from others. In a measure the Degree is complete within its own field, and its teachings should be permanently incorporated as a part of his Masonic life (Golden Book, Booklet for the Entered Apprentice, p. 9).

The same requirement is made of those proceeding through the second and third degrees. Throughout the Mason is required to know the symbols, rites, duties, privileges, laws and teachings of Freemasonry. An applicant cannot move from one degree to the next without memorizing the Masonic "catechism." Therefore it is difficult, to say the least, to accept the claim that Masons do not know what is involved in being a Mason. This is so especially when it is noted that "every individual must be treated alike. Every Mason today must go through the same procedure" (Golden Book, p. 17).

Freemasonry vigorously denies that it is a secret society. According to its definition a secret society is one which denies its existence and does not allow its members to reveal their membership. Obviously, in this sense, Freemasonry is not secret.

At the same time, it is admitted that Freemasonry is "a society with secrets" (Golden Book, p. 5). How true! When one becomes a Mason many "mysteries" are made known to him. And what is a mystery? It is "something secret, hidden" (Golden Book, p. 46). The claim is made that "the only thing really secret about Masonry are the ways by which one Mason may know another although they may be perfect strangers" (Golden Book, p. 18). This claim is contradicted elsewhere, however. The Entered Apprentice is told that he has the responsibility of "keeping inviolate—unimpaired—the secrets entrusted to his care" (Golden Book, p. 40). Further, after he has gone through the ritual of the first degree, the Apprentice is told that "Freemasonry preserves a secrecy about all its work; it meets behind tiled doors; it throws over its principles and teachings a garment of symbolism and ritual; its art is a mystery; a great wall separates it from the profane world. Nor is its work easy to understand" (Golden Book, Booklet for the Entered Apprentice, p. 10). When one reads such statements, the distinction between a "secret society" and a "society with secrets" becomes quite meaningless. 22

The problem increases when one considers the place of the "obligation" and the "oath" in Masonry. When a person goes through the ritual of a degree he takes upon himself an "obligation," whereby he binds himself to the fulfilment of his responsibilities as a Mason and promises not to reveal the secrets of Masonry. Having assumed this "obligation" (or having made this promise), he then places his hand upon the Book of Law (in America, and other Christian lands, this is the Bible) and takes an "oath" that he will keep his obligation, saying

22 One can learn concerning some of these secrets. But the intent of the lodge is that it be and remain a secret society.
"So help me, God." And all of this is done before the ritual, through which he has gone, is explained to him (Golden Book, p. 12). It is no wonder that our synod in 1900 objected to this aspect of Freemasonry, namely, promising by oath to conceal and abide by matters concerning which one has no knowledge at the time he makes the unconditional promise.

We wish now to consider the three basic degrees of Freemasonry: Entered Apprentice, Fellowcraft, and Master Mason. "There are no 'higher' degrees than those of Entered Apprentice, Fellowcraft, and Master Mason. Some degrees are numerically larger than the basic three, but to call them 'higher' is a misnomer" (Golden Book, p. 12). These three degrees also constitute the Blue Lodge. What is the meaning of "Blue Lodge"?

There are several explanations which are accepted. One is that as the lodge is a symbol of the world, then it is covered by the blue vault of heaven. Another is that blue has since time immemorial been associated with truth and fidelity. Mackey points out another reason: that the word "blue" in Hebrew is derived from a root meaning "perfection" and that this color was thus adopted by Freemasonry as a natural association (Golden Book, p. 9).

Notice that this explanation clearly suggests that the way to perfection is to be found through the rites and rituals of the three basic degrees. There is also an explanation for why there are only three degrees and no more. The candidate is told the following:

Three is the numerical symbol of the equilateral triangle, which is man's earliest symbol for God. It was the most sacred number at the dawn of civilization. Masonry emphasizes it: three degrees, three Great Lights, three Lesser Lights, three steps on the Master's Carpet and other series of three which you will learn as you progress.

Evidently the ritual makers of an early age believed that there should be symbolism of number as well as of object in the teachings of Masonry regarding the Fatherhood of God, to instruct that he is present at all times in every ceremony and meeting (Golden Book, p. 41).

The first degree is that of Entered Apprentice. Before being initiated into this degree the candidate is urged to observe what may be called a type of "baptism."

While there is no actual rite of lustration in the degrees of the Symbolical Lodge, instruction before the Entered Apprentice Degree reminds the candidate that he should make his appearance for the degree clean in both mind and body (Golden Book, p. 4).

And thus it is said to the candidate:

In the early days our brethren practiced the rite of ablution or lustration. That is, washing with water before any act of devotion or entering of a holy place. It symbolized the washing away of errors and transgressions. As you bathe before you come to your initiation, think of the water as a symbol of purification. Put on your freshest linen (Golden Book, p. 20).
The Lodgeroom which the Apprentice enters is a symbol of the world. He goes through the West Gate, which symbolizes birth. He puts behind the old life and enters the new. He salutes the Master indicating willingness to obey, and follows his guide declaring his willingness to trust. "We walk by faith and not by sight" (Golden Book, p. 32). And thus he offers himself as a "rough stone" to be shaped by Masonic law for a place in the spiritual temple of Masonry.

In architecture, an ashlar is a squared stone . . . . Nothing is added to the rough ashlar to make it perfect. The analogy to the Mason, who is a building stone in the spiritual temple of Masonry, is that the perfect man is within the rough man, and that perfection is to be obtained by a process of taking away the "vices and superfluities of life." Every beautiful statue ever carved from stone was always within that stone, needing only the tool of the artist to take away the material not wanted and leave the statue, which was here since the stone was first formed. Compare Luke XVII:21, "The Kingdom of God is within you." (Golden Book, p. 37).

The Hoodwink, which he wears initially, symbolizes the darkness of the candidate's former life. When it is removed the moment of enlightenment has dawned. He also wears a Cable Tow signifying a willingness to obey any and all laws Masonry imposes upon him. Its removal indicates his ability to obey instinctively. The candidate is led about the room from station to station as a picture of his search for more and more light. The Great Lights on the Altar (a symbol of faith) are the Bible,23 the Square, and Compasses. These Lights are to guide the member's every thought and action. The Bible symbolizes the candidate's acknowledgment of his relationship to God, the Grand Architect of the Universe; the square symbolizes the instruments whereby he is to build the temple of his life; and the compasses symbolize his acknowledged duty to circumscribe his desires and passions within the bounds of Masonic law. The candidate accepts the Apron24 as a badge of his willingness to work and build, and a sign of his commitment to clean thinking and living. He also receives Working Tools whereby he is to make his positive contribution as a Temple Builder. And he takes the Rite of Destitution, obligating himself to alleviate those in distress, especially fellow Masons.

23 Among Christian Masons the Holy Bible is undoubtedly the chief of the greater lights, for, placed in the center of the lodge it sheds its rays East, West, and South. Among Hindus, Persians and Mohammedans, their sacred books take a similar position. (Pocket Lexicon of Freemasonry, W. J. Morris, p. 11)

24 The lambskin, or white leather apron, is the badge of a mason, and is the first gift of the Master to the Apprentice. The apron is worn by operators to preserve their garments from spot or stain; but we as speculative masons use it for a more noble purpose. By the whiteness of the colour and the innocence of the animal from which it is obtained we are admonished to preserve the blameless purity of life and conduct, which will enable us to present ourselves before the Great Architect of the Universe, unstained by sin and unsullied by vice (Pocket Lexicon of Freemasonry, W. J. Morris, p. 9).
And thus the candidate enters that degree in which he "represents youth, typified by the rising sun; trained youth, youth willing to submit to discipline and to seek knowledge in order to learn the great art of life, represented and interpreted by all the mysteries of Masonry" (Golden Book, Booklet for the Entered Apprentice, pp. 20, 21). He enters the world of brotherhood. He pledges himself to work with his brothers, fully aware that rewards come only to those who earn them. He accepts without question the principle tenets of brotherly love, relief, and truth; and the four cardinal virtues of temperance, fortitude, prudence, and justice. He takes the first step in the mastery of Masonic art. He places himself on probation. He promises not to question. His chief task is to learn. He is an Entered Apprentice.

The second degree is that of the Fellowcraft.

The Fellowcraft degree symbolizes that period of life when a man prepares for life's work and strives to erect his spiritual temple agreeably to the designs drawn on the Trestle Board. As a Fellowcraft, he receives more light in Masonry; he is invested with the working tools so necessary for the tasks of manhood; he is encouraged to continue in the acquisition of knowledge, in the cultivation of the mind, and in the search for Truth (Golden Book, p. 48).

As he moves through the Lodgeroom (symbolical of the world), the candidate is presented with various symbols. The first are two pillars:

Symbolic significance of various kinds is suggested for the use of these pillars. It has been said they represent the authority of church and state because on certain formal occasions the high priest stood before one pillar and the king before the other; that they allude to the legendary pillars erected by the prophet Enoch and on which was inscribed all the wisdom of the ancient world in order that it might be preserved from destruction by another flood or by fire; that they were to remind man of the pillars of cloud and fire by which the people of Israel were led out of the darkness of Egypt into the light of Canaan; and our ritual offers still another thought of them as denoting Strength and Establishment (Golden Book, Booklet for the Fellowcraft, p. 14).

The second symbol is the flight of the winding stairs described in I Kings 6:8: "... and they went up with winding stairs into the middle chamber." These winding stairs hold a three-fold significance. First, because the top cannot be seen from the bottom, trust in one's guide and reliance upon the promised reward are absolutely essential. Second, because the steps lead upward, they challenge the candidate to put forth every effort to be the best, the most successful, the most honorable, and the bravest of his fellows. Third, because they are stairs, they recommend proceeding through life one step at a time.

The third symbol is the Middle Chamber, based upon a legend connected with the building of Solomon's Temple. Entrance into this chamber represents man's middle age, a time and place where he receives his wages as a reward for work well done. The wages are wheat,
barley or rye, wine, and oil representing physical, intellectual and spiritual refreshment which comes to those who seek to make “the most and the best out of life” (Golden Book, Booklet for the Fellowcraft, p. 17).

The fourth symbol is the letter G. The meaning of this letter is most significant. It represents the Deity in whose existence all Masons believe. It also represents geometry, which is not only the basic science of masons, but is also the unchanging law which governs the whole material universe. “Together they symbolize that attribute of God revealed to us through Geometry; God as the great Intelligence of the universe” (Golden Book, Booklet for the Fellowcraft, p. 18).

This second degree of Masonry “addresses itself to the mind; it emphasizes the philosophy of Masonry, its great teachings, and its profound concern for education, enlightenment, and culture” (Golden Book, Booklet for the Fellowcraft, p. 1). The Fellowcraft himself is a man in the prime of life. He is a man in his middle years (thus the Middle Chamber) who bears many responsibilities. “It is he upon whom a family depends for support; he is the Atlas upon whose shoulders rest the burdens of business; by his skill and experience the arts are sustained; to his keeping are entrusted the destinies of the State” (Golden Book, Booklet for the Fellowcraft, p. 6 & 7). The symbols of the second degree challenge the Fellowcraft to equip himself for these responsibilities through experience with reality, education, and wisdom so that his “works may conform to the plan of the Great Architect” (Golden Book, Booklet for the Fellowcraft, p. 9). The Fellowcraft is to love the liberal arts and science, and apply them in his daily life. He is told:

This Masonry of the mind develops one of the real meanings of the Second Degree; it is what is truly signified by our term “fellowcraft.” Whenever you prove yourself a friend of enlightenment, whenever you become an enemy of bigotry or intolerance, and a champion of the mind’s right to be free to do its work without check or hindrance, when you support schools and colleges, and labor to translate into action the command, “Let there be light,” you live the teachings of the Fellowcraft Degree (Golden Book, Booklet for the Fellowcraft, p. 12).

Ignorance leads to disaster. But hard work, keen intelligence, and unflinching will lead to success. Thus if a man plans wisely and follows the teachings of Masonry (devotion to Brotherhood, dedication to God, morality, charity, equity, and good citizenship) he can build for himself “that house not made with hands, eternal in the heavens” (Golden Book, Booklet for the Fellowcraft, p. 18).

The third and final degree of the Blue Lodge is that of the Master Mason. It is called the Sublime Degree and signifies completed entrance into the Fraternity. The ritual of this degree is designed to present the drama of the immortality of the soul. There are many aspects to this ritual. We can deal only with its essential elements.

Frequent reference is made to Solomon’s Temple. The intent of these references is to teach that, as Solomon’s Temple was the finest ever made by man, so the Great Architect expects man to develop the “Temple of his Character” into the finest and the most perfect.
Symbolic interpretations concerning the Temple of Solomon, in all of its aspects, are practically inexhaustible.

All rational opinion, however, seems to center in the symbolic representation of man as a temple of God. I Corinthians 3:16, 17 says "Know ye not that ye are the temple of God, and that the spirit of God dwelleth in you? If any man defile the temple of God him shall God destroy; for the temple of God is holy, which temple ye are." Thus when Freemasonry undertakes the idealistic task of elevating mankind through the strengthening of character in the individual it seeks to so improve each Mason that he, as a symbolic temple, will be better fitted as a suitable dwelling place for the Most High God.

The chief purpose of Solomon's temple was to provide a suitable dwelling place for the Most High God—in the Sanctum Sanctorum or Holy of Holies. There are many who claim that it was the most perfect edifice ever erected. Be that as it may, the fact remains that "perfection" was the goal—just as perfection of body, mind, and character should be the goal of every Master Mason, whereby he may become a temple suitable as a dwelling place for the Most High God. Thus Freemasonry urges each craftsman to erect his Temple of Character for the same purpose that brought into being the great and "perfect" temple of Solomon (Golden Book, p. 61).

How this "Temple of Character" is to be built is symbolized by the Tragedy of Hiram Abif. This tragedy is the climax and heart of the ritual of the third degree. The candidate for the degree is not permitted to participate in or witness this ritual because it is the drama of his own soul. Nevertheless, in some mysterious way he does, as a result of going through this ritual, learn how to build and perfect the Temple of his Character.

There was a Hiram in biblical history (I Kings 7:13, 13; II Chronicles 2:13, 14) who functioned as "architect" of Solomon's temple. "... but our Third Degree goes far beyond what history tells of him. Our Hiram Abif is a symbol of the human soul" (Golden Book, Booklet for the Master Mason, p. 10). This Tragedy is a death and resurrection ritual. Death is caused by the vicious, internal enemies of "ignorance, passions, and sins" (Golden Book, Booklet for the Master Mason, p. 11). Resurrection and life are brought about through fidelity. "Even in the face of certain death as a result of refusal to betray his trust, this ancient Grand Master steadfastly guarded his secret. His standards admitted of no compromise with evil; principle was not sacrificed to expediency" (Golden Book, Booklet for the Master Mason, p. 4).

The central figure in the tragedy is a wise and good builder, working for others and giving others work. He is dedicated completely to the Great Architect. But friends and fellows turn against and oppose him. This is evil in its most terrible form—making war on the good. As a result of this opposition death comes upon the good builder. To stop this evil, the man's enemies are punished. But they are also pardoned, for they did this evil unintentionally, having been misled. And now
others step in to recover what can be saved from the wreckage. But what of the victim of this tragedy?

Here is the profoundest and most difficult lesson of the drama, difficult to understand, difficult to believe if one has not been truly initiated into the realities of the spiritual life. Because the victim was a good man, his goodness rooted in an unvarying faith in God, that which destroyed him in one sense could not destroy him in another. The spirit in him rose above the reach of evil; by virtue of it he was raised from a dead level to a living perpendicular (Golden Book, Booklet for the Master Mason, p. 5).

And how could he arise above his circumstances? How could he emerge a happier man than before? The answer is: By his spirit rising to the level of forgiveness, of resignation, of self-sacrifice, refusing to stoop to retaliation, or bitterness. In such a spirit the highest happiness is found. The secret of such a power is in the third degree. To rise to the height of spiritual life is to stand on a level above the reach of tragedy or the powers of evil. To have the spirit rest in God, to have a sincere and unvarying faith in truth and goodness, is the inner secret of the third degree (Golden Book, Booklet for the Master Mason, pp. 5, 6).

However a "brother" has missed the meaning of the ritual of this third degree if he "sees the living, the dying, the 'raising' of the Master only as a literal drama—designed to teach the virtues of fortitude and inflexible fidelity—he has found Light but partially. The Sublime degree to him is naught but a theatrical play with a moral" (Golden Book, p. 58). What is the full meaning of the drama?

Instead of being concerned with moral principles and exhortations, as in the first degree, or with architecture and learning as the second, the third is in answer to the cry of Job: "If a man die, shall he live again?"

The degree delves into the deepest recesses of a man's nature. While it leads the initiate into the Sanctum Sanctorum of the Temple, it probes into the Holy of Holies of his heart.

As a whole the degree is symbolic of that age by the wisdom of which "we may enjoy the happy reflections consequent on a well-spent life, and die in the hope of a glorious immortality."

But it is much more than that. It is at once the universal and yearning question of man throughout all ages—and its answer. It teaches no creed, no dogma, no religion; only that there is a hope of immortality (Golden Book, p. 58).

Once he has been declared a Master Mason, the Mason is bound to abide by the laws, regulations, and edicts of Freemasonry. As formulated by Mackey, these laws and landmarks are listed as follows

1. The modes of recognition.
2. The division of symbolic Masonry into three degrees.
3. The legend of the third degree.
4. The government of the fraternity by a presiding officer called a Grand Master, who is elected from the body of the Craft.

5. The prerogative of the Grand Master to preside over every assembly of the Craft, wheresoever and whensoever held.

6. The prerogative of the Grand Master to grant dispensations for opening and holding lodges.

7. The prerogative of the Grand Master to make Masons at sight.

8. The necessity for Masons to congregate in lodges.

9. The government of every lodge by a Master and two Wardens.

10. The necessity that every lodge when congregated should be duly tiled.

11. The right of every Mason to be represented in all general meetings of the Craft and to instruct his representatives.

12. The right of every Mason to appeal from the decision of his brethren in lodge convened, to the Grand Lodge or General Assembly of Masons.

13. The right of every Mason to visit and sit in every regular lodge.

14. That no visitor not known to some brother present as a Mason can enter a lodge without undergoing an examination.

15. That no lodge can interfere in the business or labor of another lodge.

16. That every Freemason is amenable to the laws and regulations of the Masonic jurisdiction in which he resides.

17. That every candidate for initiation must be a man, freeborn and of lawful age.

18. That every Mason must believe in the existence of God as the Grand Architect of the Universe.

19. That every Mason must believe in resurrection to a future life.

20. That a book of the law of God must constitute an indispensable part of the furniture of every lodge.

21. That all men in the sight of God are equal and meet in the lodge on one common level.

22. That Freemasonry is a secret society in possession of secrets that can not be divulged.

23. That Freemasonry consists of a speculative science, founded on an operative art.

24. That the Landmarks of Masonry can never be changed. (Golden Book, Booklet for the Master Mason, pp. 14, 15, 16).

Along with his duties, the Master Mason is also granted certain rights and privileges. One of the most significant is the right of Masonic burial.

To be eligible for a Masonic burial a deceased brother must meet the following requirements: (1) He must be a Master Mason, (2) He must be in good standing, that is, he may not be under sentence of suspension or expulsion, or demitted at the time of his death, (3) He need not necessarily be affiliated with the lodge within whose jurisdiction he dies, and (4) His death must be honorable; that is, death in a brawl, in a fit of intoxication or by legal exe-
cution will deprive a departed Mason of this honor (Golden Book, p. 66).

The reason why the Masonic Burial is so important is obvious from the various elements of the Burial Service. The following observations are taken from the *Masonic Burial Services* by Robert Macoy, published in 1968 by Ezra A. Cook Publications, Inc. (Mr. Macoy is the author of the Masonic Manual, Book of the Lodge, True Masonic Guide, Past Deputy Grand Master, Grand Recorder, etc.) The ceremonies which are observed on the occasion of funerals are performed as a token of respect and affection to the memory of a departed brother.

**Service in the Lodge Room**
Master: Where is now our departed Brother?
Sen. Warden: He dwelleth in the night; he sojourneth in darkness. (Many Bible texts are quoted but the source of these are not given.)
Part of a prayer. "... as we mourn the departure of a brother beloved from the circle of our Fraternity, may we trust that he hath entered into a higher brotherhood ..." (p. 11).

**Service at the Church or House**
Master: ... as it hath pleased Almighty God to take the soul of our departed brother, may he find mercy in the great day when all men shall be judged according to the deeds done in the body ... we should so regulate our lives by the line of rectitude and truth, that in the evening of our days we may be found worthy to be called from labor to refreshment, and duly prepared for translation from the terrestrial to the Celestial Lodge, to join the Fraternity of the spirits of just men made perfect (pp. 14 & 15).
Prayer: ... and after our departure hence in peace and in thy favor, we may be received into thine everlasting kingdom, to enjoy, in union with the souls of our departed friends, the just reward of a pious and virtuous life (p. 18).

**Exhortation given by the Master**
Suffer, then the apologies of human nature to plead for him who can no longer plead for himself.
Let us each embrace the present moment, and while time and opportunity permit, prepare with care for that great change which we all know must come, when the pleasures of the world shall cease to delight, and be as a poison to our lips; and while we may enjoy the happy reflection of a well-spent life in the exercise of piety and virtue, will yield the only comfort and consolation. And having faithfully discharged the great duties we owe to God, to our neighbor, and ourselves; when at last it shall please the Grand Master of the universe to summon us into his eternal presence, may the trestle-board of our whole lives pass such inspection that it may be given unto each of us to "eat the hidden manna," and to receive the "white stone with a new name" that will insure perpetual and unspeakable happiness at his right hand (pp. 23, 25).
Ceremony continues: An Ode is read:

Thou art gone to the grave, but we will not deplore thee, Tho’ sorrow and darkness encompass the tomb; the Good has passed on thro’ its portals before thee. . . (p. 29).

Song:
Here another quest we bring;
Seraphs of celestial wing,
To our fun’ral altar come,
Waft our friend and brother home.

Lord of all! below—above—
Fill our hearts with truth and love;
When dissolves our earthly tie,
Take us to thy lodge on high (p. 29).

Prayer:

... may the present instance of the mortality remind us of our own approaching fate, and, by drawing our attention toward thee, the only refuge in time of need, may we be induced so to regulate our conduct here, that when the awful moment shall arrive, at which we must quit this transitory scene, the enlivening prospect of thy mercy may dispel the gloom of death; . . . and enjoy that uninterrupted and unceasing felicity which is allotted to the souls of just men made perfect (p. 33 [Italics ours]).

C. Evaluation

Many volumes could be written concerning the three basic degrees of Freemasonry. What we have presented should suffice to indicate the present nature and character of Masonry. It should also be sufficient to demonstrate that Freemasonry is a religion in every sense of the word. It has its temples, rites, and symbols. But, what is even more important, addressing itself to the heart of man,25 out of which are the issues of life (Proverbs 4:23), Masonry seeks to form the Mason’s relationship to God, himself, his fellows, and his task in life.

Officially Freemasonry denies that it is a religion (Golden Book, p. 8). The same point was made in your committee’s conference with the South Dakota Grand Master and Chaplain. Repeatedly they stated: “Masonry is not a religion.” It was admitted that the lodge is made up of religious men and that Masonry is more “religious” than such organizations as the Kiwanis. But again and again it was emphasized that, in their view, Masonry is not a religion.

As one inquires further, however, it becomes apparent that, when the representatives of Freemasonry say that Masonry is not a religion, they

25 The heart is the seat of the affections, passions and desires. All the actions of a man’s life issue and proceed from the heart. As a man’s heart is, so will his life be. If his heart is clean and pure, his life cannot be wicked and vicious. Fundamentally, Masonry’s first concern is with the strengthening of character in the individual—the building of a spiritual Temple—and unless the heart is receptive the mind will not properly respond to this basic objective (Golden Book, p. 29).
mean that it is not sectarian and that it is devoid of dogma. It is not intended to “take the place of the religion a man finds in his church, synagogue, or other place of worship” (Golden Book, p. 30). Masonry is not a religion in the sense that the Fraternity is a church. Thus it encourages its members to maintain their membership in their church, at the same time that they hold membership in the lodge. In the lodge, church and denominational differences are not even to be discussed. Here the Mason finds unity in the Brotherhood of Man under the Fatherhood of God.

Granting for a moment Freemasonry’s identification of religion with church membership and adherence to dogma and its insistence that it is not a religion, we find many statements in Freemasonry which are not consistent with its claim. Consider the following:

Masonry is a gentle art. It is dignified, religious and very serious (Golden Book, p. 20).

By a tenet we mean a belief, principle or dogma. Some of our tenets are: brotherly love, relief, charity, truth, and justice (Golden Book, pp. 20, 21).

When Freemasonry obligates a candidate he must be upon his knees. Petitioners must believe in God. All this is genuine religion, not formless religiousness; it is sincerely held and scrupulously upheld, and without it Masonry would lose much of its effectiveness (Golden Book, Booklet for the Fellowcraft, p. 20).

In fact, many proponents and recognized authorities of Freemasonry acknowledge that it is a religion. We quote the following:

J. S. M. Ward, in Freemasonry: Its Aims and Ideals:
I consider Freemasonry is a sufficiently organized school of mysticism to be entitled to be called a religion.
I boldly aver that Freemasonry is a religion, yet in no way conflicts with any other religion, unless that religion holds that no one outside its portals can be saved.

T. S. Webb, in Masonic Monitor:
The meeting of a Masonic Lodge is strictly a religious ceremony. The religious tenets of Masonry are few, simple, but fundamental. No lodge or Masonic assembly can be regularly opened or closed without prayer (p. 284).

A. G. Mackey, in The Mystic Tie:
Freemasonry is emphatically a religious institution; it teaches the existence of God. It points to the celestial canopy above where is the Eternal Lodge and where he presides. It instructs us in the way to reach the portals of that distant temple (p. 32).

A. G. Mackey, in Lexicon of Freemasonry:
The religion, then, of Masonry is pure Theism (p. 404).

A. G. Mackey, in Textbook of Masonic Jurisdiction:
The truth is that Masonry is undoubtedly a religious institution, its religion being of that universal kind in which all men agree (p. 95).
Joseph Fort, in *The Religion of Masonry*:

As some of us prefer to put it, Masonry is not a religion but Religion, not a church but a worship, in which men of all religions may unite (p. 10, 11).

What we have set forth concerning Freemasonry confirms the claims of the authorities just cited. Masonry posits a concept of God, divine law and revelation. Masonry holds to a teaching concerning the world, man, evil, a way of salvation, temporal and eternal reward. Masonry promotes and is a way of life. Masonry speaks of death and resurrection. Masonry calls for oath-bound faith and obedience. Masonry points the way to joy, peace, perfection, and immortality. Masonry is *religious*; it is a *religion*.

Furthermore, Freemasonry is an unbiblical, anti-Christian essential pagan religion. This is seen when we consider the following beliefs of Freemasonry.

1. **Concept of God.**

Freemasonry speaks of God as the Great Architect of the Universe. This concept of God is the result of a strange combination of views gathered from Platonic philosophy, Gnosticism, and the Old Testament Scriptures. It also reflects a Masonic concern to fashion God in the image of man the worker and the builder. This view is obviously contrary to the concept of the Covenant God revealed in the Scriptures, the God who creates, preserves and governs all; the God who demands obedience and punishes disobedience; the God who through Jesus Christ and the Holy Spirit reclaims his creation and redeems his people; the God who through Christ will return to judge and to establish the new heavens and the new earth. Freemasonry's concept of God is fundamentally that of Deism; a view of God which stands diametrically opposed to the covenant view of God revealed in the Bible.

Freemasonry speaks often in terms of the Fatherhood of God. It is on this basis that they propound, not only the brotherhood of all men, but also the notion that there is a common religion or religious foundation upon which all religions—Hinduism, Buddhism, Mohammedanism, Christianity, etc.—can stand. There is one God. The various religions (and Holy Books) merely make known many and varied ways to that one God. Such a view is completely unacceptable to the biblical Christian who, according to the Scriptures, confesses that Jehovah alone is God (Isaiah 45:6) and, although he acknowledges that God is the Creator of all men, confesses that it is only in Christ that one may call God Father (John 14:6).

2. **Attitude Toward Christ**

"Christ is not mentioned in the rituals of the Blue Lodge," said the Grand Master and Chaplain with whom we conferred. Why not? Because, to the extent that Masonry uses the Bible, it emphasizes primarily the Old Testament; and because the name and person of Christ are offensive to non-Christians and productive of a division in the brotherhood which Freemasonry cannot allow. Thus Christ is rejected, or ignored, or placed on a level with other good men.
But, to the Christian, this is blasphemy. It is a denial of Christ as the One through whom all things were made and in whom all things consist (Colossians 1:16,17). It does not recognize him as the incarnate Son of God. It denies that his is the only name under heaven whereby men can be saved (Acts 4:12). It ignores him as the one to whom all authority has been given and who sits as King of kings and Lord of lords at the right hand of the Father (Revelation 17:14). And it does not look for him to return on the clouds of heaven to judge the living and the dead (I Peter 4:5). Freemasonry not only ignores, but denies that Jesus is the Christ, the Son of the living God.

3. View of Scripture

According to Freemasonry the Bible is one of three great Lights on the Altar. It shares this position with the Square and the Compasses. But this is the case only in "Christian lands." In countries where religions other than Christianity dominate, the Bible is removed and another "Holy Book," such as the Koran, is put in its place. When the Bible is used, it is grossly misused and misquoted. In the process it is often used to support unbiblical concepts.

But the Christian cannot tolerate such a view of the Scriptures. The Bible teaches and the Christian believes that the Scriptures are the one and only reliable revelation of God's plan of redemption and his will for man (II Timothy 3:16,17). Nor can the Christian tolerate the Bible being used to support unbiblical concepts. To use God's Word to support what is contrary to that Word is to use God's Name and Word to verify falsehood. This is obvious and utter blasphemy.

4. Teaching Concerning the Way of Salvation

Freemasonry points the way to immortality and eternal life. That way is begun, as an apprentice, putting behind the darkness of a former life and seeking the light which is available in the lodge. That way ends (if one has not been killed in a brawl, in a fit of intoxication, or by legal execution) in the Celestial Lodge, which is inhabited by just men made perfect. Between this beginning and this ending lie obedience to the rules of the lodge, acceptance of Masonic "tenets," concern for the Fraternity, concerted effort to be a good workman, acceptance of responsibility, promotion of the sciences and the arts, the development of the temple of one's character into the finest and most perfect, and the development of the hope of immortality through willingness to forgive and a sincere and unwavering faith in truth and goodness. To this "way" the Mason is bound by obligation and oath. And to this way other "ways" or religions, including Christianity, can be appended just as long as these religions do not insist that those outside their boundaries cannot be saved.

But this is precisely why Christianity cannot accept or co-exist with Freemasonry. Biblical Christianity rejects the "work righteousness" concept of salvation to which Masonry adheres. Instead Christianity declares that man is saved, that man is justified by faith in Jesus Christ (Romans 5:1). Furthermore, the Christ of Christianity refuses to share his position as Savior and Lord with anyone or anything else. The Christian must
trust in Christ as the *only* Savior, the only way to God the Father (John 14:6). And the Christian must, in all of life, bow before Christ as the *only* Lord, to whom has been given all authority in heaven and on earth (Matthew 28:18).

D. **Summary of the Lodge and Lodge Membership and Preliminary Conclusions**

We have endeavored to set forth and demonstrate the fact that membership in the Fraternity of Free and Accepted Masons involves membership in an oath-bound, secret organization which

1. Makes of work “a way of salvation.”
2. Finds its roots in the philosophy of Plato and the theology of Gnosticism.
3. Borrows its rituals and symbols from pagan mystery religions.
4. Through its various rituals and rules calls for commitment to a way of life, to a religion which is clearly un- and anti-Christian in
    —its concept of God
    —its attitude toward Christ
    —its view of Scripture
    —its teaching concerning the way of salvation.

In light of this understanding we have come to the clear and unavoidable conclusion that one cannot be a member of the Freemasons and at the same time, a member of the church of Jesus Christ. For when one is a member of the church

1. He belongs to that communion of those who have responded in faith and obedience to the covenantal call of the Lord to serve him anew in his kingdom.
2. He is called to a covenantal life of separation from sin and consecration to God; a life which does not allow for double allegiance, but demands whole-hearted devotion to Christ.
3. He is to recognize the Christ revealed in Scriptures as the only revelation of the Father; that Christ is the only way to the Father; and that only by faith in Christ can one be justified.
4. He is to acknowledge the kingship of Christ in the entirety of his life and over every aspect of his existence.
5. He is to seek membership in that part of the instituted church where the Word is purely preached, the sacraments are properly administered, and discipline is faithfully exercised.
6. He is to seek, along with other members of the church and under the officers of the church, to live so as to reflect the holiness, catholicity, and unity of the church.

Therefore we conclude that

1. If a Mason (or a member of any other fraternity reflecting the fundamental perspective of Freemasonry) seeks entrance into the church he must be refused, unless and until he renounces his lodge membership.
2. If a church member joins the Masons (or any other similar Fraternity) he must be placed under censure and, if he does not withdraw, he must be excommunicated from the church.
VII. PROBLEMS INVOLVED IN DEALING WITH THE LODGE AND LODGE MEMBERSHIP

A. The Application in the Life of the Church.

The 1972 Minority Committee has stated one of the problems clearly: “All (referring to previous studies) were in agreement that the lodge religion conflicts with the Christian faith and that lodge members should be called upon to dissolve such membership. The differences were in the area of how in practice we go on from there” (Acts of 1972, p. 55). Indeed, this is the difficult area.

The 1972 Majority Committee indicates one reason why this is a difficult area. It states that “not all lodge members can be held equally responsible. There is a difference between active participation in, assent to, or acquiescence in the religion of the lodge. Yet lodge affiliation is a sinful affiliation, whether one is aware of this or not” (p. 552). If this then is true, is there not a good case to be made for the “educational” approach rather than the “disciplinary” approach? The 1972 Minority Committee answered in the affirmative and pleaded for the adoption of the educational approach. Classis Lake Erie did likewise.

Your committee has spent much time on this difficult subject. It realizes that there is much value in the recommendation that the educational approach be considered as the desirable method to follow in applying the truth to life and, specifically, in dealing with lodge members. It realizes also that the two main reasons given for the adoption of the educational approach are weighty ones, namely: 1) Scripture does not require complete sanctification as a prerequisite for church membership; 2) the complexity of modern society makes the disciplinary approach well nigh unworkable. Your committee, however, does not agree that the educational approach should be adopted in place of the disciplinary approach. Instead we strongly recommend that both approaches be utilized; in fact, your committee is convinced that it is impossible to separate the two approaches. Education must be considered a form of discipline; and education must lead to the application of church discipline if the education (provided it is properly and fully given) is not personally received and applied.

We consider it to be an integral part of our mandate to discuss the two main reasons26 for the recommendation that the church, primarily and basically, follow the educational approach in dealing with lodge members. It is to be understood that proponents of this approach recommend that education begins before the acceptance of a lodge member into the church and continues after his acceptance into the church, should he not have broken his relationship with the lodge before his acceptance. It should also be realized, however, that the educational approach to the problem at hand practically nullifies the possibility of carrying out ecclesiastical discipline, should the lodge member refuse to give up his membership before he is accepted as a confessing member of the church. Can one be disciplined for sins to which he held when

26 The two main reasons: 1) complete sanctification is not required for church membership, and 2) the complexity of modern life.
he was accepted, be it membership in a lodge or a refusal to accept education on the matter and/or apply it to his life? We think not.

We proceed now to a discussion of "complete sanctification" as a requirement for church membership. Is "complete sanctification" to be required in regard to lodge membership before one can be received as a confessing member of the church? In seeking to answer this question, we briefly consider what the Scriptures teach and what the church confesses about a sinner's rebirth, conversion, justification and sanctification in relation to his acceptance into the church.

The Scriptures teach us that man was created according to the image of God; they also teach that the image of God is a thoroughly spiritual, ethical reality. It consists in knowledge, righteousness, and holiness. This means that the heart of man was originally filled with and motivated by the love of God. From that heart the motive power of the love of God worked throughout man's entire being and every aspect of his existence. The motive power of the love of God worked in all man's thinking and willing and desiring so that he knew God in love; so that he glorified and praised him; so that he willed the will of God. This spiritual, ethical operation of the image of God was pure in man in the state of rectitude. There was no conflict in man's relationship to God, within man, in man's relationship to creation, or in the creation about man. The heart of man had dominion in love over all things.

Though man sinned, he did not change essentially. He remained man. But under the influence of sin, spiritually and ethically, man's nature was put into reverse. His "knowledge" became darkness and the lie. His "righteousness" was changed into unrighteousness and iniquity. His "holiness" became hatred of the living God. Instead of the love of God in his heart, there was enmity against the Most High; for the minding of the flesh is enmity against God. Out of that heart are the issues of life, also in fallen, sinful man. Because his heart became evil, his thinking and willing, his inclinations and the deepest recesses of his being became evil; and he became an enemy of God in all his life.

However, the believing and confessing Christian is fundamentally and principally renewed through the work of regeneration. This change is not an essential change, but a spiritual and ethical change. The regenerated man remains man. He is not entirely delivered from death and from the operations of death in his members. He retains the likeness of sinful flesh. But from a spiritual, ethical viewpoint he undergoes a radical change. He is brought from death to life, from darkness to light, from unrighteousness to righteousness, from the corruption of his nature to holiness. Through his Spirit Christ, himself brought from humiliation to glorification, dwells in the heart of the elect sinner, connects that heart forever with himself, and dominates that heart by grace. He imparts to that heart new life, his own resurrection life, the life of God, so that the Christian may profess with the apostle: "I live, but not I, Christ lives in me" (Gal. 2:20). And from that heart the lines run from a spiritual, ethical center throughout his whole nature. If anyone is in Christ Jesus, he is a new creature: old things
are passed away; behold, all things are become new (II Cor. 5:17). The Christian wills and thinks, desires and longs, hears and sees, tastes and touches, speaks and acts differently from the natural man. He has become partaker of "an inheritance incorruptible and undefiled" (I Peter 1:4). And the motive power of his whole life is the love of God in Jesus Christ our Lord.

The reborn sinner makes a conscious response to this becoming a new creature. He turns from his past. He repudiates his past way of life. The Heidelberg Catechism states it so beautifully:

88. Q. Of how many parts does true conversion, or the turning of man to God, consist?
A. Two: the mortification of the old man, and the quickening of the new.

89. Q. What is the mortification of the old man?
A. It is heartfelt sorrow that we have provoked God by our sins, and more and more to hate them and flee from them.

90. Q. What is the quickening of the new man?
A. It is heartfelt joy in God through Christ, and with love and delight to live according to the will of God in all good works.

The reborn sinner is a converted sinner. He is one who sorrows over his sin and his past life, hates sin and flees from it. He is also one who, as he sorrows, has joy in, loves and clings to his Lord and only his Lord. He does this by faith which is an essential aspect of the reborn and converted life.

However, the new creature in Christ meets with all kinds of opposition; opposition which frequently brings him into captivity to the law of sin which is in his members. He is born out of a sinful race and therefore receives a nature in which for centuries the principle of sin, the principle of enmity against God, has been operating. The Christian does not stand individualistically by himself. He is organically one with the human race. The human nature which he receives through his parents is centuries old. And in that human nature, in body and soul, in mind and will, deep "ruts" have been dug through the operations of sin. Even as the world in which the Christian lives and moves is not yet the new creation, in which righteousness dwells, so also his nature is not yet the glorified human nature. The operations of sin, the old "ruts" of sin, the Scripture calls "the motions of sin in our members," and "the flesh," and "the body of this death." In this nature there still are the old operations of sin. And this causes conflict and opposition, so that man is frequently led astray in the direction of unrighteousness.

Now, to be accepted as a believing member of the church, one is not required to achieve a state of complete sanctification. The actual situation is quite different. The Scriptures teach us that the reborn converted sinner is given the gift of faith. This faith is exercised by the new creature in Christ, and by this faith, through the grace of God,
the sinner is declared forgiven and a child of God. God justifies the
reborn converted sinner on the basis of the atoning work of Jesus Christ.
And this justifying act of God is the basis for accepting a believer into
the church of God. Indeed, only the justified sinner is a child of God,
a member of his family, a living member of the Church. The church
accepts as members those who are justified, knowing that they are
justified by the faith in Christ which they have professed (Romans
10:9,10). We trust the point is clear: a person is accepted into the
church as a believer. He is not accepted into the church because he is
sanctified, be it partially or wholly. We repeat, justification received
through faith is the basis for a reborn, converted person's entrance into
the body of Christ, the church. Sanctification is not.

But there is more that must be said. We refer now particularly to
the confession of faith—which the church must insist upon hearing
(faith the means by which God justifies the sinner) when it has the
joy of receiving new members into its fellowship.

It is common these days, rather than to say “he has confessed his
faith,” to speak of the Christian’s commitment to Jesus Christ. The
term “commitment” is understood to have a number of basic elements:

1. the knowledge of Jesus Christ as Lord and Redeemer;
2. trust in Jesus Christ as personal Savior, (this trust involves sur­
render and submission to Jesus Christ and his Spirit);
3. obedience to Jesus Christ as Master of life (this obedience calls
for service, especially in the witnessing aspect of life).

To speak of commitment on the part of born-again Christians is
proper. Christians are to know, trust and obey their Savior and Lord.
In fact this can be said: to be Christian is to be committed to Jesus
Christ. However, the problem arises when one seeks to know what is
understood by and what is the range of the term commitment.

The idea of commitment is closely related to the idea of complete
sanctification in many minds today. Again, there is reason for this.
For indeed, can it not be said that the fully committed Christian—who
fully knows, completely trusts, and always obeys Jesus Christ—is the
completely sanctified Christian? But now we have to face the ques­
tion: Is it possible to expect complete sanctification of any person in
this life? The answer has two parts. 1) God wills our sanctification,
indeed, complete sanctification. But 2) the Scriptures make clear that
this will of God is not realized by any Christian in this life. Indwelling
doubts, inclinations to evil, actual sins continue to plague, hinder, effect,
and pollute all men, even the most saintly. Hence to demand complete
sanctification in this life is to require the impossible.

Does this then mean that we cannot expect a full commitment to
Jesus Christ? In a real sense, we cannot. The ideal of a full commit­
ment is ever before us, but to demand it as a requisite before becoming
a member of the church is to turn every person away from and out of
the church. What is expected then is that we who have made the
initial, basic commitment all strive to be more fully committed so that
our sanctification may be the more complete.
Applying these thoughts to the problem of simultaneous lodge membership and church affiliation, it is argued that as the Lord Jesus is more fully known, more completely trusted and more consistently obeyed (by means of the educational approach), the person who initially did not consider it necessary to drop his lodge membership, will come to realize the necessity of doing this. In other words, as one grows in commitment to Jesus Christ one increases in sanctification and this will involve eventual dropping of membership in the lodge.

In this setting we have to face a realistic problem. At what stage in this growing commitment and increasing sanctification is one to be received into the fellowship of the church? The answer given is: when there is evidence of personal knowledge of Jesus Christ, which does not have to include much detailed knowledge of God's revelation concerning him or a knowledge of the implications of this personal relationship; and when there is some evidence of an initial trust and obedience. This growth in knowledge, trust and obedience is to take place by means of Christian nurture administered within the fellowship of the church. Thus, as one grows and develops within the church, one will increasingly draw away and/or drop those relationships which are not conducive to growth within the church.

There is much that is true—and appealing—about these current conceptions, held by many, concerning commitment and ideal, complete (or incomplete) sanctification, as outlined above. However, there is still more to be said about commitment and sanctification. The Scriptures teach us that, "No one can serve two masters, for either he will hate the one and love the other . . ." (Matt. 6:24). This is an absolute statement! No less absolute is the calling of Jesus to his followers to deny themselves, take up their cross and follow him (Matt. 16). Does this mean that Christ calls for a full commitment and complete sanctification? As an ideal, yes. But there is another dimension in Jesus' teaching which may not be overlooked. It is this: the alternatives have to be recognized. When a commitment, be it the initial, basic commitment, is made, it must be acknowledged and demonstrated from the very outset by committing one's life to Christ. Christ claims to be the only Master (Matt. 23:10). He demands undivided loyalty. The incident of the rich young ruler certainly reveals this. That fine young keeper of nine commandments to whom Jesus' heart went out, was basically committed to his material wealth. Jesus, testing him on the tenth commandment, finding him lacking in heart commitment to God, did not say to him, "You have come so far. Your commitment is evident in various ways. Join us and be part of us. In time you will learn what it means to keep the tenth commandment and then your initial, basic commitment will be more obvious." Rather Jesus' words clearly teach that the young man was far from the kingdom of God. The young man was given no indication that he was even "on his way in!"

The Scriptures make it so abundantly clear that a commitment to Jesus is always accompanied by a confession of sin, a renouncing of sin and a turning from sin. Both John the Baptist and Jesus com-
menced their preaching by this call to repentance (Matt. 3:1-2; 4:17, cf. also Peter’s Pentecost preaching Acts 2:38). Without the first turning from sin, i.e., conversion, there is no justification! If there is no basic, heartfelt confession and renouncing of sin, and turning from it, there is no beginning of a genuine commitment to Christ. Is this not the message of the story of converted Zaccheus? (Luke 19:1-10). When Zaccheus gave indication of turning from his sinful practices, Jesus said, “Today salvation is come to this house.”

Listen again to the Scriptures. Paul writes to the Thessalonian Christians: “You became followers of the Lord, you were examples to all that believe . . . from you sounded the word of the Lord . . . you turned to God from idols to serve the living and true God and to wait for his Son . . .” (I Thess. 1:6-10). The testimony in the book of the Acts supports what Paul wrote to the Thessalonians: when men turned from their former life to the Lord Jesus, they were accepted as members of the body of Christ! Is this not also the message concerning the Ephesian converts who gave up their worship and adherence to Diana (causing Demetrius to lose business)? And did not the Ephesians who believed, confess and divulge their practices and burn their equipment? (Acts 19:18-26).

The point must be made perfectly clear. The confession of sin, the renouncing of and turning from false modern day “idols,” is a definite aspect of conversion, an integral aspect of that which leads to man’s justification by and before God the Father. In the final analysis, we can say that commitment and sanctification involve much more than the confession of Christ as Savior; they call for confession and renouncing of sin and the initial break with it. The initial steps must be taken: sin must be confessed; sinful ties and practices, of whatever nature they are, must be renounced. This renunciation involves an initial, conscious break with former associations. It does not mean that there will be no lapses, no longing for past sins and for past illegitimate joys. Growth in commitment and sanctification remain lifetime factors.

In an attempt to apply these truths, let us consider some examples: Is a member of the Mormon fellowship, who wishes to confess Christ in the church of Jesus Christ, to be asked to confess Christ according to the Scriptures, but not to renounce faith in the book of Mormon, and not to cut off ties with that religious organization? We know that dual membership is considered incompatible with membership in either organization.

Is one who is officially a member of the Roman Catholic Church but confesses Christ according to the Reformed conception of biblical truths not asked to renounce the errors of the Roman Catholic Church and to break off all affiliations with it before membership is granted? Indeed, this is the case. Dual membership is not considered a possibility. Both require full allegiance. To be a member of the one is to say, de facto, I do not accept, support or seek to demonstrate the veracity of those aspects which make that other organization the distinct entity that it is.

Is a person who is an alcoholic, who says he has come to know Jesus Christ, admitted into the fellowship of the church if he insists that the
use of alcoholic beverages is his privilege and continues to use them excessively as before? Is the alcoholic not expected to renounce the excessive use of alcohol? Does not Paul write that a drunkard shall not inherit the kingdom of God? (Gal. 5:19-21).

Is a person who is a homosexual, who says he is committed to Jesus Christ but insists that the practice of homosexual activities continues to be his privilege, to be accepted as a member of the church? Of course not (cf. Eph. 5:3-7; 1 Cor. 6:9-11). He is asked to confess and renounce the sin of homosexual activities and to vow to fight all continuing inclinations to homosexual practices. The confession and renouncing of sinful practices is absolutely required if one is to be washed, sanctified and justified (1 Cor. 6:11). The struggle to overcome the continuing desire to engage in homosexual practices may be a matter of life-long growth in sanctification.

The case of lodge membership, though having its unique characteristics, is basically not unlike the cases mentioned above.

The lodge—or fraternal orders—are religious organizations which demand a specific religious commitment. In short, the commitment that is demanded is twofold: 1) commitment to a supreme being; 2) commitment to the proposition that the supreme being can be known and properly worshiped via various ways—the Christian via Jesus Christ and the Scriptures, the Mohammedan via Mohammed and the Koran, the Jews via Moses and the law of the Old Testament, the Hindu via Krishna and the Rig Vedas. This second commitment is a total rejection of Jesus Christ’s own words, “I am the way, the truth and the life, no man cometh unto the Father but by me!” (John 14: 6, 7). The second commitment is a total rejection of the apostolic message as recorded in Acts 4:12, “There is no other name given among men whereby we can be saved, than the name Jesus.” The error contained in the second commitment indicates that the commitment called for in the first instance is not biblical. It is impossible to express any kind of commitment to the eternal God of the Scriptures except he be known to man through his revelation to man in Jesus Christ. In short, the supreme being to whom commitment is to be made, according to the Fraternal Order’s first requirement, is not the God of the Scriptures, the Father whom the Church of Jesus Christ worships and serves.

In addition, the Fraternal Order’s adherence to and involvement in a thoroughly humanistic way of life and their use of a wide range of symbols, a modern counterpart of ancient idols, are additional evidences of the basic Christ-denying character of these orders.

Thus, the very nature of fraternal organizations (as they are considered in this report) is such that they involve a total denial of the central core of the Christian faith. It is therefore completely incompatible for one to make an initial commitment to Jesus Christ, that is, a genuine commitment, if one remains committed to a fraternal organization. The confessing of the errors and the renouncing of these, which involves a breaking off of ties with the fraternal orders, is a basic element in the commitment to Jesus Christ which the church of Jesus Christ must require for membership. In fact, a credible confession of Jesus Christ involves an acknowledgement of past errors and a confession of sin, es-
especially when the errors and sins are so manifestly contrary to the demands of the gospel.

We have attempted to do three things in this discussion of complete sanctification as a requirement for church membership. 1) We have tried to present the scriptural truths which must be taught to and believed by anyone who desires to enter into the fellowship of the church. 2) We have tried to present a positive case for the educational approach to receiving members into the church. However, we have indicated that education must have obvious results—that Christ is confessed and adhered to only and that sin be confessed and sinful ties be broken (recall the discussion on the origin and character of the modern lodge). 3) We have tried to give reasons why the church should exercise discipline, before a person is received into the church; discipline through education and withholding from full membership. Also if a member of the church becomes a lodge member, he should be educated; should that not produce the desired results, church disciplinary action should begin. (In this connection, recall the discussion on the nature, the attributes, and the marks of the church.)


One of the reasons why the Christian Reformed Church is reviewing its decisions regarding the lodge is because it is felt by some (Classis Lake Erie in particular) that these decisions “do not adequately reflect the complex organizational character of today’s society” (Acts of 1969, p. 505). The original overture of Classis Lake Erie described this complexity as follows:

“... the problem of lodge membership and simultaneous church membership does not seem incompatible to many lodge members. This stems in part from the fact that many lodges insist that lodge members must also be members of a church. In addition, we must recognize that the lodge does not exist solely for its religious activity. There are the social, business, and philanthropic aspects as well. Many join the lodge for business, social, and philanthropic reasons, and not because of the religion to which the lodge holds” (Acts of 1969, p. 505).

The same matter is referred to in Lake Erie’s second overture to synod. Describing how the Christian Reformed Church has dealt with membership in other associations, the overture states:

The matter of whether a member of the Christian Reformed Church may be a member of a “neutral” labor union has been before the church many times. At least a dozen synods have dealt with the question in some form or other. In 1904, for example, synod pointed out seven characteristics by which the neutrality of labor unions may be judged (Acts of 1904, Art. 119, pp. 34, 35). In 1943 and 1945 synod dealt extensively with the matter of corporate responsibility and laid down a number of principles to serve as guidelines for the churches. The synod of 1945 also declared the following: “These principles are intended to be applied not only to labor unions, but also to all industrial, business, and professional organizations as well as to any other types of group activity. They
should be faithfully expounded from the pulpit, in personal visits, and family visits, and in the religious press. The question of their application to concretely existing local, state, or national conditions is a matter for the individual consistory and classis, and especially for the conscience of each person who becomes involved in it" (Acts of 1945, Art. 100, p. 103).

... There are many professional, business, and political groups exerting an influence on our society today. The structure of our world is becoming increasingly complex. The counsel of our previous synods is wise and should be taken seriously. In no way should Christians and the Christian church compromise the faith. Just as the matter of affiliation with other groups becomes a matter for the local consistory and classis and for the individual concerned, we feel that the matter of affiliation with secret societies should be a matter for the local consistory and classis and the individual concerned (Acts of 1970, p. 553).

Your committee, of course, agrees that the structures of our society are becoming increasingly complex, far more complex than they were in 1900. This complexity makes it very difficult for individual Christians to determine whether or not they may hold membership in various organizations and associations. It is also difficult for the church to give guidance to its members and, at the same time, to determine what "membership policy" should be observed relative to those seeking entrance into the church.

One concept which is of help in evaluating the complex situation confronting the church is the distinction between "involuntary" and "voluntary" organizations or associations. Involuntary associations are those which are independent of human volition. One does not choose to join involuntary associations. Examples of such associations are the family and the state. Voluntary associations are those which arise from the free, voluntary intercourse of a group of like-minded individuals. One can choose either to join or not to join such associations. Over and above both involuntary and voluntary associations is the relationship which a Christian sustains to Jesus Christ and his body, the church. If an involuntary association should involve a Christian in or demand of him something contrary to his membership in the church, while withdrawal would be difficult or impossible, it is nevertheless incumbent upon the Christian to declare, "I shall obey God rather than man" (Acts 5:29). On the other hand, if a voluntary association should involve a Christian in or demand of him that which is contrary to the responsibilities which Christ places upon him because of his membership in the church, it is incumbent upon him to voluntarily withdraw from such an association (just as he voluntarily joined).

Again, it is true that our society is very complex. It is equally true that a clear distinction cannot always be made between voluntary and involuntary associations. Still it should be made clear that a lodge is a voluntary organization, and that the church is not making an impossible demand when it calls upon those who hold or seek church membership to refrain from joining or to cut off all ties with the lodge for the sake of their membership in the church.
Closely related to the above is the matter of "corporate responsibility" to which we have already made reference. As is made clear in this reference, in 1945 the synod of the Christian Reformed Church declared that a Christian is corporately responsible for the decisions and practices of organizations to which he belongs. Setting forth five "principles," synod further defined what such corporate responsibility involves.

The Minority Report of 1972 on "Lodge and Church Membership" also refers to the 1945 Statement on Corporate Responsibility. The report makes two statements regarding this matter which, in our view, are of key importance:

It is important to observe that the 1945 statement on corporate responsibility distinguishes between different levels of involvement in organizations having sinful practices (Acts of 1972, p. 566).

And it (the 1945 statement) holds that anything less than "active participation in sinful practices" should be dealt with by an educational approach and by appeals to the conscience of the individual rather than by ecclesiastical discipline (Acts of 1972, p. 567).

On the basis of these statements and this reasoning the Minority Report of 1972 concludes: "It is then wholly in accord with the 1945 position to admit to membership only those who confess Christ and renounce all active participation in the beliefs and religious practices of the lodge. But beyond that the church should not use disciplinary measures" (Acts of 1972, p. 567).

In response, we would agree that the statement of 1945 "distinguished different levels of involvement." We would also agree, up to a point, that the statement implies "anything less than 'active participation in sinful practices' should be dealt with by an educational approach." However, it is worthy of note that the statement of 1945 deals only with sinful "practices," "deeds," "acts," "ways," and "decisions." Nowhere in the five statements of principle does the statement speak specifically of "beliefs," "doctrines," or "confessions."

We are not saying that the statement of 1945 was indifferent to "sinful beliefs." At the same time, we can understand the emphasis upon "deeds" and "practices." The statement of 1945 arose out of a concern with "so-called neutral labor unions" and the "sinful practices" of these unions. The desire of the church, at that time, was to make a statement concerning corporate responsibility relative to the sinful "decisions and practices," not only of labor unions, but of "industrial, professional, and business organizations" as well (Acts of 1945, pp. 316, 317).

For this reason the statement of 1945 applies to the matter of lodge membership only in a limited sense. The statement applies to the extent that active participation in sinful practice is involved in becoming a Mason. A person must go through a sinful, blasphemous ritual to become a member of a Masonic Fraternity. Whether or not one actively participates in sinful practices once he becomes a Mason is the subject of continuing debate. Such debate must confront the question as to whether or not keeping secret that which is contrary to the will of God is active participation in "sinful practices."

But, be that as it may, the fact remains that when one retains his membership in a Masonic Fraternity he is openly identifying himself with
"actively participating in") a belief, confession, religion which—as we have shown—is contrary to the Word of God.27 This, we are convinced, in light of the statement of 1945 on corporate responsibility, makes such a person guilty before God and an object of ecclesiastical discipline. This conviction is confirmed by our confession in Lord's Day XXXI of the Heidelberg Catechism, Question and Answer 85 which declares that the church is to close the doors of the kingdom of heaven to those who "under the Christian name maintain unchristian doctrines or practices." (Italics ours.)

A further problem, arising from the complexity of our society, is the fact that many lodge members find it difficult to break off their association with the lodge because they will then be forced to relinquish the financial benefits which result from membership in the lodge. This is indeed a real problem;28 and the church may not be indifferent to this problem or simply brush it aside. Individuals confronting this problem should be dealt with patiently and lovingly.

However, before the individuals described above can be received into the church, they must be brought to see that membership in Freemasonry is open and public identification with an anti-Christian religious organization. They must be led to understand, furthermore, that a concern to retain certain financial benefits is not a legitimate reason for retaining membership in a religious organization which holds to beliefs contrary to the Word of God. And what we have set forth as the biblical warning against double and divided allegiance should suffice to bring those seeking membership in the church to such a conviction. (See "The Covenantal Nature of the Church."). Harsh though it may at first appear, if one is not willing to reveal such a conviction, by relinquishing his membership in the lodge (even though financial loss is involved), in light of the clear teaching of Scripture, the church has the right (and duty) to question that person's commitment to Christ.

27 The Statement of 1945 was dealing primarily with labor unions and industrial, professional, and business organizations. In the Masonic Lodge we are dealing with what was originally an industrial-economic association and has become essentially an anti-Christian religious association.

28 Twenty-three of the consistorys responding to our questionnaire indicated that they had confronted this problem in dealing with lodge members seeking entrance into the church.

The problem of financial involvement is not easy to assess. There are various aspects to this problem. Some lodges require a rather substantial annual membership fee without assuring any direct financial recompenses. There are lodges, like the Woodsmen, who sell various types of insurance; to be involved in this insurance program, however, is to be involved directly and corporately in the entire organization. Very few, if any, lodges guarantee substantial medical or hospitalization benefits "across the board" to any and all members. The poor and destitute, who are not lodge members, in specific hardship cases can receive medical benefits from a lodge more readily than a regular lodge member. The privilege of receiving good medical and hospital aid in Masonic hospitals, at cost to the patient, is assured to Masonic members; this is aid which is not available to the average citizen. It seems to your committee that the church of Jesus Christ should be able to assure any lodge member, who seeks to become a member of the church, that the church will supply his needs, should he require aid that otherwise would be available to him through the lodge.
It may also be observed that this problem is not unlike that faced by others seeking membership in the church. Mormons, for example, very often suffer great financial loss when they resign their membership in the Mormon Church. But, as we have already indicated, dual membership in the Mormon Church and the Christian Church cannot be allowed—even though great financial loss may be involved.29

C. The Wide Variety of Organizations with which the Church must Deal.

Earlier in our study we stated that we intended to consider only Freemasonry; and we gave the reasons for this intention. Your committee recognizes, however, that there are many “secret orders” patterned after Masonry (note no. 12), and that our churches have been called upon to deal with many of these “orders” (note no. 11). Nor has our study of the many existing fraternities simplified the matter; rather, the situation becomes more and more complex as one studies the problem. For example, there are some fraternities which appear to be less “objectionable” than others, such as the Grand Orange Lodge of British America.30 We are not at all suggesting that we approve membership in the Orange Lodge. But we can imagine that it may be difficult for a consistory or classis to make a judgment in the case of such a fraternity. On the other hand, many college fraternities appear to be patterned after the symbols and rituals of Freemasonry.31 Up to this time, as far as we can

29 The original overture of Classis Lake Erie takes virtually the same position. “For example, we do not face the problem of someone wishing to hold simultaneous membership in the Mormon Church and the Christian Reformed Church. It would be obvious to all who examine these two religious bodies that a choice of one or the other must be made” (Acts of 1969, p. 505).

30 Qualifications for membership in the Orange Lodge are as follows:

(1) TOWARD GOD—An applicant for admission should have a sincere love and veneration for his heavenly Father; a steadfast faith in Jesus Christ as the only mediator between God and man; and a firm reliance in the guiding, witnessing and sanctifying power of the Holy Spirit. He should be a diligent reader of God’s Word, a sincere observer of the Lord’s Day and a regular attendant at his house; endeavoring to bring forth the practical fruits of righteousness and obedience to God’s commands, as an humble and consistent servant of God and follower of his Savior.

(2) TOWARD KING AND COUNTRY—He should be loyal in thought, word and action to the Sovereign and the British Empire, being Protestant; seeking their prosperity and integrity; strengthening their ties and supporting the principles which have been the foundation of the Empire’s greatness; ever ready to promote civil and religious liberty; to maintain the Protestant faith as the purest form of Christianity, and the basis of constitutional government of the people, by the people, for the people; and to build up the Empire in unity and Godliness.

(3) TOWARD MANKIND—He should be of temperate and kindly habits, striving to be an example to others, as a true Christian citizen. He should abstain from swearing and profane language, from dishonesty and from intemperance of every kind. He should seek the welfare of others; be just, considerate and tolerant in his judgment, especially toward those who are needy or oppressed, and to promote the spirit of friendliness and brotherly love. The glory of God, the welfare of man, the honour of his sovereign and the good of his country should be the motives of all his actions (Constitution and Laws of the Loyal Orange Association, p. 7).

31 “Some of the better known college fraternities give unmistakable evidence, to those of their members in a position to judge, of having rummaged in the
determine, little has been said by the Christian Reformed Church con­
cerning college fraternities. Is this a matter which should be investigated?

While struggling with this problem, your committee corresponded with
the Commission on Organizations of the Lutheran Church—Missouri
Synod. This standing commission serves the Lutheran Church with
continuing studies and evaluations of the various organizations and as­
associations in our country. In our correspondence they indicated their
willingness to be of assistance to us as a denomination.

Our contact with the Lutheran Commission, and our review of their
materials, has led us to the conclusion that we should consider the possi­
bility of establishing a similar commission for the Christian Reformed
Church. We recognize that most lodges can clearly and quickly be judged
to be anti-Christian in both “belief” and “practice.” But there appear
to be some associations which lie in the “gray” area and still other
organizations, in which members of the Christian Reformed Church may
already be involved, which should be evaluated and concerning which
at least “pastoral advice” should be given. For such evaluation and ad­
vice a standing commission would be helpful. (This matter will be taken
up in our recommendations.)

D. Miscellaneous Items Relative to Church and Lodge Membership.

The Synods of 1970 and 1972 have called for a discussion of “the
problems incurred in pastoral relationships.” It is, however, not our in­
tention to develop a separate section on pastoral advice. Our entire re­
port is designed to serve as advisory for all—pastors, elders, church
members and lodge members. Nevertheless, we do consider it necessary,
in fulfillment of our mandate, to bring together in this closing section
several miscellaneous matters relative to the issue before us. (Some of
these matters have been discussed before in other contexts, therefore our
consideration of some items will be brief.)

1. It must be acknowledged that there are valid reasons for objecting
to certain aspects of the Statement of 1900. For example:

a. The reference to knowledge which can be gained from former
lodge members is unwise. The rejoinder of lodge members is that
a man who broke his oath is an unreliable witness.

b. The definition of the lodge as a “secret society” tends to over­
emphasize the secret character of the lodge as its main objection­
able feature.

bureau drawers of Freemasonry, Odd Fellows, Forestry, the Templar, Knights of
Malta, and other orders for ritualistic finery. Zeta Psi was founded by Freemasons,
Delta Psi, Columbia, 1847 was dressed up by someone who had access to the
rituals of the bastard Masonic Rites of Misraim and Memphis, Psi Upsilon hung
its harps low on the tree of symbolic masonry” (Steven’s Cyclopaedia of Frater­
nities, p. 346.)

32 “Most of the rituals of college fraternities are based more or less directly
upon the old Morgan expose of the Masonic ritual. In many cases even the
phraseology of the obligation is preserved in greater or less detail” (William II.
Shideler, “College Fraternities” in Handbook on Fraternal Organizations Illus­
traed, by W. J. Whale, p. 43.)

Your committee has the study of this commission in its possession and is willing
to make it available to synod.
c. The concept of secrecy which is used in the statement of 1900 is not discussed according to the lodge's very specific use of the term—"veiled or covered knowledge" or "mystery"—somewhat comparable to the way in which the Apostle Paul speaks of the gospel as "mystery" (Ephesians 1:9). At the same time we acknowledge that the popular conception of secrecy does apply in certain specific ways mentioned earlier in this report.

d. The statement that "most members of the lodge have not love for God's law" is an absolutistic statement which requires a careful discussion of what is intended by these words. This is an especially relevant point because of the high degree of "moral living" which is required of lodge members.

The committee's recognition of these weaknesses should not, however, be construed as a suggestion that the basic position of the statement of 1900 is weak. We trust that the substance of our report clearly indicates that we regard the position taken and defended in 1900 to be correct.

2. The problems of lodge membership are more prevalent in some areas of the Christian Reformed Church than in others. At the same time, these problems demand understanding on the part of the entire church. There may be no quick or abrupt pushing aside of problems which are confronted more in one area of the church than in others. Instead, there must be deep, compassionate concern on the part of the entire church; and this concern should be expressed whenever and by whatever means are available. At this juncture it may be helpful to point out that, although "home missions areas" are confronted repeatedly by specific problems relative to lodge members, every classical area in the Christian Reformed Church has been confronted with the lodge issue. Thus, no classis is far removed from the problem and the entire denomination should and can be involved (practically, as well as by study) in seeking to know and to do the will of the Lord regarding this matter.

3. In the course of your committee's work information was drawn concerning specific problems from many sources: e.g., high officials of the Masonic order were interviewed; two of the men who served on the committee had been pastors of congregations (in other denominations) which included lodge members; three members (an elder and two pastors) of the committee who had close contact with former and present lodge members in the course of the study period; and further information was gleaned from the questionnaire and a wide range of published material. Your committee judges that it is part of its mandate now to refer specifically to these problems.

The matter of ignorance concerning the real nature and purpose of the fraternal orders is the problem heard most often. However, this can be solved if the required effort is made. We have discussed this matter particularly and at some length in our report. We judge that ignorance concerning the lodge and the church can and must be overcome by proclamation and education.

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33 We state this on the basis of the survey which the committee conducted.
The problem of *social status* is difficult to deal with. It is an undeniable fact that many leading citizens of our respective countries are members of fraternal orders, and the social reasons for identifying with these citizens in lodges are varied. Membership is often important to specific individuals for business, economic, political and specifically cultural reasons. The factor of personal pride and ambition is also involved, but not exclusively. In the final analysis, the clear call of the Savior to deny oneself, take up one's cross and follow him, as well as the broader biblical covenantal demands to render whole-hearted allegiance to King Jesus, will not allow compromise or syncretization, regardless of what the social pressures may be.

Then there is the argument that "an organization couldn't be all that bad when it has so many good things to be said about it." Does not the lodge require certain strict conditions pertaining to virtuous and successful living? Does not the lodge include, as a rule, a sizable proportion of the upright, hardworking community people? Does not the lodge offer a sense of brotherhood that tends to give one a feeling of assurance and security? Is not the lodge's philanthropic work of a noble and deeply human character? And does not this type of people, as they gather and as one associates with them, offer excellent evangelistic witnessing opportunities? In reply to such questions, it would be foolish to deny the virtues and humanitarian character of the lodge in general. However, the virtues and the humanitarian works of the lodge come under negative evaluation when viewed from the perspective of such questions as: What do you think of the Christ? In whose name do you practice virtuous deeds? For those glory do you work? Are your virtues and "good deeds" done in thankfulness for salvation granted and a secure life led under the Lordship of Jesus Christ? A combination of the educational and the discipling-disciplining approaches is a basic requirement to deal with the problems raised in respect to the "good aspects" of the lodge. It should be added that this type of "good environment" is not conducive to growth in sanctification as explained and applied in Article 24 of the Belgic Confession.

And what is to be the answer to the question put to the missionary by a lodge member: "Are you asking me to violate the oath I took and which I promised, with the help of God, to keep?" The reply that the church should give to this question varies according to the specific situation at hand. As a rule, the oath is to keep the "secrets." But a lodge member can demit, indeed, he can break all ties with the lodge, and never reveal a secret of the lodge to anyone. And he need not either. As stated before, the testimony of the oath-breaker is often attacked as unreliable. Nor does one have valid reasons to reveal secrets in view of the written sources available to anyone who does any research on the lodge. In addition, it can be questioned whether an oath taken in ignorance of the true biblical meaning of the oath is to be kept in all instances. It certainly is true that an oath taken and vowed to be kept by the help of God, which is contrary to God's revealed will, should not be considered binding on the conscience of one who is a "new creature." The oath taken in ignorance and sin, cannot keep a person from being and living as a new creature in Christ.
The problem of continuous living in sin has been raised. It seems to your committee that this problem is more academic than real, if the substance of this report is accepted. If the newly won believer in Jesus Christ experiences a genuine rebirth through the work of the Holy Spirit and his conversion manifests itself in all aspects of his life, there will be a cutting off of ties with the lodge. There will be no continuous living in sin. There will be no violating of the conscience. There will be no walking contrary to the desires of the reborn heart. However, in the concrete situations in which men find themselves, it may be necessary to point out, as John teaches us, that the one born in Christ and of the Spirit does not sin; i.e., he does not purposely, intentionally, consciously continue to follow the sinful course of life or a part of it.

This last point calls us to a further consideration of the church's call to distinguish between the unbelieving lodge member and the lodge member who says he has made a commitment to Jesus Christ. Rules and procedures can hardly serve the church in such situations. However, we do insist that the testimony of most lodge members will quite readily reveal whether or not there is a living relationship with Jesus Christ on the basis of Christ's all sufficient atoning work on the cross. If the testimony speaks more of the virtues of men than of the atoning work of Christ as the source of the newness in the reborn man, it should become obvious that there is a real need for gospel proclamation unto salvation, intercessory prayer for eternal life and persuasive instruction in the truth of the only Way to the Father.

But there are also numerous cases of lodge members who readily confess their sin and profess their love for the Lord. The confession and profession seem credible and genuine. These cases may indicate a beginning in the Lord. There should be no doubt, however, that these cases are not entirely unlike the believers of Ephesus before Paul arrived there (Acts 19:1ff.). Such are in need of further instruction in the Lord and in the meaning of repentance and bringing forth the fruits of repentance (Matt. 3:2-9), and in the meaning of conversion, i.e., that God through his resurrected Son turns "everyone of you away from your wickedness" (Acts 3:26).

What then is to be our reply to the evangelist, who asks, "And are we to declare to such confessing-professing lodge members, who do not break off all ties with the lodges, that they have no part in the kingdom of heaven?" First, it should be obvious that we cannot grant such persons wholehearted acceptance into the church of Jesus Christ. All former reports agree on this. But should such confessing-professing lodge members be turned away as having no part in Jesus Christ? By no means are such to be turned away. Rather they are to be shown that there is a life in Christ which believers enjoy. They are to be shown this by a friendship shown in Christ's name; by persistent instruction in the biblically revealed way of consistent Christian living; and by firm disciplining which leads to the ready acceptance of the prescribed walk of a disciple of Jesus Christ.

The lodge members who confess sin and profess their faith in Christ, also must be shown that, in the church of Jesus Christ, there is a gen-
This brotherhood is inclusive of all true believers, but exclusive of all those who are not new "brother" creatures in Christ. Indeed, this brotherhood exists in, through, and from Jesus Christ and him alone. And that is why the church brotherhood is absolutely exclusive of any other religiously oriented brotherhood. In addition, the lodge members who confess and profess, must also be shown the works of love and mercy already shown to those in need, such as, the sick, the aged, the oppressed and depressed. From out of the church there should be seen proceeding a work of mercy and compassion that outshines and far excels the philanthropy of the fraternities, which philanthropy is limited to fellow members and the extremely unfortunate. On the other hand, your committee insists that it does not hold true that a lodge member, "confessing and professing," must be taken into the full membership of the church to be shown the genuine life in Christ; to be instructed and molded; to see and initially experience a real brotherhood in Christ; and to witness a work of love among the needy for Christ's sake. The church of Jesus Christ has known and will know how, in specific circumstances, to take under its care those who require more proclamation, more education, more disciplining and more intercessory prayers before full membership privileges and responsibilities can be given. However, if the care, instruction, guidance and prayers of the church are not fully received, the church must remain true to its head and his Word. The church cannot accept and hold the double-minded, the man who seeks the fulfillment of life in two mutually exclusive brotherhoods.

VIII. RECOMMENDATIONS

Having come to the end of our study of "the lodge and church membership," we now proceed to our recommendations. Your committee wishes to recommend the following to synod:

A. That synod reaffirm as the basic position of the Christian Reformed Church that there is an irreconcilable conflict between the teachings and practices of the lodge and Biblical Christianity, and that therefore simultaneous membership in the lodge and in the Church of Jesus Christ is incompatible and contrary to Scripture.

B. That synod accept the above report of its committee as a contemporary statement of the Christian Reformed Church's position on "the lodge and church membership," updating and strengthening the statement made by the synod of 1900.

C. That synod declare, in light of the committee's report, that:

1. The Bible clearly teaches that God's covenant people, as members of his church and citizens of his kingdom, owe full and exclusive allegiance to their Savior and Lord Jesus Christ. The covenantal life is a life of separation from sin and of consecration to the service of God and does not permit a double allegiance in which one's allegiance to Christ is in any way compromised.

2. The lodge (as defined and discussed in the Report) in its essential character, holds to and practices a false anti-Christian religion. Its beliefs
and rites cannot be harmonized with the claims of God's Word and are directly contrary to true Christian faith.

3. Because of what God's covenant people are (1), and because of what the lodge is (2), simultaneous membership in the church of Jesus Christ and a lodge is a direct violation of God's demands in the Scriptures.

4. The church, in obedience to Jesus Christ its head and relative to lodge membership and related problems, must do all it can to preserve and manifest its specific distinguishing attributes: unity, catholicity and holiness. Seeking to do this, the church is to carry out its duties in proclaiming the gospel to all men and to teach them to observe all things the Lord has commanded it, to administer the sacraments according to the instructions given in the Scriptures, and to exercise discipline according to the guidelines taught in the New Testament.

5. The church, in obedience to the Great Commission given to it by its Lord, must be ready, willing, consistent and persistent in its efforts to bring the gospel to all people in our modern society, including lodge members. It must seek out the lost and wandering, bind up the wounded, bring Christ's healing to the sick and proclaim liberty to all captives in the bondage of sin and sinful relationships.

6. The lodge member must be kindly but firmly shown that his lodge membership is contrary to the will of God and that membership in the lodge and the church of Jesus Christ involves a double commitment which our Lord himself does not tolerate. Those in the church who affiliate with the lodge, must be shown the error of their way, and if they refuse to repent, must be placed under the discipline of the church.

7. The church must constantly remain aware of the complexity of its contemporary society and do its utmost to minister in an understanding manner to people who are deeply involved in specific complex situations. This ministry is to be exercised in loyalty to Jesus Christ alone, with steadfast prayer on behalf of those receiving the church's ministry and in patient reliance on the work of the Holy Spirit in applying the will of God to specific life situations.

D. That synod prepare a summary pamphlet of the above report and print it for distribution as a witness of the Christian Reformed Church's position on "the lodge and church membership."

Ground:

In fulfilling the mandate of synod, your committee felt impelled to produce a thorough report. We also sense, however, that in view of its length and technicality, a summary pamphlet of the report would serve the church well.

E. That synod consider establishing a standing committee on organizations which would serve the churches with evaluations of the many and varied organizations in society that ask for the Christian's loyalty and support.
Grounds:

a. There are many differences, even among organizations of the same kind, such as lodges, which make it difficult to generalize about them.

b. There are other organizations besides lodges in which membership by a Christian is questionable. Consistency should be maintained.

Lodge and Church Membership Committee

G. Van Groningen, chairman
J. B. Hulst, reporter
J. Admiraal
J. Botting
A. Geurkink
S. Kanis
H. Vanden Heuvel
REPORT 38

IMPLICATIONS OF GUIDELINES FOR OFFICE AND ORDINATION AND "LAYWORKERS IN EVANGELISM"

This committee was appointed by the Synod of 1973 and given the following mandate:

"That synod appoint a new committee to study the implications of the Guidelines for Understanding the Nature of Ecclesiastical Office and Ordination, Especially as They Relate to "Layworkers in Evangelism" and to report to the Synod of 1974.

Grounds:
1. The study report and guidelines raise questions which require further study by synod.
2. This study report was initiated specifically with a view to resolving questions relating to "layworkers in evangelism" (Acts 1973, p. 64, Article 64, f. 3.).

History
The problem that occasioned the mandate of this committee has a long history in the annals of synod. For three decades we have been seeking an answer to the place of "layworkers in evangelism." The synods of 1948, 1965, 1967, 1969, 1972-73, also the Reformed Ecumenical Synod of 1972, have reports which made valuable contributions in the study of this problem. The study committee reporting in 1965 presented optional answers to this question such as: "limited ordination"; "ordained evangelist"; "elders for evangelism"; the committee favored the solution of "Licensed Evangelist." Synod recognized merit in the answer, but expressed concern at creating a special office for the evangelist with the implications of quasi-ordination. Note: the point of concern was not the work of the unordained worker in evangelism but his precise or official status in our ecclesiastical framework. In 1969 there was an extensive historical summary (Acts of Synod, 1969, pp. 356-360) that highlighted the fact that we had sought the answer in almost every direction without solving the problem of the status of "the layworker in evangelism." The committee recommended ordination through Church Order, Article 7, and gave detailed directions for implementing such a decision. In response to this report, the Synod of 1969 appointed a committee to study the nature of ecclesiastical office and the meaning of ordination as taught in the Scriptures and exhibited in the history of the church of Christ. This committee reported in 1972. The report was quite extensive and had "conclusions with far reaching consequences for the life of the Church of Christ" (Acts of Synod, 1972, p. 95). Synod

*The committee will use this phrase in the report with no other purpose than to designate. It is used by synod in our mandate.
did not adopt their recommendations but referred it back to the committee with questions concerning: "the relationship between 'Service' and 'Authority'; the importance of the apostolate and its significance for the task and authority of special offices was inadequately dealt with" (Acts of Synod, 1972, p. 95).

The report of the committee on Ecclesiastical Office and Ordination was resubmitted to the Synod of 1973 with added sections on "authority" taking special note of areas proposed by the previous synod. The advisory committee of synod was in general agreement with the report but was not satisfied with the integration of the idea of "service" and "authority" (Acts of Synod, 1973, p. 61). The advisory committee presented six observations as the framework in which the guidelines are to be better understood. It is of some interest for understanding synod's decision that the conclusions of the study committee were adopted as "Guidelines" and the advisory committee states these "guidelines are intended to offer helpful direction to the churches" (Acts of Synod, 1973, item 6, p. 62).

The decision of the Synod of 1973 involved adopting observations and guidelines. The observations are the position of the advisory committee after it reviewed the recommendations of the study committee. The study committee findings were strongly oriented to the biblical concept of "Diakonia" or service. The advisory committee altered some of the recommendations to better reflect the authority of Christ in the offices of particular ministries and added six observations to delineate office and authority in relation to function and service.

The study committee emphasized the general office of believers as the root of the special ministries in the church and distinguished the particular offices only by function. The advisory committee found the authority for these offices, "in the call and approbation of the church, and when (men) are so appointed, are recognized as representatives of Christ" (Acts of Synod, 1973, obs. 5, p. 62). "Service and authority exercised in the church are in his Name and according to his Word." There is a certain inescapable tension in the stance and approach of these two committees which has been present in our lengthy denominational search for office and status of the "layworker in evangelism" (Acts of Synod, 1973, obs. 3, p. 62). There has been considerable struggle within our committee to understand the decision of synod as it comprised both these areas.

Our study committee finds from the basis of diakonia (Guideline 6) "particular ministries are to be distinguished in function, not in essence, from the comprehensive ministry shared by all believers, and distinctions among the particular ministries themselves also are functional. Since all members are commissioned to serve, there is only a difference in the kinds of service of deacons, elders, ministers, and all other members." The 1973 advisory committee in Observation 1 states "that this organizational structure (i.e. of the church) shall include designated leaders to whom respect and submission is due." Again in Observation 5, the committee states of office-bearers, "As such they serve both Christ and
the church and are worthy of honor, especially if they serve and rule well.” It follows from a comparison of these quotations that the distinction in the particular ministries is not only on the basis of function but also on the basis of authority and respect.

Thus far, denominationally, we have not been able to resolve this problem of the official status of the “layworker in evangelism.” Standing in the approach of our confessions and the Church Order, we have not been ready to recognize the “layworker in evangelism” as a separate office beyond that of minister, elder, and deacon. Since we are a confessional church with strong emphasis on a trained ministry and a prescribed course of study in our own seminary, the idea of some kind of limited or quasi-ordination was under immediate suspicion as compromising the qualifications for the office of the minister of the Word. In our Presbyterian form of government we have recognized the Minister of the Word as ordained for life; permitted him to engage in no other work; and given to him official standing in all the churches, which involves the right of administering the Word and sacraments under the authority of the consistory. Therefore, we hesitate to designate anyone else with that office or authority.

In the 1973 study committee report there was a new approach to the problem in the definition of office. The committee used “service” as the basic sense of ecclesiastical office and “function” as the character of particular ministries, which is perhaps best expressed in Guideline 12, Acts of Synod, 1973, page 64, “Because the Scriptures do not present a definitive, exhaustive description of the particular ministries of the church, and because these particular ministries as described in Scripture are functional in character, the Bible leaves room for the church to adapt or modify its particular ministries in order to carry out effectively its service to Christ and for Christ in all circumstances.” This guideline is to be understood as offering “helpful direction to the churches as they continue to seek practical solutions to the questions pertaining to the status and functions of ‘layworkers in evangelism’ and related questions” (Acts of Synod, 1973, obs. 6, p. 62). So synod directed that we must keep on working at the solution, but it also reminded the churches that such changes may be introduced only by way of revision of the Church Order.

Your committee has sought its answer out of this background of history, guidelines and observations. We have reviewed many positions, and now come to synod with a preliminary report. We seek the response of synod to a proposed solution. Due to the limitations of time and due to the necessity of digesting a great deal of material, we have not been able to prepare a complete report. Since the report is preliminary, we are emphasizing the broad idea and not the specifics. We hesitate to make such a request, but in the light of a complicated history, perhaps, progress will come one step at a time.

Proposed Solution

The Belgic Confession, Article 30, gives a definitive statement concerning the number of offices in the church: “We believe that this true
church must be governed by that spiritual polity which our Lord has taught us in his Word; namely, that there must be ministers or pastors to preach the Word of God and to administer the sacraments; also elders and deacons, who, together with the pastors, form the council of the church. . . . By these means everything will be carried on in the church with good order and decency, when faithful men are chosen, according to the rule prescribed by Saint Paul in his Epistle to Timothy."

Our Church Order, Article 2, states: "The offices instituted by Christ in his church are those of the minister of the Word, the elder, and the deacon. These offices differ from each other only in mandate and task, not in dignity and honor."

Observation 6 of the Acts, 1973, page 62 states of the framework in which we are to apply the guidelines: "these guidelines do not re-define the basic types of service currently assigned to deacons, elders, and ministers; nor do the guidelines now authorize anyone other that ministers to administer the sacraments along with the preaching of the Word."

If we are to find a place in the official framework of our church government for the work of "layworker in evangelism" it must be found under one of these three offices. Our confessions, the Church Order, and usage give recognition only to three offices. Now it has never been proposed that we place the "layworker in evangelism" under the office of deacon. The work does not fit in with that particular ministry.

It has been proposed to place the "layworker in evangelism" under the office of minister, usually by way of Church Order, Article 7, "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." Your committee agrees with the decision of the Synod of 1947 (Acts of Synod, 1947, Art. 163 2-4.): "this article should never be used as a means to ordain all layworkers who may desire such, and whose prestige would be increased by such action. The churches are reminded that the regular door to the ministry is a thorough academic training. This must be maintained in theory and practice."

In 1969, it was proposed to synod that the "layworker in evangelism" be ordained by way of article 7. Synod did not approve and cited the decision of 1947 as reason. Consistently the church has maintained that in order to qualify for the office of the ministry, a candidate should have thorough academic training (Church Order, Art. 6a), or in consideration of need and singular gifts, there may be an occasional exception (Church Order, Art. 7).

Your committee desires to maintain a defined difference between the ordained minister of the Word and the "layworker in evangelism" for the sake of the good order of the offices of the church. No congregation should accept, be satisfied with, or be permitted to have a "layworker in evangelism" as their regular minister. Neither does the committee favor quasi-ordination of these brethren. It would be improper to call him a licensed exhorter, as this term has been reserved in our church usually
for students preparing for the ministry, not for one already bringing the Word. Guideline 3 states "it is not inconsistent with this universal office-sharing and is in keeping with apostolic practice that some individuals, in whom the church has discerned the required gifts, be appointed to special tasks." Therefore, it would follow, that rather than unfairly requiring of the "layworkers in evangelism" the training and gifts of the minister of the Word, we rather recognize them as those whom the Lord has given us for very useful service in the witness of the church to the outside world. Your committee concludes that we should seek for a solution of the official status of the "layworker in evangelism" in the office and function of elder.

The rationale for this conclusion is as follows:

1. Church Order Article 24 defines the function of elder as including "... and engage in and promote the work of evangelism." It is not the primary duty of the elder, but certainly part of the challenge of his office, and that being true, we may entertain the idea that some elders may do it exclusively and full time.

2. Just as in Church Order Article 13, some ministers are charged with extraordinary ministerial tasks, so, we believe, some elders can be charged with extraordinary tasks for the purpose of carrying out the particular work of evangelism assigned to the elders in Church Order Article 24.

3. In order to carry out this extraordinary task an elder can be appointed to promote the work of evangelism in a specific setting, charged to bring the Word under the jurisdiction of a local consistory.

4. "There is no valid biblical or doctrinal reason why a person whom the church has appointed to bring the Word may not also be appointed to administer the sacraments." Guideline 8 makes provision that such an appointed elder may also be charged to administer the sacraments, but only in the specific setting of his appointment.

5. In order to be qualified for the extraordinary service as elder of evangelism, he must meet all of the stipulations of the Church Order that pertain to the office of elder in Articles 3, 4, 5 (eligibility, election, signing the form of subscription etc.) and would be subject to the specific limitations in ordination as specified in Church Order Article 23.

6. To maintain a standard of qualification, such a "layworker in evangelism" shall not be appointed to the task until he has sustained an examination by the classis in accordance with synodical regulations. (Suggestive guidelines for such regulations can be found in Acts 1965, pp. 274-276.)

Recommendations

I. That synod give the privilege of the floor to the reporter and/or the chairman of the study committee (the Rev. Walter H. Ackerman and/or the Rev. B. Nederlof) when the report is discussed at synod.
II. That synod approve the principal idea of ordaining "laymen in evangelism" as an elder with the extraordinary task of evangelism.

_Grounds:_
1. It allows synod to respond to the principal idea rather than to the specifics.
2. Such a response would be most helpful to the committee as it works out the specifics involved.

III. That synod extend the mandate of the committee for one year.

_Grounds:_
1. The present mandate expires in 1974, at this synod.
2. The committee needs it to work out the specifics or other areas as synod may designate.

Implications of Guidelines for Office and Ordination as they involve "Layworkers in Evangelism."

B. Nederlof, chairman
W. H. Ackerman, reporter
S. De Vries
H. Spaan
T. Van Kooten
P. Van Egmond
B. Huizenga
PROOF TEXTS FOR THE HEIDELBERG CATECHISM

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). Consequently the work of this committee has been very closely connected with the work of the translation committee. In 1970 and in 1972 we reported to synod that we were waiting for the result of the work of the translation committee (Acts 1970, p. 411; 1972, p. 486). We are grateful that we are now ready to present the result of our work to synod for approval.

In addition to the original mandate, the Synod of 1973 requested the present Committee for Proof Texts for the Heidelberg Catechism to prepare pertinent footnotes referring to the Belgic Confession and the Canons of Dort to be added to the new translation of the Heidelberg Catechism and to report to the Synod of 1974, so that the footnotes may be included in the provisional translation of the Heidelberg Catechism to be submitted to the Synod of 1975 (cf. Acts 1973, p. 27). Your committee is herewith presenting these footnotes for your approval.

I. THE PROOF TEXTS

In our report to the Synod of 1972 we explained how we had approached our work and interpreted our mandate. We now review for synod some of the observations and suggested approaches in that report.

Your committee was eager as much as possible to honor the historical patterns of proof text citation. As a basis for our work we collated the proof texting from the following documents:


b. The Latin edition of the text dating from 1584/5 (also found in Niemeyer, pp. LXIII, 429-461).

c. The Psalter Hymnal edition as found in our present hymnbooks. (We have compared the proof-texts here with those found in the Dutch Psalm en Gezang-boek in gebruik bij de Gereformeerde Kerken in Nederland and found that our Psalter Hymnal has almost completely followed the Dutch edition.)

(In addition to these we have consulted in certain cases the texts used in the old Latin and German editions published by Wilhelm Niesel in 1938.)

Each decision of your committee has been made in the light of the material found in these documents as well as on the basis of our own consultation and discussion of the scriptural references.

During the course of our work we had considerable discussion of the whole matter of proof texting. We gradually came to a common understanding and approach to the matter. We agreed that the Holy Scriptures should not be used as a commentary to the statements of faith found in the Heidelberg Catechism. Rather we agreed that the Scripture references should serve the purpose of demonstrating that the language of the Heidelberg Catechism and the concepts found in that confession find their origin in Scripture. When it comes to the language used, it is sometimes possible to point to direct or nearly direct quotations from Scripture, and in that case a straight text-reference is most certainly in order (e.g. Q. and A. 6: God created man good—refer to Gen. 1:31; and in his own image—refer to Gen. 1:26, 27). But in the case of concepts the committee feels that the reference to Scripture should do more than just give texts in the sense of one or two specific verses where the same thought is expressed in a very narrow sense of the word. Sometimes there are whole paragraphs or chapters in Scripture that present a complete unit of thought supporting the statement of faith in the catechism at this point. We have tried to reflect this in certain Scripture references (e.g. Q. and A. 7: Where does this depraved nature of man come from? From the fall and disobedience of our first parents Adam and Eve, in paradise—refer to Gen. 3). Thus we have introduced into our proof text lists some more lengthy references to Scripture than just a specific verse or two—sometimes a paragraph or two, and sometimes even a chapter or two.

In making this kind of longer references, we do not find that we have introduced a completely new element into Heidelberg Catechism proof texting. The old German edition cited only chapter references without indicating specific verses. Probably this was so because the earlier German Bibles did not indicate or number the verse divisions. Nonetheless, it may be observed that the earliest version of catechism to appear with proof texts actually had “proof passages” rather than proof texts in the narrower sense. In some instances your committee judged that a “proof passage” was a better option than trying to decide on a specific verse or two as reference.

We also found that the present edition of the Psalter Hymnal, following the example of our Dutch brothers, is very lavish at some spots in its use of proof texts. There is no other version that we have found in which so many text references are given. But in many cases we fail to see why they have felt constrained to add to the witness of the early editions. We have usually followed the rule that four or five citations on a specific point are sufficient. We usually chose to eliminate texts that prove the point only by inference. On the other hand, certain references of long historical standing, which seemed at first glance to
have little to say to the point, proved to be quite appropriate when understood in the light of certain theological debates and controversies of the past. On a few occasions we decided to add new text citations which we found to be more explicit and to the point than some of the traditional ones.

Most of these matters as to our approach and understanding of the mandate were brought to the attention of synod in our interim report in 1972. We have done the bulk of our work since that synod, assuming that synod gave its approval to this general approach when it expressed "its agreement with the approach of the committee as exhibited in the sample of its work" (Acts 1972, p. 35). We now present our completed work on the basis of the New Provisional Translation of the Heidelberg Catechism presented to Synod 1973.

II. The Footnotes

Your committee spent much time trying to come to a clear understanding of what precisely was meant by the mandate to provide pertinent footnotes referring to the Belgic Confession and the Canons of Dort. It was felt that it was important to take into account the difference in historical situation and purpose which led to the writing and adoption of the various standards of the church. We wished to alert the users of these footnotes to keep these differences in mind. On the basis of this discussion your committee recommends:

A. that the "footnotes" which we now offer in response to our mandate be in the form of a harmony which will be appended to the Heidelberg Catechism.

Grounds:

1) The references to the confessions should not be placed in the same category as the references to the Scriptures. We do not prove confession with confession.

2) Further annotation within the text of the catechism would make the catechism less readable, quite unattractive and cumbersome.

B. that this proposed harmony be introduced with the following statement:

"This ‘Harmony of the Confessions,’ based on the order of the Heidelberg Catechism, is intended to serve as an aid in locating related statements of doctrine found in the other confessions. However, a word of caution is in order. Each of the confessions has its own peculiar function, since each was designed to meet specific needs of the church at a given time. A harmony of the confessions can be used with profit only when the independence and integrity of each confession is respected."

III. Recommendations:

Your committee recommends that synod

1. give Dr. Willis DeBoer and the Rev. Martin D. Geleynse the opportunity to answer questions on behalf of the committee.
2. approve the committee's list of proof text references to be used with the New Provisional Translation of the Heidelberg Catechism (Appendix A).

3. approve the Heidelberg Catechism footnote references to the other confessions presented by the committee (Appendix B).

4. decide that these footnotes be published in the form of a harmony which will be appended to the Heidelberg Catechism.

*Grounds:*

a) The references to the confessions should not be placed in the same category as the references to the Scriptures. We do not prove confession with confession.

b) Further annotation within the text of the catechism would make the catechism less readable, quite unattractive and cumbersome.

5. adopt the following as the opening statement for this proposed harmony:

“This ‘Harmony of the Confessions,’ based on the order of the Heidelberg Catechism, is intended to serve as an aid in locating related statements of doctrine found in the other confessions. However, a word of caution is in order. Each of the confessions has its own peculiar function, since each was designed to meet specific needs of the church at a given time. A harmony of the confessions can be used with profit only when the independence and integrity of each confession is respected.”

Proof Texts for the Heidelberg Catechism Committee

Willis P. DeBoer, chairman
Hubert DeWolf
Martin D. Geleynse, secretary
Charles Greenfield
Carl G. Kromminga
Elco H. Oostendorp
Clarence J. Vos

Appendix A

LORD’S DAY 1

1 Q. WHAT IS YOUR ONLY COMFORT IN LIFE AND IN DEATH?

A. That I am not my own,¹

but belong—

body and soul,

in life and in death—²
to my faithful Savior Jesus Christ.³

¹ I Cor. 6:19, 20.
³ I Cor. 3:23; Tit. 2:14.
He has fully paid 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 him,
Christ, by his Holy Spirit,
assures me of eternal life and makes me whole-heartedly willing and ready from now on to live for him.

8 Rom. 8:28.
9 Rom. 8:15, 16; II Cor. 1:21, 22; 5:5; Eph. 1:13, 14.
10 Rom. 8:1-17.

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.

1 Rom. 3:9, 10; I John 1:10.
2 John 17:3; Acts 4:12; 10:43.
3 Matt. 5:16; Rom. 6:13; Eph. 5:8-10; II Tim. 2:15; I Pet. 2:9, 10.

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.

1 Rom. 3:20; 7:7-25.

4 Q. WHAT DOES GOD'S LAW REQUIRE OF US?

A. Christ teaches us this in summary in Matthew 22—
   You shall love the Lord your God with all your heart,
   and with all your soul,
   and with all your mind,
and with all your strength. *1
This is the great and first commandment.
And a second is like it,
You shall love your neighbor
as yourself. 2
On these two commandments depend
all the law and the prophets.

1 Deut. 6:5.
2 Lev. 19:18.

5 Q. CAN YOU LIVE UP TO ALL THIS PERFECTLY?
A. No. 1
I have a natural tendency
to hate God and my neighbor. 2

1 Rom. 3:9-20, 23; I John 1:8, 10.
2 Gen. 6:5; Jer. 17:9; Rom. 7:23, 24; 8:7; Eph. 2:1-3; Tit. 3:3

LORD’S DAY 3

6 Q. DID GOD CREATE MAN
SO WICKED AND PERVERSE?
A. No.
God created man good 1 and in his own image, 2
that is, in true righteousness and holiness, 3
so that he might
truly know his Creator, 4
love him with all his heart,
and live with him in eternal happiness
for his praise and glory. 5

1 Gen. 1:31.
2 Gen. 1:26, 27.
3 Eph. 4:24.
4 Col. 3:10.
5 Ps. 8.

7 Q. THEN WHERE DOES MAN’S CORRUPT NATURE
COME FROM?
A. From the fall and disobedience of our first parents,
Adam and Eve, in Paradise. 1
This fall has so poisoned our nature 2
that we are born sinners—
corrupt from conception on. 3

1 Gen. 3.
2 Rom. 5:12, 18, 19.
3 Ps. 51:5.

* The words “and with all your strength” come from Mark 10:30.
8 Q. BUT ARE WE SO CORRUPT THAT WE ARE TOTALLY UNABLE TO DO ANY GOOD AND INCLINED TOWARD ALL EVIL?

A. Yes,¹ unless we are born a second time by the Spirit of God.²

¹ Gen. 6:5; 8:21; Job 14:4; Isa. 53:6.
² John 3:3-5.

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, God created man with the ability to keep the law.¹ Man, however, tempted by the devil,² in reckless disobedience,³ robbed himself and his descendants of these gifts.⁴

¹ Gen. 1:31; Eph. 4:24.
² Gen. 3:13; John 8:44.
³ Gen. 3:6.
⁴ Rom. 5:12, 18, 19.

10 Q. WILL GOD PERMIT SUCH DISOBEDIENCE AND REBELLION TO GO UNPUNISHED?

A. Certainly not. He is terribly angry about the sin we are born with as well as the sins we personally commit. As a just judge he punishes them now and in eternity.⁵ He has declared:

“A curse upon any man who does not fulfill this law by doing all that it prescribes.”²

¹ Ex. 34:7; Ps. 5:4-6; Nah. 1:2; Rom. 1:18; Eph. 5:6; Heb. 9:27.
² Deut. 27:26; Gal. 3:10.

11 Q. BUT ISN'T GOD ALSO MERCIFUL?

A. God is certainly merciful,¹ but he is also just.² His justice demands that sins committed against his supreme majesty be punished with the supreme penalty—eternal punishment of body and soul.³

¹ Ex. 34:6, 7; Ps. 103:8, 9.
² Ex. 34:7; Deut. 7:9-11; Ps. 5:4-6; Heb. 10:30, 31.
12 Q. ACCORDING TO GOD’S RIGHTEOUS JUDGMENT
WE DESERVE PUNISHMENT
BOTH IN THIS WORLD AND FOREVER AFTER:
HOW THEN CAN WE ESCAPE THIS PUNISHMENT
AND RETURN TO GOD’S FAVOR?

A. God requires that his justice be satisfied.¹
    Therefore the claims of his justice
    must be paid in full,
    either by ourselves or by another.²

  ¹ Ex. 23:7; Rom. 2:1-11.
  ² Isa. 53:11; Rom. 8:3, 4.

13 Q. CAN WE PAY THIS DEBT OURSELVES?

A. Certainly not.
    Actually, we increase our guilt every day.¹

  ¹ Matt. 6:12; Rom. 2:4, 5.

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.¹
    Besides,
    no mere creature can bear the weight
    of God’s eternal wrath against sin
    and release others from it.²

  ¹ Ezek. 18:4, 20; Heb. 2:14-18.
  ² Ps. 49:7-9; 130:3.

15 Q. WHAT KIND OF MEDIATOR AND DELIVERER
SHOULD WE LOOK FOR THEN?

A. He must be truly human¹ and truly righteous,²
    yet more powerful than all creatures,
    that is, he must also be true God.³

  ¹ Rom. 1:3; I Cor. 15:21; Heb. 2:17.
  ² Isa. 53:9; II Cor. 5:21; Heb. 7:26.
  ³ Isa. 7:14; 9:6; Jer. 23:6; John 1:1.
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,\(^1\)
   but a sinner can not pay for others.\(^2\)

\(^1\) Rom. 5:12, 15; I Cor. 15:21; Heb. 2:14-16.
\(^2\) Heb. 7:26, 27; I Pet. 3:18.

17 Q. WHY MUST HE ALSO BE TRUE GOD?

A. So that,
   by the power of his deity,
   he might bear the weight of God's wrath in his humanity
   and earn for us
   and restore to us
   righteousness and life.\(^1\)

\(^1\) Isa. 53; John 3:16; II Cor. 5:21.

18 Q. AND WHO IS THIS MEDIATOR—TRUE GOD AND AT THE SAME TIME TRULY HUMAN AND TRULY RIGHTEOUS?

A. Our Lord Jesus Christ,\(^1\)
   who was given to us
   to set us completely free
   and to make us righteous before God.\(^2\)

\(^1\) Matt. 1:21-23; Luke 2:11; I Tim. 2:5.
\(^2\) I Cor. 1:30.

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;\(^1\)
   later, he proclaimed it
   by the holy patriarchs\(^2\) and prophets,\(^3\)
   and portrayed it
   by the sacrifices and other ceremonies of the law;\(^4\)
   finally, he fulfilled it
   through his own dear Son.\(^5\)

\(^1\) Gen. 3:15.
\(^3\) Isa. 53; Jer. 23:5, 6; Mic. 7:18-20; Acts 10:43; Heb. 1:1,2.
\(^4\) Lev. 1-7; John 5:46; Heb. 10:1-10.
\(^5\) Rom. 10:4; Gal. 4:4, 5; Col. 2:17.
20 Q. ARE ALL MEN SAVED THROUGH CHRIST JUST AS ALL WERE LOST THROUGH ADAM?
A. No.
Only those are saved who by true faith are grafted into Christ and accept all his blessings. ¹

¹ Matt. 7:14; John 3:16, 18, 36; Rom. 11:16-21

21 Q. WHAT IS TRUE FAITH?
A. True faith is not only a knowledge and conviction that everything God reveals in his Word is true;² it is also a deep-rooted assurance,³ created in me by the Holy Spirit⁴ through the gospel,⁴ that, not only others, but I too,⁵ have had my sins forgiven, have been made forever right with God, and have been granted salvation.⁶ These are gifts of sheer grace earned for us by Christ.⁷

² Rom. 4:18-21; 5:1; 10:10; Heb. 4:14-16
³ Matt. 16:15-17; John 3:5; Acts 16:14.
⁴ Rom. 1:16; 10:17; I Cor. 1:21.
⁵ Gal. 2:20.
⁶ Rom. 1:17; Heb. 10:10.
⁷ Rom. 3:21-26; Gal. 2:16; Eph. 2:8-10.

22 Q. WHAT THEN MUST A CHRISTIAN BELIEVE?
A. Everything God promises us in the gospel.¹ 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; who was conceived by the Holy Spirit, born of the virgin Mary; suffered under Pontius Pilate;
was crucified, dead, and buried;
he descended into hell;
the third day he rose again from the dead;
he ascended into heaven,
and sitteth at the right hand of God the Father almighty;
from hence he shall come
to judge the living and the dead.

I believe in the Holy Spirit;
I believe a holy catholic church, the communion of saints;
the forgiveness of sins;
the resurrection of the body;
and the life everlasting.

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,¹
   WHY DO YOU SPEAK OF THREE:
   FATHER, SON, AND HOLY SPIRIT?

A. Because that is how
   God has revealed himself in his Word:²
   these three distinct persons
   are one, true, eternal God.

¹ Deut. 6:4; I Cor. 8:4, 6.
² Matt. 3:16, 17; 28:18, 19; Luke 4:18 (Isa. 61:1); John 14:26; 15:26;
   II Cor. 13:14; Gal. 4:6; Tit. 3:5, 6.

GOD THE FATHER

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. That the eternal Father of our Lord Jesus Christ,
   who out of nothing created heaven and earth
   and everything in them,¹
   who still upholds and rules them
   by his eternal counsel and providence,²
   is my God and Father

¹ Gen. 1 & 2; Ex. 20:11; Ps. 33:6; Isa. 44:24; Acts 4:24; 14:15.
² Ps. 104; Matt. 5:30; 10:29; Eph. 1:11.
because of Christ his Son.\textsuperscript{3}

I trust him so much I do not doubt
he will provide
whatever I need
for body and soul,\textsuperscript{4}
and he will turn to my good
whatever adversity he sends me
in this sad world.\textsuperscript{5}

He is able to do this because he is almighty God;\textsuperscript{6}
he desires to do this because he is a faithful Father.\textsuperscript{7}

\textsuperscript{3} John 1:12, 13; Rom. 8:15, 16; Gal. 4:4-7; Eph. 1:5.
\textsuperscript{5} Rom. 8:28.
\textsuperscript{6} Gen. 18:14; Rom. 8:31-39.
\textsuperscript{7} Matt. 7:9-11.

**LORD'S DAY 10**

27 Q. WHAT DO YOU UNDERSTAND BY THE PROVIDENCE OF GOD?

A. Providence is

the almighty and ever present power of God\textsuperscript{1}
by which he upholds, as with his hand,
heaven-
and earth
and all creatures,\textsuperscript{2}
and so rules them that
leaf and blade,
rain and drought,
fruitful and lean years,
food and drink,
health and sickness,
prosperity and poverty—\textsuperscript{3}
all things, in fact, come to us
not by chance\textsuperscript{4}
but from his fatherly hand.\textsuperscript{5}

\textsuperscript{1} Jer. 23:23, 24; Acts 17:24-28.
\textsuperscript{2} Heb. 1:3.
\textsuperscript{3} Jer. 5:24; Acts 14:15-17; John 9:3; Prov. 22:2.
\textsuperscript{4} Prov. 16:33.
\textsuperscript{5} Matt. 10:29.

28 Q. HOW DOES THE KNOWLEDGE OF GOD'S CREATION AND PROVIDENCE HELP US?

A. We can be patient when things go against us,\textsuperscript{1}
thankful when things go well.\textsuperscript{2}

\textsuperscript{1} Job 1:21, 22; James 1:3.
\textsuperscript{2} Deut. 8:10; I Thess. 5:18.
and for the future we can have
good confidence in our faithful God and Father
that nothing will separate us from his love.³

All creatures are so completely in his hand
that without his will
they can neither move nor be moved.⁴

³ Ps. 55:22; Rom. 5:3-5; 8:38, 39.

GOD THE SON

LORD'S DAY 11

29 Q. WHY IS THE SON OF GOD CALLED “JESUS” MEANING “SAVIOR”? 

A. Because he saves us from our sins.¹

Salvation cannot be found in anyone else;
it is futile to look for any salvation elsewhere.²

¹ Matt. 1:21; Heb. 7:25.
² Isa. 43:11; John 15:5; Acts 4:11, 12; I Tim. 2:5.

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 they boast of being his,
by their deeds they deny
the only savior and deliverer, Jesus.¹

Either Jesus is not a perfect savior,
or those who in true faith accept this savior
have in him all they need for their salvation.²

¹ I Cor. 1:12, 13; Gal. 5:4.
² Col. 1:19, 20; 2:10; I John 1:7.

LORD'S DAY 12

31 Q. WHY IS HE CALLED “CHRIST” MEANING “ANOINTED”?

A. Because he has been ordained by God the Father
and has been anointed with the Holy Spirit¹
to be
our chief prophet and teacher²
who perfectly reveals to us

¹ Luke 3:21, 22; 4:14-19 (Isa. 61:1); Heb. 1:9 (Ps. 45:7).
² Acts 3:22 (Deut. 18:15).
the secret counsel and will of God for our deliverance; our only high priest who has set us free by the one sacrifice of his body; 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 safeguards the freedom he has won for us.

3 John 1:18; 15:15.
4 Heb. 7:17 (Ps. 110:4).
5 Heb. 9:12; 10:11-14.
6 Rom. 8:34; Heb. 9:24.
7 Matt. 21:5 (Zech. 9:9).
8 Matt. 28:18-20; John 10:28; Rev. 12:10, 11.

32 Q. BUT WHY ARE YOU CALLED A CHRISTIAN?

A. Because by faith I am a member of Christ and so I share in his anointing

I am anointed

- to confess his name,
- to present myself to him as a living sacrifice of thanks,
- to strive with a free conscience against sin and the devil in this life,

and afterward to reign with Christ over all creation for all eternity.

1 I Cor. 12:12-27.
2 Acts 2:17 (Joel 2:28); I John 2:27.
3 Matt. 10:32; Rom. 10:9, 10; Heb. 13:15.
5 Gal. 5:16, 17; Eph. 6:11; I Tim. 1:18, 19.
6 Matt. 25:34; II Tim. 2:12.

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.

1 John 1:1-3, 14, 18; Heb. 1.
2 John 1:12; Rom. 8:14-17; Eph. 1:5, 6.

34 Q. WHY DO YOU CALL HIM "OUR LORD"?

A. Because—

- not with gold or silver,
- but with his precious blood—

1 I Peter 1:18, 19.
he has set us free from sin and from the tyranny of the devil,\(^2\)
and has bought us, body and soul, to be his very own.\(^3\)

\(^2\) Col. 1:13, 14; Heb. 2:14, 15.
\(^3\) I Cor. 6:20; I Tim. 2:5, 6.

**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,\(^1\)
took to himself, through the working of the Holy Spirit,\(^2\)
from the flesh and blood of the virgin Mary,\(^3\)
a truly human nature so that he might become David’s true descendant,\(^4\)
in all things like us his brothers\(^5\) except for sin.\(^6\)

\(^1\) John 1:1; 10:30-36; Acts 13:33 (Ps. 2:7); Col. 1:15-17; I John 5:20.
\(^2\) Luke 1:35.
\(^3\) Matt. 1:18-23; John 1:14; Gal. 4:4; Heb. 2:14:
\(^4\) II Sam. 7:12-16; Ps. 132:11; Matt. 1:1; Rom. 1:3.
\(^5\) Phil. 2:7; Heb. 2:17.
\(^6\) Heb. 4:15; 7:26, 27.

**36 Q. HOW DOES THE HOLY CONCEPTION AND BIRTH OF CHRIST BENEFIT YOU?**

A. He is our mediator,\(^1\)
and with his innocence and perfect holiness he removes from God’s sight the sin I was born with.\(^2\)

\(^1\) I Tim. 2:5, 6; Heb. 9:13-15.
\(^2\) Rom. 8:3, 4; II Cor. 5:21; Gal. 4:4, 5; I Pet. 1:18, 19.

**LORD'S DAY 15**

**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.\(^1\)

This he did in order that,
by his suffering as the only atoning sacrifice,\(^2\)
he might set us free, body and soul,
from eternal condemnation,\(^3\)
and gain for us
God's grace,
righteousness,
and eternal life.\(^4\)

2 Rom. 3:25; Heb. 10:14; I John 2:2; 4:10.
3 Rom. 8:1-4; Gal. 3:13.
4 John 3:16; Rom. 3:24-26.

38 Q. WHY DID HE SUFFER
"UNDER PONTIUS PILATE" AS JUDGE?

A. So that he,
though innocent,
might be condemned by a civil judge,\(^1\)
and so free us from the severe judgment of God
that was to fall on us.\(^2\)

2 Isa. 53:4, 5; II Cor. 5:21; Gal. 3:13.

39 Q. IS IT SIGNIFICANT
THAT HE WAS "CRUCIFIED"
INSTEAD OF DYING SOME OTHER WAY?

A. Yes.
This death convinces me
that he shouldered the curse
which lay on me,
since death by crucifixion was accursed by God.\(^1\)

1 Gal. 3:10-13 (Deut. 21:23).

LORD'S DAY 16

40 Q. WHY DID CHRIST HAVE TO GO ALL THE WAY TO DEATH?

A. Because God's justice and truth demand it:\(^1\)
only the death of God's Son could pay for our sin.\(^2\)

1 Gen. 2:17.
2 Rom. 8:3, 4; Phil. 2:8; Heb. 2:9.

41 Q. WHY WAS HE "BURIED"?

A. His burial testifies
that he really died.\(^1\)

1 Isa. 53:9; John 19:38-42; Acts 13:29; I Cor. 15:3, 4.
42 Q. SINCE CHRIST HAS DIED FOR US WHY DO WE STILL HAVE TO DIE?
A. Our death does not pay the debt of our sins.\(^1\) Rather, it puts an end to our sinning and is our entrance into eternal life.\(^2\)

\(^1\) Ps. 49:7.  
\(^2\) John 5:24; Phil. 1:21-23; 1 Thess. 5:9, 10.

43 Q. WHAT FURTHER ADVANTAGE DO WE RECEIVE FROM CHRIST’S SACRIFICE AND DEATH ON THE CROSS?
A. Through Christ’s death our old selves are crucified, put to death, and buried with him,\(^1\) so that the evil desires of the flesh may no longer rule us,\(^2\) but that instead we may dedicate ourselves as an offering of gratitude to him.\(^3\)

\(^1\) Rom. 6:5-11; Col. 2:11, 12.  
\(^2\) Rom. 6:12-14.  
\(^3\) Rom. 12:1; Eph. 5:1, 2.

44 Q. WHY DOES THE CREED ADD: “HE DESCENDED INTO HELL”?
A. To assure me in times of crisis and temptation that Christ my Lord, by suffering unspeakable anguish, pain, and terror, in soul as well as body, in his earlier life and especially on the cross, has delivered me from the anguish and torment of hell.\(^1\)

\(^1\) Isa. 53; Matt. 26:36-46; 27:45, 46; Luke 22:44; Heb. 5:7-10.

LORD’S DAY 17

45 Q. HOW DOES CHRIST’S RESURRECTION BENEFIT US?
A. First, by his resurrection he has overcome death, so that he might make us share in the righteousness he won for us by his death.\(^1\)

Second, by his power we too are already now resurrected to a new life.\(^2\)

Third, Christ’s resurrection is a guarantee of our glorious resurrection.\(^3\)

\(^1\) Rom. 4:25; 1 Cor. 15:16-20; 1 Pet. 1:3-5.  
\(^2\) Rom. 6:5-11; Eph. 2:4-6; Col. 3:1-4.  
\(^3\) Rom. 8:11; 1 Cor. 15:12-23; Phil. 3:20, 21.
46 Q. WHAT DO YOU MEAN BY SAYING: "HE ASCENDED INTO HEAVEN"?

A. That Christ, while his disciples watched, 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, THEN AREN'T THE TWO NATURES OF CHRIST SEPARATED FROM EACH OTHER?

A. Certainly not. 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 CHRIST'S ASCENSION INTO HEAVEN BENEFIT US?

A. First, he pleads our cause in heaven in the presence of his Father.

1 Rom. 8:34; I John 2:1.
Second, we have our own flesh in heaven—
a guarantee that Christ our head
will take us, his members,
to himself in heaven.²

Third, he sends us his Spirit
as a further guarantee on earth.³
By the Spirit’s power we make,
not the things of earth,
but the things of heaven,
the goal of our lives.
Heaven is where Christ is sitting at God’s right hand.⁴

² John 14:2; 17:24; Eph. 2:4-6.
³ John 14:16; II Cor. 1:21, 22; 5:5.
⁴ Col. 3:1-4.

LORD’S DAY 19

50 Q. WHY THE NEXT WORDS:
“AND SITTETH AT THE RIGHT HAND OF GOD”?  
A. Christ ascended to heaven
there to show
that he is head of his church,¹
and that the Father rules all things
through him.²

¹ Eph. 1:20-23; Col. 1:18.
² Matt. 28:18; John 5:22, 23.

51 Q. HOW DOES THIS GLORY OF CHRIST OUR HEAD
BENEFIT US?
A. First, through his Holy Spirit
he pours out his gifts from heaven
upon us his members.¹
Second, by his power
he defends us and keeps us safe
from all enemies.²

¹ Acts 2:33; Eph. 4:7-12.
² Ps. 110:1, 2; John 10:27-30; Rev. 19:11-16

52 Q. HOW DOES CHRIST’S RETURN
“TO JUDGE THE LIVING AND THE DEAD”
COMFORT YOU?
A. In all my distress and persecution
I turn my eyes to the heavens
and confidently await as judge the very One
who has already stood trial in my place before God
and so has removed the whole curse from me.¹

¹ Luke 21:28; Rom. 8:22-25; Phil. 3:20, 21; Tit. 2:13, 14.
All his enemies and mine
  he will condemn to everlasting punishment;
but me and all his chosen ones
  he will take along with him
  to the joy and the glory of heaven.\(^2\)


GOD THE HOLY SPIRIT

LORD'S DAY 20

53 Q. WHAT DO YOU BELIEVE
  CONCERNING "THE HOLY SPIRIT"?

A. First, he, as well as the Father and the Son,
  is eternal God.\(^1\)
  Second, he has been given to me personally,\(^2\)
  so that, by true faith,
  he makes me share in Christ and all his blessings,\(^3\)
  comforts me,\(^4\)
  and remains with me forever.\(^5\)

\(^1\) Gen. 1:1, 2; Matt. 28:19; Acts 5:3, 4.
\(^2\) I Cor. 6:19; II Cor. 1:21, 22; Gal. 4:6.
\(^3\) Gal. 3:14.

LORD'S DAY 21

54 Q. WHAT DO YOU BELIEVE
  CONCERNING "THE HOLY CATHOLIC CHURCH"?

A. The Son of God, through his Spirit and Word,\(^1\)
  out of the entire human race,\(^2\)
  from the beginning of the world to its end,\(^3\)
  gathers, protects, and preserves for himself
  a community\(^4\)
  chosen for eternal life\(^5\)
  and united in true faith.\(^6\)
  Of this community I am\(^7\) and always will be\(^8\)
  a living member.

\(^1\) John 10:14-16; Acts 20:28; Rom. 10:14-17; Col. 1:18.
\(^2\) Gen. 26:3b, 4; Rev. 5:9.
\(^3\) Isa. 59:21; I Cor. 11:26.
\(^5\) Rom. 8:28-30; Eph. 1:3-14.
\(^7\) I John 3:14, 19-21.
\(^8\) John 10:27, 28; I Cor. 1:4-9; I Pet. 1:3-5.
55 Q. WHAT DO YOU UNDERSTAND BY “THE COMMUNION OF SAINTS”?

A. First, that believers one and all,
as members of this community,
share in Christ
and in all his treasures and gifts.¹
Second, that each member
should consider it his duty
to use his gifts
readily and cheerfully
for the service and enrichment
of the other members.²

¹ Rom. 8:32; I Cor. 6:17; 12:4-7, 12, 13; I John 1:3.
² Rom. 12:4-8; I Cor. 12:20-27; 13:1-7; Phil. 2:4-8.

56 Q. WHAT DO YOU BELIEVE CONCERNING “THE FORGIVENESS OF SINS”?

A. I believe that God,
because of Christ's atonement,
will never hold against me
any of my sins¹
nor my sinful nature
which I need to struggle against all my life.²
Rather, in his grace
God grants me the righteousness of Christ
to free me forever from judgment.³

¹ Ps. 103:3, 4, 10, 12; Mic. 7:18, 19; II Cor. 5:18-21; I John 1:7; 2:2.
² Rom. 7:21-25.
³ John 3:17, 18; Rom. 8:1, 2.

LORD’S DAY 22

57 Q. HOW DOES “THE RESURRECTION OF THE BODY” COMFORT YOU?

A. Not only my soul
will be taken immediately after this life
to Christ its head,¹
but also my flesh, raised by the power of Christ,
will be reunited with my soul
and made like Christ’s holy body.²

¹ Luke 23:43; Phil. 1:21-23.
² I Cor. 15:20, 42-46, 54; Phil. 3:21; I John 3:2.

58 Q. HOW DOES THE ARTICLE CONCERNING “LIFE EVERLASTING” COMFORT YOU?

A. Even as I already now
experience in my heart
the beginning of eternal joy,\(^1\)
so after this life I will have
perfect blessedness such as
no eye has seen,
no ear has heard,
no man has ever imagined:
a blessedness in which to praise God eternally.\(^2\)

\(^1\) Rom. 14:17.
\(^2\) John 17:3; I Cor. 2:9.

LORD'S DAY '23

59 Q. WHAT GOOD DOES IT DO YOU, HOWEVER, TO BELIEVE ALL THIS?
A. In Christ I am right with God
and heir to life everlasting.\(^1\)

\(^1\) John 3:36; Rom. 1:17 (Hab. 2:4); Rom. 5:1, 2.

60 Q. HOW ARE YOU RIGHT WITH GOD?
A. Only by true faith in Jesus Christ.\(^1\)

Even though my conscience accuses me
of having grievously sinned against all God's commandments
and of never having kept any of them,\(^2\)
and even though I am still inclined toward all evil,\(^3\)

nevertheless,
without my deserving it at all,\(^4\)
out of sheer grace,\(^5\)

God grants and credits to me
the perfect satisfaction, righteousness, and holiness of Christ,\(^6\)
as if I had never sinned nor been a sinner,
as if I had been as perfectly obedient
as Christ was obedient for me.\(^7\)

All I need to do
is to accept this gift of God with a believing heart.\(^8\)

\(^1\) Rom. 3:21-28; Gal. 2:16; Eph. 2:8, 9; Phil. 3:8-11.
\(^2\) Rom. 3:9, 10.
\(^3\) Rom. 7:23.
\(^4\) Tit. 3:4, 5.
\(^5\) Rom. 3:24; Eph. 2:8.
\(^6\) Rom. 4:3-5 (Gen. 15:6); II Cor. 5:17-19; I John 2:1, 2.
\(^7\) Rom. 4:24, 25; II Cor. 5:21.
\(^8\) John 3:18; Acts 16:30, 31.

61 Q. WHY DO YOU SAY THAT BY FAITH ALONE YOU ARE RIGHT WITH GOD?
A. It is not because of any value my faith has
that God is pleased with me.
It is only because Christ's satisfaction, righteousness, and holiness make me right with God.\(^1\)
And I can receive this righteousness and make it mine in no other way than by faith alone.\(^2\)

1. I Cor. 1:30, 31.
2. Rom. 10:10; I John 5:10-12.

**LORD'S DAY 24**

62 Q. **WHY CAN'T THE GOOD WE DO MAKE US RIGHT WITH GOD, OR AT LEAST HELP MAKE US RIGHT WITH HIM?**

A. Because the righteousness which can pass God's scrutiny must be entirely perfect and must in every way measure up to the divine law.\(^1\)
Even the very best we do in this life is imperfect and stained with sin.\(^2\)

1. Rom. 3:20; Gal. 3:10 (Deut. 27:26).
2. Isa. 64:6.

63 Q. **HOW CAN YOU SAY THAT THE GOOD WE DO DOESN'T EARN ANYTHING WHEN GOD PROMISES TO REWARD IT IN THIS LIFE AND THE NEXT?**

A. This reward is not earned: it is a gift of grace.\(^2\)

2. Luke 17:10; II Tim. 4:7, 8.

64 Q. **BUT DOESN'T THIS TEACHING MAKE PEOPLE INDIFFERENT AND WICKED?**

A. No.
It is impossible for those grafted into Christ by true faith not to produce fruits of gratitude.\(^1\)


**THE SACRAMENTS**

**LORD'S DAY 25**

65 Q. **YOU CONFESS THAT BY FAITH ALONE YOU SHARE IN CHRIST AND ALL HIS BLESSINGS: WHERE DOES THAT FAITH COME FROM?**

A. The Holy Spirit produces it in our hearts\(^1\)

1. John 3:5; I Cor. 2:10-14; Eph. 2:8.
by the preaching of the holy gospel,\(^2\) and confirms it through our use of the holy sacraments.\(^3\)

\(^3\) Matt. 28:19, 20; 1 Cor. 10:16.

66 Q. WHAT ARE SACRAMENTS?

A. Sacraments are holy signs and seals for us to see. They were instituted by God so that by our use of them he might make us understand more clearly the promise of the gospel, and might put his seal on that promise.\(^1\) And this is God's gospel promise: to forgive our sins and give us eternal life by grace alone because of Christ's one sacrifice finished on the cross.\(^2\)

\(^1\) Gen. 17:11; Deut. 30:6; Rom. 4:11.  

67 Q. ARE BOTH THE WORD AND THE SACRAMENTS THEN INTENDED TO FOCUS OUR FAITH ON THE SACRIFICE OF JESUS CHRIST ON THE CROSS AS THE ONLY GROUND OF OUR SALVATION?

A. Right! In the gospel the Holy Spirit teaches us and through the holy sacraments he assures us that our entire salvation rests on Christ's sacrifice for us on the cross.\(^1\)

\(^1\) Rom. 6:3; 1 Cor. 11:26; Gal. 3:27.

68 Q. HOW MANY SACRAMENTS DID CHRIST INSTITUTE IN THE NEW TESTAMENT?

A. Two: baptism and the Lord's supper.\(^1\)

\(^1\) Matt. 28:19, 20; 1 Cor. 11:23-26.

BAPTISM

LORD'S DAY 26

69 Q. HOW DOES HOLY BAPTISM REMIND YOU AND ASSURE YOU THAT CHRIST'S ONE SACRIFICE ON THE CROSS IS FOR YOU PERSONALLY?

A. In this way: Christ instituted this outward washing\(^1\)

\(^1\) Acts 2:38.
and with it gave the promise that,
as surely as water washes away the dirt on the body,
so certainly his blood and his Spirit
wash away my soul’s impurity,
in other words, all my sins. 2

2 Matt. 3:11; Rom. 6:3-10; I Pet. 3:21.

70 Q. WHAT DOES IT MEAN
TO BE WASHED WITH CHRIST’S BLOOD AND SPIRIT?

A. To be washed with Christ’s blood means
that God, by grace, has forgiven my sins
because of Christ’s blood
poured out for me in his sacrifice on the cross.1

To be washed with Christ’s Spirit means
that the Holy Spirit has renewed me
and set me apart to be a member of Christ
so that more and more I become dead to sin
and increasingly live a holy and blameless life. 2

1 Zech. 13:1; Eph. 1:7, 8; Heb. 12:24; I Pet. 1:2; Rev. 1:5.
2 Ezek. 36:25-27; John 3:5-8; Rom. 6:4; I Cor. 6:11; Col. 2:11, 12.

71 Q. WHERE DOES CHRIST PROMISE
THAT WE ARE WASHED WITH HIS BLOOD AND SPIRIT
AS SURELY AS WE ARE WASHED
WITH THE WATER OF BAPTISM?

A. In the institution of baptism where he says:
“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.”1

“He who believes and is baptized will be saved;
but he who does not believe will be condemned.”2

This promise is repeated when Scripture calls baptism
“the washing of regeneration”3 and
“the washing away of sins.”4

1 Matt. 28:19.
2 Mark 16:16.
3 Tit. 3:5.

LORD’S DAY 27

72 Q. DOES THIS OUTWARD WASHING WITH WATER
ITSELF WASH AWAY SINS?

A. No, only Jesus Christ’s blood and the Holy Spirit
 cleanse us from all sins. 1

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73 Q. WHY THEN DOES THE HOLY SPIRIT CALL BAPTISM "THE WASHING OF REGENERATION" AND "THE WASHING AWAY OF SINS"?

A. God has good reason for these words.
   He wants to teach us that
   the blood and Spirit of Christ wash away our sins
   just as water washes away dirt from our bodies.¹
   But more important,
   he wants to assure us, by this divine pledge and sign,
   that the washing away of our sins spiritually
   is as real as physical washing with water.²

¹ I Cor. 6:11; Rev. 1:5; 7:14.
² Acts 2:38; Rom. 6:3, 4; Gal. 3:27.

74 Q. SHOULD INFANTS, TOO, BE BAPTIZED?

A. Yes.
   Infants as well as adults
   are in God's covenant and are his people.¹
   They no less than adults are promised
   the forgiveness of sin through Christ's blood
   and the Holy Spirit who produces faith.²
   Therefore, by baptism, the mark of the covenant,
   infants should be received into the Christian church
   and should be distinguished from the children of unbelievers.³
   This was done in the Old Testament by circumcision,⁴
   which was replaced in the New Testament by baptism.⁵

³ Acts 10:47; I Cor. 7:14.
⁴ Gen. 17:9-14.
⁵ Col. 2:11-13.

THE LORD'S SUPPER

LORD'S DAY 28

75 Q. HOW DOES THE LORD'S SUPPER REMIND YOU AND ASSURE YOU THAT YOU SHARE IN CHRIST'S ONE SACRIFICE ON THE CROSS AND IN ALL HIS GIFTS?

A. In this way:
   Christ has commanded me and all believers
   to eat this broken bread and to drink this cup.
   With this command he gave this promise:¹
   First,
   as surely as I see with my eyes

the bread of the Lord broken for me
and the cup given to me,
so surely
his body was offered and broken for me
and his blood poured out for me
on the cross.

Second,
as surely as
I receive from the hand of him who serves
and taste with my mouth
the bread and cup of the Lord,
given me as sure signs of Christ's body and blood,
so surely
he nourishes and refreshes my soul for eternal life
with his crucified body and poured-out blood.

76 Q. WHAT DOES IT MEAN
TO EAT THE CRUCIFIED BODY OF CHRIST
AND TO DRINK HIS POURED-OUT BLOOD?

A. It means
to accept with a believing heart
the entire suffering and death of Christ
and by believing
to receive forgiveness of sins and eternal life.¹

But it means more.
Through the Holy Spirit, who lives both in Christ and in us,
we are united more and more to Christ’s blessed body.²
And so, although he is in heaven³ and we are on earth,
we are flesh of his flesh and bone of his bone.⁴
And we forever live on and are governed by one Spirit,
as members of our body are by one soul.⁵

¹ John 6:35, 40, 50-54.
² John 6:55, 56; 1 Cor. 12:13.
³ Acts 1:9-11; 1 Cor. 11:26; Col. 3:1.
⁴ 1 Cor. 6:15-17; Eph. 5:29, 30; 1 John 4:13.
⁵ John 6:56-58; 15:1-6; Eph. 4:15, 16; 1 John 3:24.

77 Q. WHERE DOES CHRIST PROMISE
TO NOURISH AND REFRESH BELIEVERS
WITH HIS BODY AND BLOOD
AS SURELY AS
THEY EAT THIS BROKEN BREAD
AND DRINK THIS CUP?

A. In the institution of the Lord’s supper:
“The Lord Jesus, on the night of his arrest,
took bread and, after giving thanks to God,
broke it and said:
'This is my body, which is for you; do this as a memorial of me.'
In the same way, he took the cup after supper, and said:
'This cup is the new covenant sealed by my blood. Whenever you drink it, do this as a memorial of me.'
For every time you eat this bread and drink the cup, you proclaim the death of the Lord, until he comes.'

This promise is repeated by Paul in these words:
'When we bless 'the cup of blessing', is it not a means of sharing in the blood of Christ? When we break the bread, is it not a means of sharing in the body of Christ? Because there is one loaf, we, many as we are, are one body; for it is one loaf of which we all partake.'

1 I Cor. 11:23-26.
2 I Cor. 10:16, 17.

LORD'S DAY 29

78 Q. ARE THE BREAD AND WINE CHANGED INTO THE REAL BODY AND BLOOD OF CHRIST?

A. No.
Just as the water of baptism is not changed into Christ's blood and does not itself wash away sins but is simply God's sign and assurance,\(^1\)
so too the bread of the Lord's supper is not changed into the actual body of Christ\(^2\)
even though it is called the body of Christ\(^3\)
in keeping with the nature and language of sacraments.\(^4\)

1 Eph. 5:26; Tit. 3:5.
2 Matt. 26:26-29.
3 I Cor. 10:16, 17; 11:26-28.
4 Gen. 17:10, 11; Exod. 12:11, 13; I Cor. 10:1-4.

79 Q. WHY THEN DOES CHRIST CALL THE BREAD HIS BODY AND THE CUP HIS BLOOD, OR THE NEW COVENANT IN HIS BLOOD, AND SIMILARLY PAUL USES THE WORDS, SHARING IN CHRIST'S BODY AND BLOOD?

A. Christ has good reason for these words. He wants to teach us that as bread and wine nourish our temporal life, so too his crucified body and poured-out blood
truly nourish our souls for eternal life.\footnote{1}{John 6:51, 55.}

But more important, he wants to assure us, by this visible sign and pledge, that we, through the Holy Spirit's work, share in his true body and blood as surely as our mouths receive these holy signs in his remembrance,\footnote{2}{1 Cor. 10:16, 17; 11:26.} and that all of his suffering and obedience are as definitely ours as if we personally had suffered and paid for our sins.\footnote{3}{Rom. 6:5-11.}

\section*{LORD'S DAY 30}

\section*{80 Q. HOW DOES THE LORD'S SUPPER DIFFER FROM THE ROMAN CATHOLIC MASS?}

\section*{A. The Lord's supper declares to us}
that our sins have been completely forgiven through the one sacrifice of Jesus Christ which he himself finished on the cross once for all.\footnote{1}{John 19:30; Heb. 7:27; 9:12, 25, 26; 10:10-18.}

It also declares to us that the Holy Spirit grafts us into Christ,\footnote{2}{1 Cor. 6:17; 10:16, 17.} who with his very body is now in heaven at the right hand of the Father\footnote{3}{Acts 7:55, 56; Heb. 1:3; 8:1.} where he wants us to worship him.\footnote{4}{Matt. 6:20, 21; John 4:21-24; Phil. 3:20; Col. 3:1-3.}

But the Mass teaches that the living and the dead do not have their sins forgiven through the suffering of Christ unless Christ is still offered for them daily by the priests. It also teaches that Christ is bodily present in the form of bread and wine where Christ is therefore to be worshiped. Thus the Mass is basically nothing but a denial of the one sacrifice and suffering of Jesus Christ and a condemnable idolatry.
**81 Q. WHO ARE TO COME TO THE LORD’S TABLE?**

A. Those who are displeased with themselves because of their sins, but who nevertheless trust that their sins are pardoned and that their continuing weakness is covered by the suffering and death of Christ, and who also desire more and more to strengthen their faith and to lead a better life. Hypocrites and those who are unrepentant, however, eat and drink judgment on themselves.¹

¹ I Cor. 10:19-22; 11:26-32.

**82 Q. ARE THOSE TO BE ADMITTED TO THE LORD’S SUPPER WHO SHOW BY WHAT THEY SAY AND DO THAT THEY ARE UNBELIEVING AND UNGODLY?**

A. No, that would dishonor God’s covenant and bring down God’s anger upon the entire congregation.¹ Therefore, according to the instruction of Christ and his apostles, the Christian church is duty-bound to exclude such people by the official use of the keys, until they reform their lives.

¹ I Cor. 11:17-32; Ps. 50:14-16; Isa. 1:11-17.

**LORD’S DAY 31**

**83 Q. WHAT ARE THE KEYS OF THE KINGDOM?**

A. The preaching of the holy gospel and Christian discipline toward repentance. Both preaching and discipline open the kingdom of heaven to believers and close it to unbelievers.¹

¹ Matt. 16:19; John 20:22, 23.

**84 Q. HOW DOES PREACHING THE GOSPEL OPEN AND CLOSE THE KINGDOM OF HEAVEN?**

A. According to the command of Christ: The kingdom of heaven is opened by proclaiming and publicly declaring to each and every believer that, as often as he accepts the gospel promise in true faith, God, because of what Christ has done, truly forgives all his sins.
The kingdom of heaven is closed, however, by proclaiming and publicly declaring to unbelievers and hypocrites that, as long as they do not repent, the anger of God and eternal condemnation rest on them.

God's judgment, both in this life and in the life to come, is based on this gospel testimony.¹


85 Q. HOW IS THE KINGDOM OF HEAVEN CLOSED AND OPENED BY CHRISTIAN DISCIPLINE?

A. According to the command of Christ:

If anyone, though called a Christian, professes unchristian teachings or lives an unchristian life, if after repeated brotherly counsel, he refuses to abandon his errors and wickedness, and, if after being reported to the church, that is, to its officers, he fails to respond also to their admonition—such a one the officers exclude from the Christian fellowship by withholding the sacraments from him, and God himself excludes him from the kingdom of Christ.¹

Such a person, when he promises and demonstrates genuine improvement, is received again as a member of Christ and of his church.²

¹ Matt. 18:15-20; I Cor. 5:3-5, 11-13; II Thess. 3:14, 15.
² Luke 15:20-24; II Cor. 2:6-11

Part III
MAN'S GRATITUDE
LORD'S DAY 32

86 Q. WE HAVE BEEN SET FREE FROM ALL OUR MISERY BY GOD'S GRACE ALONE THROUGH CHRIST AND NOT BECAUSE WE HAVE EARNED IT: WHY THEN MUST WE STILL DO GOOD?

A. To be sure, Christ has redeemed us by his blood. But we do good because Christ by his Spirit is also renewing us to be like himself, so that in all our living we may show thankfulness to God for all he has done for us.¹

¹ Rom. 6:13; 12:1, 2; I Pet. 2:5-10.
and so that he may be praised through us.\(^2\)

And we do good
so that we may be assured of our faith by its fruits,\(^3\)
and so that by our godly living
our neighbors may be won over to Christ.\(^4\)

\(^2\) Matt. 5:16; I Cor. 6:19, 20.
\(^3\) Matt. 7:17, 18; Gal. 5:22-24; II Pet. 1:10, 11.
\(^4\) Matt. 5:14-16; Rom. 14:17-19; I Pet. 2:12; 3:1, 2.

87 Q. CAN THOSE BE SAVED WHO DO NOT TURN TO GOD FROM THEIR UNGRATEFUL AND IMPENITENT WAYS?

A. By no means.
Scripture tells us that
no unchaste person,
no idolator, adulterer, thief,
no covetous person,
no drunkard, slanderer, robber,
or the like
is going to inherit the kingdom of God.\(^1\)

\(^1\) I Cor. 6:9, 10; Gal. 5:19-21; Eph. 5:1-20; I John 3:14.

LORD'S DAY 33

88 Q. WHAT IS INVOLVED IN GENUINE REPENTANCE OR CONVERSION?

A. Two things:
the dying-away of the old self,
and the coming-to-life of the new.\(^1\)

\(^1\) Rom. 6:1-11; II Cor. 5:17; Eph. 4:22-24; Col. 3:5-10.

89 Q. WHAT IS THE DYING-AWAY OF THE OLD SELF?

A. It is to be genuinely sorry for sin,
to hate it more and more,
and to run away from it.\(^1\)

\(^1\) Ps. 51:3, 4, 17; Joel 2:12, 13; Rom. 8:12, 13; II Cor. 7:10.

90 Q. WHAT IS THE COMING-TO-LIFE OF THE NEW SELF?

It is wholehearted joy in God through Christ\(^1\)
and a delight to do every kind of good
as God wants us to.\(^2\)

\(^1\) Ps. 51:8, 12; Isa. 57:15; Rom. 5:1; 14:17.
\(^2\) Rom. 6:10, 11; Gal. 2:20.
91 Q. WHAT DO WE DO THAT IS GOOD?

A. Only that which
arises out of true faith,¹
conforms to God's law,²
and is done for his glory;³
and not that which is based
on what we think is right
or on established human tradition.⁴

1 John 15:5; Heb. 11:6.
2 Lev. 18:4; I Sam. 15:22; Eph. 2:10.
3 1 Cor. 10:31.
4 Deut. 12:32; Isa. 29:13; Ezek. 20:18, 19; Matt. 15:7-9.

LORD'S DAY 34

92 Q. WHAT DOES THE LORD SAY IN HIS LAW?

A. God spoke all these words:

THE FIRST COMMANDMENT
I am the Lord your God, who brought you out of the land of Egypt, out of the house of bondage.
You shall have no other gods before me.

THE SECOND COMMANDMENT
You shall not make for yourself a graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth; you shall not bow down to them or serve them; for I the Lord your God am a jealous God, visiting the iniquity of the fathers upon the children to the third and the fourth generation of those who hate me, but showing steadfast love to thousands of those who love me and keep my commandments.

THE THIRD COMMANDMENT
You shall not take the name of the Lord your God in vain; for the Lord will not hold him guiltless who takes his name in vain.

THE FOURTH COMMANDMENT
Remember the sabbath day, to keep it holy. Six days you shall labor, and do all your work; but the seventh day is a sabbath to the Lord your God; in it you shall not do any work,
you, or your son, or your daughter,
your manservant, or your maidservant,
or your cattle,
or the sojourner who is within your gates:
for in six days the Lord made heaven and earth, the sea,
and all that is in them,
and rested the seventh day;
therefore the Lord blessed the sabbath day
and hallowed it.

THE FIFTH COMMANDMENT
Honor your father and your mother,
that your days may be long
in the land which the Lord your God gives you.

THE SIXTH COMMANDMENT
You shall not kill.

THE SEVENTH COMMANDMENT
You shall not commit adultery.

THE EIGHTH COMMANDMENT
You shall not steal.

THE NINTH COMMANDMENT
You shall not bear false witness against your neighbor.

THE TENTH COMMANDMENT
You shall not covet your neighbor's house;
you shall not covet your neighbor's wife,
or his manservant, or his maidservant,
or his ox, or his ass,
or anything that is your neighbor's.¹

¹ Exod. 20:1-17; Deut. 5:6-21.

93 Q. HOW ARE THESE COMMANDMENTS DIVIDED?
A. Into two tables.
The first has four commandments,
teaching us what our relation to God should be.
The second has six commandments,
teaching us what we owe our neighbor.¹


94 Q. WHAT DOES THE LORD REQUIRE IN THE FIRST
COMMANDMENT?
A. That, at the risk of losing my very salvation,
I avoid and shun
all idolatry, and prayer to saints or to other creatures.

That I sincerely acknowledge the only true God,  
trust him alone,  
look to him for every good thing,  
humbly and patiently,  
love him, fear him, and honor him  
with all my heart.

In short,  
that I give up anything  
rather than go against his will in any way.

1 I Cor. 6:9, 10; 10:5-14; I John 5:21.  
2 Lev. 19:31; Deut. 18:9-12.  
3 Matt. 4:10; Rev. 19:10; 22:8, 9.  
4 John 17:3.  
5 Jer. 17:5, 7.  
6 Ps. 104:27, 28; James 1:17.  
7 I Pet. 5:5, 6.  
8 Col. 1:11; Heb. 10:36.  
9 Matt. 22:37 (Deut. 6:5).  
10 Prov. 9:10; I Pet. 1:17.  
11 Matt. 4:10 (Deut. 6:13).  

95 Q. WHAT IS IDOLATRY?

A. Idolatry is  
having or inventing something in which one trusts  
in place of or alongside of the only true God,  
who has revealed himself in his Word.

1 I Chron. 16:26; Gal. 4:8, 9; Eph. 5:5; Phil. 3:19.

LORD'S DAY 35

96 Q. WHAT IS GOD'S WILL FOR US IN THE SECOND COMMANDMENT?

A. That we in no way make any image of God nor worship him in any other way than he has commanded in his Word.

1 Deut. 4:15-19; Isa. 40:18-25; Acts 17:29; Rom. 1:23.  

97 Q. MAY WE THEN NOT MAKE ANY IMAGE AT ALL?

A. God can not and may not  
be visibly portrayed in any way.  
Although creatures may be portrayed,  
yet God forbids making or having such images
if one's intention is to worship them
or to serve God through them.1

1 Exod. 34:13, 14, 17; II Kings 18:4, 5.

98 Q. BUT MAY NOT IMAGES BE PERMITTED IN THE CHURCHES
AS TEACHING AIDS FOR THE UNLEARNED?

A. No, we shouldn’t try to be wiser than God.
He wants his people instructed
by the living preaching of his Word—
not by idols that cannot even talk.2

1 Rom. 10:14, 15, 17; II Tim. 3:16, 17; II Petr. 1:19.
2 Jer. 10:8; Hab. 2:18-20.

LORD'S DAY 36

99 Q. WHAT IS GOD'S WILL FOR US IN THE THIRD
COMMANDMENT?

A. That we neither blaspheme nor misuse the name of God
by cursing,1 perjury,2 or unnecessary oaths,3
nor share in such horrible sins
by being silent bystanders.4

In a word, it requires
that we use the holy name of God
only with reverence and awe,5
so that we may properly
confess him,6
pray to him,7
and praise him in everything we do and say.8

1 Lev. 24:10-17.
2 Lev. 19:12.
3 Matt. 5:37; James 5:12.
4 Lev. 5:1; Prov. 29:24.
5 Ps. 99:1-5; Jer. 4:2.
6 Matt. 10:32, 33; Rom. 10:9, 10.
7 Ps. 50:14, 15; I Tim. 2:8.
8 Col. 3:17.

100 Q. IS BLASPHEMY OF GOD'S NAME BY SWEARING AND
CURSING REALLY SUCH SERIOUS SIN
THAT GOD IS ANGRY ALSO WITH THOSE
WHO DO NOT DO ALL THEY CAN
TO HELP PREVENT IT AND TO FORBID IT?

A. Yes, indeed.1

No sin is greater,
no sin makes God more angry
than blaspheming his name.
That is why he commanded the death penalty for it.2

1 Lev. 5:1.
2 Lev. 24:10-17.
LORD'S DAY 37

101 Q. BUT MAY WE SWEAR AN OATH IN GOD'S NAME IF WE DO IT REVERENTLY?

A. Yes, when the government demands it,
or when necessity requires it,
in order to maintain and promote truth and trustworthiness
for God's glory and our neighbor's good.

Such oaths are approved in God's Word\(^1\)
and were rightly used by Old and New Testament believers.\(^2\)

1 Deut. 6:13; 10:20; Jer. 4:1, 2; Heb. 6:16.
2 Gen. 21:24; Josh. 9:15; I Kings 1:29, 30; Rom. 1:9; II Cor. 1:23.

102 Q. MAY WE SWEAR BY SAINTS OR OTHER CREATURES?

A. No.
A legitimate oath means calling upon God
as the one who knows my heart
to witness to my truthfulness
and to punish me if I swear falsely.\(^1\)

No creature is worthy of such honor.\(^2\)

1 Rom. 9:1; II Cor. 1:23.
2 Matt. 5:34-37; 23:16-22; James 5:12.

LORD'S DAY 38

103 Q. WHAT IS GOD'S WILL FOR US IN THE FOURTH COMMANDMENT?

A. First,
that the gospel ministry and education for it be maintained,\(^1\)
and that, especially on the festive day of rest,
I regularly attend the assembly of God's people\(^2\)
to learn what God's Word teaches,\(^3\)
to participate in the sacraments,\(^4\)
to pray to God publicly,\(^5\)
and to bring Christian offerings for the poor.\(^6\)

Second,
that every day of my life
I rest from my evil ways,
let the Lord work in me through his Spirit.
and so begin already in this life
the eternal Sabbath.\(^7\)

1 Deut. 6:4-9, 20-25; I Cor. 9:13, 14; II Tim. 2:2; 3:13-17; Tit. 1:5.
2 Deut. 12:5-12; Ps. 40:9, 10; 68:26; Acts 2:42-47; Heb. 10:23-25.
3 Rom. 10:14-17; I Cor. 14:31, 32; I Tim. 4:13.
4 I Cor. 11:23, 24.
5 Col. 3:16; I Tim. 2:1.
6 Ps. 50:14; I Cor. 16:2; II Cor. 8 and 9.
7 Isa. 66:23; Heb. 4:9, 10, 11.
LORD'S DAY 39

104 Q. WHAT IS GOD'S WILL FOR US IN THE FIFTH COMMANDMENT?

A. That I honor, love, and be loyal to my father and mother and all those in authority over me; that I obey and submit to them, as is proper, when they criticize and punish me; and also that I be patient with their failings— for through them God chooses to rule us.

1 Exod. 21:17; Prov. 1:8; 4:1; Rom. 13:1, 2; Eph. 5:21, 22; 6:1-9; Col. 3:18-4:1.

LORD'S DAY 40

105 Q. WHAT IS GOD'S WILL FOR US IN THE SIXTH COMMANDMENT?

A. I am not to defame, insult, hate, or kill my neighbor— not by my thoughts, my words, my look or gesture, and certainly not by actual deeds— and I am not to be party to this in others; rather, I am to put away all desire for revenge.

I am not to harm or recklessly endanger myself either. Prevention of murder is also the reason why government is armed with the sword.

1 Gen. 9:6; Lev. 19:17, 18; Matt. 5:21, 22; 26:52.
2 Prov. 25:21, 22; Matt. 18:35; Rom. 12:19; Eph. 4:26.
3 Matt. 4:7; 26:52; Rom. 13:11-14.
4 Gen. 9:6; Exod. 21:14; Rom. 13:14.

106 Q. DOES THIS COMMANDMENT REFER ONLY TO KILLING?

A. By forbidding murder God teaches us that he hates the root of murder: envy, hatred, anger, vindictiveness.

In God's sight all such are murder.

1 Prov. 14:30; Rom. 1:29; 12:19; Gal. 5:19-21; 1 John 2:9-11.
2 1 John 3:15.

107 Q. IS IT ENOUGH THEN THAT WE DO NOT KILL OUR NEIGHBOR IN ANY SUCH WAY?

A. No.

In condemning envy, hatred, and anger God expects us to love our neighbor as ourselves.

1 Matt. 7:12; 22:39; Rom. 12:10.
to be patient, peace-loving, gentle,
merciful, and friendly to him, to
protect him from harm as much as we can,
and to do good even to our enemies.

2 Matt. 5:3-12; Luke 6:36; Rom. 12:10, 18; Gal. 6:1, 2; Eph. 4:2; Col. 3:12;
I Pet. 3:8.
3 Exod. 23:4, 5; Matt. 5:44, 45; Rom. 12:20, 21 (Prov. 25:21, 22).

LORD'S DAY 41

108 Q. WHAT IS GOD'S WILL FOR US IN THE SEVENTH COMMANDMENT?

A. God condemns all unchastity. We should therefore thoroughly detest it and, married or single,
live decent and chaste lives.

1 Lev. 18:30; Eph. 5:3-5.
2 Jude 22, 23.
3 1 Cor. 7:1-9; 1 Thess. 4:3-8; Heb. 13:4.

109 Q. DOES GOD, IN THIS COMMANDMENT, FORBID ONLY SUCH SCANDALOUS SINS AS ADULTERY?

A. We are temples of the Holy Spirit, body and soul,
and God wants both to be kept clean and holy.
That is why he forbids everything which incites unchastity, whether it be actions, looks, talk, thoughts, or desires.

1 1 Cor. 15:33; Eph. 5:18.
2 Matt. 5:27-29; 1 Cor. 6:18-20; Eph. 5:3, 4.

LORD'S DAY 42

110 Q. WHAT DOES GOD FORBID IN THE EIGHTH COMMANDMENT?

A. He forbids not only outright theft and robbery, punishable by law.
But in God's sight theft also includes cheating and swindling our neighbor by schemes made to appear legitimate, such as:
inaccurate measurements of weight, size, or volume;
fraudulent merchandising;
counterfeit money;
excessive interest;
or any other means forbidden by God.

1 Exod. 22:1; 1 Cor. 5:9, 10; 6:9, 10.
3 Deut. 25:13-16; Ps. 15:5; Prov. 11:1; 12:22; Ezek. 45:9-12; Luke 6:35.
In addition, he forbids all greediness\textsuperscript{4} and pointless squandering of his gifts.\textsuperscript{5}

\textsuperscript{4} Luke 12:15; Eph. 5:5.

111 Q. WHAT DOES GOD REQUIRE OF YOU IN THIS COMMANDMENT?

A. That I do whatever I can for my neighbor's good, that I treat him as I would like others to treat me, and that I work faithfully so that I may share with the poor.\textsuperscript{1}

\textsuperscript{1} Isa. 58:5-10; Matt. 7:12; Gal. 6:9, 10; Eph. 4:28.

LORD'S DAY 43

112 Q. WHAT IS GOD'S WILL FOR US IN THE NINTH COMMANDMENT?

A. God's will is that I never give false testimony against anyone, twist no one's words, not gossip or slander, nor join in condemning anyone without a hearing or without a just cause.\textsuperscript{1}

Rather, in court and everywhere else, I should avoid lying and deceit of every kind; these are devices the devil himself uses, and they would call down on me God's intense anger.\textsuperscript{2} I should love the truth, speak it candidly, and openly acknowledge it.\textsuperscript{3}

And I should do what I can to guard and advance my neighbor's good name.\textsuperscript{4}

\textsuperscript{1} Ps. 15; Prov. 19:5; Matt. 7:1; Luke 6:37; Rom. 1:28-32.
\textsuperscript{2} Lev. 19:11, 12; Prov. 12:22; 13:5; John 8:44; Rev. 21:8.
\textsuperscript{3} I Cor. 13:6; Eph. 4:25.
\textsuperscript{4} I Pet. 3:8, 9; 4:8.

LORD'S DAY 44

113 Q. WHAT IS GOD'S WILL FOR US IN THE TENTH COMMANDMENT?

A. That not even the slightest thought or desire contrary to any one of God's commandments should ever arise in my heart.
Rather, with all my heart
I should always hate sin
and take pleasure in whatever is right.¹

1 Ps. 19:7-14; 139:23, 24; Rom. 7:7, 8.

114 Q. BUT CAN THOSE CONVERTED TO GOD
OBEY THESE COMMANDMENTS PERFECTLY?

A. No.
In this life even the holiest
have only a small beginning of this obedience.¹
Nevertheless, with all seriousness of purpose,
they do begin to live
according to all, not only some,
of God's commandments.²

1 Eccles. 7:20; Rom. 7:14, 15; 1 Cor. 13:9; I John 1:8-10.
2 Ps. 1:1, 2; Rom. 7:22-25; Phil. 3:12-16.

115 Q. NO ONE IN THIS LIFE
CAN OBEY THE TEN COMMANDMENTS PERFECTLY:
WHY THEN DOES GOD WANT THEM PREACHED SO
POINTEDLY?

A. First, so that the longer we live
the more we may come to know our sinfulness
and the more eagerly look to Christ
for forgiveness of sins and righteousness.¹

Second,
that we may never stop striving,
and never stop praying to God
for the grace of the Holy Spirit,
that we may be renewed more and more after God's image,
until after this life we reach our goal:
perfection.²

1 Ps. 32:5; Rom. 3:19-26; 7:7, 24, 25; I John 1:9.
2 I Cor. 9:24; Phil. 3:12-14; I John 3:1-3.

PRAYER
LORD'S DAY 45

116 Q. WHY DO CHRISTIANS NEED TO PRAY?

A. Because prayer is the most important part
of the thankfulness God requires of us.¹
And also because God gives his grace and Holy Spirit
only to those who pray continually and groan inwardly,

1 Ps. 50:14, 15; 116:12-19; I Thess. 5:16-18.
asking God for these gifts
and thanking him for them.²


117 Q. HOW DOES GOD WANT US TO PRAY
SO THAT HE WILL LISTEN TO US?

A. First, we must pray from the heart
to no other than the one true God,
who has revealed himself in his Word,
asking for everything he has commanded us to ask for.¹

Second, we must acknowledge our need and misery,
hiding nothing,
and humble ourselves in his majestic presence.²

Third, we must rest on this unshakable foundation:
even though we do not deserve it,
God will surely listen to our prayer
because of Christ our Lord.
That is what he promised us in his Word.³

¹ Ps. 145:18-20; John 4:22-24; Rom. 8:26, 27; James 1:5; I John 5:14, 15.
² II Chron. 7:14; Ps. 2:11; 34:18; 62:8; Isa. 66:2; Rev. 4.
³ Dan. 9:17-19; Matt. 7:8; John 14:13, 14; 16:23; Rom. 10:13; James 1:6.

118 Q. WHAT DID GOD COMMAND US TO PRAY FOR?

A. Everything we need, spiritually and physically,¹
as embraced in the prayer
Christ our Lord himself taught us.

¹ James 1:17; Matt. 6:33.

119 Q. WHAT IS THIS PRAYER?

A. 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.¹

120 Q. WHY DID CHRIST COMMAND US TO CALL GOD, "OUR FATHER"?

A. At the very beginning of our prayer Christ wants to kindle in us what is basic to our prayer—the childlike awe and trust that God through Christ has become our Father. Our fathers do not refuse us the things of this life; God our Father will even less refuse to give us what we ask in faith.\(^1\)


121 Q. WHY THE WORDS, "WHO ART IN HEAVEN"?

A. These words teach us not to think of God's heavenly majesty as something earthly,\(^1\) and to expect everything for body and soul from his almighty power.\(^2\)

\(^1\) Jer. 23:23, 24; Acts 17:24, 25.
\(^2\) Matt. 6:25-34; Rom. 8:31, 32.

122 Q. WHAT DOES THE FIRST REQUEST MEAN?

A. *Hallowed be thy Name* means, Help us to really know you,\(^1\) to bless, worship, and praise you for all your works and for your almighty power, wisdom, kindness, justice, mercy, and truth, shining forth from them.\(^2\) And it means, Help us to direct all our living—what we think, say, and do—so that your name will never be blasphemed because of us but always honored and praised.\(^3\)

\(^1\) Jer. 9:23, 24; 31:33, 34; Matt. 16:17; John 17:3.
\(^2\) Exod. 34:5-6; Ps. 145; Jer. 32:16-20; Luke 1:46-55, 68-75; Rom. 11:33-36.
\(^3\) Ps. 115:1; Matt. 5:16.
LORD'S DAY 48

123 Q. WHAT DOES THE SECOND REQUEST MEAN?

A. *Thy kingdom come* means,
   Rule us by your Word and Spirit in such a way
   that more and more we submit to you. 1
   Keep your church strong, and add to it. 2
   Destroy the devil's work;
   destroy every force which revolts against you
   and every conspiracy against your Word. 3
   Do this until your kingdom is so complete and perfect
   that in it you are
   all in all. 4

1 Ps. 119:5, 105; 143:10; Matt. 6:33.
2 Ps. 122:6-9; Matt. 16:18; Acts 2:42-47.
3 Rom. 16:20; I John 3:8.
4 Rom. 8:22, 23; I Cor. 15:28; Rev. 22:17, 20.

LORD'S DAY 49

124 Q. WHAT DOES THE THIRD REQUEST MEAN?

A. *Thy will be done, on earth as it is in heaven* means,
   Help us and all men
   to reject our own wills
   and to obey your will without any back talk.
   Your will alone is good. 1
   Help everyone carry out the work he is called to 2
   as willingly and faithfully as the angels in heaven. 3

1 Matt. 7:21; 16:24-26; Luke 22:42; Rom. 12:1, 2; Tit. 2:11, 12.
2 I Cor. 7:17-24; Eph. 6:5-9.
3 Ps. 103:20, 21.

LORD'S DAY 50

125 Q. WHAT DOES THE FOURTH REQUEST MEAN?

A. *Give us this day our daily bread* means,
   Do take care of all our physical needs 1
   so that we come to know
   that you are the only source of everything good, 2
   and that neither our work-and-worry
   nor your gifts
   can do us any good without your blessing. 3
   And so help us to give up our trust in creatures
   and to put trust in you alone. 4

1 Ps. 104:27-30; 145:15, 16; Matt. 6:25-34.
3 Deut. 8:3; Ps. 37:16; 127:1, 2; I Cor. 15:58.
4 Ps. 55:22; 62; 146; Jer. 17:5-8; Heb. 13:5, 6.
LORD'S DAY 51

126 Q. WHAT DOES THE FIFTH REQUEST MEAN?

A. *And forgive us our debts as we forgive our debtors* means,
   Because of Christ's blood,
   do not hold against us, poor sinners that we are,
   any of the sins we do
   or the evil that constantly clings to us.¹
   Forgive us just as we are fully determined.
   as evidence of your grace in us,
   to forgive our neighbors.²

¹ Ps. 51:1-7; 143:2; Rom. 8:1; I John 2:1, 2.
² Matt. 6:14, 15; 18:21-35.

LORD'S DAY 52

127 Q. WHAT DOES THE SIXTH REQUEST MEAN?

A. *And lead us not into temptation,
   but deliver us from evil* means,
   By ourselves we are too weak
   to hold our own even for a moment.¹
   And our sworn enemies—
   the devil,² the world,³ and our own flesh—⁴ never stop attacking us.
   And so, Lord,
   uphold us and make us strong
   with the strength of your Holy Spirit,
   so that we may not go down to defeat
   in this spiritual struggle,⁵
   but may firmly resist our enemies
   until we finally win the complete victory.⁶

¹ Ps. 103:14-16; John 15:1-5.
² II Cor. 11:14; Eph. 6:10-13; I Pet. 5:8.
⁴ Rom. 7:23; Gal. 5:17.
⁵ Matt. 10:19, 20; 26:41; Mark 13:33; Rom. 5:3-5.
⁶ I Cor. 10:13; I Thess. 3:13; 5:23.

128 Q. WHAT DOES THE CONCLUSION OF THIS PRAYER MEAN?

A. *For thine is the kingdom,
   and the power,
   and the glory, forever* means,
   We have made all these requests of you
   because, as our all-powerful king;⁷
   you not only want to,
but are able to give us all that is good;\(^1\)
and because your holy name
should receive all the praise,
and not we ourselves.\(^2\)

\(^1\) Rom. 10:11-13; II Pet. 2:9.
\(^2\) Ps. 115:1; John 14:13.

129 Q. WHAT DOES THAT LITTLE WORD “AMEN” EXPRESS?

A. Amen means,
This is sure to be!
It is even more sure
that God listens to my prayer,
than that I really desire
what I pray for.\(^1\)

\(^1\) Isa. 65:24; II Cor. 1:20; II Tim. 2:13.

APPENDIX B

HARMONY OF HEIDELBERG CATECHISM,
BELGIC CONFESSION AND THE CANONS OF DORT

This “Harmony of the Confessions,” based on the order of the Heidelberg Catechism, is intended to serve as an aid in locating related statements of doctrine found in the other confessions. However, a word of caution is in order. Each of the confessions has its own peculiar function, since each was designed to meet specific needs of the church at a given time. A harmony of the confessions can be used with profit only when the independence and integrity of each confession is respected.

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The Synod of 1973, on basis of a substantial report before it, made a number of fundamental pronouncements in regard to neo-Pentecostalism. These pronouncements are intended to be of significance for the life of the church as a whole. Synod therefore also addressed itself specifically to office bearers. It decided

"that any office bearer who holds the teaching that baptism in or with the Holy Spirit is a 'second blessing' distinct from and usually received after conversion, should be dealt with according to the stipulations of Art. 88ff. of the Church Order.

*Ground:* This doctrine is contrary to the Scriptures and the Reformed Confessions" (Acts of Synod, 1973, Art. 76, II, B4a, p. 77).

Furthermore, synod made an earnest request to office bearers, who, though disavowing the neo-Pentecostal view of Spirit-baptism, tend to other features of neo-Pentecostalism,

"to review their attitudes, practices, and beliefs in order to bring them into harmony with synod’s decisions and counsels on neo-Pentecostalism."

while the churches were instructed

"to uphold the biblical qualifications for office as well as the stipulations of the Form of Subscription” (Acts of Synod, 1973, Art. 76, II, B4b, p. 77).

Lastly, wanting both to assure fairness to all office bearers and to safeguard the well-being of all the churches, synod decided to

"appoint a committee to examine further the practical implications of synod’s decisions on neo-Pentecostalism for office bearers who claim certain ‘charismatic’ experiences, especially ministers, taking due account of the welfare of the congregations, the office bearers and the denomination at large, and to serve the Synod of 1974 with specific advice.

*Grounds:*
1. There are office bearers in the Christian Reformed Church who claim certain extraordinary experiences while disavowing the error of neo-Pentecostalism.
2. While the measure of involvement in neo-Pentecostalism among some office bearers varies, synod’s decisions call for a consistent application in the denomination."

The committee appointed by the Synod of 1973 herewith presents its report.

**The Mandate Examined**

The committee believes that the synodical decisions of 1973 about neo-Pentecostalism are clear. In drawing the practical implications, however,
a twofold problem arises. First, neo-Pentecostalism can and does appear in many forms. This fact makes it impossible to conceive all the circumstances in which a practical application has to be made. Furthermore, problems will arise only in the specific applications of synod's decisions about neo-Pentecostalism. No specific problems have been brought before synod for adjudication and thus this committee has no such cases to address itself to. This committee therefore thinks that it can best serve synod by submitting the following general observations about the practical implications of synod's decisions for office bearers who claim certain "charismatic" experiences.

General Observations

1. Synod itself has already drawn the conclusion that anyone who holds the second-blessing teaching is thereby disqualified for office in the Christian Reformed Church and must be dealt with according to the stipulations of the Church Order.

2. Synod's decisions imply that not everyone who claims to have received certain "charismatic" experiences is by that fact alone to be disqualified for office in the Christian Reformed Church.

3. Those who aspire to an office in the church, whether that of pastor, elder or deacon, must remember that the church remains judge of what gifts of the Spirit are most needed for the exercise of these offices in any time or place. It is the Spirit-gifted church that appoints to office, in the name of Christ, the King of the church.

4. Synod's decisions imply that there are degrees to which an office bearer may display neo-Pentecostal tendencies. As long as he has not violated the biblical qualifications for office and the stipulations of the Form of Subscription, the church must accept him in the performance of his office.

5. An office bearer, while disavowing the second-blessing teaching, may still consistently show certain other features of neo-Pentecostalism. He may use Scripture in an atomistic and private way or unduly stress the extraordinary gifts of the Spirit. In such instances the church needs to determine whether he has not in fact embraced the second-blessing teaching.

6. Evaluations of such office bearers must be conducted in a balanced way and according to proper procedures.
   a. The office bearer and congregation should approach the evaluation in a spirit of mutual openness, and charges should be made only on basis of adequate information so that the work of Christ's church may not be hindered.
   b. The evaluation begins at the local level. Should a congregation regard itself inadequate for the evaluation, it may avail itself of the resources of classis.
   c. Where the conclusion needs to be drawn that the office bearer has arrived at a position contrary to Scripture, the Reformed creeds and the biblical requirements for office, he must be dealt with according to the stipulations for ecclesiastical discipline.
7. In the event that the pastor-congregation relationship creates an intolerable situation, Article 17 of the Church Order provides for the separation of pastor and congregation.

**Recommendations**

The committee recommends that synod

1. adopt the above general observations as counsel to the churches,
2. urge the churches diligently to attend to the decisions about neo-Pentecostalism made by the Synod of 1973, so that they may be implemented with equity,
3. recognize Dr. David Holwerda as spokesman for the committee, and
4. discharge the committee.

Neo-Pentecostalism and Office Bearers Committee

Bassam M. Madany, chairman
Jacob B. Vos, reporter
Stuart Bergsma
Michael De Vries
Dirk Hart
David Holwerda
Leonard Sweetman
Overture 1 — Amend Church Order Article 86, b.

Classis Columbia overtures the 1974 Synod to amend a sentence of the Church Order, Article 86-b, to read as follows: (The proposed changes are italicized.)

“The consistory, before excommunicating anyone, shall make three announcements in which the nature of the offense and the obstinacy of the sinner are explained and the congregation is urged to pray for him and to admonish him. In the first announcement the name of the sinner may be mentioned at the discretion of the consistory. In the second, with the approval of the classis, his name shall be mentioned. In the third, the congregation shall be informed that unless the sinner repents he will be excommunicated on a specified date.”

Grounds:

a. This would enable consistories to determine which procedure would be more meaningful and helpful in a given situation.

b. In some cases the earlier announcement would reduce the possibility of unhealthy speculation within the congregation as to the identity of the person involved.

Note: The regulations mentioned in Article 83 dealing with the discipline of members by baptism, should also be modified and brought into line with the overture, if adopted.

Classis Columbia
Howard B. Spaan, Stated Clerk

Overture 2 — Increase Pension Benefits

Classis Hamilton expresses its deep concern about the inadequacy of pension payments to our emeritus ministers, widows, and orphans, and overtures synod to increase these pension payments proportionate to the cost of living.

Grounds:

a. The rapid increase in the cost of living necessitates adjustments of the pension benefits.

b. The unexpected inflationary trend has caused a serious devaluation of the present pensions.

Classis Hamilton
Fred F. Bakker, Stated Clerk

Overture 3 — A Judicial Code for Church Assemblies

Classis Lake Erie overtures synod to adopt the following judicial code:

Ground: An Order, embodied in a Code of Regulations, does already exist in the Christian Reformed Church, but there is lacking in this Order sufficiently clear and explicit articles pertaining to the substantive and procedural rights and privileges of its members who may, in respect of life or doctrine, be addressed or heard by their ecclesiastical supervisors. In order to insure that matters of this sort are dealt with in a fair manner and that true justice be done, it is proposed
that the following regulations be incorporated in the Church Order (quotation from preface).

JUDICIAL CODE

Preface

In every institution or society established to some purpose, and within which a number of persons are joined in mission and fellowship, an Order must be posited which, among other things, shall so regulate the relations and interactions of the cooperating persons that justice shall prevail. This is also in the institution or society called the church, where the love that is enjoined upon all must be structured by justice as much as justice must there be sensitized by love.

An Order, embodied in a Code of Regulations, does already exist in the Christian Reformed Church, but there is lacking in this Order sufficiently clear and explicit articles pertaining to the substantive and procedural rights and privileges of its members who may, in respect of life or doctrine, be addressed or heard by their ecclesiastical supervisors. In order to insure that matters of this sort are dealt with in a fair manner and that true justice be done, it is proposed that the following regulations be incorporated in the Church Order.

Chapter 1

Preliminary Principles

Among the principles underlying these proposals are the following:

1. That “God alone is lord of the conscience, and has left it free from the doctrines and commandments of men which are in anything contrary to his Word, or beside it, in matters of faith or worship.”

2. That, accordingly, all church power is only ministerial and declarative and is set under the authority of the Holy Scriptures which constitute the sole rule of belief and practice.

3. That although the church, in obedience to Christ, is entitled to declare the terms of admission into its communion, and the qualifications of its officers and members, yet in the application of these terms and in the exercise of its authority the church is not free to act arbitrarily but is subject to the control of that ecclesiastical law by which the whole body is regulated.

4. That, within the fellowship of the church, the individual members may, at the very least, claim those rights which are guaranteed by every well-ordered society and which are generally honored in secular courts of law.

5. That in the exercise of the order to which the church is called it is obliged to recognize the dignity of every such member who is “charged with error” and to observe in its dealings with each the highest canons of fairness and justice.

Chapter 2

Statement of Rights of Involved Parties

A. They shall have the right to be present in person at all stages of the trial and appeal therefrom.

B. They shall have the right to be represented by counsel if they so choose.

C. The accused shall have the right to have witnesses examined in his presence except in cases where he fails to appear after due notice.

D. A party against whom a judgment of a consistory (Trial Council) is entered shall have the right to appeal that judgment to the classis (Appellate Council) and the right to appeal a judgment of the classis (Appellate Council) to the Judicial Council of Synod. Even though each tribunal appoints a qualified committee to assist it in its deliberations, the tribunal in each instance is the assembly itself, as is hereinafter stated. See Chapter 4-C.
Chapter 3
Of Charges and Specifications

A. Form of Charge. Every charge must be presented to the tribunal in writing, and must set forth the alleged offense with the specifications of the facts relied upon to sustain the charge. Each specification shall declare, as far as possible, the time, place and circumstances of the commission of the alleged offense and shall be accompanied with the names of the witnesses and the titles of the records and documents to be cited for its support.

B. When More than One Charge. A charge shall not allege more than one offense. Several charges against the same person, however, with the specifications under each of them, shall be presented to the tribunal at the same time and may, in the discretion of the assembly, be tried together. But when several charges are tried at the same time, a vote on each charge must be separately taken.

C. Offense. An offense is anything in the doctrine, principles or practices of a church member, officer, or assembly which is contrary to the Word of God or to those expositions of its teachings which are contained in the creeds or the Church Order of the Christian Reformed Church.

D. Prosecution for an alleged offense shall commence within one year from the time the complaint is made against the accused, providing the complaint is made within five years from the time the offense is discovered; and a determination of the issues shall be made no less than one year from the date it is reported to the council which has jurisdiction thereof.

Chapter 4
Trial Procedures

A. The person who is registering a charge against another shall be called a "complainant," and the person against whom the complaint is made shall be called the "respondent." The Trial Council shall consist of the consistory of the church where the respondent is a member or attends, or any other consistory which is agreed upon by the respondent and the consistory of the church of which the respondent is a member or attends. The presiding officer of the Trial Council shall be its vice-president. If the vice-president is unable to serve, some other member of the consistory shall be elected to this position by a majority vote.

B. All trials should be conducted in a consistent Christian manner by a properly constituted consistory. The administration of oaths shall not be required.

C. The tribunals of the church are its assemblies: the consistory, known herein as the Trial Council; the classis, known herein as the Appellate Council; and the synod and its Judicial Council.

D. The hearing on the issue or issues involved shall proceed as follows:
1. The complainant shall concisely state his claim or complaint, and briefly may state his evidence to sustain it.
2. Amendments may be made to a complaint at the discretion of the presiding officer, provided that they relate to the form of statement only and do not change the nature of the alleged offense and do not introduce new matter of which the respondent has not had due notice.
3. The respondent thereupon shall be called upon by the presiding officer to plead to the charge, and his pleas shall be recorded. If he admits the charges preferred against him, no trial shall be necessary, but evidence may be taken with respect to the appropriate discipline, which shall thereupon be imposed. If he denies the charges or if he should neglect or refuse to plead, the plea of a general denial shall be entered for him, and the trial shall proceed. The Trial Council may adjourn from time to time as convenience and necessity may require. The respondent shall, at all times
during the trial except as hereinafter mentioned, have the right to produce his testimony and that of his witnesses and to make his defense.

4. The respondent shall then concisely state his defense and briefly may state his evidence in support of it.

5. The complainant shall first produce his evidence; the respondent may then produce his evidence; the complainant may then produce rebuttal evidence; the respondent may thereafter produce any surrebuttal evidence.

6. When the evidence is concluded, either party may present arguments to the Trial Council, either orally or in writing, or both. If arguments are presented the complainant shall then argue the merits of his complaint, and then the respondent shall argue the merits of his defense. The complainant and the respondent shall thereafter have the right to a short rebuttal argument.

7. All objections to the regularity of the proceedings and the form and substance of charges and specifications shall be made at the first session of the trial. The presiding officer, upon the filing of such objections, shall determine the validity of all such preliminary objections; and he may sustain the objections and dismiss the complaint with the approval of the majority of the council, or in furtherance of truth and justice permit amendments to the allegations or charges which do not change the general nature of the charges in the complaint.

8. Objections of any party to the proceeding shall be entered on the records.

E. If in any case the respondent, after due notice has been given him, shall refuse or neglect to appear at the time and place set forth for the hearing, the investigation or trial may proceed in his absence. In all cases sufficient time shall be allowed for the person to appear at the given place and time and for the respondent to prepare for the investigation or trial. The presiding officer of the council trying the case shall decide what constitutes “sufficient time.”

F. The Trial Council, once constituted, shall be a continuing body until the final disposition of the charge. If any member of the Trial Council shall be unable to attend all of the sessions, he shall not vote upon the final determination of the case but the rest of the council may proceed to judgment. It shall require a vote of at least two-thirds of the original membership of the council to sustain the charges made in the complaint.

G. The presiding officer shall not deliver a charge to the other members of the council by reviewing or explaining the evidence or setting forth the merits of the case. He shall express no opinion on the law or the facts while the council is deliberating, unless the parties in interest are present, or are given the opportunity to be present. He shall remain and preside until the decision is rendered and the findings are completed, which he shall thereupon sign and certify.

H. *Testimony.* The testimony shall be taken by a stenographer or by other appropriate recording device if requested by either party to the proceedings, and certified by the presiding officer and secretary. The record, including all exhibits, papers, and evidence in the case, shall be the basis of any appeal which may be taken.

I. A witness may not be disqualified because he is not a member of the Christian Reformed Church.

Chapter 5

A. The Appellate Council shall consist of the classis in which the Trial Council is located and from which Trial Council’s judgment the appeal is taken.

B. In all cases of appeal to the Appellate Council from the Trial Council, the appellant shall within thirty days after the decision of the Trial Council give notice of appeal to the secretary of classis and within thirty days after the service
of the said notice, the appellant shall furnish to the said secretary a written statement of the grounds of his appeal. The hearing in the Appellant Council shall thereafter be limited to the grounds set forth in such statement.

C. When any Appellate Council shall reverse, in whole or in part, the findings of a Trial Council, or remand the case for a new hearing, or change the penalty imposed by the Trial Council, it shall return to the Trial Council a statement of the grounds of its action.

D. An appeal shall not be allowed in any case by a party who has without just cause failed or refused to be present in person or by counsel at his trial.

E. The right to take and to prosecute an appeal shall not be affected by the death of the person entitled to such right. His heirs or legal representative may prosecute such appeal as he would be entitled to do if he were living.

F. The records and documents of the trial, including the evidence, shall be used in the hearing of any appeal; additional evidence on the issues appealed may be accepted by the Appellate Council if the Appellate Council deems it advisable to do so in the interest of Christian justice.

G. Errors or defects in judicial proceedings in the trial of the case shall be duly considered when presented on appeal.

H. In all cases where an appeal is made and heard by the Appellate Council, the Appellate Council shall, after the charges, findings and evidence have been read and the arguments concluded, withdraw from the parties and all other persons and shall thereupon consider and decide the issues of the case. After making its findings, the Appellate Council may sustain or reverse in whole or in part the findings of the Trial Council, or it may sustain without making any findings, remand the case, with instructions, for a new hearing, or it may determine what penalty, if any, not higher than that affixed by the Trial Council, should be imposed.

I. If the Appellate Council after duly hearing and considering the issues sustains the judgment of the Trial Council, in whole or in part, that judgment shall stand unless the Appellate Council remands the case for a new trial or modifies the penalty. The Appellate Council shall not reverse the judgment nor remand the case for a new trial on account of errors plainly not affecting the result.

J. The findings of the Trial Council must stand until they are modified or reversed by the proper Appellate Council.

K. In the event either party is dissatisfied with the ruling of the Appellate Council, it may appeal to the Judicial Council of synod.

L. When an appeal is taken from the Appellate Council to the Judicial Council of synod, a written notice of the same shall be served on the presiding officer of the Judicial Council of synod or the Stated Clerk. It shall be the said presiding officer's duty to see that an exact statement of the questions submitted and the ruling thereon of the Appellate Council shall be entered on the journal. He shall then make and certify a copy of the question and ruling and transmit the same together with the entire records of the case, including all exhibits, papers and evidence in the case as well as the stenographic or other appropriate recording of the testimony in the case, to the secretary of the Judicial Council of synod. The secretary who thus receives said certified copy shall place it on the agenda of said Judicial Council of synod.

Chapter 6
The Synod and Its Judicial Council

A. The Judicial Council of synod shall be composed of nine members, five of whom shall be ministers and four of whom shall be laymen. Elections for these officers shall be held at each session of synod for the number of members whose
terms expire at such session. A member's term of office shall be three years, and
the terms shall be alternating terms. The election of attorneys and judges to this
council shall be encouraged.

B. Alternates. There shall be alternates for each of the nine members of the
Judicial Council, and their qualifications shall be the same as those of the Judicial
Council. The terms of the alternates shall be for three years.

C. Members of the Judicial Council shall be nominated and elected in the
following manner: At each synod there shall be placed in nomination at least
three times the number of ministers and laymen to be elected. The number to be
elected shall correspond to the number of members whose terms expire at the
conclusion of such session. Nominations of both ministers and laymen may be
made at the meetings of the respective classis and forwarded to synod. Nominations
may also be made from the floor of synod, but at no other time. The names
of each nominee shall be identified with the classis to which he belongs and a
biographical sketch which does not exceed one hundred words, and this informa-
tion shall be published and distributed prior to the day of election; and from
these nominations the synod shall elect without discussion, by secret ballot, and
by majority vote, the necessary number of ministerial and lay members.

D. The alternates shall be elected on a separate ballot and in the same manner
as are the regular members.

E. If a vacancy in the membership of this council occurs during the interim
between sessions of synod, a ministerial vacancy shall be filled by the first elected
ministerial alternate and a lay vacancy by the first elected lay alternate. The
alternate filling such vacancy shall hold office as a member of the Judicial Coun-
cil for the unexpired term of the member whom he succeeds. In the event of
vacancy, it shall be the duty of the secretary of the council to notify the alternate
entitled to fill it.

F. If vacancies in the membership of the Judicial Council occur after ex-
haustion of the list of alternates, the council is authorized to fill such vacancies
for the remainder of the vacant term.

G. The term of office of the members of the council and of the alternates shall
expire upon the adjournment of synod at which their successors are elected.

H. Members of the Judicial Council shall be ineligible for membership in synod
or any office or service wherein there could exist a conflict of interest.

I. The Judicial Council of synod shall elect its own president and secretary
and shall provide its own method of organization and procedure, both with respect
to hearings on appeals and petitions of synod or any classis for declaratory de-
cisions. All parties shall have the privilege of filing briefs and arguments and
presenting evidence, under such rules as the council may adopt from time to time.

J. The Judicial Council shall meet at the time and place of the meeting of
synod and shall continue in session until the adjournment of that body, and at
least one other time in each calendar year and at such other times as it may
decem appropriate, and at such places as it may select from time to time. A
majority of members of council shall constitute a quorum and a majority vote
of the council shall be sufficient for determining the issues before it. The council
may decline to entertain an appeal or a petition for a declaratory decision in any
instance in which it determines that it does not have jurisdiction to decide the
matter.

K. The Judicial Council shall have such other duties and powers as may be
conferr upon it by synod.

When the Judicial Council has reached a judgment, it shall render its decision
along with grounds for same to synod if in session; if synod is not in session, then
at the next regularly scheduled session of the synod.
Upon receipt of the judgment of the Judicial Council, the president of synod, after announcing that the synod is about to sit in a judicial capacity, shall declare that only members of synod shall be eligible to vote. He shall then order all persons who are not members of the synod or members of the Judicial Council to depart from the floor of synod.

The judgment of the Judicial Council and dissenting opinion or opinions, if any, shall be read to the synod.

No member of the Judicial Council shall argue for or against the judgment of the Judicial Council or for or against the dissenting opinion, nor in any manner participate in the proceedings of the synod relating thereto.

The president of the synod, immediately after the reading of the judgment of the Judicial Council, and the reading of the dissenting opinion or opinions, if any, shall put the question as follows: “Shall the judgment of the Judicial Council be made the final judgment of the synod?”

Immediately after the putting of the question, the synod, without debate, shall vote.

If a majority of the synod vote to confirm, the synod shall declare that the judgment of the Judicial Council is now the final judgment of the synod, and the case is therewith closed.

If the synod shall fail to confirm by a majority vote a judgment of the Judicial Council, the case shall be open for discussion for the purpose of drafting recommendations to the Judicial Council and the case thereafter shall be recommitted to the Judicial Council for rehearing.

If a second judgment of the Judicial Council is likewise rejected, the case shall go over a year without further action, and the succeeding synod shall on the second day of its sessions determine whether to recommit the case to the Judicial Council or to commit the case to itself sitting in its judicial capacity.

In the event that the synod itself sits as an ecclesiastical tribunal, it shall follow the applicable trial procedures as set forth in Chapter 4 hereof, designated Trial Procedures.

Classis Lake Erie
Carroll E. Keegstra, Stated Clerk

Overture 4 — Amended Form of Subscription

Classis Lake Erie informs the Synod of 1974 that we prefer the proposed amended Form of Subscription to the original form.

In addition, we propose the following change in the wording of synod’s amendment:

substitute the words “in order that” for “and we understand that” so that it reads:
“after revealing such sentiments to the consistory, classis or synod for examination we shall have freedom to discuss and defend these sentiments publicly, except in our preaching or official teaching, always with a spirit of meekness and love, in order that the church as the body of believers may openly reflect upon them until the matter has been conclusively adjudicated by consistory, classis or synod” (change is italicized).

Grounds:
a. This change in wording would make clear that “the freedom to discuss or defend” is not only to be permitted but is the responsibility of the whole church.
b. This change in wording makes synod’s amendment more consistent with its
ground a, “This addition, in accordance with the biblical and Reformed teaching
of the nature of the church, more clearly recognizes the right and responsibility of the whole body of believers, to whom the Holy Spirit is given, to reflect upon and prayerfully seek the will of the Spirit concerning any proposed changes or amendments of our doctrinal standards.”

Classis Lake Erie
Carroll E. Keegstra, Stated Clerk

Overture 5 — Amend Homosexual Decision

Classis Lake Erie overtures synod to:

1. Clarify and specify the use of the term, homosexual, especially in the light of the definition and its usage in pastoral advice 2, 4, 5, 6 and 7 (Acts of Synod, 1973, pages 51, 52, b, d, e, f, g).

2. Simplify the last three paragraphs of the report and explain in what way biblical injunctions and prohibitions are in anyway superseded by external necessity or by a “higher” value.

3. Amend the pastoral advice as follows: (amendments are italicized)

   a. “Homosexuality (male and female) is a condition of disordered sexuality which reflects the brokenness of our sinful world. Though this condition is not one of conscious choice, yet it must be understood that we are all responsible for our sins and sinful state before God.

   b. A person who is sexually oriented toward persons of the same sex may not, on the sole ground of that condition, be denied community acceptance, and if he is a Christian he is to be wholeheartedly received by the church as a person for whom Christ died.

   Ground: such wording makes it unmistakably clear the synod is here referring to what it has defined as the condition of homosexuality.

   c. The church must exercise the same patient understanding of and compassion for the homosexual who engages in homosexual practices as it does for all other sinners. The gospel of God’s grace in Christ is to be proclaimed to him as the basis of his forgiveness, the power of his renewal, and the source of his strength to lead a spiritual life. As all Christians in their weaknesses, such a person must be admonished and encouraged not to allow himself to be defeated by lapses in chastity, but rather, to repent and thereafter to depend in fervent prayer upon the means of grace for power to withstand temptation.

   Ground: such wording makes it unmistakably clear that synod is here referring to what it has defined as homosexualism.

   d. Homosexualism . . . as explicit homosexual practice—must be condemned as sin which is disobedience to the will of God as revealed in Holy Scripture.

   e. In points 4-7 (Acts of Synod: d-g) the term homosexual is used ambiguously and causes the reader to ask serious questions regarding “homosexualism.” It would be well if they were rewritten, leaving no room for doubt or question on the part of the reader.

   Grounds for entire overture:

   a. Such changes would more clearly reflect our Reformed interpretation of sin, law, and love.

   b. Such changes would make the pastoral advice a practical tool in the hands of the elders of the church.

   c. Such changes would leave no room for the homosexual, afflicted with “homosexualism,” to misinterpret the report as a possible licensure for his thoughts and actions.
Pastor G. Vander Weit records his negative vote to the adoption of 1, 2, and 3a, d, e, and reserves the right to appeal to synod.

Classis Lake Erie
Carroll E. Keegstra, Stated Clerk

Overture 6—Implementing Programs Against Racism

Classis Lake Erie overtures Synod of 1974 to take the following actions in an effort to translate our faith into works and our many pronouncements into effective practices, as these relate to racism and the 1968 synodical mandate "... to design, organize, and implement programs to eliminate racism, both causes and effects, within the body of believers and throughout the world in which we live."

1. Establish goals and timetables which will result in the substantial increase of American minority employees in all denominationally-controlled and supported agencies within the next two years. (Many positions require no Christian Reformed denominational affiliation.)

2. Establish a denominational contract compliance program within six months which will prevent the expenditure of synodically-appropriated funds for the purchase of supplies, equipment, or services by any denominational board, agency, or institution from any vendor or contractor who has failed to demonstrate an active and effective commitment to hire, train, and promote minority citizens.

3. Establish goals and timetables which will result in a very large increase in the number of American minority citizens in attendance at our colleges and receiving services from our institutions so that, within the next two years, we will have achieved the kind of attendance and service patterns that could be expected had sinful prejudices and racism not separated and victimized that portion of the American population who are people of color.

4. Establish a full-scale educational and religious program, touching clergy as well as laity, which will seek to correct, within the next two years, a wide variety of unbiblical and unethical beliefs concerning race which are still prevalent among our members. (For example, research has shown that a significant fraction of our members continue to believe in the so-called "Hamitic Curse" and that interracial marriages are not Christian.)

5. Assign authority, responsibility, and accountability to specific persons and/or offices for the achievement of these objectives, with the Synodical Committee on Race Relations offering assistance, monitoring progress, reporting to synod, and, where most appropriate or where others fail, assuming full responsibility for implementing programs and achieving objectives.

Grounds:

a. Broad pronouncements of high principle and good intent have not resulted in an acceptable level of Christian effort to overcome the causes and effects of racism, and lack of progress leaves us in a position uncomfortably similar to that of the hypocrites described so clearly by Jesus in Matthew 23.

b. Research and study commissioned by the Synodical Committee on Race Relations has documented a wide variety of attitudinal and programmatic problems which demonstrate the need for a renewed commitment to confront ourselves, our institutions, and the world around us with Christian actions of a well-defined and purposeful nature. (Our educational institutions have shameful records with respect to the recruitment and education of American minorities. The employment practices and patterns of our agencies, boards, and institutions fail to reflect a deep concern for racial inclusion and justice. Most of our monies are spent without regard for the employment practices of those who profit from our expenditures. Thousands of our members retain attitudes and beliefs regarding race which run counter to Christian commitment and biblical teaching.)
c. As has been the case with budgetary matters and financial stewardship (where quotas, goals, and timetables have long been accepted), it is now clear that our institutions and membership need specific direction, fixed goals, and clear standards of accountability in matters related to racial justice and equity.

Classis Lake Erie
Carroll E. Keegstra, Stated Clerk

Overture 7 — Amend Rules of Synodical Procedure

Classis Grand Rapids East in session September 20, 1973 overtures synod to amend the second paragraph of Article 58 on page 46f. of the 1971 Acts to read, "Synod authorizes the Stated Clerk to omit such items from the printed agenda provided that when one or more of the grounds are different that such grounds be included in the printed agenda."

Ground: Our synodical Agenda is printed and distributed to each consistory member throughout the denomination to encourage free and wide study and discussion in order that synod's decisions may be made with the knowledge, consideration, and support of the churches. This purpose can be achieved only if all useful and appropriate material properly submitted by the churches is included in the printed agenda.

Classis Grand Rapids East
Morris H. Faber, Stated Clerk

Overture 8 — Amend Procedure of Discipline of Baptized Members

Classis Grandville overtures synod to revise the procedure of discipline of baptized members by amending Church Order, Second Supplement, Article XIII, page 32.

Article 83a reads: “Members by baptism who willfully neglect to make profession of faith, or are delinquent in doctrine or life, and do not heed the admonitions of the consistory shall be dealt with in accordance with the regulations of synod, and, if they persist in their sin, shall be excluded from the Church of Christ.”

The Second Supplement, Article XIII reads as follows:
“"The Synod of 1918 made a five-fold declaration regarding unfaithful members-by-baptism. For completeness sake this five-fold statement is here reproduced in full:

‘The synod declares:
1. that baptized members having reached the years of maturity, but having failed to make profession of faith,—aside from their conduct of life in other respect—being unfaithful covenant members, become the objects of ecclesiastical discipline, and when they persist in their sin, should be excluded from the church;
2. that when such unfaithful covenant members move elsewhere, they should not be given a certificate, but at best a testimony of baptism with a notation as to their conduct;
3. that before a consistory proceeds to exclude unfaithful covenant members,
   a. an announcement, without mentioning names, shall be made to the congregation with a request for prayer in behalf of them,
   b. and thereupon the advice of classis shall be asked;
4. that the exclusion of unfaithful covenant members is to take place by officially informing the congregation, and notifying the parties involved that they, due to their persistent unfaithfulness as covenant members, not
withstanding all ecclesiastical admonitions, will henceforth not be regarded as belonging to the church;

5. that excluded unfaithful covenant members who return with sorrow and repentance, cannot be received back into the church except through profession of faith, while the consistory judges concerning every individual case whether or not a separate confession of sin shall be required.' (Cf. Acts, 1918, p. 58; and Acts, 1926, p. 55.)"

Classis Grandville overtures synod to add to paragraph 3 above the following statement:

"c. after the advice of classis has been received and before the final announcement of exclusion from the church is made, another request for the prayers of the congregation be made for these delinquent members, this time mentioning their names."

_Grounds:_

a. If the individual has been identified, fellow Christians will be able to pray more effectively and earnestly and some may seek to work with the member in a personal way.

b. It is more appropriate to reveal a person's identity while he is still a member than to do so only after the decision to erase has been made.

Classis Grandville,
Allen Bultman, Stated Clerk

_Overture 9 — Study Re Synodical Agenda_

Classis Toronto overtures synod to instruct the Synodical Interim Committee to suggest to the next synod ways in which the churches can be provided with more time to study the synod's agenda, whether this needs to be done by changing the deadline for the agenda items, or by changing the date of synod, or by altering the frequency of synodical meetings, or by whatever means the churches can be involved meaningfully in their business.

_Grounds:_

a. It is basic to Reformed polity that local churches be involved in the decisions that affect them. Our present method of handling the synodical agenda is better suited to a hierarchical system than to a Reformed one.

b. As synodical agenda become thicker and more complex, their late arrival becomes a perennial problem.

c. Synod's response to earlier overtures about this problem indicates that this is not a matter that can be resolved by suggestions from the classes.

(Minutes of the 54th session, Art. 28, p. 6.)

Classis Toronto,
H. D. Praamsma, Stated Clerk

_Overture 10 — Tax Relief for Christian Education_

Classis Grand Rapids East overtures the Synod of 1974 to appoint a committee to prepare a statement substantiating, and calling the attention of governmental authorities to the injustice of its providing no tax relief to those who are, by religious conviction, constrained to bear the full cost of private, Christian education; and who at the same time are, by law, required to contribute on an equal basis with other citizens to the cost of public education.

_Grounds:_

a. The rapidly rising cost of education is placing a great burden on supporters of Christian education.
b. No synod has thus far addressed itself to governmental authorities relative to this issue.

c. Recent action of legislative and judicial bodies betrays a lack of understanding regarding the gravity and injustice of this situation.

Classis suggest to First, Grand Rapids consistory that, should the synod adopt the above overture, they forward to the study committee the document in question for its consideration.

Ground: This document is eminently worthy of such consideration.

Classis Grand Rapids East,
M. H. Faber, Stated Clerk

Overture 11 — Revise the Rules for Lapsed Membership

Classis Muskegon, in session January 17, 1974, decided to send the following overture to Synod 1974:

I. PREFACE

A. Rules Stated

Members in full or baptized members, in moving to other localities where there is no Christian Reformed Church, may retain their membership in the church which they leave if they notify the consistory to this effect; if they fail to do this their membership lapses in one year and six weeks (Art. 63, General Rules, adopted 1881).

The membership of those who are located where there is no Christian Reformed Church must be handed in to the nearest church; if this is not done, their membership lapses after one year and six weeks (Acts 1910, Art. 67, p. 61).

B. Observations Regarding These Rules

1. There appears to be an inconsistency between 1881 and 1910. 1881 says that one may retain his membership in his church from which he moves, if he notifies his consistory. 1910 says that he must transfer his membership to the nearest church.

2. 1881 is not specific about the matter of proximity of another Christian Reformed Church.

3. Both 1881 and 1910 place full responsibility upon the member for initiating any transfers.

4. One can only guess at the thinking behind these rules, but the most likely explanation is that pastoral care cannot be given adequately at a distance, and therefore, no judgments can be made which would guide in a meaningful disciplinary process.

5. The concept of being near another CRC would imply the cooperation of the first consistory, the second consistory, and the party involved, to make this a meaningful and workable process. The papers should be asked for. If they are not requested, the second consistory would have to be informed (the present practice). The second consistory would have to engage in a studied attempt to get the party to attend their church, and to have the papers transferred. If the second consistory fails to do this, or goes at the matter half-heartedly, the first consistory is still in no position to exercise meaningful discipline.

II. OVERTURE

Classis Muskegon overtures Synod 1974 that the rules of 1881 and 1910 regarding lapping of membership be revised to read as follows: members in full or by baptism, in moving away from the area of their church so that a meaningful church relationship is not feasible with their home church, may retain their membership
in the church which they leave if they notify the consistory to this effect, but if they fail to do this and do not transfer to another church, their membership lapses in one year.

Grounds:

a. Each member is responsible for his own membership.
b. There may be situations in which it is advisable to keep one’s membership in the home church, such as college attendance, military service, no Reformed or evangelical witness in the new area. If so, the member must make the request to stay in the home church.
c. By declaring a membership lapsed, the consistory would simply acknowledge that it has been virtually impossible to exercise the pastoral concern which would be essential to discipline, and which is its responsibility.

Classis Muskegon
John L. Meppelink, Stated Clerk

Overture 12 — Mailing Procedures of Denominational Agencies

Classis Orange City overtures synod to direct all denominational agencies to review their mailing procedures in order to use more discrimination in quantity and quality of mailing when seeking additional funds.

Grounds:

a. A denomination-wide mailing, even at bulk rates is costly. These funds could more profitably be used for what they were given.
b. The paper shortage demands Christian stewardship.
c. The continual mailing from many of the agencies produces undue competition favoring the kingdom causes which appear to be more appealing.
d. As competition increases, there is a danger of manipulation of the constituency.
e. Large mailings in bulk rates may detract from the dignity of kingdom causes.

With excessive mailing the very worthwhile causes may be treated as “Junk Mail.”

Classis Orange City
Harold Hiemstra, Stated Clerk

Overture 13 — Revise Rules for Lapsed Membership

Classis Chicago South overtures synod to declare “that a person’s membership may lapse by consistorial action when the person has not moved but fails to attend and support the congregation that holds his membership when the three following conditions are present:

1. He claims to still be committed to the Christian faith.
2. He claims to be attending another church or churches.
3. The consistory is not aware of any public sin requiring discipline.

Ground: This is in accord with the principle contained in the decisions of synod that membership is not an inalienable right but rather a privilege that must be actively maintained.

Classis Chicago South
Richard M. Hartwell, Stated Clerk

Overture 14 — Ministers in “Extraordinary” Service in Other Churches

Background information—With increasing frequency, ministers in the CRC are finding opportunity to engage in ministerial tasks in ecclesiastical agencies,
churches, and/or institutions outside the CRC. We judge this to be significant in that it provides us opportunity to be a wholesome influence in certain broader spheres of activity, in which a need for leadership and encouragement exists.

A minister of Classis Holland was offered employment by an independent congregation in the Chicago area, and he accepted the opportunity. Classis voted its approval of the arrangements completed by the church concerned and said pastor. However, the synodical deputies on that occasion could not give their approbation to classis' decision on the ground that Article 13 of the Church Order did not speak to the issue at hand. (Cf. Acts of Synod 1972, Art. 43, IV, p. 53.) Classis Holland offered to Synod 1973 an appeal from this decision, but that appeal was not sustained by synod. Instead, synod rightly approved the work of her synodical deputies.

In so doing, synod tacitly agreed that Article 13 of the Church Order cannot refer to the work performed by ministers of the CRC in other denominations outside the CRC; or, in other words, to the work of ministers engaged in ministerial tasks said to be extraordinary in terms of the agency for which they may work. Classis believes there are conditions under which such an arrangement might be not only justified, but also desirable, since we as a denomination are finding opportunities to extend help to churches and/or agencies requesting it of our men. Assuming that the ordination vows of such ministers, as might be inclined to enter into ministerial work in other denominations, can be honored without compromise by these ministers, and their labors supervised by synod according to the accepted methods, we believe that synod could serve the cause of the church of the Lord Jesus well by providing the rule, under which such labors could be performed and the kingdom advanced.

In view of these considerations, Classis Holland overtures Synod 1974 to declare that Church Order Article 13 be understood in such a way as to cause the article and rule to allow for Christian Reformed ministers to enter upon such extraordinary service as described herein. Specifically, we ask synod to declare:

1. that it is within the province of the denomination to speak to situations in which ministers find opportunity to enter upon labors in other denominations and/or undenominational churches and agencies.

   **Ground:** A man ordained into the ministry in the CRC is not simply a minister in a local church, but he is a minister within the denomination.

2. that Article 13 of the Church Order be applied in the case of ministers seeking to enter upon labors in other churches and/or undenominational churches and agencies, as long as the work is spiritual in character, directly related to the ministerial calling, and is in keeping with his position as a minister in the CRC.

   **Grounds:**
   a. While the nature of that work may be very similar to what he might do in the CRC, such labor for an agency outside the Christian Reformed denomination is certainly "extraordinary" too.
   b. No other article of the Church Order appears to deal with this matter of extraordinary service of a minister in another church or agency.

   Classis Holland
   John Leugs, Stated Clerk

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**Overture 15 — Re Form of Subscription**

Concerned about the change in the Form of Subscription adopted by the Synod of 1973, and delayed for final ratification until the meeting of the Synod of 1974, Classis Huron overtures synod not to ratify the amended Form of Subscription, but to uphold it in its original form.
OVERTURES

Grounds:

a. "In times of laxity and doctrinal indifference or in days when undercurrents of error seem to be present, the churches should be careful not to revise their Form of Subscription to their own hurt" (The New Revised Church Order Commentary, by Martin Monsma, 1967, p. 42).

In the opinion of the classis, in the present time both pragmatism and emotionalism promote doctrinal indifference, while neo-orthodoxy and neo-liberalism also present undercurrents of error.

b. If it is true that the old form could be signed with mental reservations, there is no warrant whatever that the amended form will be taken more seriously.

c. By the inclusion of the term "official teaching," the amended form seems to distinguish between "official" and "unofficial," which raises a host of questions. When does an office-bearer cease to be an office-bearer? Is a professor teaching in an official capacity in his classroom and in an unofficial capacity in his study? Does a minister write in an official capacity in "The Banner" or "De Wachter," and in an unofficial capacity in "The Reformed Journal" or "The Outlook"? Does an elder speak officially in home visiting, but unofficially when he receives his friends? Does not this distinction pave the way to an intolerable double-mindedness?

d. The amended Form of Subscription distinguishes between official assemblies of the church, and the church as the body of believers to such a degree that office-bearers who have sentiments differing from the doctrinal standards shall have the freedom from now on to discuss and defend these sentiments publicly (although not officially), that means by all kinds of public means and in all kinds of public circles. This distinction tends to become a disjunction in this way, and to overlook the organic union between the assemblies of the church and the body of the believers as expressed in Article 37 of the Church Order, in which the task of the consistory is prescribed "to call a congregational meeting, in which major matters must be discussed (except those pertaining to the supervision and discipline of the congregation)." Such major matters certainly include objections against accepted doctrine. Article 37 shows the right way of publicly discussing these sentiments in these words: "Although full consideration shall be given to the judgments expressed by the congregation, the authority for making and carrying out final decisions remains with the consistory as the governing body of the church."

e. In order to protect the body of believers against any form of intellectualistic or emotionalistic supremacy in doctrinal matters, it seems extremely important to keep on using the way of the ecclesiastical assemblies which represent the unity of the church of God.

Classis Huron
John W. Van Stempvoort, Stated Clerk

Overture 16 — Pension Benefits Without Payments for Those Emeritated Due to Poor Health

Classis Chicago North overtures Synod of 1974 to request the Ministers' Pension Fund to provide continued active participation in the fund for individuals who are not able to continue in the active ministry of the church for reasons of poor health. Even though the health of these men is not such as to force them to draw from the fund, these men wishing to remain active participants in the fund for retirement benefits at age 65 should be allowed to do so without being asked for $950.00 yearly payments.

Classis Chicago North
Oliver Breen, Stated Clerk
Overture 17 — Amended Form of Subscription

Classis Zeeland overtures synod to amend the Amended Form of Subscription, as submitted for the reflection of the churches in the 1973 Acts of Synod, page 99, by adding the words, “unless withheld by the adjudicating assembly for compelling reasons,” between “shall” and “have” in the proposed addition. The amended sentence would accordingly read:

“After revealing such sentiments to the consistory, classis or synod for examination, we shall unless withheld by the adjudicating assembly for compelling reasons, have the freedom to discuss and defend these sentiments publicly, except in our preaching or official teaching, always with a spirit of meekness and love, and we understand that the church as the body of believers may openly reflect upon them until the matter has been conclusively adjudicated by consistory, classis or synod” (cf. Acts of Synod, 1973, p. 99).

Grounds:
1. These additional words leave the adjudicating ecclesiastical assemblies fully in control of the gravamenon procedure.
2. Without this provision there is the possibility that the propagation of an individual’s views could under some circumstances cause much disorder, unrest and division within the church.

Classis Zeeland
Arthur Besteman, Stated Clerk

Overture 18 — Revise New Translation of Heidelberg Catechism

Classis Chicago North appeals the decision of the 1972 Synod (Acts 1972, Article 24, IV, C 5) which caused the additional material from the third German edition (material commonly referred to as “Question and Answer 80”) to be published as part of the Catechism in the New Provisional Translation.

Classis Chicago North overtures the 1974 Synod to instruct the Heidelberg Catechism Translation Committee to return to its principle of using “the original German of the Heidelberg Catechism as our official text” (NPT, “Preface”) also for the section commonly designated “Lord’s Day 30.”

Grounds
1. The material added to the Heidelberg Catechism as Question and Answer 80 is polemical and normally out of place in divine worship services.
2. We have no confidence that Roman Catholics themselves would recognize or accept this statement (Q. and A. 80) as an accurate representation of their beliefs. Our biblical commitment to “render judgments that are true and make for peace” (Zechariah 8:16) and to “speak the truth in love” (Ephesians 4:15) warn us against adding unnecessary and questionable arguments to one of our forms of unity.
3. The addition of this material to The Heidelberg Catechism: A New Provisional Translation is a departure from one of the principles of translation endorsed by a previous synod. (See Acts 1972, Article 110, IC2; see also p. 461, Supplement 37, “we take as our standard and authoritative text the original German.”) The grounds given by Acts 1972, Article 24, C 5 in no way support the inclusion of this material.

Grounds:
“a. The first edition of the Heidelberg Catechism did not have Question and Answer 80.
b. The third edition version is the basis for the translation currently found in our Psalter Hymnal.”
These grounds themselves argue for the deletion, rather than the inclusion, based on the principle laid down by the Synod of 1970.

4. Synodically approved translations of the Bible follow textual critical principles which have eliminated variant texts "currently found in our Psalter Hymnal."

**Background and standpoint.** According to Dr. Bard Thompson, "The Catechism was formally adopted by a synod convened in Heidelberg in January, 1563 . . . In the second edition . . . Frederick ordered the Mass to be condemned in the eightieth question; but the full text of that condemnation did not appear until the third edition. This action was an obvious rejoinder to Session XXII of the Council of Trent (1562) . . . ."("Historical Background of the Catechism," Essays on the Heidelberg Catechism, p. 26, Philadelphia; United Church Press; 1963.)

The editors of the Heidelberg Catechism with Commentary, 400th Anniversary Edition note that "the eightieth question, inserted after the first edition as partial answer to the Roman Catholic Council of Trent. . . ." is "the striking exception to the mood or general character of the Catechism" (Miller, Osterhaven, Komjathy, McCord, eds. p. 7. Philadelphia: United Church Press; 1962). In the language of textual criticism this means that even if the external facts of the document's transmission were not known, the internal evidence indicates that "Question and Answer 80" is an addition to the original document.

Until 1970, when the Heidelberg Catechism Translation Committee reported its principles of translation to the synod, our churches had given little consideration to questions of textual criticism in relation to our creeds. The importance of textual criticism of the Hebrew and Greek Bible has been stressed in our theological school and by the various synods evaluating modern English translations of the Bible. Nevertheless, consideration of the form of our creedal statements in the back of the Psalter Hymnal appears to have been limited to an un-Reformed emotional response. The argument for keeping the additional material (Q. & A. 80) as in the older English (and Dutch) translations is not unlike the medieval church's insistence on the Latin Bible or the twentieth-century fundamentalist's insistence on the King James Bible instead of accurate translations from the original Hebrew and Greek texts.

We realize that an important distinction must be made between textual criticism of Hebrew and Greek manuscripts of the Bible and textual criticism of German editions of the Heidelberg Catechism. On the one hand, preparation of standard translations of the Bible begins with the process of carefully weeding out from existing manuscripts all additions to the original inspired text. On the other hand since no creed is infallible, the church can be open to the possibility of improving the Heidelberg Catechism by adding to it or accepting earlier additions as improvements. The Synod of 1972, however, gave no indication that they considered the addition of Question and Answer 80 to be an improvement of the Catechism.

We believe that Question and Answer 80 detracts from the nature and purpose of the Catechism. Addition of this material to the New Provisional Translation limits the Catechism's usefulness in the liturgy, as a tool for evangelism, and as a symbol of unity with Christians of other denominations.

Classis Chicago North
Oliver Breen, Stated Clerk

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**Overture 19 — Not to Ratify Changes in Form of Subscription**

The Consistory of the Smithers Chr. Ref. Church overtures synod not to adopt the change in the Form of Subscription as proposed by the Synod of 1973.

**Grounds:**

1. There is confusion as to the real nature of the proposed change and its practical implications. Some are of the opinion that the change merely makes explicit
that which was implicit all along. Others feel the change is a very substantial one. If a change is to be made, it must be clear to all precisely what such a change entails.

2. The main arguments originally put forward in favor of this revision were dealt with before by the Synod of 1961. In answer to a request for creedal revision, synod adopted the minority report which did not favor a revision consisting of "incidental corrections" in the Confession. This minority report stated that "the demand for incidental corrections in the Confession suggests a too literalistic approach to the Confession. It presupposes that at present we can no longer endorse this Confession wholeheartedly. This presupposition, I submit, is contrary to fact, and this approach contrary to the real genius of the Confession" (Acts 1961, pp. 211, 212).

3. The distinction between "official" and "non-official" teaching is anything but clear. Must an office-bearer, e.g., refrain from expressing creedal disagreements in catechism teaching, while he may publicly express such sentiments in The Banner, the official paper of the church?

4. The proposed change will not serve the cause of internal unity, nor the cause of closer relations with the Canadian Reformed Churches and the Orthodox Presbyterian Church.

Consistory of Smithers,
J. Tuininga, pres.
D. Kronemeyer, clerk

The above overture was presented to Classis British Columbia, but was not adopted.

Overture 20 — Not to Ratify Changes in Form of Subscription

The Consistory of Dresden Christian Reformed Church overtures synod not to ratify the change in the form of Subscription.

Grounds:

1. The inclusion of this sentence opens the door toward freedom of doctrine, because any office bearer is released from his obligation to uphold the doctrine of the Standards of the Christian Reformed Church as soon as he does not speak or write in an official capacity.

2. The unity of the church is endangered because, instead of being forms of unity, the Standards tend to become bones of contention, since every office bearer would be allowed to speak or write (unofficially) about his disagreement with its contents.

3. The purpose of the Form of Subscription, which is to defend the doctrines of the Standards of Unity until they are proven through the ecclesiastical channels to be contrary to Scripture, will be reversed if the proposed change is adopted. Then in practice, the purpose would be to place the doctrines of the Standards in the position of being judged unbiblical by any individual until a consistory, classis, and synod judge them to be biblical.

Note:

*The present form reads: "We promise therefore diligently to teach and faithfully to defend the aforesaid doctrine, without either directly or indirectly contradicting the same by our public preaching, or writing . . . . And if hereafter any difficulties or different sentiments respecting the aforesaid doctrine should arise in our minds, we promise that we will neither publicly nor privately propose, teach or defend the same, either by preaching or writing, until we have first revealed such sentiments to the consistory, classis, or synod, that the same may there be examined, being ready always cheerfully to submit to the judgment of the consistory, classis, or synod, under the penalty, in case of refusal, of being by that very fact suspended from our office."*
The proposed change is: "After revealing such sentiments to the consistory, classis, or synod for examination we shall have the freedom to discuss and defend these sentiments publicly, except in our preaching or official teaching, always with a spirit of meekness and love, and we understand that the church as the body of believers may openly reflect upon them until the matter has been conclusively adjudicated by consistory, classis or synod."

Explanation:
This overture was presented to the January, 1974, meeting of Classis Chatham. It was adopted by classis with the grounds of Classis Huron. We request that this overture be printed in the Synodical Agenda with our own grounds.
Consistory of Dresden
H. Downs, president
J. Brouwer, clerk

Overture 21 — Revise Decision on Biblical Authority

We, the consistory of the Winnipeg College Ave. Christian Reformed Church, having studied Report 44 (Acts of Synod, 1972, p. 493) on "The Nature and Extent of Biblical Authority" as well as the answers Synod 1973 has given to overtures 1 and 19, and printed Appeal 2, overture synod to have this Report 44 so revised, either by the same committee that formulated it, or by another, that it becomes readable and understandable to the average member of our denomination.

Grounds:
1. As the report is formulated very few really know what it states. The present on-going discussion in our denominational papers demonstrates that even our ablest minds are not clear about the precise meaning. Our denomination should not be content with a report which is controversial, due largely to its confusing formulation.
2. The explanations written in The Banner, at the request of Synod, have not helped to remove objections that are still being raised by many. To some the report is objectionable because they understand it to teach:
   a. That the authority of Scripture is dependent on its content and purpose.
   b. That the content and purpose of Scripture are exclusively (nothing but) saving.
   c. That whatever in the Bible is not saving is not authoritative.
3. The fact that this report was written primarily because of problems raised from scholarly scientific areas of learning, which require a scholarly and scientific reply, does not remove the requirement for the use of language and reasoning that the average member can follow. As the report is written, couched in terms and thought structures which only the learned can follow, it can only serve to bring more distrust and unrest in our denominational life. Disputes are now in progress that we judge can be stilled by a revision of the report.

Winnipeg Consistory
C. W. Tuininga, president
M. Posthumus, secretary

Overture 22 — Just Distribution of Education Taxes

Classis Hackensack overtures the Synod of 1974 to urge the members of our churches to pray and work in every possible way to see to it that taxes for education are distributed, just as they are levied, without regard to race, color, or creed, for the education of all children, including those in independent schools.

Ground: Such measures are necessary to insure freedom and justice in education.
Classis Hackensack
Samuel Ten Brink, stated clerk
1. - Alpine Avenue Consistory Appeals Decision of Classis Grand Rapids North re Listing of Families for Quotas

The Consistory of the Alpine Avenue Christian Reformed Church of Grand Rapids, Michigan, appeals to the Synod of 1974 the decision taken by Classis Grand Rapids North in session May 15, 1973, permitting one of its member churches to pay quotas on twenty-five fewer families than are listed on its membership.

The Alpine Avenue Christian Reformed consistory protested this decision to the Classis Grand Rapids North in session September 18, 1973, in the following manner:

The Consistory of the Alpine Ave Christian Reformed Church protests the action taken by the Classis Grand Rapids North at its May 15, 1973, meeting, as reported in its minutes of the meeting on that date, Article 30, a. "That Sunshine be permitted to pay quotas on 67 families instead of 92."

Grounds:
1. This action is directly contrary to the regulations of the Synod of the Christian Reformed Church, most recently re-emphasized by the Synod of 1968 (cf. Acts of Synod, 1968, Article 117, II, C, page 88). In response to the approval by Classis Grand Rapids East of the report of one of its churches that it wishes to be regarded as fully paid on its denominational quotas on the basis of 19 paying families out of 30 listed, synod adopted the following recommendation:

   "That synod declare that all families in the Christian Reformed Church should be tabulated according to the existing synodical rules."

2. This action does not take into account the alternative course of action recommended by Synod in 1970. The report of the Quota Equalization Study Committee adopted by Synod contains the following declaration (Acts of Synod, 1970, Article III C., 3, page 81):

   "That synod urge the classes to instruct its church visitors in addition to their regular duties as church visitors to also delve into reasons for any church not meeting its denominational quotas. When a classis is convinced that a member church is unable to pay the quotas, the churches within a classis, if possible, through a combined effort, be requested to assist a church to meet its denominational obligations."

3. The action of classis is a dangerous precedent which, if generally applied would do serious injury to the support of denominational programs supported by quotas.

The consistory of the Alpine Ave. Christian Reformed Church respectfully urges Classis Grand Rapids North to rescind its action referred to above, and adopt a recommendation more in keeping with the regulations and advice of the synod of the Christian Reformed Church.

Consistory, Alpine Ave. Christian Reformed Church
John H. Bergsma, president
Fred H. Hollebeek, clerk

The protest of the Alpine Consistory was not sustained by Classis Grand Rapids North (Minutes of Classis Grand Rapids North September 18, 1973, Art. 7). Consequently, the Alpine Consistory makes its appeal on the same grounds as were presented to Classis Grand Rapids North, believing that the response of Classis Grand Rapids North does not answer the grounds of the protest presented by the Alpine Consistory.
The Consistory of Alpine Christian Reformed Church respectfully requests that synod declare that the action taken by Classis Grand Rapids North stating, "That Sunshine be permitted to pay quotas on 67 families instead of 92," is contrary to the regulations and advice of synod and ought, therefore, to be rescinded.

2. — Re Advice of Synodical Deputies on Ministerial Status

Classis Rocky Mountain respectfully appeals the advice of the Synodical Deputies regarding the ministerial status of the Rev. Gary De Velder. The advice given by synod’s deputies is as follows:

"The synodical deputies of the Classes North Central Iowa, Orange City and Sioux Center, having been called in to render judgment on the request of the Palm Lane CRC of Scottsdale, Arizona, to call the Rev. Gary De Velder as assistant director of the National Teachers’ Education Project (Arizona Experiment), judge in the light of the information document and the discussion on the floor of classis that this position is not specifically related to the ministerial office as understood within our churches or distinctively ecclesiastical, and therefore does not fulfill the requirements outlined in Articles 11 and 13 of the Church Order.

Grunds:

1. The job description found on pages 11 and 12 of the aforementioned document indicates, in our judgment, that the work will be almost exclusively administrative, promotional and supervisory, and give no indication that the foundation in which Brother De Velder will work is to involve itself with the production of teaching materials (content). This is substantiated by what is affirmed concerning its non-doctrinal and non-creedal character (cf. pp. 15 and 16). Its interest seems to be rather in improving teaching methods and techniques.

2. The position is also clearly non-ecclesiastical. The organization is still in its initial stages. But it has no ecclesiastical supervision or control and cherishes, by its own admission, its autonomy (cf. Exhibit C). This raises the question how any CRC consistory can exercise a meaningful supervision of the work of one of our pastors working within said framework."

Classis has judged that the work that the Rev. Gary De Velder is doing as assistant director of the National Teachers’ Education Project is “spiritual in character and directly related to the ministerial calling.” Therefore, we believe that he should retain his ministerial credentials in the Christian Reformed Church under the provisions of Article 13 of the Church Order.

Ground 1 of the Synodical Deputies’ report indicates that they regard the work of the Rev. Mr. De Velder as “almost” exclusively administrative, promotional, and supervisory, and gives no indication that the foundation in which Brother De Velder will work is to involve itself with the production of teaching materials (content). Further clarification of his duties has been received from Locke E. Bowman, Jr., the director of the project. We submit this as evidence that this work is spiritual in character and directly related to the ministerial calling. “The major portion of the Rev. Mr. De Velder’s Christian work as Assistant Director, (at least 65%) will be spent in preparing and teaching classes for teachers in churches of various denominations. This task requires knowledge and insight in the fields of Bible, theology, and religious education . . . . Another phase of Mr. De Velder’s work will be in the area of determining content for teacher education materials that are published by the project.”

Ground 2 of the Synodical Deputies’ report states that the National Teachers’ Education Project and the position are non-ecclesiastical. They say, “This raises the question how any CRC consistory can exercise a meaningful supervision of the work of one of our pastors working within said framework.” We recognize
that the National Teachers' Education Project is an independent organization, but it does exist for the purpose of assisting "volunteer teachers in developing skills essential to the teaching of the Word to children, youth, and adults." We submit that the Palm Lane consistory can supervise the work of the Assistant Director, though it cannot supervise the organization, any more than any consistory can supervise our independent colleges, or the U.S. Armed Forces which employ our chaplains. The Rev. Mr. De Velder will be working very close to his supervising consistory, and they will be able to provide the necessary oversight of his doctrine and life.

We appeal to synod to permit the Rev. Gary De Velder to retain his ministerial credentials and be of wider service to the Christian community by using his gifts and experience beyond the Christian Reformed Church as well as to his own denomination.

Classis Rocky Mountain
C. Oliver Buus, stated clerk

3. — First Grand Rapids Consistory Appeals Decision of Classis Grand Rapids East re Church Order 52, C.

Classis Grand Rapids East, meeting on January 17, 1974, rejected, by a majority vote, the request of the First Christian Reformed Church of Grand Rapids "that classis overture the 1974 Synod to add the following to Article 52, c of the Church Order: 'These regulations shall also apply when such hymns or anthems are sung by the congregation as a whole'" (with Grounds, cf. document attached). The grounds for the classical rejection of the overture were: "1. A prior synod has approved a supplementary hymnal for congregational use in an attempt to meet the need that prompted the request of First Grand Rapids; 2. The classis does not have sufficient knowledge of the contents of this supplement, nor has it enjoyed sufficient use of it so as to evaluate its intended response to the need."

The Council of the First Christian Reformed Church of Grand Rapids now respectfully appeals this decision to synod, and requests synod to consider the overture which the First Christian Reformed Church of Grand Rapids made to Classis Grand Rapids East.

Grounds:
1. The reply of classis does not speak to the main issue involved, that is, the authority of the consistory to regulate the worship services, especially in the area of songs sung by "choirs or others."
2. The consistency of the Church Order regarding such consistorial regulation would be better maintained if the authority regarding regulation of songs sung by the choir (cf. Second Supplement, X, B, 2) was also made applicable to songs sung by the congregation as a whole.

Council of First Christian Reformed Church
Charles Terpstra, president
Marten Vande Guchte, clerk

Appendix

Article 52 of the Church Order of the Christian Reformed Church reads as follows:

a. The consistory shall regulate the worship services.

b. The consistory shall see to it that the synodically-approved Bible versions, liturgical forms, and songs are used, and that the principles and elements of the order of worship approved by synod are observed.
c. The consistory shall see to it that if choirs or others sing in the worship services, they observe the synodical regulations governing the content of the hymns and anthems sung.”

In 1972 Classis Rocky Mountain overture synod to change Article 52b by adding to it these words. “The consistory shall also approve all songs used in worship. These shall ordinarily be those approved by synod.” This was an attempt to secure permission for singing from a supplementary hymnal by the congregation, during the worship service.

Synod, however, rejected the overture and gave two grounds:
1. Synod has demonstrated its sensitivity to the needs of our denomination as it becomes more culturally diverse by mandating a committee to produce suitable songs to meet these needs.
2. The desirability of maintaining identifiable unity and uniformity in our worship and hymnody is not sufficiently guarded in the overture.

Thus the door was closed to the use of supplementary hymnals, while at the same time a study was already prepared by musicologist Bert Polman indicating that the use of songs other than those in the Psalter Hymnal was widespread in the Christian Reformed Church. According to his survey, fully one-third of the Christian Reformed congregations use such songs on occasion, while 17.2% use them regularly.

In 1972 the Plymouth Heights CRC introduced a supplementary hymnal, but a protest against its use was addressed to Classis Grand Rapids East. Classis had no alternative but to uphold the Church Order and abide by the decision of synod regarding Article 52. Nonetheless, the article is being widely sidestepped and, we are convinced, should be changed.

Unfortunately, the form in which Classis Rocky Mountain presented its overture emphasized the difference between Article 52b and c, and even appeared to widen the gap. An attempt to bring unity and consistency into our practice by an appropriate change in Article 52 should find greater favor with synod. The following overture attempts to accomplish this purpose, and we commend it to you:

The Council of the First Christian Reformed Church of Grand Rapids requests Classis Grand Rapids East to overture the 1974 Synod to add the following to Article 52c of the Church Order: “These regulations shall also apply when such hymns or anthems are sung by the congregation as a whole.”

**Grounds:**
1. The congregation at present is permitted to sing only the synodically-approved songs, while the soloist and choir have been granted further latitude under synodal and consistorial supervision. The proposed addition provides for the congregation the same opportunity and supervision now accorded to the “choir or others.”
2. This addition guards for the congregation the supervision and Biblical character not now provided where supplementary hymnals are in use.

**LIST OF PERSONAL APPEALS**

1. Rev. G. Vander Weit appeals Decision of Classis Lake Erie re Homosexual Decisions (Overture 5)
2. Members of Hebron, Whitby, Ontario, appeal Decisions of Consistory and Classis Quinte re Divorce