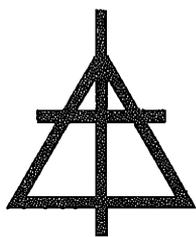


agenda for synod - 1970



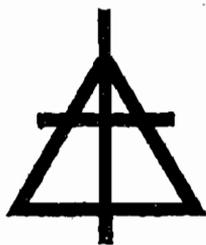
of the christian reformed church



AGENDA

1970

Synod of the Christian Reformed Church



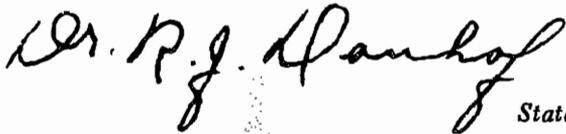
PREFACE

The special prayer service for the synod of 1970 will be held on Monday evening, June 8, 1970 at 8:00 p.m. in the Bethel Christian Reformed Church, Grand Rapids, Michigan, located at 728 Shamrock St., southwest. This church is located one block south of Hall Street and one-half block west of Grandville avenue. The pastor of the convening church, the Rev. William D. Buursma, will be in charge of the special prayer service.

The first session of the 1970 synod will begin at 9:00 a.m. on Tuesday morning, June 9, 1970, in the auditorium of the Fine Arts Center Building located on the Knollcrest campus of Calvin College, located two blocks north of Burton St., southeast on the East Belt Line, Grand Rapids, Michigan.

The pastor of the convening church will serve as president pro-tem until the synod of 1970 is duly constituted and its four officers have been elected.

Ministers and others in charge of divine worship services on Sunday, June 7, 1970, are kindly requested to remember synod in intercessory prayers.



Stated Clerk

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

DELEGATES: PLEASE NOTE THE FOLLOWING ITEMS

1. Change in time of the special prayer service from Tuesday evening to Monday evening, and that the first session of synod will be held on Tuesday morning. These changes were approved by the synod of 1969. (Acts of Synod, 1969, pages 16, 17)
2. Delegates who travel by automobile are again reminded of the decision of 1962 to travel with more than one delegate(s) in one automobile since in so doing will save considerable travelling expenses. See pages 11, 513, Acts of 1961, and page 102 of the Acts of 1962.
3. Travel by plane for delegates who come any considerable distance is the most economical, since lodging and meal expenses are not incurred. "Group Plan" plane travel even provides lesser rates.
4. Please bring your copy of the Agenda for the 1970 synod with you, and other supplementary materials that may have been mailed to you.

REPORTS

REPORT 1

DORDT COLLEGE

ESTEEMED BRETHREN:

Dordt College began the 1969-'70 academic year with a record enrollment of 870 students. This is the 15th year of the college's operation and as all past years so too this year has been evidence of the blessing of the Lord. Dordt was the only non-state college in Northwest Iowa to show an increase in enrollment.

The Board of Trustees, conscious of the fact that a large number of young people from our Christian Reformed Church attend secular colleges in place of Calvin, Trinity or Dordt, instructed the president to consult with the presidents and deans of Calvin and Trinity to study this matter and also to give attention to problems relating to the financial support of the schools. This consortium of Calvin, Trinity and Dordt has now been formed. We feel this mutual sharing and concern will do much to bring our colleges closer together. Increasing costs for higher education can be expected in the future. We firmly believe God always gives His people enough for their own needs and adequate provision for the needs of His kingdom. At the present time 80% of the costs of operation are met from tuition.

We are pleased to note increasing interest in Christian higher education on the part of Reformed churches other than our own. A significant number of students from these churches now attend Dordt College. These denominations are likewise increasing their support to the college.

The curriculum has been expanded this past year to include astronomy, business administration, and business education. An additional foreign language will be taught as soon as teachers can be secured. Students have been appointed to serve on faculty committees and their significant contributions are appreciated.

A realignment of the districts comprising the supporting constituency of the six classes has been effected and the Board of Trustees (numbering a total of 16) now includes four members elected at large. This makes possible the use of persons with special talent and ability on the board and its committees.

The administration of the school is also being enlarged to keep up with the increasing enrollment and the recommendations of the North-central Association. We are grateful for full accreditation of Dordt College by the association. Also, we can report that the State of Iowa has again certified the teacher education program of the school.

Considerable discussion and interchange of opinions and viewpoints continues to engage faculty and student body. Perhaps no period of Dordt's history has been as stimulating for progressive Christian education and philosophy as these discussions and special lectures.

Our physical plant continues to expand. A third campus dormitory is being completed, a student union is under construction. Because government assistance for classrooms and faculty offices has been curtailed, the pressing need for these facilities will require the exploration of other means to secure them. Planning for essential library expansion will soon be underway.

Dordt College's FM station (KDCR) continues its community and constituency services, reaching a radius of not less than 100 miles. The aggressive and visionary leadership of the manager, Mr. Leonard Van Noord, has done much to secure the reputation of the station's programming. Many expressions of the station's excellence are received from community leaders, even from a distance.

During this past year the Board of Trustees approved the college's participation and membership in a number of consortia and organizations of private colleges in Iowa. We already have received several benefits from this participation and have had several opportunities to serve others as well.

A dedicated and qualified faculty, a praying and supporting constituency, a visionary leadership in board and administration, together with the challenge for today and tomorrow in the Kingdom of God gives us great cause for rejoicing and is often the theme of our praise to God.

We covet your continued interest, concern, and prayerful support.

Respectfully,

Richard R. De Ridder

Synodical representative

REPORT 2

COMMITTEE FOR EDUCATIONAL ASSISTANCE TO CHURCHES ABROAD

ESTEEMED BRETHREN:

In accordance with the mandate of the synod of 1969 our committee met with the members of the former Sponsorship of Foreign Students Committee on September 18, 1969, for orientation regarding the present status of that committee's work. The scope of the support which had been rendered, the general pattern of yearly receipts and the number of students presently supported, were reviewed. With the return of Mr. Joshua S. Yakobu to Nigeria, there remained only one student receiving support, namely, the Rev. Mr. W. Gauder of Ceylon. This tapering off of the number of students receiving support facilitated the transfer of the work of the committee. Note was taken of the deficit under which the old committee was operating, and the decline in receipts in the last few years was pointed out to the new committee.

In the light of the broadened mandate given to our committee by the synod, it was decided to appoint subcommittees to revise the regulations of procedure of the committee in the light of the broadened mandate, to do preparatory studies on the implementation of providing internships and the rendering of library assistance to educational institutions abroad. These subcommittees have met and rendered helpful reports to our committee. Because of the financial deficit it was agreed that we should move very deliberately in the matter of accepting any additional students.

At the close of February the Rev. and Mrs. W. Gauder left Grand Rapids in order to return to Ceylon. The provision of transport funds for their return trip concluded the responsibilities which we had inherited from the old Sponsorship Committee. The committee is presently weighing the merit of several candidates who have applied for aid.

Here follow the regulations adopted by this committee for the application and the processing of prospective candidates for financial assistance for study or internship.

A. *Eligibility:*

1. Only exceptional candidates will be considered. A specific goal in each case should be envisioned by the Church or the Christian community concerned.
2. Academic training or internships must be approved of and requested by the Church which would benefit from such training.
3. Assistance will be granted only to those individuals who intend to return to serve in their home church or area.
4. Priority will be given to those who are potential personnel to serve as professors or teachers in the Reformed Christian communities abroad, or as key denominational leaders in the areas of missions, education, administration, etc.

5. The standard of demonstrated English proficiency must be ascertained through the avenues of the TOEFL test, interviews, recommendations, past academic records, etc.

6. The awarding of financial assistance will be subject to the applicant's acceptance by the educational institution concerned or supervising organization, agency or church. This assistance will be implemented through the business office of said educational institution, supervising organization, agency or church. A letter of intention of support will be issued when necessary.

B. Terms of Granting Financial Assistance:

1. The applicant will provide the committee with a personal history, an indication of his scholastic achievements, and his intentions with this envisioned training.

2. The applicant shall provide ecclesiastical endorsement from the major ecclesiastical assembly of his denomination. This endorsement must be accompanied by the assembly's statement of the share of the cost which they are able to assume.

3. The contribution of the support of the recipient for further study will be reviewed every six months.

4. Normally the financial assistance will not be granted for a period longer than that is necessary for a single degree, a diploma program, or one year of internship, because of the problem of re-integration into the home culture, etc.

5. The recipient shall make semi-annual reports to his home church's major assembly and provide copies to this committee. The reports shall include marks received, work completed and general progress.

6. The geographical area, the institution or agency or church and the type of supervision suggested for training must be acceptable to this committee.

7. The amount of the assistance will be based on demonstrated financial need and the funds available to this committee.

8. The committee must be assured that the candidate is covered in the areas of health and accident insurance from the time of his arrival. (This probably can be worked out by this committee with the institution, agency, or church concerned.)

In regard to the setting up of a program of ecclesiastical internships, the following areas offer possibilities for fruitful service to foreign ecclesiastical personnel:

1. Parish (with emphasis on religious education, evangelism, etc.)
2. Campus
3. Urban Church
4. Communication (the media of all sorts)
5. Institutional (hospital, prison, training schools, etc.)
6. Educational (instructional and administrative)
7. Youth
8. Church Administration
9. Diaconate functions

As for the needs for library assistance to Reformed educational institutions abroad, in response to a questionnaire sent out by our subcommit-

tee to missionaries and others, the speedy response indicated that there was a large area of need for this aid on the part of seminaries, Bible schools, and other educational institutions. We could effectively spend at least five thousand dollars a year in this service. If we could provide a depot to which gifts of used books could be sent, these could be distributed to libraries which would have a need for them, and the balance could be distributed to pastors abroad who often have pathetically meager resources in the way of a library.

In order effectively to administer such envisioned programs there will be a need for inter-agency cooperation to achieve maximum benefit. It can easily be seen that such a ministry would be related to the efforts of our foreign mission board and the overseas effort of the CRWRC.

A second significant need for such an operation is money. We call synod's attention to the large drop in receipts since the year 1964-65. In order to do justice to the scope of the enlarged mandate given to this committee by synod, adequate funds are essential to carry on its ministry. Your committee cannot function significantly with the present meager level of funding. We should like to provide herewith a brief report of the financial situation of your committee in support of this contention.

Statement of Cash Receipts and Disbursements—March 1, 1969-February 28, 1970

Cash Balance March 1, 1969 (\$ 720.48)

Contributions from Churches and other sources for the year 5,521.13

Disbursements

J. W. Suh	\$1,228.14	
W. Gauder	3,301.30	
J. Yakobu	1,117.50	
A. Van Hoff	248.00	
Rev. A. Perera	308.00	
Meeting Expense	50.40	
Postage	46.03	
		\$6,299.37

Deficit February 28, 1970 (\$1,498.73)

RECOMMENDATIONS:

1. That synod express its gratitude to the former Sponsorship of Foreign Students Committee for the pioneer work which it did, and express gratitude to God for the number of able men who have received additional training under that committee.
2. That synod endorse the work done thus far by this committee, and that synod encourage our various denominational agencies to cooperate with this committee where possible.
3. That this cause be recommended to the churches for one or more offerings.

Your Committee:

E. Rubingh
 R. Heynen
 J. Lont
 P. Vande Guchte, Treas.
 D. Vander Brug
 E. Vander Weele
 R. Recker, Secretary.

REPORT 3

THE LORD'S DAY ALLIANCE OF THE UNITED STATES

ESTEEMED BRETHREN:

The executive director of the Alliance stated in his report to the Board of Managers, "This past year saw perhaps the most serious challenge to the accustomed observance of Sunday as a day of rest which we have ever witnessed in this country. I refer, of course, to the decision by two of the giant retail chains to depart from their traditional pattern of operation and to open on Sunday. This decision will no doubt mean the acceleration of a secular observance of Sunday in which, as far as society is concerned, the Lord's day will be 'just another day.'"

To meet this challenge the Alliance went into action on several fronts.

1. Sent the following letter to the President of the United States.

October 20, 1969

His Excellency, Richard M. Nixon
The President of the United States
The White House
Washington, D.C. 20501

Dear Mr. President:

Americans of every walk of life welcome your effort to get us "on the road to recovery from the disease of runaway prices."

Those who push the market baskets in the supermarkets of our nation and those who are living on fixed and limited incomes are particularly conscious of the price rise in non-durables and especially food commodities. The constant increase in food prices could create serious dietary problems in households throughout the land. It could place a mortgage on the health of the next generation by depriving them of proper nourishment.

Certainly there are many factors that contribute to this condition. However, we would like to call to your attention one factor that is very obvious but which has repeatedly been overlooked by the federal as well as many state governments. The growing practice of many food establishments as well as other merchandising outlets to do business seven days a week has indeed precipitated a part of the price increase. Many businesses, in order to meet the competition have been forced to conduct business seven days a week contrary to their long established policy and practice.

However, the result of all stores being open seven days a week does not mean more sales, for there is only a given amount of business available in every community. It does mean that all of the stores merely redistribute their normal weekly sales over seven days instead of six.

This seven day operation requires either added employees who are paid premium Sunday pay or else the required labor of their regular employees, many times against their religious convictions. The seven day a week operation requires additional costs of services, heat, light, etc., which are eventually paid for by the consumer in price increases.

While industry and other branches of our commercial life have been moving toward a shorter work week general merchandising continues to spread its

operations over more days and hours resulting in higher prices. We have been particularly concerned with the announcement of a large merchandising organization with hundreds of stores all over the nation that they will move to seven days a week business after Thanksgiving. An even larger chain has indicated that it will study their operation with the possibility of following in the same pattern.

Of course, we recognize that the total cost of this spread of business with accompanying price rises is not all recorded on the cash register. School work is being neglected by youth who are drawn into it to say nothing of absences from church and Sunday school whose ministry are so needed today to bolster our sagging morality. The family needs a day for rest and worship which has been invaded by seven day a week business operations.

Other businesses and public services operate successfully six days a week and still others five days a week. Here is a place where the government can bring protection to all of its citizens from required work on their day of worship and at the same time help tighten the lid on the rising cost of living.

May the Lord continue to bless you and give you wisdom.

Respectfully yours,

THE LORD'S DAY ALLIANCE OF THE UNITED STATES

Samuel A. Jeanes, Chairman

State and National Affairs Committee

2. Sent the following letter to all Denominational Officials and State Councils of Churches.

October 23, 1969

To All Denominational Officials and State Councils of Churches

Dear Friends,

Following an announcement in the New York Times on October 8th that Sears, Roebuck and Company planned to open 150 of its stores on Sundays during November and December and that J. C. Penney Company with 1,600 stores said, "we will look at the picture once again in the light of the Sears action," the Kiplinger letter of October reported:

"Note that Sears plans to open on Sundays in some big centers. This will make a lot of controversy, but Sears wants to test the reaction of the buying public, which it thinks will be favorable. Other retailers will have to follow, where state and local laws permit.

"Merchants are divided on the question, especially the smalls. Overhead will rise on labor, heat, light, etc. But many can cash in on the extra volume in suburbs and downtown. The development is welcomed by theatres and restaurants . . . more people on the move. It's big stuff!"

If this trend continues it can seriously effect the lives of many of our people. A survey made several years ago indicated that in a population of about 5 million, approximately 250,000 people were engaged in general retail merchandising. This could conservatively effect the worship habits of a million people because many families are dependent upon the breadwinner for transportation to their Sunday schools and churches. 20% of our population engaged in Sunday retail business could create 20% decreases or more in all of our churches.

We must remember that freedom of worship is no longer a reality if a man cannot worship because of compulsory employment. In some parts of the nation the churches are already seeing the results of Sunday business. If the large merchandising chains decide to move into seven day a week operations, the toll will be even greater. *We believe that our churches must act and act quickly to protect our people from compulsory Sunday work.*

The Lord's Day Alliance of the United States has already taken occasion to

write to the President of the United States who is taking steps to get us back "on the road to recovery from the disease of runaway prices." We have called his attention to the threat of an increase of business seven days a week rather than a decrease. A copy of our letter is enclosed.

We are now in touch with our interdenominational bodies in the ecumenical framework and have asked for their cooperation in this matter.

In the meantime, we would appreciate it if each church body would take a specific action on this matter. Please use your denominational publications to urge your people to react to both Sears, Roebuck and Company and J. C. Penney Company in this matter of Sunday business.

We will be very pleased to hear from you. Let us know what action you will take. Advise us if we can be of further help to you.

Sincerely yours,

THE LORD'S DAY ALLIANCE OF THE UNITED STATES

Marian G. Bradwell,
Executive Director

Samuel A. Jeanes, Chairman
State and National Affairs Committee

3. Contacted officials of both Sears and J. C. Penney personally.

4. Sought and received the cooperation of Mr. James J. Bliss, president of the National Retail Merchant's Association. He informed us that the organization as such opposes a seven day week, and that he will use the influence of his office to stem the tide. However, the pull is great. In the beginning it was just the discount houses which were open; but now the large shopping centers are putting pressure on all retail stores to remain open seven days a week so that they can have greater profits. If the trend does not stop, he believes we will be in a seven day week economy before long. When more of the large merchants are pressured to be open seven days a week, banks and other service agencies will also have to be open. He says, however that the merchants are governed by public opinion and the church must let them know that they object to the change. We must act before it is too late.

The Committee of the State and National Affairs made this important report concerning recent court decisions:

Four years ago the Lord's Day Alliance of the United States sought to assist a part time postal worker from Clifton, New Jersey who was involuntarily dropped from employment because of his refusal to work on Sunday based on religious grounds. In meeting with Postal officials who reviewed his case we claimed that the government's action against the employee was a violation of the Civil Rights Act of 1964 and the Religious Guidelines of June 16, 1966 of the Equal Employment Opportunity Commission which was set up under the Civil Rights Acts. Because of the employee's part-time status no favorable decision could be secured.

Favorable decisions rendered in behalf of Mr. Robert Kenneth Dewey, an employee of the Reynolds Metal Company in the State of Michigan, have been gratefully received. In brief Mr. Dewey, a member of the Faith Reformed Church and affiliated with the Reformed Church in America was discharged by his employer because he refused to engage in Sunday work on religious grounds and he also refused to secure a replacement. Mr. Dewey appealed to the Equal Employment Opportunity Commission which having heard the case ordered the Reynolds Metal Company to reemploy Mr. Dewey and also compensate him for

lost salary between the time of his dismissal to the date of the Commission's order. The case was taken to the United States District Court for Western Michigan which upheld the decision of the Commission. We have examined the report of the court on this decision and quote in part Judge Noel P. Fox who said, "There is no dispute about the religious beliefs of Mr. Dewey; that he honestly believes, as a part of his religion he should not work on Sunday, and that he also should not induce anyone else to work on Sunday."

The Court also ruled that even though a Labor-Management agreement called for an assignment procedure for overtime as well as disciplinary discharge, the procedures are invalid because they are illegal. Judge Fox said,

"An agreement which violates a provision of the Federal Constitution or of a Federal Constitutional Statute, or which cannot be performed without violating such a provision is illegal and void."

Judge Fox further stated,

". . . a rule which forces a person to choose between his religion and compensation benefits is penalizing him solely because of his religion. Applied to this case, (DEWEY VS. REYNOLDS) plaintiff has been forced to choose between his religion and his job. Such a choice limits plaintiff's free exercise of his religion and is thereby discriminatory in its effect."

This decision of the United States District Court has also been upheld by the Michigan Court of Appeals.

We further note that the United States District Court for the Eastern District of Louisiana gave a similar decision on October 16, 1969 in the case of Lucy Jackson versus Veri Fresh Poultry, Inc. Mrs. Jackson was a member of the Seventh Day Adventist denomination who was discharged because of her refusal to work between the hours of 5 p.m. Friday and 5 p.m. Saturday which constituted her Sabbath. In his decision the Louisiana judge said,

"The court is impressed by the opinion of United States District Judge Noel P. Fox of the Western District of Michigan in the case of *Robert Kenneth Dewey vs. Reynolds Metal Company*, decided June 6, 1969, which is strikingly similar to the instant case. I find that the defendant's discharge of plaintiff was violative of 42 U.S.C. No. 2000 (e) for the same reasons given by Judge Fox in the *Reynolds Metal* case, and that she is entitled to back pay from November 16, 1966 to February 23, 1968, less any amount she has earned in that time."

These important decisions which protect the Civil Rights of the rank and file of our church membership seem to have been missed by many religious bodies. We believe that the Lord's Day Alliance is making a distinct contribution, not only to individual members of the churches, but to the churches as a whole when we utilize all means of communication to advise our people of their constitutional rights. We believe that freedom of worship is in jeopardy when individuals are compelled to work on their day of worship.

During the year the Alliance added an administrative director to its staff. This has lessened the work load of our executive director and enabled him to contact more denominations. The added expense is straining our resources, but we believe that we soon should see results in increased income and better service to the churches.

During the year several new tracts and posters were printed. They have been well received. The format of the quarterly magazine has been changed as well as its name. It is now known as "*Sunday*" *The Magazine for the Lord's Day*. We believe this is a real improvement and that our new printer will be of much help to us in getting out printed material which is attractive and readable.

Of great encouragement to us is the number of denominations that are now officially related to the work of the Alliance. They now number fourteen. More denominations are becoming aware that we must unite in the cause of maintaining the Lord's Day as a day of worship. This will enable the Alliance to have much wider influence.

The Alliance reached many individuals and organizations by having members represent it at various conventions. Your representative manned a booth at the Congress on Evangelism in September of 1969. This was a wonderful opportunity to speak to many evangelicals and to introduce them to the work of the Alliance. It is regrettable that many evangelicals do not see the threat that the erosion of the proper observance of the Lord's Day is to the church. We had a sign which read "Evangelism's Imperative." It was a good starter for many conversations. Without the day, the church will be quite impotent.

RECOMMENDATIONS:

1. That synod address a communication to the presidents of both Sears, Roebuck and Company and J. C. Penney Company requesting them to keep their stores closed on Sunday and a copy of each letter be sent to Mr. James J. Bliss.
2. That synod again recommend the Alliance as a cause worthy of the moral and financial support of our churches in the United States.

Respectfully submitted,

Rev. H. Hoekstra

Addresses:

Sears, Roebuck & Co.
925 So. Homan Ave.,
Chicago, Ill. 60601
Chm. & Chief Exec. Officer
Gordon M. Metcalf

J. C. Penney Co.
1301 Ave. of Americas
New York, N.Y. 10019
Pres. Cecil L. Wright

National Retail Merchants
Association
100 W. 31st St.,
New York, N.Y. 10001
James J. Bliss, Exec. V.P.

REPORT 4

ADMISSION TO THE MINISTRY VIA ARTICLE 7
OF THE CHURCH ORDER

ESTEEMED BRETHREN:

Five synodical deputies requested the synod of 1969 to clarify the rules which govern the admittance to the ministry of candidates who have not followed the prescribed theological training. Although the synods of 1922 and of 1947 had given certain guidelines for the application of Article 7 (formerly 8) of the Church Order, the synodical deputies indicated that there is much difference in the interpretation of the rules. They urged synod to appoint a committee to solve a series of problems which arise whenever a candidate for admission by Article 7 presents himself. It was also their desire that the committee study the history of Article 7 and propose an "unambiguous statement" which might supercede all previous interpretations of Article 7. (Acts 1969, pp 497-500)

The advisory committee of Synod 1969 proposed that synod should reassert "the force of the decisions of 1922 and 1947 *re* Article 7 of the Church Order." But synod withheld action on this proposal. The second recommendation of the advisory committee found favor with synod, namely

"That synod appoint a committee to study certain aspects of admittance to the ministry of Word and Sacraments in the Christian Reformed Church via Article 7 of the Church Order, such as . . ." and then followed ten questions which had been culled from the overture of the synodical deputies. (Acts 1969, p. 71)

Your committee has studied its mandate and has noted that synod 1969 intended us to have a careful look at the nature and function of Article 7 itself, before attempting an answer to the ten questions. This intention of synod appears to us from the fact that (a) synod withheld action on the first recommendation of the advisory committee, and (b) it introduced the ten questions by the words "such as"; besides (c) any other procedure of dealing with the mandate would be impossible, since already the first two questions regarding the "urgent need" for candidates and the relationship of this need to the exceptional gifts of a candidate, demand a basic understanding of Article 7 itself.

We are now presenting, first a brief survey illustrating how the Article has functioned in the Reformed churches since the 16th century; secondly, a survey of the manner in which Article 7 has functioned in the history of the Christian Reformed Church; thirdly, we present our answers to the questions raised by synod 1969; and finally, we make our proposal. In making our final recommendation we are thinking of the regular ministry in the Christian Reformed Church, without taking into account the situation on its mission fields.

I

THE HISTORY OF ARTICLE 7 IN REFORMED CHURCHES SINCE THE PROTESTANT REFORMATION¹

Reformed churches insist on a thorough training for their ministers. In fact the early "Synod" of Wesel (1568) mentioned this requirement, in spite of the fact that the only Reformed training schools of Western Europe were located in Geneva and Heidelberg. However, the need for ministers of the Word was greater than the number of those who could avail themselves of a theological training. Some provisions for private instruction had to be made. The synod of Dordrecht (1574) was the first to formulate the graces which a man without academical training should possess,² in order to be admitted to the "propositions," the supervised exercises which would lead to the office of the minister of the Word.³ The year 1574 also marks the close of a period in which there was an emergency situation as far as the need for trained ministers was concerned since from that date on the University of Leyden took care of the ministers' training. Between 1574 and 1618 the admission to the ministry of persons without theological training was no issue in the Reformed Churches.⁴ However, when the teachings of the Remonstrants affected the theological training in Leyden, the churches began to obtain pastors who had not received a formal theological education. When this matter was placed before the synod which dealt with the teachings of Remonstrants (Dordrecht 1618-1619), this famous synod added two restrictions of its own to the rules laid down in 1574. First, it stated that the judgment on the talents of the candidate was not left only to classis, but belonged to synod. Secondly, the candidate should not only have the gifts mentioned by the synod of 1574, but he should have these gifts in a very special ("singular") degree.⁵ The ruling shows that the synod was

¹ See especially H. Bouwman, *Gereformeerd Kerkrecht*, Part I, pp. 434-439 ("Niet Gestudeerde Personen").

² Dordrecht 1574, Article 26. Since this statement is basic to every subsequent article on the admission of candidates without theological training, we quote in full: "Aengaende de propositie, Of men die gheene die neit ghestudeert an hebben, ende nochthans goedt verstandt hebbende begheerich sijn hun tot eenighen Kerkendienst te begheven, toelaten sal te proponeren, Is besloten, dat men die alleen toelaten sal inden welken alle desen dinghe bevonden worden, Ten eersten, godtsalicheijt ende ootmoedicheijt, Ten tweeden, gave van welspreckenheit, Ten derden, goet verstandt ende discretie."

³ Note that this concerns the admission to private instruction; not (yet) the admission to the office itself.

⁴ H. H. Kuyper, who was a well known professor in Church Polity at the Free University, wrote his doctoral dissertation on the training for the ministry in the Reformed Churches (*De Opleiding tot den Dienst des Woords bij de Gereformeerden*, s'Gravenhage, 1891). He notes two instances in which our problem received incidental Synodical attention between 1574 and 1618 (*op. cit.*, pp. 403, 404).

⁵ Bouwman, *op. cit.*, p. 435. H. H. Kuyper, *op. cit.*, p. 406 mentions a third restriction, namely that the examination should precede instead of follow the "propositions."

not satisfied with the way in which the admittance of untrained ministers was being handled and that it intended a more careful screening of the applicants.⁶

After the troubles with the Remonstrants had subsided, and when there was again a sufficient number of theologically trained candidates, the rule of "Article 7" no longer operated in the churches.⁷

In the time of the Secession ("Afscheiding"), in 1834, a situation arose similar to the time in which Arminianism disturbed the churches. The synod of 1836 re-opened the way to admit persons with "singular gifts." But when the secessionists had founded their own theological school (1854), the requirements for the admission to the ministry were tightened and in 1879 the synod urged that it was "more than time that the churches guard against the abuse of Article 8."⁸

Another time of need emerged with the "Doleantie" movement (1886) and many entered into the ministry via Article 8. But the synod of 1893 practically closed the door by saying that "the Reformed churches acknowledge no other way to the ministry of the Word than the way of theological studies, except in the very rare cases in which it pleases the Lord to grant the necessary gifts in a different manner."⁹

A survey of the history of Article 7 up to this point leads to two conclusions: The first one is very obvious: What we call "admittance into the ministry via Article 7" has functioned in the churches as an emergency measure in times of great disturbance. (1570: early Reformation; 1618: Arminian Controversy; 1834: Secession; 1886: Doleantie, A. Kuyper c.s.). Synodical deliverances on the topic were made whenever a situation had arisen due to a dire need for ministers. The Synodical rules aimed to restrict the influx of ministers without theological training.

⁶ There is a considerable difference of approach and tenor between the deliverance of Dordrecht 1619 (159th session) and our present Article 7 of the Church Order. The difference is most striking if one compares our Article 7, accepted in 1965, with the Latin text of 1619. "Nulli Ludimagistri, opices, alligae qui linguis, artibus et Theologiae operam in Scholis non dederunt, ad ministerium verbi sunt promovendi, nisi de ipsorum singularibus donis, pietate, humilitate, modestia, excellenti ingenio, prudentia, atque etiam eloquentia certam habeamus cognitionem. (Note that the "we" who are to be assured refer to the synod. Our old Article 8, which was a rough paraphrase of Dort, read "unless there is assurance") Quandocunque igitur tales personae promotionem ad ministerium expetunt, prius a Classe (si Synodo placeat) examinabuntur, et is in examine satisfaciant, justum aliquod tempus in forandis atque habendis sacris concionibus privatim se exercent, ac deinceps cum illis agetur, prout aedificatione maxime conducere videbitur."

⁷ This was the *practical* situation in the Netherlands, at least after 1650. Only the synod of Friesland made a *formal* decision not to examine candidates unless they had received a theological training (1657). During the 18th century all classical handbooks omit any ruling on the admission of candidates without the prescribed theological training. (H. H. Kuyper, *op. cit.*, pp. 411-422).

⁸ Bouwman, *op. cit.*, p. 436.

⁹ The rule of 1893 is also quoted by Van Dellen and Keegstra, *Kerkelijk Handboek ten dienste der Ch. Ger. Kerk in Noord Amerika*, Eerdmans-Sevensma Co., Grand Rapids, 1915, p. 23. See further Bouwman, *op. cit.*, pp. 435, 436.

The second conclusion may shed some light on the ambiguous character of our present Article 7 and it may illumine the cause of our predicament.

Discussions on Article 7 revolve around two poles: Need and exceptional talents. Some say that there must be a *need* before we evaluate the *talents*, others maintain that, if the candidate has the *talents*, he should be admitted regardless of the *need*, because the Spirit of God has already called and qualified. This problem did not exist before the reformation of the 19th century. When earlier synods listed the graces which an untrained candidate should possess, they were not thinking of a second door to the ministry. They were addressing themselves to a practice which had arisen in an emergency situation and their pronouncements, in the direction of tightening the requirements, served to limit the entrance of non-academically trained candidates.

However, the synod of 1893 seems to be responsible for introducing a new element which is now part of Article 7. According to the statement of this synod, (translated and) quoted above, the qualifications for the ministry may be obtained in a "usual" and in an "unusual" fashion. At least, this is the implication of the pronouncement. In "very rare cases" God may endow individuals with abilities which others obtain only after long and arduous training. This line of thought is foreign to the spirit and content of the rules of 1574 and 1619. It seems to us that this understanding of "singular gifts," as a spontaneous endowment which takes the place of "normal" training, must be traced to a report which Dr. A. Kuyper submitted to the "Preliminary Synod of the Reformed Churches in the Netherlands" held at Utrecht in 1889. In this report Dr. Abraham Kuyper explained just what the Synod of Dordrecht (1619) meant by "singular gifts." And his interpretation of singular gifts as an alternative qualification for the ministry, may be recognized in the ruling of the synod of 1893.¹⁰

Since this time "Article 7" has been regarded not only as a rule which could be evoked when the churches were torn by schism and lacked trained theological candidates, but it was also (in the mind of many) a door for the admission of those who had received from the Spirit what others acquired in the Seminary. Thus Van Dellen and Monsma explain

¹⁰ A. Kuyper's advice may be found in *Acta der Voorl. Synode 1889*, 2de deelte, pp. 108ff. It is quoted at length by H. H. Kuyper, *op. cit.*, pp. 406-409. The conclusion that A. Kuyper was responsible for introducing a new element into our Article is ours. The reasoning in Abraham Kuyper's advice may be sensed from the following two sentences of his report: "There is a practical ability which most people acquire only by arduous study and long exercise, but to others, it is given somewhat instinctively." "Thus the one may know how to play the organ after much practice, but the other, equipped with musical sensitivity, may play the same melody, maybe with less finesse, but not infrequently with warmer animation, yet *without* a lengthy study." Such remarks, we believe, paved the way for an understanding of "singular gifts" as a short cut to the ministry. G. Voetius (1588-1676) who cooperated in the formulation of Article 8 by the synod of Dordrecht, had quite a different view of the Article. He was of the opinion that men who possessed such talents in such a measure ought to acquire the necessary erudition even in later life. (See his *Pol. Eccles*, Pars I, Lib. II, p. 884).

the reason for Article 7 first in terms of *need*, then in terms of *talents*. They begin their section by saying: "When times are extraordinary for the Church of God, scarcity of fully prepared ministers is apt to occur." They close their section by stating: "But at the same time the door must ever remain open for such as God graciously qualifies for service without special training."¹¹

We have found that before 1893 "Article 7" was *not* a door for "such as God graciously qualifies for (ministerial) service without special training." The "singular gifts" listed in the Article were intended to restrict the entrance of those who lacked the normal qualifications, but who were called to serve the Church in its hour of need.

II

ARTICLE 7 IN CHRISTIAN REFORMED CHURCH HISTORY

In 1910 a request was made by classis Holland for synod to clarify the phrase "singular gifts" in Article 8. In answer the classis was referred to Article 21 of the Acts of Synod of Dordrecht 1574 which specified: godliness, humility, gifts of communication, good sense and discretion.¹²

The first man so ordained in the CRC was a one-time building contractor and elder in the Rochester, N.Y. church, Mr. J. S. Balt.¹³ He was a regular speaker at the mission chapel sponsored by the church. He was tutored by the Rev. Herman Bel who said that he had a good mind, an exceptional memory and possessed the gifts of public address. Classis Hudson ordained him in 1918 and his first charge was East Palmyra, New York.¹⁴ Rev. H. Bel stated that he had no recollection as to need in the churches at that time. It appears that the latter factor played little or no role in the first exercise of Article 8 in our history.

The second was Mr. Mark Bouma, who for some years served as lay missionary for classis Holland in Tohatchi, New Mexico. The classis under which he worked judged that his ordination would be in the interests of the promotion of Indian mission work. The synod of 1924 accepted the testimony of Classis Pella that he possessed "singular gifts" and since, as elder of the Rehoboth church, he resided within the province of that classis, it was instructed to proceed to his ordination.¹⁵

The third was Mr. Edgar Smith, lay missionary to Nigeria, who for a number of years had administered the sacraments there under authority of the Sudan United Mission. The executive committee of the Board of Missions, under conviction that the Nigerian work needed an ordained man and "after careful study of the situation and having sought the advice of Prof. Volbeda" recommended to the synod of 1941 that he be

¹¹ I. Van Dellen and M. Monsma, *The Church Order Commentary* (3rd ed. 1954) pp. 44, 45. The same, *The Revised Church Order Commentary*, 3rd edition, Zondervan 1969, p. 45.

¹² Acts of Synod, 1910, p. 61.

¹³ Acts of Synod, 1918, p. 46.

¹⁴ Acts of Synod, 1924, p. 66.

¹⁵ Acts of Synod, 1941, p. 83.

permitted to apply to 9th St. Church and classis Holland for ordination. The synod stated that the case must be regarded as exceptional in character and looking in the direction of a "limited ordination" added: "Since the brother has no desire to become a minister in this country without further preparation, synod asks that classis Holland effect this understanding with him prior to his examination."

The fourth was Mr. J. C. Kobes, for many years a lay missionary of the Ripon Christian Reformed Church stationed at Toadlena, New Mexico. In 1944, convinced that he could serve more acceptably if ordained, he applied for ordination according to Article 8. The synodical delegates reported that "they have no legal objection to classis (Rocky Mountain) pronouncing him eligible to receive a call provided that Mr. J. C. Kobes openly declares to classis that he will consider only calls to the Indian mission field."¹⁶ A protest on this "limited ordination" clause was filed, however, by the Modesto church and in 1945 he was ordained without this reservation.

The fifth was Mr. C. Kuipers, who was appointed by the synod of 1947 as acting missionary at Zuni for a term of two years "with a view to seeking ordination via Article 8 of the Church Order if his work is satisfactory." It was reported to the synod of 1949 by the Board of Missions that such a strategic post ought to be manned by an ordained man, that many calls had been issued but to no avail, and that since Mr. Kuipers had "exceptional gifts," "knows the language sufficiently, . . . understands the ways and thoughts of the natives, and has their confidence" and since he has proved his competence in the trial period, he ought to be ordained. It instructed Mr. Kuipers to go through the prescribed channels and in 1950 classis California and the synodical delegates approved his ordination "Provided that he declare publicly to classis California that he will consider at this time only calls to the Indian field." The synod of 1950 approved of this action but added that "this case must be regarded as an exceptional one."¹⁷

The fifth was Mr. James Jooose of Sarnia, Ontario, age 35, father of four who had completed only an eighth grade education. In 1956 he was given the "right to exhort" but when he applied for ordination according to Article 7 (formerly article 8) in 1957, synod declared that he should pursue a course of study leading to ordination. This action was protested by classis Chatham in 1957. The protest was not sustained however and in 1958 Calvin College and Seminary was asked to arrange a streamlined course for him that would not exceed four years in length.¹⁸ Mr. Jooose began this course of study but it was soon terminated and in 1960 he was ordained by classis Chatham.

It was synodically judged in 1958¹⁹ that effective work by the native evangelists on the Indian mission field required ordination and in line with that policy, although pursuance of the regular course of study was

¹⁶ Acts of Synod, 1944, p. 97.

¹⁷ Acts of Synod, 1950, p. 54.

¹⁸ Acts of Synod, 1958, p. 48.

¹⁹ Ibid, pp. 87-88.

stated as first preference, Mr. Scott Redhouse was ordained via Article 7 in 1962, Mr. Paul Redhouse in 1963, Mr. Sampson Yazzie in 1965, and Mr. Edward Henry in 1969, all of them by classis Rocky Mountain and in all of which cases the synodical deputies reported that "all of the rules of procedure as stipulated by synodical action for the examination of natives when seeking ordination according to Article 8 have been met."

It is clear from the foregoing survey that, aside from the mission field "emergencies," there were two men, Mr. J. S. Balt in 1918 and Mr. James Joosse in 1960, who were ordained into the "regular ministry via Article 7. In neither of these cases was urgency of need established and the qualification of need, stipulated both in the original form of the article and in its modern version, was to all intents and purposes ignored.

III

SPECIFIC QUESTIONS

Your committee was also asked "to study certain aspects of admittance to the ministry of the Word and sacraments in the Christian Reformed Church via Article 7 of the Church Order . . ." These aspects are, generally, contained in the questions posed in overture 2 to the synod of 1969. We answer these "aspects" or questions as follows:

1 — When does the question of "urgent" need arise in the procedure, prior to consideration of exceptional gifts or following?

We believe that the question of "urgent" need is the most fundamental consideration. This is in keeping with the decision of synod 1947 anent matter as well as with decisions of synod 1618-19. The welfare and need of the church should always be the first concern.

2 — In giving attention to the question of "need" does this refer to denominational need, and/or to the need of the local congregation within classis?

We believe that the "need" refers to the denominational need. Ordination to the office of minister of the Word and sacraments is for the whole denomination. The very fact that synodical deputies are to be present at examinations reveals the denominational concern and involvement.

3 — At what point do the synodical deputies become involved?

We believe that the synodical deputies are to be involved from the very beginning. The synodical deputies are to give advice regarding both the need and the requisite "gifts." They are not mere witnesses at the preliminary interview which the classis has with the applicant according to Article 7.

4 — What is the nature of the examination and of the credentials from the consistory regarding the qualifications of the applicant?

We believe that the credentials from the consistory should be specific and definite regarding the applicant's possession of exceptional gifts. The credentials should give evidence of serious work and consideration on the part of the consistory. The examination, the initial one, should not only seek to ascertain the exceptional gifts of the applicant, but should

also concern itself with the applicant's soundness of doctrine, and his ability to proclaim the Word.

5—How does a classis determine whether a person shows that he is "singularly gifts as to godliness, humility, spiritual discretion, etc."

We believe that this question is virtually impossible to answer in the abstract. The consistory, which knows the individual applicant personally, must come with an honest appraisal of the applicant's abilities by way of credential. The classis, together with the synodical deputies, must conduct an examination of such thoroughness so that it is completely satisfied on this score.

6—What credentials should the applicant submit?

We believe that although the decisions of synod 1922 mentions only the credentials of the consistory, more information is both desirable and necessary. A certificate of health should be submitted. Statements should be present concerning the amount of schooling obtained. Character references should also be present.

7—Is the application made by the individual or by the consistory?

We believe that the initial application should be made by the individual. The call to the ministry can only be determined by the individual involved. Though others may encourage one to seek the ministry, the individual alone, can judge his motivation and personal fitness.

8—In cases of appeal what is the responsibility of the individual and the classis?

We believe that, seeing it is the individual's application, he has the responsibility of appeal should he be denied entrance into the ministry. A consistory and/or classis may endorse such an appeal, but the individual must be left free to acquiesce in the ruling of classis or synodical deputies.

9—To consider whether or not candidates according to Article 7 be ordained before synod has approved the work of the synodical deputies.

We believe that no difference should be made between the procedure to be followed concerning candidates according to Article 7 and candidates who have followed the regular course of instruction. The latter are ordained before synod has approved the work of the synodical deputies. Candidates according to Article 7 may also be ordained when they have sustained the final classical examination and have been approved by the synodical deputies.

10—Apparent conflict between the wording of Article 7 and the decisions of 1922 and 1947 re Article 7.

We do not believe that there is any real conflict between the C.O. Article 7 and the decisions of Synods 1922 and 1947 concerning Article 7. The decision of 1922 is addressed only to the procedure to be followed when there is an applicant according to Article 7. The decision of 1947 addresses itself to the principles to be kept in mind before an applicant according to Article 7 is considered. The Church Order Article 7 addresses itself to both matters. It enumerates the procedural steps which are to be followed and it warns that an applicant according to Article 7 may be received "by way of exception" and "especially when the need is urgent." The decision of the synod of 1947 is stronger when it says: "This article (Article 7) should function only in case of great need."

IV CONCLUSION

The Reformed churches have always emphasized the need of a thorough theological training for its ministers of the Word and sacraments. "The completion of a satisfactory theological training shall be required for admission to the ministry of the Word." (Article 6a) The respect for both the Scriptures and the Church led the churches to this requirement for the ministry. However, the churches have included an article in their church order since the earliest times permitting the entrance into the ministry of those who had not received the usual training. This practice was permitted only under certain circumstances. The intention was not to make it optional for a man to follow one road to the ministry or another. Theological training was the requirement and only under abnormal circumstances another way was opened.

Exceptional gifts must be present in the case of those who do not follow the normal way into the ministry. Yet, these exceptional gifts are not sufficient reason, *by themselves*, to warrant ordination to the ministry. An individual must possess such exceptional gifts *and* there must be an urgent need. Surely, no one would deny that many have followed the regular course of theological training who also possessed exceptional gifts! One who possesses exceptional gifts should still receive a thorough theological training if at all possible.

The issue of "need" or "urgent need" has given rise to differences of opinion. We believe that the need must be judged in the context of the whole denomination. If the need is judged on a local basis, various factors might obscure the real need as spoken of by the Church Order. The very fact that synodical deputies are to be present at the examinations reveal the denominational character of the need.

Article 7 as we have noted, has been used especially in times such as immediately after the Reformation, after "De Afscheiding" in 1834 and after the "Doleantie" in 1886. There was an urgent need for ministers in those times and *Reformed theological training was unavailable!* This later factor has often been overlooked in determining urgent need. Where theological training is available very unusual circumstances must be present to warrant the use of Article 7 for ordination to the ministry.

RECOMMENDATION:

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

Grounds:

- a. The emphasis should be placed on a well-trained ministry.
- b. "Urgent need" for other than well-trained ministers is impossible to establish while our own Theological Seminary is available for the training of ministers.
- c. The method of admission to the ministry as outlined in Article 7 would still be available to the church in case of emergency or crisis. It could e.g. operate on a mission field (cf. Acts 1958).

Respectfully submitted
Dr. John H. Bratt

Rev. Andrew Kuyvenhoven
Rev. Henry Vander Kam

REPORT 5

CHURCH HELP FUND, INC.

ESTEEMED BRETHREN:

The Church Help Fund Committee submits the following report of its work in granting financial assistance to weak and needy churches in their building programs for the year 1969. Meetings were held regularly throughout the year and each request for aid was carefully and prayerfully considered on the basis of the information submitted to us.

The personnel of the committee has undergone some change during the year. Rev. Willard De Vries, ministerial alternate, was elected as president to fill the post vacated by Rev. Peter Vander Weide, who left us to serve another field of labor. The committee is grateful for his many hours of faithful service and able leadership.

Approximately 30 applications for aid were considered from churches ranging in size from 25 families to well over a hundred families. After careful study of these applications and other materials related to them, loans were promised to 27 congregations totalling \$418,500.00. Some of these loans have not yet been called for. Although we were forced to operate with a deficit throughout the year, we were able to pay monies to all churches requesting their loans. This was possible with the assistance and cooperation of the churches, who were asked not to call for loans until the funds were actually needed. Short-term loans have been beneficial because the larger repayments enable us to be of assistance to more congregations. The classes are also urged to investigate more carefully the congregation's ability to carry the financial burden if a loan is granted, as well as encouraging those who are able, to repay at a faster rate.

At present, a total of 292 churches have loans from the Church Help Fund. We are grateful to those congregations who have made advanced repayment of loans. This assists us greatly in maintaining the revolving nature of the fund.

A large number of churches have made inquiry about the possibility of obtaining aid. However, the committee feels that it will not be necessary to ask for quotas for 1971 since the yearly repayments, plus the 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, 1969:

Financial Statement

Total receipts from repaid loans	\$ 225,985.33
New loans paid during 1969	334,000.00
Total loans outstanding	2,279,792.22
Balance on hand (cash and savings accounts)	68,909.54
Loans promised but not called for	186,200.00
Deficit	117,290.46

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

Matters Requiring Action:

1. The committee requests that Rev. Willard De Vries, president of the committee, and Mr. Garrett Post, lay-member of the committee, be consulted on matters pertaining to the Church Help Fund and be given the privilege of the floor.

2. We recommend that Rev. J. Engbers, Mr. S. Holtrop, and Mr. G. Post be reappointed to another term on the Church Help Fund Committee.

Ground: They have served for a term of three years and are eligible for reappointment.

3. We recommend that M. Wiersma be reappointed to another term on the Church Help Fund Committee.

Ground: The committee has experienced a complete change of personnel during the past three years making it essential that his services be retained for the sake of continuity.

4. We recommend that synod appoint a ministerial alternate from the following nomination: Rev. J. Rubingh and Rev. D. Tinklenberg.

Ground: At present there is no ministerial alternate since Rev. W. De Vries has filled the vacancy created by the moving of Rev. P. Vander Weide.

Humbly submitted,
 Church Help Fund Committee
 Rev. W. De Vries, president
 Rev. J. Engbers, secretary
 Mr. M. Wiersma, treasurer
 Rev. L. Tamminga
 Mr. S. Holtrop
 Mr. G. Post

Mr. Marion Wiersma, Treasurer
 The CHURCH HELP FUND COMMITTEE
 Christian Reformed Church

Upon your request, an examination was made of the financial reports of the CHURCH HELP FUND of the CHRISTIAN REFORMED CHURCH, as of December 31, 1969, including

- Schedule A Cash Receipts and Disbursements
- Schedule B Analysis — Loans Outstanding
- Schedule C Quotas Paid by Classes
- Schedule D Administrative Expense

The examination was made in accordance with generally accepted auditing standards, and accordingly included tests of the records as were considered necessary in the circumstances, except that notes receivable were not confirmed by direct correspondence (all December 31, 1968 balances having been made public in Acts of Synod - 1969). The accompanying reports are presented subject to the above limitation.

In our opinion, the accompanying statements present fairly the financial condition of the CHURCH HELP FUND of the CHRISTIAN REFORMED CHURCH as of December 31, 1969, and the results of operations for the year then ended, in conformity with generally accepted accounting principles applied on a basis consistent with that of the preceding year.

Henry J. DeGroot Certified Public Accountant

THE CHURCH HELP FUND

Schedule A

CASH RECEIPTS AND DISBURSEMENTS

1969

Cash on Hand: December 31, 1968:

General Checking Account	\$ 54,408.79
Savings, Northwestern State Bank, Orange City, Iowa	28,000.00
Savings, Security National Bank, Sioux City, Iowa	<u>15,000.00</u>
Total	

\$ 97,408.79

RECEIPTS:

Repayment of Loans (Schedule B)	\$225,985.33
Interest on Savings Accounts	3,759.73
U.S. and Canadian Exchange	2,473.23
Classical Quotas received (Schedule C)	78,457.31
Miscellaneous, Gifts	<u>603.50</u>

311,279.10
\$408,687.89

DISBURSEMENTS:

New Loans disbursed (Schedule B)	\$334,000.00
U.S. and Canadian Exchange	3,873.41
Administration Expense (Schedule D)	1,847.22
Refund - Quotas	<u>57.72</u>

339,778.35Cash on Hand: December 31, 1969:

General Checking Account	\$ 909.54
Savings, Northwestern State Bank, Orange City, Iowa	28,000.00
Savings, Security National Bank, Sioux City, Iowa	20,000.00
Savings, First National Bank, Sioux Center, Iowa	<u>20,000.00</u>
Total	

\$ 68,909.54

Outstanding Loans to Churches (Schedule B)

\$2,279,792.22

THE CHURCH HELP FUND
ORANGE CITY, IOWA

ANALYSIS - LOANS OUTSTANDING Schedule B

CHURCH	BALANCE	NEW LOANS	REPAY	BALANCE
	12-31-68			12-31-69
1. Abbotsford, B.C.	\$4,337.50		606.25	\$3,731.25
2. Ackley, Iowa	24,000.00		2,000.00	22,000.00
3. Acton, Ont.	7,587.50		718.75	6,868.75
4. Ada, Michigan	4,375.00		500.00	3,875.00
5. Agassiz, B.C.	19,000.00		1,533.33	17,466.67
6. Albuquerque, N.M.-1st Chelwood Community	18,666.67		1,333.33	17,333.34
7. Alliston, Ont.	11,333.34		833.33	10,500.01
8. Alto, Wisconsin	10,000.00		670.00	9,330.00
9. Ann Arbor, Mich.	8,300.00		700.00	7,600.00
10. Arcadia, Cal.	1,400.00		370.00	1,030.00
11. Athens, Ont.	6,250.00		687.50	5,562.50
12. Austinville, Iowa	5,000.00		2,000.00	3,000.00
13. Aylmer, Ont.	1,000.00		375.00	625.00
14. Barrhead-Westlock, Alta.	6,150.00		400.00	5,750.00
15. Barrie, Ont.-1st	5,687.50		937.50	4,750.00
16. Bauer, Michigan	2,000.00		500.00	1,500.00
17. Bejou, Minnesota	925.00		220.00	705.00
18. Belleville, Ont.-Maranatha	8,250.00		750.00	7,500.00
19. Bigelow, Minnesota	2,600.00		325.00	2,275.00
20. Blenheim, Ont.	19,750.00		1,250.00	18,500.00
21. Bloomfield, Ont.-Bethany	6,500.00		500.00	6,000.00
22. Blyth, Ont.	3,750.00		250.00	3,500.00
23. Bowmanville, Ont.- Maranatha		\$20,000.00		20,000.00
24. Bowmanville, Ont.-Rehoboth	4,950.00		600.00	4,350.00
25. Brampton, Ont.-Immanuel	4,000.00		700.00	3,300.00
26. Brandon, Man.	11,757.50		1,206.25	10,551.25
27. Brantford, Ont.	2,656.15		656.25	1,999.90
28. Britt, Iowa	9,325.00		825.00	8,500.00
29. Brockville, Ont.-Bethel	3,000.00		750.00	2,250.00
30. Brooks, Alta.	4,950.00		562.50	4,387.50
31. Broton, Minnesota	6,150.00		1,650.00	4,500.00
32. Burdett, Alta.	6,750.00		500.00	6,250.00
33. Burlington, Ont.	8,250.00		625.00	7,625.00
34. Burnaby, B.C.	12,200.00		1,400.00	10,800.00
35. Byron Center, Mich.	5,000.00		500.00	4,500.00
36. Cadillac, Mich.	14,000.00		1,000.00	13,000.00
37. Caledonia, Mich.	2,500.00	20,000.00	500.00	22,000.00
38. Calgary, Alta.-Emmanuel	18,550.00		2,000.00	16,550.00
39. Calgary, Alta.-1st	4,800.00		600.00	4,200.00
40. Calgary, Alta.-Maranatha	9,750.00		1,000.00	8,750.00
41. Cedar, Iowa	3,253.25			3,253.25
42. Cedar Falls, Iowa	19,000.00		1,000.00	18,000.00
43. Cedar Springs, Mich.- Pioneer	9,825.00		725.00	9,100.00
44. Charlottetown, P.E.I.	6,000.00		3,000.00	3,000.00
45. Chatham, Ont.-Grace	18,125.00		750.00	17,375.00
46. Chilliwack, B.C.	11,187.50		812.50	10,375.00
47. Chula Vista, Cal.		20,000.00		\$20,000.00
48. Clara City, Minn.	2,550.00		625.00	1,925.00
49. Clarkson, Ont.	4,800.00		656.25	4,143.75
50. Cleveland, Ohio- Maple Heights	5,000.00		500.00	4,500.00
51. Clinton, Ont.	4,618.75			4,618.75
52. Cobourg, Ont.	12,800.00		1,100.00	11,700.00
53. Cochrane, Ont.	5,213.05		1,062.00	4,151.05
54. Collingwood, Ont.	10,250.00	15,000.00	900.00	24,350.00
55. Columbus, Ohio-Olentangy	2,500.00		250.00	2,250.00
56. Comstock Park, Mich.	9,500.00		500.00	9,000.00
57. Conrad, Mont.	10,000.00		500.00	9,500.00

<u>CHURCH</u>	<u>BALANCE</u> <u>12-31-68</u>	<u>NEW LOANS</u>	<u>REPAY</u>	<u>BALANCE</u> <u>12-31-69</u>
58. Cornwall, Ont.-Immanuel	5,437.50		625.00	4,812.50
59. Crown Point, Ind.	12,500.00			12,500.00
60. Cutlerville, Mich.- Cutlerville Hills		10,000.00		10,000.00
61. Cutlerville, Mich.-East	3,500.00			3,500.00
62. Decatur, Mich.	2,514.16		47.00	2,467.16
63. De Motte, Ind.-Bethel		30,000.00		30,000.00
64. Denver, Colo.-Fairview	10,600.00		1,000.00	9,600.00
65. Denver, Colo.-Hillcrest	6,000.00		1,500.00	4,500.00
66. Denver, Colo.-Trinity	5,750.00		250.00	5,500.00
67. Des Moines, Iowa	15,000.00		1,500.00	13,500.00
68. Drayton, Ont.	5,100.00		900.00	4,200.00
69. Dresden, Ont.	4,625.00		625.00	4,000.00
70. Duncan, B.C.	6,993.75		743.75	6,250.00
71. Dundas, Ont.-Calvin	10,000.00		750.00	9,250.00
72. Dunnville, Ont.-Bethel	12,250.00		750.00	11,500.00
73. East Martin, Mich.	8,000.00		1,000.00	7,000.00
74. Edmonton, Alta.-Maranatha	4,812.50		625.00	4,187.50
75. Edmonton, Alta.-Ottewell	11,500.00		750.00	10,750.00
76. Edmonton, Alta.-2nd	3,600.00		600.00	3,000.00
77. Edmonton, Alta.-Trinity		10,000.00		10,000.00
78. Edmonton, Alta.-West End	8,739.07		1,000.00	7,739.07
79. Edson, Alta.	9,265.68		750.00	8,515.68
80. Emo, Ont.	13,105.00		1,500.00	11,605.00
81. Escalon, Cal.	8,625.00		2,000.00	6,625.00
82. Essex, Ont.	6,520.00		820.00	5,700.00
83. Estelline, S.D.	2,950.00		250.00	2,700.00
84. Everett, Wash.-1st		15,000.00		15,000.00
85. Exeter, Ont.	9,250.00		750.00	8,500.00
86. Ferrisburg, Vermont	8,800.00		720.00	8,080.00
87. Flint, Mich.-1st	3,000.00		1,000.00	2,000.00
88. Forest, Ont.	14,687.50		1,000.00	13,687.50
89. Fort Collins, Colo.- Immanuel		10,000.00		10,000.00
90. Fort Lauderdale, Fla.	5,000.00		500.00	4,500.00
91. Fort William, Ont.	3,587.50		750.00	2,837.50
92. Framingham, Mass.	6,500.00		500.00	6,000.00
93. Fredericton, N.B.	3,000.00		1,000.00	2,000.00
94. Fremont, Mich.-Trinity	3,500.00		500.00	3,000.00
95. Fresno, Cal.	10,000.00		1,000.00	9,000.00
96. Fruitland, Ont.	3,825.00		506.25	3,318.75
97. Fruitport, Mich.	7,250.00		750.00	6,500.00
98. Fulton, Ill.-Bethel	14,000.00		1,000.00	13,000.00
99. Galt, Ont.-Maranatha	14,500.00		750.00	13,750.00
100. Gary, Ind.-Beacon Light	6,850.00		750.00	6,100.00
101. Georgetown, Ont.	10,500.00		750.00	9,750.00
102. Goshen, Ind.	7,666.70		1,166.66	6,500.04
103. Grande Prairie- La Glace, Alta.	4,333.34		700.00	3,633.34
104. Grand Rapids, Mich.- Arcadia	8,750.04		916.66	7,833.38
105. Grand Rapids, Mich.- Bristolwood	11,666.67		833.33	10,833.34
106. Grand Rapids, Mich.- Calvary	4,000.00		1,500.00	2,500.00
107. Grand Rapids, Mich.- Cascade	3,750.00		1,000.00	2,750.00
108. Grand Rapids, Mich.-Grace	4,000.00		250.00	3,750.00
109. Grand Rapids, Mich.- Ideal Park	16,000.04		1,333.32	14,666.72
110. Grand Rapids, Mich. - Millbrook	2,650.00		950.00	1,700.00
111. Grand Rapids, Mich.- Princeton	10,500.00		1,500.00	9,000.00
112. Grand Rapids, Mich.- Riverside	5,900.00		700.00	5,200.00

REPORTS

CHURCH	BALANCE 12-31-68	NEW LOANS	REPAY	BALANCE 12-31-69
113. Grand Rapids, Mich.- Rogers Heights	5,500.00		500.00	5,000.00
114. Grand Rapids, Mich.- 36th St.	3,000.00		500.00	2,500.00
115. Grandville, Mich.-Hanley	2,500.00		500.00	2,000.00
116. Grandville, Mich.-Ivanrest	13,500.00		3,750.00	9,750.00
117. Grandville, Mich.- South Grandville	3,500.00		500.00	3,000.00
118. Granum, Alta.	8,275.00		1,275.00	7,000.00
119. Grimsby, Ont.- Mountainview	11,250.00		750.00	10,500.00
120. Guelph, Ont.	9,005.00		750.00	8,255.00
121. Halifax, N.S.	7,833.34			7,833.34
122. Hamilton, Ont.-Immanuel	11,900.00		775.00	11,125.00
123. Hamilton, Ont.-Mt. Hamilton	5,450.00		600.00	4,850.00
124. Hammond, Ind.	7,425.00		1,225.00	6,200.00
125. Hancock, Minnesota	6,625.00		500.00	6,125.00
126. Haney, B.C.	4,125.00		1,087.50	3,037.50
127. Hartley, Iowa	9,753.06		928.06	8,825.00
128. Hawarden, Iowa	3,500.00		500.00	3,000.00
129. Hayward, California	8,000.00		666.66	7,333.34
130. High River, Alta.	2,300.00		500.00	1,800.00
131. Hoboken, New Jersey	1,000.00		1,000.00	
132. Holland, Iowa	20,000.00		1,333.33	18,666.67
133. Holland, Mich.-Calvary	16,300.00		1,600.00	14,700.00
134. Holland, Mich.-Maranatha	2,000.00			2,000.00
135. Holland, Mich.-Park	15,000.00		2,000.00	13,000.00
136. Holland, Minnesota	6,640.00		650.00	5,990.00
137. Hollandale, Minn.	6,500.00		500.00	6,000.00
138. Holland Center, S.D.	2,716.00		1,171.00	1,545.00
139. Holland Marsh, Ont.	4,688.44		500.00	4,188.44
140. Houston, B.C.	1,000.00		500.00	500.00
141. Hudsonville, Mich.- Messiah	12,000.00		1,500.00	10,500.00
142. Hull, Iowa - Hope	12,750.00	3,000.00	1,000.00	14,750.00
143. Ingersoll, Ont.	9,240.00		750.00	8,490.00
144. Iron Springs, Alta.	1,822.85		911.43	911.42
145. Jackson, Mich.	3,250.00		250.00	3,000.00
146. Jamacia, N.Y.-Queens	10,000.00		500.00	9,500.00
147. Jarvis, Ont.	2,150.00		600.00	1,550.00
148. Jenison, Mich.-Trinity	2,250.00		2,250.00	
149. Kalamazoo, Mich.- Eastern Hills		20,000.00		20,000.00
150. Kalamazoo, Mich.-Faith	17,000.00		1,000.00	16,000.00
151. Kalamazoo, Mich.-Knollwood	15,400.00		1,700.00	13,700.00
152. Kalamazoo, Mich.- Northern Heights	17,000.00		1,000.00	16,000.00
153. Kalamazoo, Mich.- Prairie Edge	7,750.00		750.00	7,000.00
154. Kalamazoo, Mich.- Southern Heights	12,000.00		1,000.00	11,000.00
155. Kalamazoo, Mich.- Westwood	2,500.00		500.00	2,000.00
156. Kentville, N.S.	12,000.00		750.00	11,250.00
157. Kingston, Ont.	3,625.00		625.00	3,000.00
158. Kitchener, Ont.	4,625.00		656.25	3,968.75
159. Lacombe, Alta.-Bethel	8,500.00		750.00	7,750.00
160. Ladner, B.C.	6,925.00		675.00	6,250.00
161. Lake City, Mich.	19,250.00		2,500.00	16,750.00
162. Langley, B.C.	5,197.50		687.50	4,510.00
163. Lansing, Mich.	20,000.00			20,000.00
164. Le Mars, Iowa-Calvin	3,000.00		500.00	2,500.00
165. Lethbridge, Alta.	3,100.00		1,000.00	2,100.00
166. Lindsay, Ont.	10,288.00		862.50	9,425.50
167. Listowel, Ont.	10,500.00		750.00	9,750.00

<u>CHURCH</u>	<u>BALANCE</u> <u>12-31-68</u>	<u>NEW LOANS</u>	<u>REPAY</u>	<u>BALANCE</u> <u>12-31-69</u>
168. London, Ont.	2,987.50		387.50	2,600.00
169. Lowell, Mich.-Calvary		10,000.00		10,000.00
170. Los Angeles, Cal.- Crenshaw	4,500.00		500.00	4,000.00
171. Lucas, Mich.	10,000.00		2,000.00	8,000.00
172. Lucknow, Ont.	28,150.00		1,900.00	26,250.00
173. Marysville, Wash.-Cascade		20,000.00		20,000.00
174. McBain, Mich.	6,000.00		1,000.00	5,000.00
175. McBain, Mich.-Calvin		10,000.00		10,000.00
176. Medicine Hat, Alta.	8,500.00		750.00	7,750.00
177. Miami, Florida	14,000.00		2,000.00	12,000.00
178. Middleville, Mich.	4,666.67		333.33	4,333.34
179. Midland Park, N.J.- Irving Park	4,000.00		500.00	3,500.00
180. Milwaukee, Wis.-1st	2,000.00		350.00	1,650.00
181. Minneapolis, Minn.-Calvary	3,500.00		250.00	3,250.00
182. Mokenca, Ill.	11,000.00		1,000.00	10,000.00
183. Montreal, Que.	25,500.00		1,500.00	24,000.00
184. Mountain Lake, Minn.	1,134.25		168.25	966.00
185. Mount Vernon, Wash.-1st	4,000.00		1,000.00	3,000.00
186. Muskegon, Mich.-Calvin	9,050.00		2,350.00	6,700.00
187. Muskegon, Mich.-Grace	9,707.08		845.13	8,861.95
188. New Liskeard, Ont.	9,825.00			9,825.00
189. Newmarket, Ont.	11,250.00			11,250.00
190. Newton, N.J.	475.00		375.00	100.00
191. New Westminster, B.C.	5,137.50		600.00	4,537.50
192. Niagara Falls, Ont.- Rehoboth	7,000.00		500.00	6,500.00
193. North Haledon, N.J.	9,100.00		1,628.00	7,472.00
194. Oak Forest, Ill.-Hope	14,700.00		2,300.00	12,400.00
195. Oak Harbor, Wash.	4,333.34		333.33	4,000.01
196. Ogilvie, Minn.	5,400.00		1,000.00	4,400.00
197. Omaha, Neb.-Prairie Lane	18,000.00			18,000.00
198. Orangeville, Ont.	7,965.00		720.00	7,245.00
199. Orillia, Ont.	11,000.00		750.00	10,250.00
200. Oshawa, Ont.-Hebron	8,812.50		750.00	8,062.50
201. Oshawa, Ont.-Zion	11,500.00		1,500.00	10,000.00
202. Oskaloosa, Ia.-Bethel	3,100.00		550.00	2,550.00
203. Ottawa, Ont.-Calvary	20,000.00		2,850.00	17,150.00
204. Ottawa, Ont.-Calvin	7,000.00		625.00	6,375.00
205. Owen Sound, Ont.	550.00		550.00	
206. Palos Heights, Ill.	5,100.00		700.00	4,400.00
207. Paramus, N.J.	23,250.00		1,583.33	21,666.67
208. Parchment, Mich.	5,500.00		500.00	5,000.00
209. Paterson, N.J.- Madison Ave.	8,500.00		500.00	8,000.00
210. Peers, Alta.	6,859.40		826.14	6,033.26
211. Pembroke, Ont.-Zion	5,750.00			5,750.00
212. Penticton, B.C.	15,866.67		1,133.33	14,733.34
213. Peterborough, Ont.-Cephas	10,050.00		781.48	9,268.52
214. Phoenix, Ariz.- Orangewood	12,000.00		1,000.00	11,000.00
215. Pipestone, Minn.	3,000.00		500.00	2,500.00
216. Plainfield, Mich.	26,400.00		2,008.33	24,391.67
217. Port Alberni, B.C.-1st	2,537.50		381.25	2,156.25
218. Port Arthur, Ont.- Bethlehem	12,750.00		750.00	12,000.00
219. Portland, Mich.	1,000.00		250.00	750.00
220. Randolph, Wis.-2nd	750.00		750.00	
221. Red Deer, Alta.	4,687.60		562.50	4,125.00
222. Redlands, Cal.-Highland Ave. 2nd	4,200.00		675.00	3,525.00
223. Regina, Sask.	11,250.00		750.00	10,500.00
224. Renfrew, Ont.-Hebron	8,750.00		750.00	8,000.00
225. Renville, Minn.-Emden	4,000.00		1,000.00	3,000.00
226. Richmond, B.C.	7,000.00		500.00	6,500.00

<u>CHURCH</u>	<u>BALANCE</u> <u>12-31-68</u>	<u>NEW LOANS</u>	<u>REPAY</u>	<u>BALANCE</u> <u>12-31-69</u>
227. Rock Rapids, Iowa	795.00		795.00	
228. Rocky Mountain House, Alta.	3,937.50		637.50	3,300.00
229. Roseville, Mich.-Immanuel	3,500.00		250.00	3,250.00
230. Sacramento, Cal.		20,000.00		20,000.00
231. Saginaw, Mich.-Community	12,000.00		1,000.00	11,000.00
232. San Diego, Cal.	5,000.00		1,000.00	4,000.00
233. Sarnia, Ont.-Rehoboth	4,750.00		650.00	4,100.00
234. Saskatoon, Sask.-Bethel	8,450.00		750.00	7,700.00
235. Seattle, Wash.-Calvary	7,250.00		750.00	6,500.00
236. Seattle, Wash.-1st	4,150.00		775.00	3,375.00
237. Seattle, Wash.-Lynnwood	30,000.00		2,000.00	28,000.00
238. Sheboygan, Wis.-Calvin	11,833.34		1,083.33	10,750.01
239. Silver Springs, Md.		30,000.00		30,000.00
240. Simcoe, Ont.-Emmanuel	6,750.00		450.00	6,300.00
241. Sioux City, Iowa	7,800.00		900.00	6,900.00
242. Smithers, B.C.	7,820.00		630.00	7,190.00
243. South Bend, Ind.	826.75		175.00	651.75
244. South Holland, Ill.-Peace	4,000.00	15,000.00	500.00	18,500.00
245. Springdale, Ont.	6,000.00		1,000.00	5,000.00
246. St. Catharines, Ont.- Maranatha	3,637.50		637.50	3,000.00
247. St. Thomas, Ont.-1st	7,262.50		762.50	6,500.00
248. Stony Plain, Alta.-Hope		10,000.00		10,000.00
249. Stratford, Ont.	9,000.00		1,250.00	7,750.00
250. Strathroy, Ont.-East	4,237.50			4,237.50
251. Strathroy, Ont.-Westmount	8,000.00		1,000.00	7,000.00
252. Sun Valley, Cal.-Bethel	5,000.00		750.00	4,250.00
253. Surrey, B.C.	11,500.00		750.00	10,750.00
254. Taber, Alta.	8,551.03	10,000.00	1,448.97	17,102.06
255. Telkwa, B.C.	8,741.67		1,400.00	7,341.67
256. Terrace, B.C.	6,750.00		625.00	6,125.00
257. Terra Ceia, N.C.	1,520.00		295.00	1,225.00
258. Toronto, Ont.-1st	2,450.00		450.00	2,000.00
259. Toronto, Ont.-Grace, Scarborough	8,000.00		1,000.00	7,000.00
260. Toronto, Ont.-Rehoboth	2,125.00			2,125.00
261. Toronto, Ont.-Second	9,750.00			9,750.00
262. Toronto, Ont.-Willowdale	4,800.00		800.00	4,000.00
263. Tracy, Iowa	2,150.00		716.00	1,434.00
264. Transcona, Man.	2,750.00			2,750.00
265. Trenton, Ont.-Ebenezer	3,975.00		600.00	3,375.00
266. Troy, Mich.-N. Hills	10,000.00		666.66	9,333.34
267. Truro, N.S.	6,400.00		600.00	5,800.00
268. Tucson, Ariz.-Bethel	18,750.00			18,750.00
269. Tyler, Minn.	135.00			135.00
270. Vancouver, B.C.-Bethel	9,625.00		1,062.50	8,562.50
271. Vauxhall, Alta.	2,900.00		300.00	2,600.00
272. Vernon, B.C.	20,000.00		1,333.33	18,666.67
273. Vesper, Wis.	5,000.00		500.00	4,500.00
274. Victoria, B.C.	7,400.00			7,400.00
275. Vogel Center, Mich.	500.00		500.00	
276. Wallaceburg, Ont.	7,312.50		762.50	6,550.00
277. Waupun, Wis. - Bethel	13,000.00		1,000.00	12,000.00
278. Wayland, Mich.	14,500.00	16,000.00	1,500.00	29,000.00
279. Welland Junction, Ont.	10,750.00		750.00	10,000.00
280. Wellandport, Ont.- Riverside	4,375.00		625.00	3,750.00
281. Wheaton, Ill.	1,500.00		500.00	1,000.00
282. Williamsburg, Ont.	6,250.00		625.00	5,625.00
283. Willmar, Minn.	6,500.00		500.00	6,000.00
284. Winfield, Ill.	17,000.00		2,000.00	15,000.00
285. Winnipeg, Man.-1st	2,075.00		525.00	1,550.00
286. Winnipeg, Man.-Kildonan	12,000.00		1,000.00	11,000.00
287. Winnipeg, Man.-Transcona		20,000.00	250.00	19,750.00
288. Woodstock, Ont.	1,887.50		743.20	1,144.30
289. Wyoming, Ont.	4,737.50		662.50	4,075.00

CHURCH	<u>BALANCE</u>	NEW LOANS	REPAY	<u>BALANCE</u>
	<u>12-31-68</u>			<u>12-31-69</u>
290. York, Ont.	6,400.00		250.00	6,150.00
291. Zeeland, Mich.-Haven	12,000.00		1,500.00	10,500.00
292. Zillah, Wash.	335.00		225.00	110.00
TOTAL	<u>\$2,171,777.55</u>	<u>\$344,000.00</u>	<u>\$225,985.33</u>	<u>\$2,279,792.22</u>

QUOTA PAID BY CLASSES

Schedule C

<u>Classis</u>	<u>1969</u>
Alberta North	\$1,845.79
Alberta South	1,148.58
British Columbia	1,103.15
Cadillac	962.61
California South	3,527.84
Central California	1,468.53
Chatham	1,067.30
Chicago North	2,207.21
Chicago South	2,403.69
Eastern Canada	586.55
Florida	547.13
Grand Rapids East	5,762.53
Grand Rapids South	3,942.18
Grand Rapids West	2,950.52
Grandville	4,207.09
Hackensack	1,732.47
Hamilton	1,164.57
Holland	4,365.30
Hudson	2,813.48
Huron	839.87
Illiana	3,213.00
Kalamazoo	2,639.11
Lake Erie	1,125.36
Minnesota North	2,187.93
Minnesota South	1,109.66
Muskegon	3,003.45
Northcentral Iowa	1,011.04
Orange City	2,012.48
Pacific Northwest	3,816.26
Pella	2,144.31
Quinte	803.08
Rocky Mountain	1,930.89
Sioux Center	2,429.07
Toronto	629.21
Wisconsin	1,850.00
Zeeland	<u>3,906.07</u>
TOTAL	<u>\$78,457.31</u>

THE CHURCH HELP FUND

ADMINISTRATION EXPENSE

Schedule D

Mileage and Meeting Expense		
Rev. P. Vander Weide	\$19.80	
Sam Holtrop	42.00	
Garrett Post	73.20	
Rev. John Engbers	25.44	
Rev. Louis Tamminga	21.00	
Rev. Willard De Vries	15.60	
Lunches	<u>80.21</u>	
Total		\$277.25
Postage and Supplies		139.97
C. Hilger - Auditing Expense		60.00
Annual Report		20.00
Marion Wiersma, Treasurer		1000.00
Rev. John Engbers, Sec'y.		350.00
Total Administration Expense		<u>\$1,847.22</u>

Churches Delinquent as of December 31, 1969.

<u>Churches</u>	<u>Amount delinquent 12-31-69</u>	<u>Amount paid by 3-1-70</u>	<u>Amount of Annual repayments</u>
Burnaby, B.C.	\$ 50.00	\$ 750.00	\$ 750.00
Calgary, Alta.-Maranatha	250.00		750.00
Chatham, Ont.-Grace	375.00		1,500.00
Chilliwack, B.C.	125.00		962.50
Clinton, Ont.	62.50		543.75
Cornwall, Ont.-Immanuel	625.00		625.00
Crown Point, Indiana	1,000.00		1,500.00
Cutlerville, Mich.-East	500.00		500.00
Denver, Colo.-Trinity	250.00	250.00	500.00
Dresden, Ont.	62.50		625.00
Edmonton, Alta.-West End	1,270.32		718.75
Edson, Alta.	15.68		750.00
Forest, Ont.	1,218.75		1,218.75
Fresno, Cal.	1,000.00	1,000.00	1,000.00
Galt, Ont.-Maranatha	2,750.00		750.00
G.R. Mich.-Grace	250.00		250.00
Guelph, Ont.	755.00	750.00	750.00
Halifax, N.S.	583.33		583.33
Hartley, Iowa	500.00		825.00
Ingersoll, Ont.	240.00		750.00
Ladner, B.C.	450.00	200.00	625.00
Lansing, Mich.	1,333.33	1,333.33	1,333.33
Muskegon, Mich.-Grace	4,311.95	217.95	700.00
New Liskeard, Ont.	1,875.00		625.00
New Market, Ont.	750.00	750.00	750.00
North Haledon, N.J.	572.00		1,200.00
Omaha, Nebr.-Prairie Lane	1,000.00	1,000.00	1,000.00
Oshawa, Ont.-Zion	1,500.00	750.00	1,500.00
Pembroke, Ont.-Zion	437.50	287.50	687.50
Stratford, Ont.	250.00		500.00
Strathroy, Ont.-East	637.50	637.50	637.50
Telkwa, B.C.	632.32		708.33
Toronto, Ont.-Grace, Scarb.	1,000.00	1,000.00	1,000.00
Toronto, Ont.-Rehoboth	725.00		262.50
Toronto, Ont.-2nd	1,500.00		750.00
Tucson, Ariz. - Bethel	5,000.00		1,250.00
Victoria, B.C.	525.00	600.00	625.00
Winnipeg, Man.-Kildonan	1,000.00		1,000.00
York, Ont.	1,650.00		750.00
Totals	\$ 37,032.68	\$9,526.28	

REPORT 6

PENSION PLAN FOR UNORDAINED WORKERS

ESTEEMED BRETHERN:

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

The pension plan covers all qualified unordained employees of the boards of the denomination, employees of eleven churches, three classical mission committees, and the Rehoboth hospital. The Occidental Life Insurance Company of California is the carrier for the life insurance and is being used as the investment medium for the pension plan.

The Relief Fund continues to provide support for seven former employees or widows of former employees. Your committee will periodically re-evaluate the needs of the recipients of this support.

Messrs. David Vander Ploeg and Lester Ippel have completed three years of service on the committee. Your committee recommends that synod re-appoint them for another three-year term.

A financial report for the year 1969 accompanies this report.

Respectfully submitted,
 David Vander Ploeg, chairman
 Al Bielema
 Gerard Borst
 Wilbert Venema
 Lester Ippel, secretary

PENSION PLAN FOR UNORDAINED WORKERS

Statement of Receipts, Disbursements, and Balances

January 1, 1969—December 31, 1969

Cash balance, January 1, 1969		\$ 6,437.64
Receipts:		
Premiums received	\$117,003.84	
Chr. Ref. Board of Home Missions:		
for relief payments to former employees	1,839.96	
Occidental Life Insurance Co.:		
Cash value of an employee's contract	1,915.66	
Refund due to experience rating	11,189.00	
Interest on securities	2,080.74	
Securities redeemed	24,930.00	158,959.20
		<hr/>
		\$165,396.84
Disbursements:		
Premiums on Pension Plan	\$ 97,590.93	
Premiums on Life Plan	17,075.91	
Refunds of premiums (overpayments)	60.19	
Payments from Relief Fund	7,503.99	
Payment to employee (cash value of contract)	1,915.66	

Securities purchased for investment	34,868.75	
Audit of financial records	372.00	
Payment in error (due from Calvin College Faculty Pension Plan)	342.00	
Miscellaneous expenses	41.54	159,770.97
		<hr/>
Cash balance, December 31, 1969		\$ 5,625.87
		<hr/>

* * *

INVESTMENTS:

Union Bank Certificate No. 6566	\$ 5,500.00
Fed. Home Loan Bank, 35M, March 25, 1970, 6% ..	34,868.75
	<hr/>
	\$ 40,368.75

* * *

Receipts from employing agencies in excess of premiums paid by committee	\$ 989.77
	<hr/>

REPORT 7

GUIDELINES FOR MINISTERS' SALARIES

Preparation

Prepared by a committee of five business men of the Christian Reformed Church by appointment of the synod of 1968 in response to an overture from classis Chicago South. The mandate of the committee was to recommend minimum salaries for ministers, taking into consideration the effect of increased costs of living for future years, and to present a guideline for all the churches relative to ministers' compensation.

The special committee appointed by the synod consisted of committee chairman, Martin Ozinga, Jr., president of the First National Bank of Evergreen Park, Evergreen Park, Illinois; committee secretary, Richard Schuurman, president of National Heritage Life Insurance Company, Oak Brook, Illinois; Richard Knol, vice-president, Drovers National Bank, Chicago; South Holland, Illinois; Arie Kraayeveld, controller, Colt Industries, Beloit, Delavan, Wisconsin; Klaas Terpstra, manager, Holland Life Insurance Society, Ltd., Hamilton; Ontario, Canada.

Foreword

This report is designed to help responsible laymen and local church officers to evaluate the responsibility of the congregation to the minister and to provide guidelines for determining the proper compensation for ministers. We must take a realistic approach to the needs, wants, and welfare of the minister in our growing and changing economy. We must follow the guidelines of the Word in respect to the support of the minister and his family. It is necessary to treat the minister as a professional person as well as a dedicated servant of God and the Church.

How to Begin

"The elders who do good work as leaders should be considered worthy of receiving double pay, especially those who work hard at preaching and teaching. For the Scripture says, 'Do not tie up the mouth of the ox when it is treading out the grain,' and, 'The worker deserves his wages.'" T E V - Good News For Modern Man (I Timothy 5:17, 18)

How many realize that ministers' salaries are not keeping abreast of increases? Recently teachers have been receiving about a 10% increase annually. A National Union of Christian Schools study estimates a 9.4% increase for 1970, while ministers' salaries have been increasing less than 5% a year. Many ministers would be happy to get the average salary of the college graduates in his church, even though the minister has anywhere from three to five more years of academic training to fit him for his position. Yet, the minister seldom feels free to press for an improvement in his financial situation for fear he be tagged "materialistic."

Often heard is, "He has a nice big free parsonage, his time is his own, he has an easy life . . ." which is not so.

The average income has risen more than 60% since 1959-'60. How much has the minister's salary risen? Living costs have gone up some 4% yearly since 1965. In 1969 the increase reached 6.1%.¹ Has his salary gone up to compensate for increased living costs? If his salary have not gone up with that of others, how does he manage to get by—or doesn't he?

The National Council of Churches, in a study, found two thirds of more than 200,000 ministers living in debt. A minister may have made an investment totaling thousands of dollars in his preparation for the ministry yet, after some years in the ministry, may be deeply in debt. The Christian Reformed survey shows that there are ministers who have had to add as much as \$1,000 per year (received from private sources) for several years just to make ends meet. Debts in some cases total several thousands of dollars. Who knows how many ministers' wives work to keep up the semblance of a well cared for ministry, or to pay long-accumulated debts? Who knows how much parents give to help out the young man "who is not in the ministry for the money"? Who knows the minister's dilemma today, but the minister himself who dares not be honest about his financial worries because he will be misunderstood or because the consistory does not, perhaps unintentionally, make it easy for him to talk about it?

Poverty and piety are not synonymous. On the contrary, the Word tells us that the Priests and Levites were very well cared for. They were given the best.² God told Aaron, "To the Levites I have given every tithes in Israel for an inheritance, in return for their service which they serve, their service in the tent of meeting."³ They were also given a place for their houses.⁴

When Jesus sent the twelve disciples on a preaching mission, He told them not to take anything with them because, as He said, "The workman is worthy of his meat." Nevertheless, when we read the letters of Paul it appears that an irresponsible and illiberal attitude toward those who proclaimed the gospel was already present in the early church.

When Paul said, "We worked night and day, that we might not burden any of you, while we preached to you the gospel of God,"⁵ he did not mean this to be a guideline for ministers' compensations. "You yourselves know, that these hands ministered to my necessities, and to those who were with me,"⁶ were not words to absolve responsibilities toward the ministry. That Paul actually subscribed to the great care and consideration given generously to the Priest and Levite is evident: "Do you not know that those who are employed in the temple service get their food from the temple, and those who serve at the altar share in the sacrificial offerings? In the same way, the Lord commanded that

¹ U.S. Labor Depart. Jan., 1970

² Numbers 18:12 ff

³ Numbers 18:21

⁴ Ezekiel 45:4

those who proclaim the gospel should get their living by the gospel.⁷ The tone is straightforward, businesslike, almost brusque. When he said, "Let the elders who rule well be considered worthy of double honor, especially those who labor in preaching and teaching,"⁸ he had adequate material compensation in mind.

The minister, as the Letter of Call also indicates, should be free from worldly cares that he may pursue his work with energy and devotion. He should not have to worry unduly about bills if he is in real need. He should not have to go into debt to serve in the ministry. He should be honest and open if he should find himself under financial duress. He has come into the ministry trusting the Christian spirit and the fairness and love of the church. Has the church, in general, been measuring up to this trust?

It has not. A survey of ministers in a score of Protestant denominations in 1968 reveals that their incomes are far below the averages of most other professionals and many craftsmen and laborers, and that an increasing number of ministers are forced to serious thoughts of quitting the ministry to secure more income.

John Calvin said, long ago, on the same subject: "How intolerable is the ingratitude of those who refuse to support their pastors by paying an adequate salary . . . Such is the ingratitude of the world, that very little care is taken about supporting the ministers of the Word: "and Satan by this trick endeavors to deprive the church of instruction by terrifying many, through dread of poverty and hunger, from bearing that burden." And thinking of young Timothy: "It is a grievous mistake to estimate by the number of years how much is due to a person . . ."⁹

The church, however, is obviously interested in rectifying the wrongs of the past, and this study which it has commissioned is evidence of its good faith.

The Minister

The ministers to whose cause this report is specifically addressed are those who are officially ordained in the Christian Reformed Church. The gospel ministry has its origin in the apostolic church. The apostles and Paul acquired their ministry directly from Jesus Christ while the Seven (Acts 6:6) and Timothy (I Tim. 4:14; II Tim. 1:6) were admitted to the ministry by a public ceremony which, in Timothy's case, indicated impartation of spiritual power.

The ministry is God's work. The Lord said of Paul, "He is a chosen instrument of mine to carry my name before the Gentiles and kings and the sons of Israel." As a servant of God, the minister works together with God for the salvation of men for whom Christ died. Paul wrote to young Timothy, whom he encouraged to become and to remain a minister in face of problems on every hand, "I give thanks to our Lord

⁶ I Thessalonians 2:9

⁶ Acts 20:33, 34

⁷ I Corinthians 9:13, 14

⁸ I Timothy 5:17

⁹ Calvin's Commentaries, Pastoral Epistles, I Timothy 5:17, 18 and 4:12

Jesus Christ, who hath enabled me, for that he counted me faithful, putting me into the ministry, and who hath made me powerful . . ." Thousands of dedicated ministers have since said with Paul, "We preach not ourselves: we are ambassadors, agents for Christ, and ourselves servants for Jesus' sake."

Apostles, evangelists, and prophets were bestowed on the church for a limited time only, with exceptions in times of unusual stress, but without ministers there would be no government of the church,¹⁰ no equipping, completing, perfecting of the saints, no edifying and building up of the body of Christ through the ages. We have need of the minister as pastor and teacher as long as we remain in this world, until we reach that age of perfect manhood, that maturity in Christ, of which Paul speaks.

Ministers, working together with God, carry the treasure of the Word in earthen vessels.

Facing Facts

The only way to reach a fair compensation is to first come to terms with facts.

1. A minister is an educated professional man who must pay for the equipment and continued training necessary to meet the demands of his calling which also includes social and civic responsibilities.

2. A minister is a husband and father who must provide adequately for his family.

3. A minister is an individual who needs time to recreate his working abilities and talents to translate the Word with relevancy to our times.

4. A minister usually begins his ministry with debt accumulated while acquiring an education, library, etc., and which he cannot pay off without an adequate salary.

5. A minister does not have the opportunity to supplement his fixed income by acting in consulting capacities or in other ways as other professionals can. Furthermore, his gratuities are, on the average, minimal, and do not substantially alter his basic financial condition.

6. In addition, common church practices often contribute to the general financial problem the minister has. Examples of these are:

a. The minister is often expected to pay for incidental expenses involved in running the church office.

b. A minister often bears the cost of entertaining which he does for the congregation.

c. A minister provides a car that must be serviceable for church use.

d. A major hardship occurs when a church withholds badly needed salary advances while the church debt is being paid off, or because of the heavy financial burden of a Christian school.

e. Often a minister, out of his woefully inadequate salary, must "pitch in" extra to keep the school going. He is expected to give 10% of his gross income as a tithe. Out of the same gross income he must deduct 6.9% for social security. Besides, he is often first to be called on for additional donations and gifts throughout the year.

¹⁰ Calvin's Commentaries, Ephes. p. 280

When a church permits pressures, instead of diligently keeping promises to provide adequately, has the consistory come to terms with facts?

Because the ministry is still spoken of as a "calling" most men will stick to their task regardless of their financial circumstances. A willingness of dedicated men to live with an unsatisfactory situation is apparent in the data collected by this study. Many have, however, immense problems within their congregation compounded by serious financial anxieties of their own.

Methods of Comparison - Charts and Statistics

U.S. Department of Labor Statistics

In a Spring, 1967, bulletin which summarizes the first attempt by the Department of Labor Statistics to develop budgets at three levels—the generally known moderate budget, and budgets lower and higher than that level—we learn that the total average cost of living in urban areas of the United States came to \$5,915 for the lowest; \$9,076 for the moderate budget; and \$13,050 for the higher budget. Living costs, having risen an aggregate of 12.6% since this study of Three Standards of Living of an urban family of four was begun, should naturally raise these budgets at the close of 1969 by this percentage amount.

Summary and Distribution of Budget Costs for 3 Living Standards, by Major Components: Urban United States, Spring 1967

	Costs			Percent distribution		
	Lower standard	Moderate standard	Higher standard	Lower standard	Moderate standard	Higher standard
Total budget	\$5,915	\$9,076	\$13,050	100.0	100.0	100.0
Total family consumption	4,862	7,221	9,963	82.2	79.5	76.3
Food	1,644	2,105	2,586	27.9	23.2	19.8
Housing	1,303	2,230	3,340	22.0	24.6	25.6
Transportation	446	872	1,127	7.5	9.6	8.6
Clothing & personal care	700	985	1,446	11.8	10.8	11.1
Medical care	474	477	497	8.0	5.3	3.8
Other family consumption	295	552	967	5.0	6.0	7.4
Other costs	265	410	730	4.5	4.6	5.6
Gifts and contributions ..	145	250	490	2.5	2.8	3.8
Personal life insurance	120	160	240	2.0	1.8	1.8
Occupational expenses	50	80	85	0.8	0.9	0.7
Taxes	738	1,365	2,272	12.5	15.0	17.4
Social security and disability	265	303	303	4.5	3.3	2.3
Personal income	473	1,062	1,969	8.0	11.7	15.1

The chart represents actual out-of-pocket costs of the standard of living which a family of four in the United States should have to maintain health and social well-being, the nurture of children, and participation in community activities which are desirable and necessary social goals for all families of the type for which the budgets were constructed.

In our society, however, there is no single set of goals adopted by all families and no one level or pattern of consumption which provides an appropriate base for the evaluation of need. To the moderate budget, presuming a minister should have at least a moderate budget, should

be added sufficient for the financial cost of leadership in all areas of Christian commitment.

In fixing budgets, the qualitative difference in homes which is sometimes accepted as a proxy measure in establishing income group can hardly apply to a minister's budget because he often lives in a high income group housing but operates on a lower income level salary. A minister's budget, if it was set up at all, has generally been bound by current income rather than by current need—let alone a specified level of living.

American Management Association Statistics

The following statistics are derived from a 1969 study by the American Management Association showing wages in 574 plants in the United States.

All individual functions require an education, some four years in college or university, some more.

The statistics are based on practices of companies with sales of less than \$50,000,000.

Job description	Low of Middle 50%	Median	High of Middle 50%
Production control manager	\$10,500	\$11,500	\$12,500
Chief inspector	9,800	10,800	12,700
Traffic manager	10,200	11,000	12,500
Purchasing agent	12,000	13,400	14,100
Cashier	10,800	12,400	14,500
Credit manager	9,900	10,800	12,300
Supervisor accounting	10,900	11,800	13,300
Data processing manager	10,800	11,800	13,800
Office manager	9,700	10,400	11,400
Personnel manager	11,500	14,300	16,400
Medical company doctor	16,400	18,700	21,400
Plant maintenance engineer	13,100	14,200	15,700
Product development engineer	10,300	12,600	14,400
Product development engineer	10,800	11,800	14,000
Engineer	9,200	11,500	13,300
Company attorney	12,200	14,000	16,300
District sales manager	12,000	13,000	14,600
Average of above	\$11,180	\$12,590	\$14,300

The wages shown are the minimum ranges. The maximum wages were 40% to 50% higher.

A Comparison With Most Demanding Professions

Considering that all protestant denominations are beginning to struggle with the matter of fair and adequate compensation for the minister, and all available protestant denominational data reflects a common need, a prime criteria to be used to determine a fair and equitable salary may be found in comparison to other professionals.

The following chart shows the earnings in 1959 in what is considered the most demanding professions. Assuming that relationships have not changed significantly, it must be kept in mind that income has risen about 66% since the following data was tabulated.

*NUMBER IN 100's

Profession	Total	College: Five Years or more	Median Income	Mean Income
Physicians and Surgeons	194	183	\$15,792	\$19,794
Dentists	74	61	13,146	16,770
Lawyers and Judges	176	163	11,012	16,082
College Presidents and Deans	4	4	10,384	11,255
Psychologists	7	7	8,179	8,638
College Professors and Instructors	116	103	7,773	8,391
Weighted average		501	12,424	16,439
Clergymen	165	97	4,407	4,461
Clergymen (with 25% added for value of manse)			5,509	5,764

*Salary Guide for Pastors, Monmouth, Ill., UPC, USA p. 14

In another, and more current, United Presbyterian Ministers salary comparison the average starting income for 1967-'68 college graduates is shown as follows:

Chart for Average Starting Income for 1967-'68 Graduates

Description	AB	MA	BD
Social Sciences (non-technical)	\$7,512	\$10,548	
Business accounting	7,994		
Physics, Chem., Math. (technical)	9,204	11,255	
United Presbyterian Ministers			\$7,102

Here again, the minister, with more years of education, is the lowest paid professional person.

A Comparison With Other Denominations The Reformed Church

The Reformed Church in America, after detailed study, has set forth a minimum salary schedule effective as of January 1, 1967.* The schedule, which follows, sets forth the minimum salary standards depending on size of church and years of pastoral experience:

No. of Communicant Members	0-2	3-5	6-10	11-17	18 and up
750 and up	\$8,000	\$8,500	\$9,000	\$9,500	\$10,000
500 to 750	7,500	8,000	8,500	9,000	9,500
350 to 500	7,000	7,500	8,000	8,500	9,000
200 to 350	6,500	7,000	7,500	8,000	8,500
up to 200	6,000	6,500	7,000	7,500	8,000

*It must be remembered that these figures are three and a half years old and may have been adjusted since January 1, 1967.

It is emphasized that the salary schedule is an *absolute* minimum salary. In addition to the above minimum salary, the ministers' compensation in the Reformed Church includes free use of a heated parsonage and all utilities; an automobile allowance of \$50 per month or 8¢ per mile whichever is the more equitable arrangement to the mind of the consistory; telephone, except for personal calls; at least 8% contribution to the RCA Fund; RCA Major Medical and Group Life Insurance premiums; provision for four weeks vacation annually.

The Reformed Church in America also provides for ministers' service increase for numbers of years in the ministry. \$500 is added at the intervals of service of 3-5 years, 6-10 years, 11-17 years, and 18 years and up where the lowest minimum totals \$8,000.

Other Protestant Denominations

In a 1969 survey of ministers in 20 Protestant denominations (First survey of its type since 1963) conducted for the National Council of Churches Department of Ministry and published in the All-Church Press, November, 1969, the median income for full-time American ministers in 1968 was \$8,037. Of the denominations, the United Universalist ministers had the highest median income - \$10,412 - and the Church of God had the lowest - \$6,639. Median income in the United Presbyterian - \$9,301; in the Reformed Church in America - \$9,104; Presbyterian - 8,682; American Lutheran - \$8,443; Lutheran Church in America - \$8,425; Lutheran Church-Missouri Synod - \$8,382.

Of the \$8,037 median income, based on a survey of 20 denominations, 74.6% was in cash salary, 17% in housing, 4.9% in utilities, and 1% in fees. It was found that clergy income is highest in New England, second highest in the Far West, lowest in the South. However, variations among Districts are not as great as one might expect, and central city salaries generally average a little more. Outlying churches average \$130 a year less than urban or central city salaries.

The National Council of Churches Department of Ministry survey, done in some detail, found that the minister is subsidizing his church by an average of \$1,018 annually, because of inadequate reimbursement for professional expenses, primarily automobile use.

Salary Survey of Christian Reformed Ministers

One hundred and fifty questionnaires were sent to a sampling of Christian Reformed ministers in the United States in 1968. Fifty-five were sent to Canadian ministers. Out of the 205 that were sent a total of 159 or 76% were returned.

The questions pertained to the area in which they lived, size of congregation, length of years in the ministry, size of family, basic salary, gratuities, car allowance, utilities, manse allowance, home ownership, pension plan, medical and hospital insurance, vacations, allowance for special items such as books, conferences, and salary increments.

Highlights gained from the returned questionnaires follow:

1. Sixty-five percent of the ministers received salaries less than the committee's recommended minimum.
2. Seventy-eight percent of the ministers received less car allowance than needed for the estimated 10,000 miles driven for the church. Thirty ministers received no car allowance at all.
3. Two-thirds of these ministers are paying their own medical and hospital expenses.
4. Out of 104 ministers responding, 81% received \$150 or less in gratuities per year. Fifty received under \$50.

The following chart shows the salary range of the sample surveyed:

	Low	Average	High
Base salary	\$5,000	\$6,700	\$9,000

It is to be noted that the base salary does not include an allowance for utilities and housing whereas statistics for other protestant denominations include this.

Suggestions for Implementation

The Consistory

It is the consistory that should make arrangements for the annual review of salary. A congregation's poor financial condition is no reason for ignoring its financial obligations to its minister.

We suggest that it might be advisable for a small and understanding committee to confer annually with the minister concerning his financial support and that a recommendation be brought to the annual congregational meeting. The minister's salary should never be allowed to become a source of irritation or embarrassment at the congregational meeting.

Perhaps the most difficult task involved in the annual review of salary is the considerate evaluation of how well the minister and the consistory are fulfilling their common ministerial obligations.

The Minister

If the consistory is to make an evaluation of needs and goals to determine compensation, the minister should also provide certain data. Although the nature of the ministry is such that the realization of goals cannot always be defined or measured it is desirable that a year after setting objectives, the minister make a report for the consistory as accurately as possible.

1. He should supply information about the priorities he would like to adopt, and the actual tasks which consume his time. He cannot assume that the consistory automatically knows how many hours he spends on each kind of activity. Is he putting enough hours into his work? Are they as productive as they could be? What pastoral and teaching responsibilities is he now carrying? How much time is he spending in civic and community activities? Has he been trying to cover too many things? Is he putting enough hours into his sermons? Has the quality of his sermons suffered because he has been trying to be all things to all men? What tasks would he like to select for top priority in the coming year? Why? What are the serious needs of the church? Of the community? Does he have a particular responsibility to the denomination because of his special abilities? Every effort should be made to make the minister and the congregation to feel that the minister is devoting himself with faithfulness to his work. This is important for the congregation and it is important to the minister as well.

After a resume and considerate look as the year is completed, there should be a plan projected for the coming year, as well as a look at the longer term goals of the church.

2. The minister should present his financial needs, feel free to report any unusual expense incurred during the year, and project the special needs that his family may anticipate. He should project his own needs for increasing his capabilities to make his work increasingly effective.

The Compensation Arrangements

The salary review committee should also consider the following:

1. The standard of living the minister must maintain in order to do his best work in the congregation.

2. The need to enable him to devote his full time and energy to the work of the church.

3. The committee should not anticipate his receiving gratuities for weddings, funerals, etc. Studies have proven that these gratuities average less than \$100 a year. Fifty-two percent of Christian Reformed ministers responding to the gratuities received less than \$50 a year from the source.

4. The committee should keep in mind that, if the minister is recently ordained, he will have the initial expense of furnishing a home, and may have to immediately begin to repay college debts.

5. The committee should consider that the minister must educate his children, save for emergencies, maintain health and hospital insurance when not paid by the church, and be in a position to purchase a home when he retires. If a home is being purchased by a minister and is being used as a manse, sufficient allowance should be given to him.

6. The committee should take into consideration the cost of living index, inflation, and do a comparison with other professionals. If the community pays other professional men well, the church should pay its minister well.

7. The committee should diligently review the minister's family financial needs as indicated by a conference with him or by his report.*

*Exhibit 1 and 2

Every church that merits the full-time service of a professionally trained minister should be prepared to pay an adequate salary to free him from "worldly cares" and to give himself fully to the greatest and most difficult ministry in the world.

The church that merits such service but is unable to pay an adequate salary, may be aided, temporarily, by supplements from denominational sources. If such a church cannot sustain an adequate salary for its minister on its own, it should be merged with another church when possible.

EXHIBIT 1

A Basic Budget Work Sheet for the Personal Use of the Minister:

	This year 19——	Proposed for Next year 19——
Total family expenses		
Food	\$.....	\$.....
Housing		
(if manse is not provided)	\$.....	\$.....

Transportation (includes car expense)	\$.....	\$.....
Clothing and personal care	\$.....	\$.....
Medical care	\$.....	\$.....
Other family consumption	\$.....	\$.....
Other costs		
Gifts and contributions	\$.....	\$.....
Personal life insurance	\$.....	\$.....
Educational expenses		
Ministers' continuing education	\$.....	\$.....
Children's education	\$.....	\$.....
Taxes		
Social security and disability	\$.....	\$.....
Personal income	\$.....	\$.....
TOTAL	\$.....	\$.....

EXHIBIT 2

A Work Sheet for the Church Compensation Committee:

	This year 19__	Proposed for Next year 19__
I. Business costs		
a - Car expense	\$.....	\$.....
b - Other professional travel	\$.....	\$.....
c - Memberships	\$.....	\$.....
d - Hospitality	\$.....	\$.....
e - Continuing education	\$.....	\$.....
f - Office supplies, books, subscriptions	\$.....	\$.....
Total costs	\$.....	\$.....
II. Benefits		
a - Insurance	\$.....	\$.....
b - Social security	\$.....	\$.....
c - Pension contributions	\$.....	\$.....
d - Housing	\$.....	\$.....
e - Utilities	\$.....	\$.....
f - Minister's service increase (\$..... a yr., for yrs)	\$.....	\$.....
Total benefits	\$.....	\$.....
III. Compensation		
a - Cash salary	\$.....	\$.....
Total compensation	\$.....	\$.....

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prepared by the Department of Ministry, Vocation and Pastoral Services of the National Council of Churches in the U.S.A., 1966
Consumer Price Index, Monthly Labor Review, February, 1969
Standards of Living for an Urban Family of Four Persons, Bulletin no. 1570-5, U.S. Department of Labor Statistics, 1967

A number of pertinent published reports to laymen on ministers' compensation.
 Christian Reformed Questionnaires - 159, 1968
 Bible, Revised Standard Version

Ministers' Salaries Guidelines and Recommendations

ESTEEMED BRETHREN:

Inasmuch as the synod of 1969 consented to the request of the committee to continue their study for one more year to finish the study of ministers' salaries and to provide material suitable for a brochure, we are presenting to the synod of 1970 our recommendations plus complementary material such as can easily be developed into a booklet for distribution. The committee recommends that synod publish the entire report in booklet form.

What follows is the part of the report that presents recommendations.

Recommendations of the Committee

All statistics available to the committee graphically point out the severe financial discrimination which is made against those who accept the church's call to its ministry. They show the futility and injustice of reviewing and determining a minister's salary by comparing it only with salaries of other ministers who have similar financial problems. Should a minister, with three years or more of post-college study have to be placed at a lower economic level than most beginners currently going right into industry out of college? United States Bureau of Labor Statistics of basic living costs, and a comparison with other professionals of like amount of training, is the more realistic criteria.

Can a responsible layman be satisfied when he observes that the median for most ministers in the Christian Reformed Church is not much higher than the lower standard for a family of four in urban areas? The Bureau of Labor Statistics does not, of course, include costs of education and kingdom commitments which are a vital part of a minister's budget.

The charts show that the minister starts below his professional counterparts but it is also to be remembered that his chances for salary advancement are less. His salary advancement all too often depends on things beyond his control: how well he is liked, influential members, the size of his church, the limited number of larger available churches to which he may be "promoted," the impossibility of asking to be promoted on the basis of qualifications. Ministers, along with all wage earners, deserve the opportunity for annual increments which normally come with experience.

General Recommendations

1. The minister's salary should be compared with average incomes of other professionals and the Bureau of Labor Statistics of living costs

(which are updated and made available regularly for various areas in the United States) rather than the average income of his congregation.

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

3. In considering its ability to grant an increase, the consistory should set its minister's salary increase as a primary obligation, ahead of capital expenditures, etc. Meeting its financial responsibilities to its minister should take priority over responsibilities to classis and synod. This is not to be construed, however, as relieving the local congregation of its mission responsibility.

4. The committee concurs in, and wishes to underscore, the position of synod as reported in the brochure of the Fund for Needy Churches, which states: "Synod has also urged the congregations which have no promise of future growth to merge with neighboring congregations wherever possible and feasible."

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

Minimum Base Salary Recommendation

The minimum base salary should be set at \$7,000 with the understanding that this minimum should be revised periodically (annually or biannually) to reflect the increased cost of living. The committee does not mean that the minimum should in any way be construed as the maximum, but that it becomes the base from which to proceed responsibly to a realistic salary on the basis of annual reevaluation of need, increase or decrease in cost of living, and prevailing salary standards.

Other Recommendations

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

2. *Car allowance.* A car allowance should be granted each minister to the extent of 10¢ per mile driven for the church. Such allowance should be adequate for depreciation and operation of the car.

3. *Travel Expense.* Adequate mileage and prompt payment of travel and lodging expenses incurred when out of town on church business should be made immediately available to the minister. This may include speaking engagements and denominational work. The minister has wider obligations than to his local church. He is also a public and denominational figure and consequently may be occasionally asked to accept broader responsibility.

4. *Tools for Continuing Education.* A reasonable allowance should be authorized to purchase new books and periodicals and the cost of attending conferences other than church business which are means to strengthen the ministry and its service to the church. Christian Reformed statistics indicate that ministers consider this very important.

5. *Hospital and Medical Insurance.* The congregation should provide adequate hospital and medical insurance for the minister and his family.

The Christian Reformed survey shows that two-thirds of our ministers are paying their own, whereas the trend in industry today is that the employer pays all hospital and medical expense.

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

7. *Memberships.* The minister should be given the privilege of an expense account or a reasonable allowance be included in his salary to join service clubs and professional organizations and attend meetings of a civic nature in the interest of the commitment of the church to the community. The church should pay annual dues and other expenses incurred.

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

Respectfully submitted,

Martin Ozinga, Jr., chairman
Richard Schuurman, secretary
Richard Knol
Klaas Terpstra
Arie Kraayeveld

REPORT 8

FAITH, PRAYER AND TRACT LEAGUE

ESTEEMED BRETHREN:

Although the emphasis in the Christian world seems to be shifting from evangelism in the narrow sense to a serious effort to solve the social ills of our world, yet the demand for literature continues to grow.

One of the reasons is that in the Western world most people have closed their hearts to public gospel approaches. Similarly, most people will not come out to hear a political speech but receive their information by radio, T.V., and literature. But the private door is open.

And in the developing nations the easiest way to bring the gospel to the exploding populations and to the increasing number who can read is by literature.

So in 1969 these new heights were reached:

23,500,000 tracts sent out
 16,300,000 tracts sold
 7,200,000 tracts free
 2,135,000 printed in Tamil (India)
 1,000,000 printed in Japanese
 475,000 printed in Spanish
 50,000 printed in Amharic (Ethiopia)

Smaller printings were made in the Sinhalese, Portuguese, and Hausa languages.

A new opportunity was opened to us late in 1969 by the request for literature in Indonesia—both for the unsaved and for the young Christian. The sudden great interest in Christianity there has made it impossible for the few pastors to reach all who want to learn. The Rev. Winston Gauder is stopping in Indonesia on his return to Ceylon to investigate for us.

So we ask your continued moral and financial support for this worldwide work, and that you appoint a representative to its board. For personal reasons I ask that I be relieved of my assignment and that another be appointed as the synodical representative to the board of the League. The financial report has been sent to the Standing Advisory Budget Committee.

Respectfully submitted,

Henry Buikema,
 Synodical representative

FAITH, PRAYER AND TRACT LEAGUE

Statement of cash receipts and disbursements

Balance on hand, January 1, 1969\$ 3,829.08

Receipts:

Sale of tracts\$153,296.41
 Contributions 18,446.40
 Membership dues 8,394.85

Total receipts 180,137.66

Total receipts plus beginning balance \$183,966.74

Disbursements:

Printing \$77,016.18
 Wages in gross 26,167.32
 Postage 24,576.88
 Advertising 8,625.06
 Supplies 7,884.41
 India Branch expenses 5,608.19
 Spain Branch expenses 1,520.00
 Other countries 1,762.00
 Rent 3,355.00
 Artist's fees 2,550.55
 Payroll taxes (less amounts withheld) 1,853.21
 Financial charges 1,008.90
 Pension fund 1,008.94
 Board meeting expenses 583.50
 Hospital insurance 566.31
 Telephone and utilities 494.11
 Accounting fees 465.00
 General insurance 449.02
 Michigan sales tax 272.02
 Repairs and replacements 289.55
 Miscellaneous expenses 1,026.60
 Interest 45.00
 Furniture and fixtures 1,002.74
 Leasehold improvements 2,432.64

Total disbursements 170,643.13

Cash on hand, December 31, 1969 13,323.61

Total disbursements plus cash balance \$183,966.74

Cash in Old Kent Bank & Trust Company checking account 13,323.61

Leasehold improvements\$4,469.90
 Less reserve for depreciation 868.18
 3,601.72

Furniture and fixtures 1,566.54
 Less reserve for depreciation 233.17
 1,333.37

Tracts sold, 1969 16,302,322
 Tracts free, 1969 7,213,947

Total sent out, 1969 23,516,269
 Tracts printed, 1969 23,406,000
 Previously printed192,074,250
 Total (1922-1969)215,480,250

REPORT 9

FUND FOR NEEDY CHURCHES

ESTEEMED BRETHREN:

The Fund for Needy Churches Committee respectfully submits its report for the year to the synod of 1970.

I. MEMBERSHIP AND ORGANIZATION

A. The committee (three laymen and two ministers, cf. Acts, 1958) :
 President - Mr. George Vande Werken of Westchester, Illinois
 Vice-president - Mr. John R. Swierenga of Elmhurst, Illinois
 Secretary - Rev. Arthur W. Hoogstrate of Lansing, Illinois
 Treasurer - Mr. William Maatman of Chicago Heights, Illinois
 Vicar - Rev. Henry De Mots of Chicago, Illinois

B. Committee for the coming year:

Three of the present committee, Mr. George Vande Werken, Rev. Henry De Mots, and Rev. Arthur W. Hoogstrate, have served only one year. Messrs. William Maatman and John Swierenga were elected in 1968 for a three-year term. Since no one has served a three-year term, we are not presenting a nomination this year.

C. Mr. William Maatman. During the course of the year, our treasurer, Mr. William Maatman, was stricken with a severe heart attack. His work as treasurer was taken over by one of our former treasurers, Mr. E. J. Beezhold, who willingly stepped in and assumed the many detailed duties of Mr. Maatman. He served for about three months and was reimbursed \$300 for his services. We are grateful to God that we may report the return to health of brother Maatman, and that he has been given the grace to take up his duties as treasurer once again.

II. WORK OF THE COMMITTEE

The FNC committee received, examined, and considered some 145 applicants for the year 1970. The following tabulation will give an approximate idea of the scope of the work:

Assistance granted - 141 churches
 Total families in these churches - 5,065
 Average size of these churches - 36 families
 Special studies - 6
 New churches - 8
 Became self-supporting - 8

III. MATTERS REQUIRING SYNODICAL ATTENTION

A. We request that our secretary and treasurer be consulted on matters pertaining to FNC when considered by either synod or its advisory com-

mittee, and be given the privilege of the floor, and in the event that these men cannot attend, another member of the FNC committee be heard and be given the privilege of the floor.

B. Recommendations:

1. We recommend that the minimum salary for ministers serving churches which receive assistance from the FNC be \$6,000 for 1971.

2. We recommend that the per family contribution toward the minister's salary in congregations receiving aid from the FNC in 1971 be not less (and if possible, more than) \$99 in the United States and \$94 in Canada.

3. We recommend that the per family quota for 1971 be \$7.50. This is based on the minimum of \$6,000. For every raise of \$500 in the salary minimum an additional \$1 in the quota is required, plus an additional \$5 per family contribution toward the minister's salary.

4. We recommend that a child allowance of \$250 be granted for every child up to 18 years of age, but excluding those who have completed high school.

5. We recommend that synod change its decision of 1969 regarding mileage allowances to read as follows: "Each church is required to pay, over and above the salary paid, (which must be at least the minimum salary) the sum of \$500 for auto allowance and FNC committee an additional \$350 to each FNC church, to be given to its minister, for auto allowance."

Ground: the decision of the 1969 synod is ambiguous.

6. We recommend that synod urge all the congregations to do their utmost to contribute the full amount of the FNC quota in order that all may share in honorably supporting the ministers of our needy churches. "Bear ye one another's burdens As we have opportunity let us do good unto all men, especially unto them who are of the household of faith." Galatians 6:2, 10.

7. We recommend that synod urge the treasurers of the various classes to forward funds to the FNC committee promptly, because our treasurer is often handicapped by delay.

8. We recommend that synod urge the classical home missions committees to deal with a greater degree of responsibility with applications which they process from the churches of their classes. There is evidence that in many cases the endorsement of these classical home missions committees do not evidence careful scrutiny and amounts to little more than a rubber stamp.

9. We recommend that synod declare that no church become a calling church on a denominational or classical level until it has reached a level of 30 families.

Ground: A church of 30 families usually can pay one-half of its minister's basic salary, plus a mileage allowance and utilities. In 1970 this figure is \$3,000 plus the mileage and utilities. The FNC pays the other half, plus children's allowances and mileage allowances. During 1969 FNC paid \$4,000 or more to 14 churches which were under 30 families, and during 1970 will pay this amount or more to 30 churches which are

under 30 families. It is obvious that the present trend cannot continue with present funding methods for FNC.

Respectfully submitted,
Fund for Needy Churches Committee,
Arthur W. Hoogstrate, Sec'y

March 6, 1970

To the Board of Directors
Fund for Needy Churches, Inc.

I have examined the accompanying statements of cash receipts and disbursements of the Fund for Needy Churches, Inc. for the year ended January 31, 1970. My examination was made in accordance with generally accepted auditing standards and accordingly included such tests of the accounting records and such other auditing procedures as I considered necessary in the circumstances.

I have also examined Schedule Bond Number 29090-03-38-66, executed by the United States Fidelity and Guarantee Company of Baltimore, Maryland, providing fidelity bond coverage in the amount of \$25,000 on Mr. William Maatman, treasurer of the Fund for Needy Churches, Inc. The premium for this policy has been paid in advance to provide coverage to February 6, 1972.

In my opinion, the accompanying statements present fairly the fund balance of the Fund for Needy Churches, Inc. on January 31, 1970, and its cash receipts and disbursements for the year then ended, in conformity with generally accepted accounting principles applied on a basis consistent with that of the preceding year.

John H. Evenhouse, C.P.A.

FUND FOR NEEDY CHURCHES, INC.

United States Accounts

Statement of Cash Receipts and Disbursements

For the Year Ended January 31, 1970

(In U.S. Dollars)

United States Fund Balance, February 1, 1969		\$ 93,580.86
Receipts:		
Quota payments from classical treasurers	\$301,367.79	
Interest on savings accounts & treasury bills	3,499.41	
Refunds	83.91	
Total receipts		304,951.11
Total funds to be accounted for		\$398,531.97
Disbursements:		
Salary subsidy payments	\$168,789.85	
Child allowance payments	44,433.86	
Moving	7,795.63	
Mileage	10,082.76	
Stationery and supplies	184.09	
Audit expense	100.00	
Honorariums	1,500.00	
Committee expenses	886.11	
Postage	89.00	
Transfers to Canadian account	65,000.00	
Total disbursements		\$298,861.30
United States Fund Balance, January 31, 1970		\$ 99,670.67

Cash Accounts:	
First National Bank of Evergreen Park	\$ 846.23
Tri-City Savings & Loan Association	15,000.00
Palos Savings & Loan Association	10,000.00
State Bank of Clearing	10,000.00
First Federal Savings & Loan of Lansing	51.59
	<hr/>
	\$ 35,897.82
U.S. Treasury Bills	63,772.85
	<hr/>
Balance	\$ 99,670.67

FUND FOR NEEDY CHURCHES, INC.

Canadian Account

Statements of Cash Receipts and Disbursements

For the Year Ended January 31, 1970

(In Canadian Dollars)

Canadian Fund Balance, February 1, 1969	\$ 15,552.62
Receipts:	
Quota payments from classical treasurers	\$53,339.40
Gifts	55.56
Transfer from United States account (Includes Canadian exchange gain of \$4,834.37)	69,834.37
	<hr/>
Total receipts	123,229.33
	<hr/>
Total funds to be accounted for	\$138,871.95
 Disbursements:	
Salary subsidy payments	\$81,648.82
Child allowance payments	25,365.85
Moving	4,669.34
Mileage	4,976.00
	<hr/>
Total disbursements	116,660.01
Canadian Fund Balance, January 31, 1970	\$ 22,121.94
	<hr/>
Cash Account - Canadian Imperial Bank of Commerce	\$ 22,121.94

FUND FOR NEEDY CHURCHES, INC.Schedule B

Subsidy payments for year ending January 31, 1970

<u>Classis</u>	<u>Total</u>	<u>Salary Subsidy</u>	<u>Child Allowance</u>	<u>Mileage</u>	<u>Moving</u>
<u>Alberta North</u>					
Barrhead-Westlock	\$3400.00	\$2900.00	\$ 500.00		
Edson	3596.00	2346.00	1250.00		
<u>Grande-Prairie-</u>					
LaGlance	3761.00	2761.00	1000.00		
Peers	3800.00	3800.00			
Stony Plain	1683.00	1433.00	250.00		
<u>Alberta South</u>					
Brooks	2711.73	1275.00	187.50		1249.23
Burdett	4066.67	2750.00	916.67	400.00	
High River	3499.75	3290.25	209.50		
Medicine Hat	283.30	283.30			
Regina	3592.00	3342.00	250.00		
Saskatoon	922.83	922.83			
Taber-Vauxhall	625.00	105.00		520.00	
<u>British Columbia</u>					
Agassiz	4293.92	2482.63	902.79		908.50
Burnaby	3000.00	2000.00	1000.00		
Chilliwack	2733.50	1516.00	937.50	280.00	
Houston	1500.00	1000.00	500.00		
Telkwa	2270.82	933.33	416.83		920.66
Terrace	1000.00	625.00	375.00		
Vernon	4776.06	3775.00	562.50	438.56	
<u>Cadillac</u>					
Atwood	833.33	333.33	500.00		
McBain	2050.00	800.00	1250.00		
<u>California South</u>					
Bellflower, Grace	3360.00	2610.00	750.00		
Chula Vista	3280.00	2000.00	1000.00	280.00	
<u>Central California</u>					
Palo Alto	1869.84	766.84	260.19		842.81
Sacramento	3530.00	2000.00	1250.00	280.00	
<u>Chatham</u>					
Blenheim	2900.00	1550.00	750.00	400.00	200.00
Dresden	2150.00	1650.00	500.00		
Forest	4841.64	4341.64	500.00		
Ingersoll	1387.50	1000.00	187.50	200.00	
Wallaceburg	843.00	343.00	500.00		
<u>Chicago North</u>					
Winfield	3980.00	2700.00	1000.00	280.00	
<u>Chicago South</u>					
Oak Forest, Hope	1160.00	660.00	500.00		
Richton Park	3883.00	2508.00	1375.00		

<u>Classis</u>	<u>Total</u>	<u>Salary Subsidy</u>	<u>Child Allowance</u>	<u>Mileage</u>	<u>Moving</u>
<u>Eastern Canada</u>					
Charlottetown	\$3375.00	\$3000.00	\$ 375.00		
Cornwall	2250.00	2000.00	250.00		
Halifax	4591.44	3950.00	500.00	141.44	
Kemptville	3937.50	3500.00	437.50		
Kentville	770.50		520.50		250.00
Ottawa, East	2250.00	1000.00	1250.00		
Pembroke	1529.66	1120.00	166.66		243.00
Renfrew	2733.17	1615.67	328.10	280.00	509.40
Truro	2800.00	2050.00	750.00		
<u>Florida</u>					
Miami	2306.00	1276.00	750.00	280.00	
Pinellas Park	3690.14	2227.00	85.62		1377.52
<u>Grand Rapids East</u>					
Caledonia	2266.50	924.00	1062.50	280.00	
Grace	3616.04	2537.50	937.50	141.04	
Lowell	1960.00	1668.30	291.70		
Middleville	3350.00	2600.00	750.00		
Portland	2575.20	2500.00		75.20	
<u>Grand Rapids West</u>					
Cedar Springs	3387.70	1662.50	729.10	80.00	916.10
Bristolwood	3360.00	2860.00	500.00		
<u>Hackensack</u>					
Broomall	1162.12	943.08	149.04	70.00	
Englewood	5566.66	4620.00	666.66	280.00	
Franklin Lakes	510.11	171.00			339.11
Monsey	1687.50	1500.00	187.50		
Madison Ave.	2480.00	1700.00	500.00	280.00	
Terra Ceia, N.C.	3472.00	2772.00	500.00	200.00	
<u>Hamilton</u>					
Simcoe	1006.00		750.00	256.00	
York	1882.00	852.00	750.00	280.00	
<u>Holland</u>					
St. Joseph	2650.00	2650.00			
<u>Hudson</u>					
Ferrisburg	2393.76	2374.00		19.76	
Framingham	2760.00	1980.00	500.00	280.00	
Manhattan	500.00	500.00			
North Haledon	1598.00	1188.00	250.00	160.00	
Paramus	5230.00	3700.00	1250.00	280.00	
Silver Springs, Md.	1615.45	367.19	78.13		1170.13
<u>Huron</u>					
Blyth	1050.00	1050.00			
Collingwood	2880.00	2600.00		280.00	
Exeter	2428.00	2428.00			
Galt	875.00		875.00		
Lucknow	1658.00	758.00	750.00		150.00
Orangeville	3710.00	1930.00	1500.00	280.00	
Stratford	2556.00	1931.00	625.00		

<u>Classis</u>	<u>Total</u>	<u>Salary Subsidy</u>	<u>Child Allowance</u>	<u>Mileage</u>	<u>Moving</u>
<u>Illiana</u>					
Crown Point	\$2664.16	\$1733.33	\$ 770.83	\$160.00	
Gary	1000.00	1000.00			
Indianapolis	3012.00	2732.00		280.00	
So. Holland, Peace	2100.00	1600.00	500.00		
<u>Kalamazoo</u>					
Faith	2045.82	1462.49	583.33		
Northern Heights	1558.33	950.00	500.00		108.33
South Bend	6126.75	4284.25	1562.50	280.00	
<u>Lake Erie</u>					
Cleveland	2150.00	1900.00	250.00		
Columbus	3380.00	1600.00	1500.00	280.00	
Flint	1700.00	950.00	750.00		
Inkster	2760.00	1980.00	500.00	280.00	
Jackson	3890.00	2860.00	750.00	280.00	
Roseville	2020.00	1450.00	250.00	320.00	
Saginaw	562.50	500.00	62.50		
Toledo	3323.88	2343.00	562.50		418.38
Troy	3180.00	1400.00	1500.00	280.00	
<u>Minnesota North</u>					
Bejou	1250.00	750.00		500.00	
Brandon	1676.00	460.00	1000.00	216.00	
Brooten	1260.00	1000.00		260.00	
Clara City	3800.00	3050.00	750.00		
Crookston	3414.04	2684.61	291.25		438.18
Emo, Ont.	2321.47	2000.00	321.47		
Hancock	2129.17	1733.33	395.84		
Minneapolis	2446.14	1250.00	935.50	260.64	
Port Arthur, Ont.	807.55	379.17	145.83	44.00	238.55
<u>Minnesota South</u>					
Bemis	2030.00	1000.00	750.00	280.00	
Bigelow	2850.00	2850.00			
Holland Center	3000.00	3000.00			
Mountain Lake	3654.00	3654.00			
<u>Muskegon</u>					
Fruitport	3900.00	2900.00	1000.00		
Grace	2125.95	1330.50	513.00		282.45
Green Ridge	3680.00	2900.00	500.00	280.00	
<u>Northcentral Iowa</u>					
Ackley	3035.38	1937.50	861.00	236.88	
Britt	650.00	650.00			
Cedar Falls	4284.96	3600.00	500.00	184.96	
Iowa Falls	1530.00	1250.00		280.00	
<u>Orange City</u>					
Hartley	4250.00	4000.00	250.00		
Hull, Hope	1612.50	1500.00	112.50		
Le Mars	2700.00	2200.00	500.00		
Omaha	4700.00	3200.00	1500.00		
Sioux City	1744.36	1333.33	166.67	103.12	141.24

REPORTS

<u>Classis</u>	<u>Total</u>	<u>Salary Subsidy</u>	<u>Child Allowance</u>	<u>Mileage</u>	<u>Moving</u>
<u>Pacific Northwest</u>					
Bellingham	\$1211.60	\$ 865.40	\$ 346.20		
Portland, Calvin	2920.00	2420.00	500.00		
Seattle, Calvary	2210.88	2050.00		160.88	
Vancouver	5805.42	3248.00	1340.83		1216.59
Marysville, Wash.	2371.23	1603.50	250.00	128.88	388.85
<u>Pella</u>					
Cedar	350.00	350.00			
Tracy	4150.00	2900.00	1250.00		
<u>Quinte</u>					
Lindsay	1155.00		875.00	280.00	
<u>Rocky Mountain</u>					
Alamosa	1000.00	1000.00			
Albuquerque	3250.00	3000.00	250.00		
Colorado Springs	2012.34	1285.87	481.47	245.00	
Fairview, Denver	1757.50	1290.00	187.50	280.00	
Trinity, Denver	1338.44	682.50	500.00		155.94
Phoenix, Orangewood	1950.00	1450.00	500.00		
Salt Lake City	3017.50	1987.50	750.00	280.00	
Scottsdale	2760.00	1980.00	500.00	280.00	
Tucson, Bethel	3420.00	2860.00		560.00	
<u>Sioux Center</u>					
Lakeview	5006.40	3700.00	1250.00	56.40	
<u>Toronto</u>					
Alliston	2530.00	1250.00	1000.00	280.00	
Orillia	2250.00	1350.00	500.00	400.00	
<u>Wisconsin</u>					
Vesper	<u>2967.50</u>	<u>2500.00</u>	<u>187.50</u>	<u>280.00</u>	
	347,762.11	250,438.67	69,799.71	15,058.76	12,464.97

SCHEDULE C

Families	Classis	1969 Quota	1969 QUOTA PAYMENTS		Percentage of Quota
			Payment as of	Jan. 31, 1970	
1,562	Alberta N.	\$10,153.00	\$6,470.78		63.7%
948	Alberta S.	6,162.00	3,802.91		61.7%
1,759	Brit. Col.	11,433.50	9,415.60		82.4%
640	Cadillac	4,160.00	4,095.00		98.4%
2,343	Calif. S.	15,229.50	15,209.73		100 %
1,010	Cent. Calif.	6,565.00	6,356.82		96.8%
1,953	Chatham	12,694.50	7,786.05		61.4%
1,392	Chicago N.	9,048.00	8,969.50		99.1%
1,679	Chicago S.	10,913.50	10,833.84		99.3%
939	E. Canada	6,103.50	4,248.22		70 %
383	Florida	2,489.50	2,191.58		88 %
3,958	G.R. East	25,727.00	25,498.10		99.1%
2,614	G.R. South	16,991.00	17,054.58		100 %
1,975	G.R. West	12,837.50	12,797.60		99.4%
3,071	Grandville	19,961.50	19,989.17		100 %
1,233	Hackensack	8,014.50	7,307.27		91.2%
2,265	Hamilton	14,722.50	6,826.11		46.4%
3,026	Holland	19,669.00	19,437.61		98.7%
1,965	Hudson	12,772.50	12,007.84		94.1%
1,144	Huron	7,436.00	4,194.92		56.5%
2,139	Illiana	13,903.50	13,923.00		100 %
1,735	Kalamazoo	11,277.50	11,421.20		101 %
1,137	Lake Erie	7,390.50	6,814.92		92.2%
1,641	Minn. North	10,666.50	8,982.81		84.2%
1,113	Minn. South	7,234.50	6,890.09		95.2%
1,924	Muskegon	12,506.00	12,669.10		101 %
733	N.C. Iowa	4,764.50	4,904.27		102 %
1,399	Orange City	9,093.50	8,972.88		96.7%
2,313	Pacific N.W.	15,034.50	14,765.97		98.2%
1,484	Pella	9,646.00	9,599.63		99.7%
1,298	Quinte	8,437.00	3,985.73		47.2%
1,373	Rocky Mt.	8,924.50	8,339.91		93.4%
1,446	Sioux Center	9,399.00	9,353.52		99.5%
1,781	Toronto	11,576.50	4,573.02		39.5%
1,249	Wisconsin	8,118.50	8,039.91		99 %
2,612	Zeeland	16,978.00	16,978.00		100 %
61,236		\$398,034.00	\$354,707.19		89.1%

REPORT 10

CLOSER RELATIONS WITH THE
ORTHODOX PRESBYTERIAN CHURCH

ESTEEMED BRETHREN:

Your committee has again sought to fulfill its mandate by means of two day-long meetings with the committee of the Orthodox Presbyterian Church and by several meetings of its own membership. Our mandate and theirs remains the working toward eventual union of the two churches. The synod of 1959 requested its committee "to increase its efforts . . . that the way may be paved for possible eventual union" (Acts of 1959, Art. 76, I, B, 4). Instructions that were intended to subserve the fulfillment of this mandate were given from time to time. One such instruction was given in 1966, when synod asked the committee "to define remaining areas of disagreement between the Orthodox Presbyterian Church and the Christian Reformed Church" and "to suggest ways in which progress might be made towards 'organic union of the two denominations' (Acts of Synod, 1957, p. 103)" Acts of Synod, 1966, p. 40. The synods have regularly directed that we continue efforts to fulfill our general objective of seeking church union.

The mandate to work for union, as framed by the Orthodox Presbyterian Church General Assembly, dates from 1966, when, after participating for several years in our inter-church discussions, that body adopted the recommendation of its committee "that the present committee should work toward the ultimate goal of organic union between the Orthodox Presbyterian Church and the Christian Reformed Church, on a scriptural basis."

For a considerable period of time, the chief areas of disagreement appeared to be in the field of church polity. Many discussions were held pertaining to this subject and some clarification and appreciation of each other's positions on questions of church government developed. The matter was considered of sufficient weight to warrant our synod's request to the Reformed Ecumenical Synod to call a conference to help the member churches in questions of church polity. However, a new issue became prominent about 1967 and has pre-empted most of our agenda since that time. The Orthodox Presbyterian Church committee, in the General Assembly of 1967, received instruction to take up the matter of Theological issues coming to the fore in the Christian Reformed Church "regarding the infallibility of Scripture, the particular atonement, the special creation of man, and ecclesiastical separation from the unbelief in the W.C.C." The committee was to set forth the stand of the O.P.C. in regard to these matters and to "seek for a clearer understanding of the issues as they are being stated within the Christian Reformed Church."

Your committee has sought to cooperate in answering the questions that the O.P.C. delegates have brought to us. Special studies of the issues

mentioned were made by members of our committee and read in a session of the joint committee in September of 1967. These were received with appreciation. At later sessions, church order procedures for bringing charges against office bearers were carefully described. For a while it appeared that the O.P.C. committee was satisfied that our church was proceeding faithfully in dealing with doctrinal statements allegedly contrary to the creeds and in violation of the Form of Subscription.

It seemed, in October of 1969, that both committees had reached a point where we could move forward into a new phase of our conversations on union. Your committee prepared to present at a joint meeting in February of this year a proposal that we ask our respective major assemblies to instruct us to proceed to formulate a "plan of union." However, the O.P.C. committee had sought from the sessions reactions to the course of joint committee discussions. The committee received from the member churches many statements reflecting serious misgivings concerning the theological and ecclesiastical positions being taken by pastors and teachers in the Christian Reformed fold. Now having to address ourselves to a twenty-one page survey of Christian Reformed "unfamiliar Theological utterances," assembled and edited by the O.P.C. committee, your committee finds itself once again being pressed to spend much time clarifying these utterances, in which the O.P.C. brethren claim to see a trend toward liberalism, and helping them understand these utterances in the light of their context. It did not appear in their research the O.P.C. men had given adequate place to the context of some of these statements.

Your committee tries to do its best in meeting these various allegations with an answer. Our task has included the citing of instances where the church does indeed bring disciplinary procedures to bear and also where it desists from such action, because it is deemed unwarranted. But we do not feel that we are under obligation or in a position to handle adequately the many charges. Your committee feels that we will soon come to a point at which further discussions concerning alleged doctrinal error and alleged ecclesiastical inaction will cease to be productive of any profit. We are recommending that this phase of our discussion be continued for no more than one year. If this prolonged phase of our discussions cannot be terminated to the satisfaction of the O.P.C. brethren in that time, we fail to see the wisdom of continuing the conversations on church union. It is becoming evident that the prolongation of this discussion will very soon cease to be fruitful of any good.

We wish to add that our relationship to one another across the interdenominational conference table continues to be cordial and one in which there is an appreciation of the different backgrounds out of which we speak and of the sincerity of one another's concerns. We recognize that their criticisms are not spoken without Christian love. May ours not fail to meet the same divine requirement. Our own synod has declared that churches in correspondence with each other are called to warn one another concerning spiritual dangers and to correct one another in love (Acts of Synod, 1947, Art. 96, II E).

We recommend:

- a) that the committee be continued for another year;
- b) that a time limit of one more year be placed on the discussion of an alleged trend toward liberalism and that if this area of concern remains an impassable road block at that time, the discussions in the interest of union be terminated;
- c) that the committee as presently constituted be retained in this critical phase of our discussions, and
- d) that the privilege of the floor be given to our chairman, Rev. Herman Hoekstra, who will be living in the Grand Rapids area when synod meets.

Respectfully submitted,

Herman Hoekstra
John A. Petersen, secretary
Peter Damsma
Sidney Cooper
Raymond Opperwall

REPORT 11

THE WORLD HOME BIBLE LEAGUE

ESTEEMED BRETHREN:

During February, 1969, the World Home Bible League moved into its new office building on the busy Calumet Expressway. The building was made possible by outstanding contributions of local businessmen who gave a substantial amount of money for its erection. In the brief time that the World Home Bible League has been on this new location the work has increased to such an extent that already the new building does not seem adequate to meet our needs.

Meanwhile, the ministry of the League has expanded and many new areas have been added. It is possible in such a report as this to only give some of the highlights.

Operation Handclasp:

The volunteer program of the World Home Bible League in which more than 40 local churches are participating (many of them Christian Reformed) has had its best year since its existence. During the past 12 months more than five and one-half million Scriptures were produced. Due to the volunteer worker and the processing of the Scriptures in the World Home Bible League plant, Scriptures are purchased today at a more reasonable figure than five years ago. During the past year products of Operation Handclasp were distributed by Christian Reformed missionaries and chaplains in Korea, Vietnam, Philippine Islands, Mexico, Nigeria, Australia, Canada, and throughout the U.S.A. Scriptures produced through Operation Handclasp were also shipped to Nigeria, Hong Kong, India, Ceylon, and European countries.

Christian Reformed Laymen:

The League, working together with the League of Christian Reformed Laymen, have supplied some of the largest shipments of Scriptures ever delivered to Mexico. Just recently two truck loads with 50,000 complete Spanish Testaments were delivered to Mexico City. Two days prior to this 72,000 copies of the New Testaments were sent to the Rev. Hans Weerstra in the Yucatan Peninsula. An additional 50,000 Spanish Bibles, already manufactured, are awaiting shipment. Most of these Scriptures will be used in two of the most extensive Bible distribution campaigns ever planned in Mexico's history.

The World Home Bible League, in cooperation with the League of Christian Reformed Laymen, have also supplied 555,000 copies of the Gospel of Mark which were included in the "Thank You" packets for servicemen in Vietnam.

New Spanish Translation:

The Christian Reformed Board of Foreign Missions received a request from the World Home Bible League's Director, William A. Ackerman, for the services of Rev. Chester Schemper. He is project coordinator for a new translation of the Spanish Scriptures. The permission was granted and the Rev. Schemper was loaned in this capacity for a period of two years, subject to renewal of an additional three years.

Bible Studies:

The Rev. John De Vries has completed his first year of work with the World Home Bible League. He is conducting an experiment in evangelism through the use of Bible correspondence courses. The World Home Bible League recognizes the fact that the church is the legitimate arm of evangelism. It designed a program which enables any church to begin offering Bible correspondence material for the unchurched. The League provides information on methods of setting up such a course and gives suggestions about ways to enroll people. It also provides modern attractive courses written specifically for the un-churched. Nearly 1500 churches have responded and have begun this experiment, among them 400 Christian Reformed churches.

Scriptures Unlimited:

On November 1, 1969, the World Home Bible League and the New York Bible Society decided to pool their resources in reaching Latin America with the Word. The new organization formed is called, "Scriptures Unlimited." It has a three fold purpose, (1) the publishing of Wycliffe Bible translation material throughout the world, (2) to supply, during 1970, a minimum of seven and one-half million Scriptures for Latin America, and (3) to work together with Wycliffe Bible Translators in a three-partner venture to produce a vernacular Spanish Scripture, one that even the "man in the street" is able to read.

The World Home Bible League's other programs throughout the United States and Canada, and more than 14 other nations are not included in the Scriptures Unlimited program.

During 1969 the World Home Bible League became the chief publisher for Wycliffe Bible Translators. After the translations are produced by Wycliffe, the League will publish the major part of all translations offered in the United States, Canada, Mexico, Central and South America, Vietnam, the Philippine Islands, New Guinea, etc. This project will cost approximately \$100,000. Both the World Home Bible League and the New York Bible Society will meet this demand through their new organization, Scriptures Unlimited.

The World Home Bible League is deeply grateful to the Christian Reformed Church for its contribution. During 1969 churches sent into the World Home Bible League for Bible distribution \$46,000. Christian Reformed churches throughout the United States and Canada have made extensive use of the World Home Bible League's services. Wayside Chapels have distributed League material. Shipments have been sent

to the Indian mission fields in New Mexico, to the inner-city work, and to city and suburban churches. Overseas chaplains in Korea have distributed Scriptures to our young men, and our missionaries in Japan have been distributing Japanese New Testaments provided by the League. In Nigeria we have very large projects involving more than 100,000 Scriptures. The League has paid for the reprinting of Scripture booklets in Hausa and in Tiv.

The World Home Bible League, a service organization to the Christian Reformed Church, requests the continued moral and financial support of all the churches within our denomination so that we can truly be ambassadors with the message.

Humbly submitted,
Rev. John A. De Kruyter
Synodical representative

REPORT 12

**CONTACT COMMITTEE WITH THE
CANADIAN REFORMED CHURCHES****ESTEEMED BRETHREN:**

Since the synod meeting of 1969 your committee has not been able to make any progress in their contact with the deputies of the Canadian Reformed Churches.

Shortly after synod 1969 one of their deputies, the Rev. F. Kouwenhoven, passed away, and early in the fall of 1969 another of their deputies moved to the western part of Canada. We have been informed that, before consultations could be carried on, both deputies would have to be replaced by other appointees. Ecclesiastical regulations seem to make it hard on their part to have this accomplished along proper and acceptable channels.

The result has been that until the date of this report no meeting could be arranged. We are hopeful that further consultation will be made possible.

We therefore recommend that synod continue the committee.

Respectfully submitted,

Rev. John C. Verbrugge, chairman

Rev. Peter M. Jonker, secretary

Mr. Dick Farenhorst

Rev. Jacob B. Vos

REPORT 13

THE CHRISTIAN REFORMED BOARD OF PUBLICATIONS

ESTEEMED BRETHREN:

Having completed its first year of operation, the Board of Publications of the Christian Reformed Church submits its report to synod for information and action. The board operates under the mandate of synod which authorizes it to supervise the church's consolidated program of education and publication.

I. ORGANIZATION OF THE BOARD

The membership of the board is composed of one delegate from each classis of the denomination. At the annual meeting held February 24-26, 1970 the roll of delegates was listed as follows:

Classis	Member	Alternate
Alberta North.....	Mr. Stan De Jong.....	Mr. P. Mos
Alberta South.....	Rev. John Vriend.....	Rev. P. Dekker
British Columbia.....	Mr. Syrt Wolters.....	Mr. G. Ensing
Cadillac.....	Rev. Donald Den Dulk.....	Rev. F. Van Dyk
California South.....	Rev. Herman Leestma.....	
Central California.....	Rev. James Versluys.....	Mr. K. Maliepaard
Chatham.....	Rev. Klaas Hart.....	Rev. J. Vos
Chicago North.....	Mrs. E. Van Reken.....	Rev. G. Stoutmeyer
Chicago South.....	Dr. A. C. De Jong.....	Rev. R. Hartwell
Columbia.....	Rev. Rodger Buining.....	Rev. H. Boer
Eastern Canada.....	Rev. Dirk Hart.....	Mr. R. Klein
Florida.....	Mr. Stephen Bellin.....	Mr. K. Tanis
Grand Rapids East.....	Rev. Clarence Boomsma.....	Rev. J. Kok
Grand Rapids South.....	Rev. William Buursma.....	Rev. H. Bossenbroek
Grand Rapids West.....	Mr. John Brondsema.....	Mr. R. Hoekstra
Grandville.....	Rev. John Medendorp.....	
Hackensack.....	Mr. Richard Zuidema.....	Mr. A. Struyk
Hamilton.....	Rev. William Vander Beek.....	Rev. L. Schalkwijk
Holland.....	Mr. Raymond Holwerda.....	Mr. D. Zwier
Hudson.....	Dr. Roger Van Heyningen.....	Mr. S. Van Til
Huron.....	Rev. Gerard Nonnekes.....	Mr. H. Bouwers
Illiana.....	Rev. Arthur Hoogstrate.....	
Kalamazoo.....	Rev. John A. Mulder.....	Dr. S. Dykstra
Lake Erie.....	Rev. Donald Postema.....	Mrs. L. Faram
Minnesota North.....	Rev. Simon Viss.....	Rev. J. Schuring
Minnesota South.....	Rev. Peter Brouwer.....	Rev. H. Entingh
Muskegon.....	Rev. Tymen Hofman.....	Rev. J. Pott
Northcentral Iowa.....	Rev. Edward Blankespoor.....	Rev. M. Keuning
Orange City.....	Mr. George De Vries.....	
Pacific Northwest.....	Rev. Jerome Batts.....	Rev. W. Heynen
Pella.....	Rev. Henry De Rooy.....	
Quinte.....	Rev. Jack Westerhof.....	Mr. J. Van Herwerden
Rocky Mountain.....	Mr. Paul Hekman.....	Mr. R. Post
Sioux Center.....	Rev. Leonard Van Drunen.....	Dr. J. Veltkamp
Toronto.....	Dr. Hendrik Hart.....	Mr. D. L. Witt
Wisconsin.....	Mr. C. M. Wondergem, Sr.....	Rev. J. Hoeksema
Zeeland.....	Rev. Arthur Besteman.....	Rev. E. Los

Note: Mrs. Lois Faram attended the annual meeting in place of Rev. Donald Postema. Neither the delegate or alternate of classis Cadillac was able to attend.

The board elected the following as officers for the current year:

President - Rev. Clarence Boomsma
 Vice President - Dr. Alexander C. De Jong
 Secretary - Rev. John A. Mulder
 Treasurer - Mr. John Brondsema

The officers and five additional members of the board constitute the executive committee. Those elected are:

Rev. William Buursma
 Rev. Tymen Hofman
 Mr. Raymond Holwerda
 Rev. John Medendorp
 Rev. Jack Westerhof

The executive committee meets on the first Thursday of the month, after the sessions of the Education Committee, Periodicals Committee and Business Committee have been completed, which are scheduled for the same day. The several subcommittees meet as the work-load requires, and in this way the assignment of the board is carried out as expeditiously as possible.

At the organizational meeting of the board it was decided to make all committee appointments for the period of one year, and then to stagger the appointments in such a way that there would be an orderly turnover of membership in the ensuing years. This refers to the members of the committees who are not classically-appointed delegates to the board. Therefore we request synod to approve the following appointments:

Education Committee

Dr. Gordon Spykman	1970-1973
Dr. Marion Snapper	1970-1971
Mr. Herman Baker	1970-1971
Mr. Bernard Scholten	1970-1972
Mr. Clifford Christians	1970-1972
Dr. Arnold De Graaff	1970-1973
Mr. John Knight	1970-1973
Dr. Gordon Werkema	1970-1971
Mr. Peter Vander Kamp	1970-1973

Periodicals Committee

Mr. C. M. Wondergem, Jr.	1970-1973
Dr. William Oldenberg	1970-1971
Dr. Andrew Bandstra	1970-1972
Mr. Joseph Daverman	1970-1972

Business Committee

Mr. John Hekman	1970-1972
Mr. Gordon Quist	1970-1971

As presently constituted, the membership of the several committees is as follows:

Education Committee

Dr. Gordon Spykman, chairman (educator)
 Dr. Marion Snapper, vice-chairman (educator)

Rev. Jack Westerhof, secretary (executive committee member)
 Rev. Tymen Hofman (executive committee member)
 Rev. John Mulder (executive committee member)
 Mr. Herman Baker (business committee member)
 Mr. Bernard Scholten (business committee member)
 Mr. Clifford Christians (evangelist)
 Mr. Peter Vander Kamp (evangelist)
 Dr. Arnold De Graaff (educator)
 Mr. Marion Vos (educator)
 Dr. Gordon Werkema (educator)
 Mr. John Knight (journalist)

Several subcommittees aid the Education Committee in carrying out its mandate. These are appointed by the Education Committee as authorized by synod.

Catechism Committee

Dr. Gordon Spykman, chairman
 Rev. Jack Westerhof, reporter
 Dr. Arnold De Graaff
 Dr. Peter Y. De Jong
 Rev. Milton Doornbos
 Dr. Anthony Hoekema
 Rev. Tymen Hofman
 Mr. Hero Bratt

Sunday School Committee

Mr. Marion Vos, chairman
 Rev. John Mulder, reporter
 Miss Dorothy Westra
 Rev. Paul Brink
 Mr. Frank Deppe
 Dr. Marion Snapper
 Rev. William Vander Hoven

Adult Education Committee

Mr. John Knight, chairman
 Mr. Henry Hoeks, reporter
 Dr. Dennis Hoekstra
 Dr. Hugh Koops
 Mr. Bernard Scholten
 Dr. Paul Schrottenboer
 Rev. William Stob

Spanish Literature Committee

Dr. Gordon Werkema, chairman and reporter
 Mr. Gerald Amnan
 Mr. Herman Baker
 Rev. Juan Boonstra
 Rev. Carlos Cortina

Youth Evangelism Committee

Mr. Clifford Christians, chairman
 Mr. Peter Vander Kamp, reporter
 Mrs. Jacob Huizinga

Periodicals Committee

Rev. William Buursma, chairman (executive committee member)
 Dr. Alexander C. De Jong, vice-chairman (executive committee member)
 Rev. John Medendorp, secretary (executive committee member)
 Dr. Andrew Bandstra (theologian)
 Dr. E. William Oldenberg (journalist)

Mr. Joseph T. Daverman (businessman)
 Mr. C. M. Wondergem, Jr. (businessman)

Business Committee

Mr. Joseph T. Daverman, chairman (periodicals committee member)
 Mr. Raymond Holwerda, secretary (executive committee member)
 Mr. John Brondsema, treasurer (executive committee member)
 Mr. Herman Baker (education committee member)
 Mr. Bernard Scholten (education committee member)
 Mr. C. M. Wondergem, Jr. (periodicals committee member)
 Mr. John Hekman (business specialist)
 Mr. Gordon Quist (attorney)

II. FINANCIAL REPORT

January 30, 1970

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

We examined the balance sheet of the Board of Publications of the Christian Reformed Church, Grand Rapids, Michigan, as of December 31, 1969 and the related statements of income (loss) and contributed capital for the year then ended. Our examination was made in accordance with generally accepted auditing standards, and accordingly included such tests of the accounting records and such other auditing procedures as we considered necessary in the circumstances.

In our opinion, the accompanying balance sheet and statements of income (loss) and contributed capital present fairly the financial position of the Board of Publications of the Christian Reformed Church at December 31, 1969, and the results of its operations for the year then ended, in conformity with generally accepted accounting principles applied on a basis consistent with that of the preceding year.

Pruis, Carter, Hamilton & Dieterman
 Certified Public Accountants.

Balance Sheet
Board of Publications of the Christian Reformed Church
Grand Rapids, Michigan
December 31, 1969

ASSETS		
Current		
Cash	\$ 163,613	
Accounts receivable	76,842	
Inventories	141,029	
Prepaid expenses	22,377	\$ 403,861
<hr/>		
Other		
Rental property - net	\$ 7,865	
Inventory - supplies	7,561	
Other	60	15,486
<hr/>		
Property, plant and equipment (at cost)		
Land, building and improvements (Note A)	\$ 846,112	
Machinery, office furniture and equipment and automotive	407,691	
	<hr/>	
	\$1,253,803	
Less - allowance for depreciation	310,362	943,441
	<hr/>	
		<u>\$1,362,788</u>

LIABILITIES

Current

Current portion of mortgage payable	\$ 40,000		
Accounts payable - trade	19,243		
Accrued expenses	25,767	\$	85,010

Long-term

Mortgage payable (Note A)			80,000
Deferred income			131,730
Reserve for future repairs			1,524

EQUITY

From operation:

Balance - January 1, 1969	\$ 741,256		
Net income (loss) for year ended December 31, 1969....	(10,223)		
		\$	731,033

Contributed

Balance - December 31, 1969	333,491		1,064,524
			<u>\$1,362,788</u>

Notes to Balance Sheet

**Board of Publications of the Christian Reformed Church
December 31, 1969**

NOTE A - The land and buildings are subject to a real estate mortgage having an unpaid balance of \$120,000 at December 31, 1969. The mortgage is payable in quarterly installments of \$10,000 plus interest at 5½%. The mortgage was obtained in connection with the denominational building addition completed in 1967. The synod of the Christian Reformed Church has approved a denominational family quota of \$1 for the years 1966 through 1970. For the years 1966 through 1969, \$183,414 has been received from the synodical treasurer.

NOTE - The corporation has a retirement plan for its employees which provides for retirement at age 65. Past-service costs to be funded over a ten-year period were \$29,079 at the effective date of the plan, May 1, 1962. The charge to income of \$8,585 during 1969 included a portion of the past-service cost. The unfunded past-service cost at December 31, 1969 was approximately \$11,300.

Statement of Contributed Capital

**Board of Publications of the Christian Reformed Church
December 31, 1969**

Building

Balance - January 1, 1969		\$97,440		
Less - depreciation on portion of the original building		2,609	\$	94,831

Building addition

Balance - January 1, 1969		\$91,545		
Synodical quota received	\$49,500			
Less:				
Depreciation on building addition and improvements	\$7,456			
Interest	7,609			
Other expenses	176	15,241	34,259	125,804

Other		
Excess of assets over liabilities assumed in the merger of the Committee on Education of the Christian Reformed Church as of January 1, 1969	\$118,606	
Less - adjustment of preceding years deferred writers' expense	5,750	112,856
		<u>\$333,491</u>

Statement of Income (Loss)
Board of Publications of the Christian Reformed Church
Year ended December 31, 1969

Income		
Subscriptions and sales		\$828,526
Costs		
Material	\$324,285	
Direct labor and artist	112,415	
Manufacturing expenses	122,677	
Contributors	22,929	
Mailing expenses	62,294	644,600
		<u>\$183,926</u>
Gross Margin		
General and Administrative		
Direct (clerical - editorial - managerial)		
Indirect (depreciation - insurance - office supplies - postage etc.)		203,113
		<u>(\$ 19,187)</u>
Operating income (loss)		8,964
Other income - net		
		<u>(\$ 10,223)</u>

Currently we are mailing 43,500 copies of The Banner to readers in the United States, Canada and around the world. Servicemen are receiving 1,525 of these copies. In addition copies are being sent to the student dormitories of Calvin, Dordt, and Trinity Colleges and the Reformed Bible Institute.

We are mailing 2,840 copies of De Wachter biweekly. Approximately 1,550 of these are being sent to Canada.

The "Every Family Plan" has been put into effect. At this time it has been adopted by 51 churches and has resulted in 1,515 new subscriptions to The Banner. According to this plan congregations can subscribe for all their families at a special rate and in so doing get the denominational paper into every home.

III. MATTERS RELATING TO PERIODICALS AND PUBLICATIONS

A. The Editors

1. Since this is the last year in which Rev. John Vander Ploeg will be serving the denomination in his capacity as editor of The Banner, the board requests the synod of 1970 to acknowledge the years of service by our editor by means of a testimonial dinner to be given in his honor during the time synod is in session. On September 19, 1970, the Lord

willing, Rev. Vander Ploeg will celebrate the fortieth anniversary of his ordination as a minister of the Gospel in the Christian Reformed Church. The board has instructed the executive committee to prepare a fitting tribute to Rev. Vander Ploeg at that time.

2. Both the editors of our denominational papers have experienced periods of ill health in the past year. Rev. W. Haverkamp found it necessary to take a period of rest for a few months, but since January 1 has been able to take up all his duties again. Rev. J. Vander Ploeg submitted to surgery in February and has experienced an excellent recovery. We are thankful to the Lord for restoring both of them to good health.

3. Dr. L. De Koster has spent the year since his appointment as the next editor of *The Banner* in accepting a great many invitations which have enabled him to become more acquainted with the various sectors of the denomination. The contacts have been highly beneficial in his preparation for the editorship and have given opportunity to a great many people to hear him and get to know him.

B. Restructuring the Editorial Department of The Banner

In 1964 synod received an overture from classis California South asking for the appointment of a managing editor and an editorial staff for *The Banner*. Synod instructed the Publication Committee to study this matter and advise synod as to the feasibility of such restructuring. Studies and discussions have taken place since that time but nothing definitive has evolved as yet. The board has now instructed the Periodicals Committee to study this matter in consultation with the new editor and report its findings to the next annual meeting of the board.

C. New Index to the Psalter Hymnal

A proposed revision of the index to the Psalter-Hymnal has been prepared by Dr. Dick L. Van Halsema. The board instructed the executive committee to approve the final form of the index and include it in the next printing of the Psalter Hymnal.

D. Sermons on the Heidelberg Catechism

A letter advertising the two-volume work of sermons on the Heidelberg Catechism was sent to all pastors and churches soliciting orders in advance of publication. Because of the light response the board faces the problem of the high cost to the denomination of producing this work as planned. Consideration was given of ways to reduce production costs but no satisfactory solution has been found. Therefore the board authorized the executive committee to make further study and make final recommendations to synod in its supplementary report.

IV. MATTERS RELATING TO EDUCATIONAL MATERIALS

A. Catechism Books

All catechism materials continue to experience a good sale. The new course, *Never On Your Own* (9th-10th grade Catechism-Compendium studies), was made available last fall. The entire printing of 12,500 copies were sold out before the demand was filled so some churches were unable to use the course. The second study manual in this two-year course

is being prepared by Dr. Snapper and will be available to the churches for the next season.

A new course treating various aspects of the Christian life is in preparation for grade 11. The board has approved the outline and mandated the Education Committee to proceed with publication. The board also endorsed the title and prospectus of a course for grade 12 to be named *Living Members*, which is designed to help the pastor and his catechumens come to grips with those aspects of the Christian doctrine and practice that are especially pertinent to the young adult in professing and living his faith.

B. *Sunday School Papers*

The Education Committee decided a new format should be used for the Sunday school papers. This consists of a uniform size for all papers and the general use of present-day photos in place of the old religious art. The new format has generated some criticism as well as praise and appreciation. Since we are in an experimental program the Sunday School Committee intends to present several different types of illustration and content, after which the field will be surveyed for reactions to determine what creates the greatest student interest.

The board has decided to change the four-quarter systems so that the Fall Quarter will run from September through November, the Winter Quarter from December through February, the Spring Quarter from March through May, and the Summer Quarter from June through August. This arrangement accommodates the churches that discontinue Sunday school for the summer months as well as those which have Sunday school only during the summer. It also fits in the new fiscal year adopted by the board which runs from September 1 to August 31.

The plan of Sunday school lessons for the coming year contains seven units:

- Unit 1 — The Lord Jesus Christ
- Unit 2 — The Living Christ
- Unit 3 — Living In Christ
- Unit 4 — God's World
- Unit 5 — God and His People
- Unit 6 — God's Justice and Mercy
- Unit 7 — God With Us

The Sunday School Committee has discussed at length the great need for graded materials at all age levels. By graded materials is meant more than a graded treatment of a uniform lesson plan. Graded material should include the careful selection of different scriptural materials to be studied at the several departmental levels. There is good warrant for planning a graded curriculum that is built on the basis of a three-year recurring cycle. This would make possible the production of Sunday school materials without constantly approving heterogeneous plans and continually writing new materials.

Since the planning of a three-year graded curriculum is a work of extensive proportions, and realizing the great urgency of having graded materials at the Junior High and Senior High levels, the Education

Committee has investigated the possibility of using Great Commission Curriculum materials at these two levels. The board, upon recommendation of the Education Committee, requests synod to authorize the use of Great Commission materials for a trial period of one year if satisfactory financial, editorial and production arrangements can be made.

C. Toward a Unified Church School Curriculum

The future direction of the educational program within the Christian Reformed Church has been discussed at length in the sessions of the Education Committee and the board. Concern has been expressed that the ultimate in integration of catechetical instruction and the Sunday school has not been attained by simple consolidation of the education program under one board, committee and staff.

Another area of concern involves the role of the Sunday school in the church—previously stated to be evangelistic—in relation to that which might be called Christian nurture. Here we find an area of obscurity.

A third area that requires attention is the role of the educational program within the church, conducted by the church, in its relation to the educational role of other agencies that carry on educational work within the church community, such as Christian schools, youth organizations, adult organizations, etc.

A work-study conference was held on November 6 and 7 to discuss this matter with the hope that conclusions might be presented for consideration at the annual meeting of the board. Present at the conference were the members of the Education Committee and its subcommittees, the executive committee, representatives of the National Union of Christian Schools, United Calvinist Youth (Young Calvinist, Cadets, Calvinettes), the Men's Federation, and the Board of Home Missions. Two observers were also present: Rev. Arthur Van Eck of the educational staff of the Reformed Church in America, and Rev. Kenneth Smith, educational director of the Reformed Presbyterian Church.

An extremely profitable conference resulted. Lively discussions ensued as basic issues were addressed. A committee had been appointed to draft conclusions and resolutions growing out of the conference. These were presented to the conference and then submitted to the ad hoc committee that had made preparations for the session. On the basis of these conclusions the ad hoc committee drafted the document *Toward A Unified Church School Curriculum*. This paper was then submitted to the Education Committee for its final approval and then sent to the board for consideration. After a lengthy discussion the board resolved to send this document to synod for study and requests approval of this statement for a unified Church School curriculum.

TOWARD A UNIFIED CHURCH SCHOOL CURRICULUM

I. REVELATIONAL DIRECTIVES

A. *The Word of God*

In responding to the Word of God in our educational ministry, we should recognize that God's revelation comes to us as the inscripturated Word (Bible), the incarnate Word (Jesus Christ), and the Word estab-

lishing order in creation (General Revelation). Through the power of the Spirit we must call all men to respond to this full-orbed Word as it confronts us today in the church and in the world, summoning them to faith and obedience through proclamation, service, and fellowship. Since the Scriptures speak comprehensively to man's heart, the center of his being, and thus to the whole man in his total life situation, we should strive for a truly scripturally-directed church education and in our entire educational enterprise we should seek to elicit a hearty response to the biblical message.

B. The Church

1. The church is the body of Christ-believers, called to declare the mighty acts of God in Jesus Christ (kerygma), to serve God (diakonia—understood as both commandments of the Law), and to live as His reconciling redeeming community in the world (koinonia).

2. The church as institute in administering the Word of God and calling mankind to faith and obedience should equip mankind for work in God's service.

3. The church's educational task, which finds its focus in the administration of God's Word in its life-relatedness today, is to present that Word to all as a message to be believed and obeyed. In all its education the church's instruction should lead to commitment and upbuilding in the Christian faith, in accordance with Christ's mandate to His church.

C. Confessions

1. The institutional church is a confessing community of Christ-believers called to respond to the gospel by a wholehearted commitment to Christ as Savior and Lord and by an effective translation of this commitment into God-centered living and witness in the world.

2. The institutional church is a confessional community of Christ-believers bound together by a common allegiance to the witness of the prophets and apostles.

3. As a confessing and confessional community, the institutional church must teach faith-knowledge in a living, religiously whole, experiential, practical way as a message to be believed, confessed, and obeyed by all men.

D. Man

1. Man, created in the image of God, is a servant of God, a neighbor-brother-guardian to his fellowmen, and a steward of God's creation.

2. In his whole life, in his total selfhood, man is a religiously unified creature, called to faithful, loving, obedient service with all his heart.

3. Man in his threefold office as prophet, priest, and king was vitiated by the fall into sin, whereby his whole life has become religiously mis-directed.

4. The redeeming work of Christ makes man a radically new creature through the Spirit of Christ, who is the pledge of the ongoing and final full restoration of man and the whole creation.

II. EDUCATIONAL PRINCIPLES

In responding to these revelational directives in a unified educational ministry, the church as institute should:

A. *Focus* the message of God's comprehensive Christocentric Word on the educational enterprise by:

1. *recognizing* Scripture as powerfully active in the teaching-learning process and view the Word itself, in a significant sense, as the educator.

2. *striving* for a more meaningful understanding of the interrelationship of the Scripture with the revelation of God in the creation, including man, God's vice-regent in the world.

3. *honoring* the full claim of the gospel message in its universal address to the basic religious needs of all men in our contemporary pluralistic society.

4. *making thankful use* of those Scripture passages which embody and capture the thrust of Scripture as a whole.

5. *making proper use* of Scripture by:

a. avoiding deriving specific theoretical principles of education from selected Bible texts.

b. avoiding imposing schema, pedagogical or other, that distort the total message of Scripture or the meaning or intent of any of its parts.

c. avoiding moralizing on Bible stories.

B. *Preserve* the integrity of the church, which ought to be governed in all its activities by its biblical identity and geared to the realities of its time and place in history, by:

1. *recognizing* that the essential element in the church's educational program is the administration of God's Word.

2. *calling* all men to perform their service of God and man in a truly biblical sense, and teaching the basic directives and principles for living the life of faith in every sphere of life.

3. *recognizing* that a unified program of Christian nurture is a goal of the Christian church and the Christian community, and accordingly, that such a program would in most cases be broader than the unified educational ministry of the church.

4. *performing* its distinctive educational task as an institution, while responding to present human needs.

5. *respecting* the integrity and identity of other institutions and educational agencies in the Christian community; encouraging them to make their appropriate contributions to a unified program of Christian nurture; and both within the institutional church and in the Christian community continue cooperative efforts at every level to better define and implement the unique and appropriate contributions of all institutions to a unified program of Christian nurture.

6. *setting educational priorities* in view of the eschatological urgencies of the day.

7. *constantly engaging* in basic reevaluation of its pedagogical effectiveness, especially in communicating the gospel to all kinds of people.

C. *Produce* confessionally oriented materials and conduct a confessionally united educational ministry that:

1. *does justice* to the historic creeds of the church.
2. *communicates* the contents of the church confessions as pedagogically meaningful reformulations of the central truths of Scripture for life in today's world.
3. *seeks to lead* all persons of all ages and particularly younger members of the church to a meaningful public profession of faith and to full participation in the life and work of the church.
4. *presses* the full claim of Christ upon men by evoking a positive response to the biblical message and by stimulating God's people unto effective translations of faith-knowledge into kingdom service and Christian witness in the world.
5. while recognizing that only the Holy Spirit can bring men to believe, yet *directs* the learner to believe and instructs him in what he ought to believe and how he ought to practice his belief.

D. *Administer* God's Word so that it speaks comprehensively to man's total life situation by:

1. *taking seriously* the developmental levels of the learner, such as the religio-experiential, the verbal-analytical, and the socio-cultural.
2. *gearing* its ministry to the various life calling roles which differentiate among the persons to whom it ministers.
3. *gearing* its methods to the faith experience of the learner.
4. *calling* for personal involvement and dynamic engagement with each other on the part of both teacher and learner.
5. *respecting* the freedom and responsibility of the learner in answering the call of the gospel.
6. *employing* all means that are pedagogically effective to convey the scriptural directives in the lives of those to whom the church's educational ministry is directed and all approaches and methods which are in keeping with the developmental stages and life situations of the learners.
7. *responding* to the basic needs of persons in their diversified life situations and seeking to lead them to become happy and profitable servants of God.

III. CURRICULUM GUIDELINES

In response to the Revelational Directives and as an outcome and embodiment of the Educational Principles articulated above, the following basic Curriculum Guidelines are presented:

A. The goal of the educational curriculum of the church, as it administers the Word of God, is to impart to all who come under its nurture a saving knowledge of Jesus Christ and to direct them to the power which He dispenses to His servants through His Spirit for living the life of faith and obedience. In seeking to achieve this basic goal, the educational ministry of the church should strive for:

1. a meaningful profession of faith and full participation in the life and work of the church.

2. a broader expression of Christian discipleship in the service of God and man and in a wholesome and effective witnessing in every area of life, for the promotion of the Kingdom of God.

B. Curriculum materials shall seek to communicate the historical-redemptive message of Scripture in its meaningful interrelationship with the revelation of God in Christ and in creation, and shall be confessionally oriented so as to do justice to the historic creeds of the church in communicating the message of the church's confessions.

C. In order to attain a unified educational ministry in which the church aims to lead people to Christian maturity in the most effective way, a single unified curriculum must be developed which will serve as a core program for the educational task of the church. This single-track curriculum must seek to do justice to the two-track program current in our churches by way of Sunday school and catechism instruction.

D. This core program, in communicating educationally the single comprehensive message of Scripture, shall seek to adapt this message to all kinds of people representing the highly diversified religious commitments confronting us in our contemporary pluralistic society, and accordingly shall seek to do justice to both the catechetical and evangelistic dimensions of gospel teaching as a single educational task, teaching all who come under the influence of the church's educational ministry the Word of God in its life-relatedness as a message to be believed and obeyed.

E. This core program shall address itself to persons of all ages from childhood through adulthood.

F. In overall coverage the curriculum shall include the following elements:

1. The central teachings of Scripture as normative for Christian life.
2. The witness of the creeds as meaningful reformulations of the central teachings of the Bible.
3. The extant testimony of the church, for example, synodical studies and pronouncements on various current issues.
4. The maturing witness of the Christian community in the light of the above and in the light of general revelation.
5. Problems which remain unresolved among Christians and alternatives which confront the church in today's world.

G. In planning and implementing its program the church shall take with utter seriousness the developmental levels of the learners for whom the materials and programs are prepared. It shall take into account all the dimensions of the total persons in their full life-situations. The following factors, for example, shall be taken into consideration:

1. religio-experiential developmental levels.
2. verbal-analytical developmental levels.
3. socio-cultural developmental levels.
4. vocational and institutional roles which differentiate among adults in particular.

H. In taking seriously the developmental levels of the learners, all materials must be carefully graded in aims, selection of materials to be

taught, and method of treatment. To assure that materials communicate well for the age level and developmental level intended all educational materials should be field-tested before publication.

I. Out of respect for the integrity and identity of other institutions and educational agencies in the Christian community, steps should be taken to establish staff liaison and continue cooperative efforts to better define and implement the unique and appropriate contributions of all institutions in developing curricula for a unified program of Christian nurture.

J. Recognizing the crucial importance of the teacher in the church's educational program:

1. regional conferences should be held to explain the new curriculum, its basic principles, objectives, materials, and teaching methods;

2. extensive teacher-training programs should be produced to equip the teacher to use the new curriculum and increase his teaching skills;

3. the teaching materials should include extensive teacher manuals that indicate how the material may be used and how it can be adapted to the unique characteristics of the various fields.

K. To promote leadership within the churches, educational conferences should be planned to equip the ministry of the church to give competent guidance. Pre-seminary requirements should include additional education courses and the seminary should be requested to build courses that include a study of the new curriculum.

Upon the approval of the above Revelational Directives, Educational Principles, and Curriculum Guidelines, the Education Committee and its subcommittees will proceed to plan the curriculum in detail, setting forth at each level the aims and objectives of each unit, materials to be studied, lesson outlines, suggested teaching procedures, and so on, that will seek to do justice to all of the principles stated above.

In the event synod approves the document *Toward A Unified Church School Curriculum*, the board has instructed the Education Committee to give serious consideration as to how such a program of education can be implemented by working on a basic curriculum to present to the next annual meeting of the board. The adoption of a unified curriculum will require extensive revision of much of the educational materials now being produced by the Education Committee and new materials will have to be written. However, the Education Committee is confident that the education program within the church can be improved through this approach.

D. *Portable Teacher-training Workshop*

Material for a portable teacher-training workshop entitled *Teaching for Changed Lives* has been completed and is available to the churches. The program consists of five units. A director's kit includes tapes, transparencies for the overhead projector, and printed materials. The workshop is portable in the sense that all the materials and information necessary to conduct the workshop are placed in the hands of a director in the local church. Kits containing worksheets, instructions, and source ma-

materials are provided for the teachers. The director's kit is loaned for this purpose. Twelve kits have been prepared and are in constant demand by the churches. Reaction to the workshop materials has been highly favorable. The charge for the workshop is \$1.50 per teacher.

E. Spanish Educational Materials

Synod's mandate to the Board of Publications authorizes the Education Committee to produce "Sunday school, daily vacation Bible school, and catechism materials, together with related ecclesiastical educational materials, as generated by this committee, or as requested by other denominational agencies, and as authorized by the board; and that its task include rendering such educational services as will support the educational ministry of the church" (Acts, 1968, p. 36, 6a).

In response to an overture from classis Florida addressed to the board at its November, 1968 session, the Education Committee appointed a subcommittee for Spanish educational materials. All our missionaries to Spanish-speaking peoples were surveyed regarding the need for such materials and the priorities regarding the type of material needed.

In order to initiate this work, the Education Committee employed Miss Anne Francken on a part-time basis to begin translating and adapting vacation Bible school materials. Miss Francken is a native of Argentina and is completing her final year of study at Calvin College. Her schooling has been specifically geared to equip her for translation work. She has expressed great interest in continuing in this area of translation and her work has been judged excellent by those who understand Spanish and have read her manuscripts.

The executive committee requested the judgment of both the board of Foreign Missions and the board of Home Missions as to the need for educational materials on their fields involving Spanish-speaking peoples. Both boards stated there is real need for such Reformed educational materials.

The Education Committee requested the board to appoint Miss Francken to a full time position of translating Spanish materials and adduced these grounds:

a) The committee surveyed those Christian Reformed workers who are involved with Spanish-speaking people and was encouraged by the overwhelming response and almost universal expression of need for materials of Reformed interpretation.

b) The need for Spanish educational materials has been demonstrated to be urgent, since the Spanish-speaking world has the highest rate of population growth in the world, the highest rate of church growth in the world, and experiences a high demand for reading materials.

c) Local Spanish-speaking Reformed communities will be unable to produce their own materials for some time.

d) The Christian Reformed Church has growing interests in missions among Spanish-speaking people—foreign missions to Latin America, home missions in areas of heavy Spanish concentration, and the expanding ministry of our denominational radio broadcast.

e) The work of Miss Francken has been demonstrated to be of the highest quality and she is available to us at this time.

The board recognized, however, that, strictly speaking, the publication of Spanish educational materials is not within our present mandate, and that the costs of such a venture require subsidization. Therefore the board brings this matter to the attention of synod, requesting synod's guidance and directive. The executive committee was instructed to further consider the financial involvements and present these with recommendations to synod in a supplementary report.

V. BUSINESS MATTERS OF THE BOARD

A. *Possible Expansion of the Denominational Building*

During the past year the Business Committee has become aware from the occupants of the denominational building that we are pressed for space and can anticipate the need for future expansion. The immediate needs of CRWRC for additional office space were met by remodeling and incorporating space previously used as a cloak room and a storage room into the internal part of the CRWRC office. At the request of the Business Committee of the board projections of their future needs for additional space were submitted by CRWRC and the Board of Home Missions. The Board of Foreign Missions has not yet given its estimate. In the light of the information received the board authorized the executive committee to appoint a long-range planning committee to study the needs and possibilities of expansion and report its findings and recommendations to the board at its next meeting. We call the attention of synod to this action so that synod may be aware of the problem.

B. *Denominational Building Addition Fund Quota*

The board requests synod to continue the quota for the Denominational Building Addition Fund for 1971 to liquidate the present mortgage and further recommends the quota be continued beyond 1971 to provide for future building needs.

C. *Sale of a Part of the 28th St. Property*

The board requests the permission of synod to sell a strip of unimproved property fronting on 28th St. if this promises to be to our best interests in the judgment of the board. The Business Manager, Mr. Peter Meeuwsen, is prepared to give the necessary information concerning this matter to synod.

VI. BOARD REPRESENTATION AT SYNOD

A. The board requests synod to give Dr. Spykman, chairman of the Education Committee, the privilege of the floor when the document *Toward A Unified Church Curriculum* is discussed.

B. The board requests that synod permit the secretary of the board, Rev. John A. Mulder, the president of the Periodicals Committee, Rev. William Buursma, the director of Education, Rev. William Vander Haak, and the Business Manager, Mr. Peter Meeuwsen, to represent the board on all matters pertaining to the Board of Publications of the Christian Reformed Church, Inc.

SUMMARY OF MATTERS REQUIRING SYNODICAL ACTION

1. Approval of the membership of the board. (I)
2. Approval of appointments to the Education Committee, Periodicals Committee, and Business Committee as recommended by the board. (I)
3. Testimonial dinner in honor of Rev. Vander Ploeg. (III, A, 1)
4. Publication of Sermons on the Heidelberg Catechism. (III, D and Supplementary Report)
5. Authorization to use Sunday school materials of the Great Commission Curriculum. (IV, B, last paragraph)
6. Approval of *Toward A Unified Church School Curriculum*. (IV, C)
7. A directive concerning Spanish literature translation. (IV, C)
8. Denominational Building Addition Fund Quota. (V, B)
9. Sale of a parcel of property on 28th St. (V, C)
10. Representation at synod. (VI, A, B)

Respectfully submitted,

John A. Mulder, Secretary,
Board of Publications of the
Christian Reformed Church, Inc.

REPORT 14

LITURGICAL COMMITTEE

ESTEEMED BRETHREN:

The Liturgical Committee has continued to meet and to work during the past year in accordance with the broad mandate given it by the synod of 1964, and reports the following:

ORGANIZATION OF THE COMMITTEE

Synod of 1969 appointed Dr. Carl Kromminga convener and instructed the committee to effect its own organization. At its October meeting the committee elected Dr. Carl Kromminga as chairman and Rev. John F. Schuurmann as recording secretary. Rev. John Vriend continues as corresponding secretary.

FORMS FOR BAPTISM

The synod of 1969 recommitted the proposed form for baptism of children to our committee with the request to solicit reactions to this proposed form from the churches, and urged the consistories to discuss this proposed form with their congregations and forward their findings to the committee within a year.

Your committee requested its corresponding secretary to write an introduction to the new form for the baptism of children in *The Banner*. Rev. John Vriend wrote three clear and well-reasoned articles, and in them he invited the readers to respond with their comments and criticisms. We are grateful to Rev. John Vander Ploeg, editor of *The Banner* for placing these articles.

We appreciate the large number of responses that we have received from consistories and members of our churches. Further reactions and comments should be sent to the recording secretary no later than October 31, 1970.

The committee is engaged in preparing a modern and up-to-date revision of our present form for the baptism of children. In this connection we wish to remind the churches that the new form is not proposed to replace the old one, but is to be an alternate form.

We have been preparing a revised form for the baptism of adults. However, we deemed it wise to wait with its presentation until 1971.

FORMULARY FOR THE PUBLIC PROFESSION OF FAITH

Note: The Church Order of the Christian Reformed Church, Article 59(a), requires that "Members by baptism shall be admitted to the Lord's Supper upon a public profession of Christ according to the Reformed Creeds, with the use of the prescribed form. Before the profession of faith the consistory shall examine them concerning their motives, doctrine and conduct. The names of those who are to be admitted to the

Lord's Supper shall be announced to the congregation for approval at least one Sunday before the public profession."

Beloved in the Lord:

The Preparation

It is now our privilege to admit to the full life of the Church's fellowship _____ who wish to confess with us their faith in Christ as Lord and Savior. That they may confess him freely, to the glory of God and to the encouragement of the whole congregation, let us pray:

Heavenly Father, favor us with the presence and guidance of your Spirit. Help us to reflect your greatness as we welcome into the fellowship of the church those who confess your Name. Grant that through what we do your Church may be made strong in spirit and happy in service. Through Jesus Christ, our Lord, Amen.

The Vows (The minister asks the candidates to stand)

_____, you were baptized as a child, grew up in a covenant home, and you have been continually confronted with the Christian Gospel. That you may now declare publicly that you accept God's promises made to you in your baptism, we ask you to respond to these questions:

- 1) Do you love the Lord in response to His love for you in Christ, and do you commit yourself to serve Him always and everywhere according to his Word, repenting of sin, and doing justice, loving mercy and walking humbly with your God?
- 2) Do you accept the Bible as the Word of God which reveals Christ and his reconciling love to us, and do you acknowledge that the confessions and proclamations of this church are faithful to this revelation?
- 3) Do you intend to participate faithfully in the life of the church, honor its authority, and share in the tasks of the church as it ministers to the world in the name of Christ?

Answer (individually) : I do, with all my heart.

(Opportunity may be given here for additional self-expression on the part of the confessors.)

(It is also possible by changing the questions into statements for them to be said by the confessor.)

The Reception

In the name of our Lord, the great King of the church, and on behalf of the council of this congregation, I welcome you to full participation in the life of the church of Jesus Christ. "Now may the God of peace who brought again from the dead our Lord Jesus, the great shepherd of the sheep, by the blood of the eternal covenant, equip you with every-thing good that you may do his will, working in you that which is pleas-

ing in his sight, through Jesus Christ; to whom be glory for ever and ever. Amen."

(The congregation stands up to sing an appropriate hymn—No. 72, 281, or 479, for instance—and/or recites the Apostles' Creed.)

The Prayer. (The confessors may be asked to remain standing or to kneel.)

Father in heaven, we thank You for continuing the work of grace from generation to generation and for leading _____ to confess your Name.

We humbly ask you to complete the good work begun in them. Unite them ever more fully, we pray, to Christ their Lord and Savior, that they may be filled with his all-embracing love. Give them power to resist the false attractions of evil and to demonstrate in all things their faith in our Lord Jesus Christ. Help them, good Shepherd, to know that you will never desert them.

Fill us all with anticipation for the coming of your new world. Help us to serve you with increasing love, joy and confidence, until all creation resounds with the victory of Christ. Amen.

(Where this is desired, the "You" in the prayers may be changed to "Thou.")

REVISED FORMS FOR ORDINATION (OR: INSTALLATION)

The synod of 1969 referred the revised Forms for Ordination (or: Installation) to the Liturgical Committee (cf. Acts, 1969, p. 36). However, synod did not clarify its mandate to the Liturgical Committee with reference to these forms. Members of our committee in attendance at synod assumed that we were to review the forms in the light of objections raised to some of the textual references and with a view to incorporating quotations from the Revised Standard Version of the Bible. A sub-committee of our committee investigated the scope of the changes which would then be required in the forms, and it became apparent that what seemed at first to be minor revisions would necessitate substantial recasting of whole sections of the forms. Therefore, we implore synod to give us a specific mandate with respect to the revision of these forms.

RECOMMENDATIONS:

1. That synod commend the formulary for public profession of faith to the churches and permit its use in the churches on a trial basis.
2. That synod authorize the publication of the report of the Liturgical Committee to the synod of 1968 in suitable booklet form.

Grounds:

- a. Consistories and members of our churches have made requests for copies of this report and we have not been able to furnish them.
- b. For a proper appreciation and evaluation of the forms the extensive background study should be available.

May the king of the church through his Spirit guide you in your deliberations.

Respectfully submitted,

Carl G. Kromminga, chairman

John F. Schuurmann, recording secretary

John Vriend, corresponding secretary

Alvin L. Hoksbergen

Nicholas B. Knoppers

Calvin S. Seerveld

Lewis B. Smedes

Nicholas P. Wolterstorff

REPORT 15

MINISTERS' PENSION FUND

ESTEEMED BRETHREN:

The synod of 1969 approved the Ministers' Pension Plan proposed by the study committee and appointed the present committee which officially began its work on January 1, 1970, the effective date of the new Plan.

After careful investigation of the relative advantages of utilizing an insurance company, trust company, or retaining a self-administered Plan, the committee decided that a self-administered plan would be most advantageous at the present time. Until such time as the size of the fund permits equity investments, the committee expects to invest in debt obligations which can be handled by the committee itself and volunteers available to the committee who have expertise in this field. After the fund has an opportunity to build up, it is expected that an investment advisor will be retained. This decision does not preclude the use of different available funding media at a later date. The provisions of the Plan are in accordance with study report approved by synod of 1969 and are set forth in detail in the Plan and the summary of the Plan in Appendix A and B.

A. Activities of Committee

1. Drafting Plan—The first task was to incorporate the various provisions set forth in the study committee report and approved by the synod of 1969, into a written Retirement Plan. With the help of the actuaries, several drafts were prepared and discussed in detail by the committee. The final draft submitted by the committee for approval of synod is attached to this report as Appendix A.

2. Formulating Interim Rules—In accordance with the authority granted by synod, the committee has also worked on interim rules. Some of these rules are set out hereinafter in this report. The committee sought to leave the former rules intact as much as possible wherever they were applicable. The committee expects to publish the various rules and make them available to the beneficiaries of the plan and other interested persons.

3. Communications—All of the ministers, widows, consistories, and other interested organizations received a copy of a summary of the plan and a letter explaining certain provisions in the plan about which there seemed to be some misunderstanding based upon letters received by the committee. Numerous individual inquiries were received and individually answered.

4. Administrator—The former Ministers' Pension and Relief Administration, in concurrence with the present committee, appointed Mr. Jack W. Stoepker as Administrator to handle the day-to-day operations of the

Pension Fund. Mr. Stoecker brings a rich background to his present assignment and is prepared to devote such portion of his time as may be required to these duties.

5. Appointment of Custodian—Michigan National Bank of Grand Rapids, Michigan, was appointed as the custodian of the assets of the fund. Purchases and sales of investments will also be made through the custodian so long as the plan continues to be self-administered.

B. Specific Plan Provisions

1. Moving Expenses—All of the former rules pertaining to moving expenses have been retained. The rules are being re-evaluated and it is anticipated that recommendations may be submitted to a later synod. Former Rule VIII.

2. Quarterly Payments—For those ministers who are subject to the \$750 annual contribution such contributions must be paid by the end of the first month of each calendar quarter. Payments may be made in advance. The solvency of the fund demands that the income of the fund be received on a regular basis throughout the year not just at the end of the year.

3. Continuation of One (1%) Per Cent—Ministers entering the Christian Reformed Church from other denominations had the option, under the former plan, of either contributing the refund received from the former denomination, or paying an extra one (1%) per cent of their salary for a limited period of time. As a matter of fairness and equity, the committee proposes that this rule continue for ministers affected under the former plan. Former Rule V.C. 1 d (2).

4. Supplemental Fund—The Relief Fund continues under the new name of Supplemental Fund. It is intended to provide monies for financial emergencies of ministers and their families. Since the nature and extent of such emergencies cannot be predicted no arbitrary limits have been established. Payments from the fund will be made at the discretion of the committee on the basis of the needs of the beneficiaries who apply.

5. Dependent Children—The former plan provided for certain benefits to dependent children of emeriti ministers and widows. The new plan does not presently provide for any benefits to dependent children; however the committee concluded that synod should decide whether any benefits would be provided for all dependent children; and if so the amount of such benefits. Accordingly the committee has continued the benefits to dependent children through the first half of 1970. The committee recommends that assistance to dependent children be granted on an individual-need basis. In effect they would be treated in the same manner as other beneficiaries of the Supplemental Fund. The committee recognizes that its discretion should be liberally exercised with respect to present beneficiaries who have come to depend upon this income.

C. Changes in Beneficiaries

1. The following emeritations were made during the past year:

(1) Rev. John Schuurmann by Classis Muskegon, May 23, 1969. Effective September 1, 1969. Reason: Retirement age.

- (2) Rev. Evert Tanis by Classis Central California, May 13, 1969. Effective September 1, 1969. Reason: Retirement age.
- (3) Rev. Bernard Kok by Classis Grand Rapids East, September 18, 1969. Effective October 1, 1969. Reason: Retirement age.
- (4) Rev. Louis Bouma by Classis Rocky Mountain, February, 1969. Effective October 1, 1969. Reason: Retirement age.
- (5) Rev. Richard Rienstra by Classis Grand Rapids West, May 20, 1969. Effective October 15, 1969. Reason: Retirement age.
- (6) Rev. Francois Guillaume by Classis Alberta North, October 28, 1969. Effective November 1, 1969. Reason: Ill health.
- (7) Rev. John Geels by Classis Wisconsin, May 13, 1969. Effective November 13, 1969. Reason: Retirement age.
- (8) Rev. Ralph Groeneboer by Classis British Columbia, November 11, 1969. Effective December 15, 1969. Reason: Ill health.
- (9) Rev. Peter F. Dahm by Classis Minnesota South, September 30, 1969. Effective December 31, 1969. Reason: Ill health.
- (10) Rev. Isaac Jen by Classis Grandville, January 15, 1970. Effective January 1, 1970. Reason: Ill health.
- (11) Rev. Martin Bolt by Classis Grand Rapids West, September 22, 1969. Effective January 1, 1970. Reason: Retirement age.
- (12) Rev. Jacob Van Bruggen by Classis Rocky Mountain, September 16, 1969. Effective January 1, 1970. Reason: Retirement age.
- (13) Rev. Gerrit Rientjes by Classis Hackensack, May 21, 1969. Effective January 1, 1970; Reason: Retirement age.
- (14) Rev. Thomas L. Smith by Classis Pella, January 22, 1970. Effective February 1, 1970. Reason: Ill health.
- (15) Rev. William V. Muller by Classis Hudson, January 27, 1970. Effective May 1, 1970. Reason: Retirement age.
- (16) Rev. Jack Zandstra by Classis Illiana, January 13, 1970. Effective July 1, 1970. Reason: Retirement age.
- (17) Rev. Hiram Vander Klay by Classis Hudson, January 27, 1970. Effective September 1, 1970. Reason: Retirement age.

2. The following beneficiaries died during the year:

- (1) Mrs. G. J. Stuart, 7-10-69
- (2) Rev. Conrad Veenstra, 10-4-69
- (3) Mrs. S. Eldersveld, 10-16-69
- (4) Rev. John G. Van Dyke, 11-11-69
- (5) Mrs. John Walkotten, 1-2-70
- (6) Rev. Garret André, 2-27-70

At the present time, 130 emeriti ministers and 93 widows are receiving payments from the fund.

D. Financial Reports

I. Fund Balances

A. Pension

Michigan National Bank - checking	\$ 9,502.86	
Bank of Montreal - checking	35.62	
Michigan National Bank - savings	4,787.39	
Bank of Montreal - savings	3,866.05	\$ 18,191.92

Reserve Liability Investments—		
FNMA Debentures	\$ 63,500.00	
Dow Chemical Company Commercial Paper	50,000.00	
Borg Warner Company Commercial Paper	10,000.00	
U.S. Plywood Champion Paper Commercial Paper	100,000.00	
Michigan National Bank CD	100,000.00	
U.S. Treasury Bills	150,000.00	473,500.00
		<u>\$491,691.92</u>
Net worth 1-31-70		<u>\$491,691.92</u>

B. Relief, or Supplement Fund

Michigan National Bank - checking		\$ 5,064.74
Reserve -		
U.S. Treasury Notes	\$ 20,000.00	
FNMA Debentures	7,500.00	
Union Bank CD	18,000.00	
Michigan National Bank CD	7,000.00	52,500.00
		<u>\$ 57,564.74</u>
Net worth 1-31-70		<u>\$ 57,564.74</u>

II. Financial Report, 2-1-69—1-31-70**A. Pension**

Income:		
Classical quotas	\$636,181.17	
Ministerial contributions	219,202.76	
Interest	18,560.27	
Contributions	2,877.30	\$876,821.50
Disbursement:		
U.S.A. - Pension, ministers	\$418,003.68	
Canada - Pension, ministers	11,686.58	
U.S.A. - widows	271,706.90	
Canada - widows	6,660.80	708,057.96
Committee meeting expense	\$ 983.37	
Clerical office supplies	3,353.37	
Committee secretary	1,000.00	
Committee treasurer	1,000.00	
Administrator	1,103.34	
Emeritation moving expenses	6,255.08	
Canadian currency exchange discount	10,921.23	
Actuarial & audit fees	1,995.00	
Participant termination	2,530.19	
Miscellaneous	20.00	29,161.58
Fund increase		<u>\$139,601.96</u>
Fund balance 1-31-69		<u>352,089.96</u>
Fund balance 1-31-70		<u>\$491,691.92</u>

B. Relief, or Supplement Fund

Income:		
Interest	\$ 2,275.00	
Contributions	1,371.41	\$ 3,646.41
Disbursements:		
Ministers		900.00
Fund increase		\$ 2,746.41
Fund balance 1-31-69		54,818.33
Fund balance 1-31-70		\$ 57,564.74

III. 1971 Proposed Budget

Income:		
Quota, \$17.00 per family		\$ 986,000.00
Contributions re ministers not serving organized churches		71,250.00
		<u>\$1,057,250.00</u>
Disbursements:		
Pension and disability	\$750,000.00	
Administration	15,000.00	
Moving of retirees	10,000.00	
Canadian money exchange	15,000.00	
Termination payments	4,000.00	
		<u>\$794,000.00</u>
1971 required actuarial liability reserve	\$288,250.00	
1971 anticipated interest	25,000.00	263,250.00
		<u>\$1,057,250.00</u>

Alden Walters, treasurer
 Jack W. Stoepker, administrator

E. Appreciation. The committee expresses its appreciation to the members of the former Ministers' Pension and Relief Administration for their cooperation in effecting a smooth transition. The committee is also indebted to Mr. Henry J. L. Fortuin, Jr. and Mr. Frank Johnson of Marsh & McLennan for the many hours and invaluable advice which they selflessly contributed to the formulation of the new Plan. We wish to publicly thank them for their assistance.

F. Recommendations

1. That Mr. D. Vander Ploeg and Mr. A. Walters be accorded the privilege of the floor, with Mr. J. Stoepker as alternate for either.
2. That synod approve the plan submitted as Appendix A.
3. That synod approve the interim rules as formulated in Section B of this report and in Articles V. C. 1. d (2) and VIII of the rules of the former Ministers' Pension and Relief Administration.
4. That synod authorize the committee:
 - a. To invest and reinvest in all types of property, real and personal, including, but not limited to, bonds, certificates of indebtedness, mutual fund shares, government securities and obligations, stocks, securities, mortgages, land contracts, leaseholds and such other investments as may be determined by the committee from time to time just as a natural person,

without being limited to the laws of the State of Michigan or any other jurisdiction governing trust investments; and to sell and exchange the same, at such price, and on such terms, at public or private sales as the committee shall from time to time deem advisable.

b. To engage such agents, depositaries, investment advisors or counsellors, actuaries, accountants and attorneys as may be necessary or advisable from time to time.

5. That Mr. J. F. Mellema and Rev. J. Van Harmelen be reappointed for a full three-year term.

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

6. That synod direct the committee to make payments on behalf of dependent children from the Supplemental Fund on the basis of need.

7. That synod approve a quota of \$17.00.

8. That synod approve the Supplemental Fund of the Ministers' Pension Committee as a cause for one or more offerings.

Mr. D. Vander Ploeg, Chairman

Mr. J. Mellema, Secretary

Mr. A. Walters, Treasurer

Mr. K. Bergsma

Dr. J. Harkema

Rev. G. Klouw

Rev. J. Van Harmelen

Mr. J. Stoecker, Administrator

APPENDIX A

Part I

RETIREMENT PLAN

FOR

MINISTERS

OF THE

CHRISTIAN REFORMED CHURCH

Effective Date — January 1, 1970

Part II

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Part 3

DEFINITIONS

SYNOD. The term Synod shall refer to the Christian Reformed Church Synod Trustees, a Michigan ecclesiastical corporation.

PLAN. The term Plan shall refer to the program for providing retirement and other related benefits established by the Synod as of the Effective Date and described in this instrument, as amended and constituted from time to time.

PRIOR PLAN. The term Prior Plan shall refer to the informal program to provide for the support of retired Ministers which was established by the Synod prior to the Effective Date and terminated as of said date.

EMPLOYER. The term Employer means an organized church of the Christian Reformed Church, denominational agency, or other entity employing a Minister which has adopted the Plan and been accepted for coverage by the Synod.

MINISTER. The term Minister means any individual who is ordained as a Minister in the Christian Reformed Church.

ELIGIBLE CLASS. An individual is in the Eligible Class at any time if:

- (a) he is a Minister, and
- (b) he is a member of the Christian Reformed Church.

PARTICIPANT. The term Participant means a Minister who becomes covered under this Plan. An Active Participant is one who is currently receiving Credited Participation.

NORMAL RETIREMENT DATE. A Participant's Normal Retirement Date is the later of the first day of the month coinciding with or next following his 65th birthday or the date he becomes covered under this Plan.

DISABILITY RETIREMENT DATE. The term Disability Retirement Date means the date a Participant becomes eligible to receive disability benefits under this Plan in accordance with the terms of Part 8.

RETIREMENT DATE. With respect to each Participant whose Disability Retirement Date occurs prior to his Normal Retirement Date and to each Participant whose Termination of Active Participation occurs prior to his Normal Retirement Date, the term Retirement Date means such Participant's Normal Retirement Date. With respect to each other Participant, the term Retirement Date means the Effective Date or the first day of the month thereafter when such Participant first meets all of the following conditions:

- (a) he has attained his Normal Retirement Date, and
- (b) he has received the approval of emeritation by a Classis of the Christian Reformed Church.

CREDITED PARTICIPATION. The term Credited Participation means a Participant's total months of active participation under this Plan (computed from the date he first becomes covered hereunder) plus, if the Participant was covered under the Prior Plan, his total months of participation under the Prior Plan, as conclusively determined by the Pension Committee in accordance with the applicable terms thereof. A Participant shall be entitled to Credited Participation if he satisfies either of the following conditions:

- (i) He is the Pastor of an organized Church of the Christian Reformed Church, or
- (ii) He is in the service of the Christian Reformed Church (other than as a Pastor of an organized Church) and during the period of such service the requisite contributions payable under this Plan are paid on his behalf or by him, as hereinafter provided.

In no event shall the Credited Participation of a Participant covered under the Prior Plan be less than 360 months if such Participant continues as a Participant

during the period from the Effective Date to his Normal Retirement Date, date of death, or Disability Retirement Date, whichever first occurs.

TERMINATION OF ACTIVE PARTICIPATION. A Participant's active participation under this Plan shall terminate on the date he ceases to be in the Eligible Class for reasons other than death or retirement (including retirement on account of disability).

VESTING PERCENTAGE. A Participant's Vesting Percentage is the percentage of Pension Benefit Payments determined as of the date of his Termination of Active Participation as follows:

Full Years of Participation in the Plan	Percentage
Less than 6 yrs.	0%
6 yrs. but less than 7 yrs.	5%
7 yrs. but less than 8 yrs.	10%
8 yrs. but less than 9 yrs.	15%
9 yrs. but less than 10 yrs.	20%
10 yrs. but less than 11 yrs.	30%
increasing by steps of 1 yr. to 17 yrs or more	increasing by steps of 10% to 100%

RETIREMENT ANNUITY. The term Retirement Annuity means a series of income payments that are provided for under this Plan.

PENSION COMMITTEE. The term Pension Committee means the individuals acting as the Pension Committee pursuant to the terms of Part 13.

CURRENCY. With respect to each Participant (or widow of a deceased Participant) who is classified by the Pension Committee as a United States Participant or widow, as the case may be, the amount of contributions and benefits payable under this Plan are expressed in terms of the currency of the United States of America and, when payable, are payable in such currency. With respect to each Participant (or widow of a deceased Participant) who is classified by the Pension Committee as a Canadian Participant or widow, as the case may be, the amount of contributions and benefits payable under this Plan are expressed in terms of the currency of The Dominion of Canada and, when payable, are payable in such currency.

The Pension Committee may apportion (on the basis of years of Credited Participation) the portion of benefits payable with respect to Ministers who have been classified as a United States Participant and as a Canadian Participant, and may pay the benefits herein provided in accordance with such apportionment in the currency of each Country, or the equivalent thereof.

Part 4 COVERAGE

DATE OF COVERAGE.

1. Each Minister receiving pension payments under the Prior Plan immediately before the Effective Date will become covered under this Plan on the Effective Date, if he is then living.
2. Subject to the provisions of Paragraph 3 below, each other Minister will become covered under this Plan on the Effective Date, if he is then in the Eligible Class, otherwise, on the day thereafter when he is first in the Eligible Class.
3. Each Minister covered under this Plan on or after the Effective Date who was not covered under the Prior Plan shall file with the Pension Committee a written declaration of his intention to be considered a Participant hereunder and shall furnish the Pension Committee with such information regarding his age, family status, and other relevant data as the Pension Committee may reasonably require. If such declaration (and information) is filed more than 90 days following the date the Minister first becomes covered hereunder, the Pension Committee may

defer the date of coverage of such Minister to the first day of the month following the date such declaration (and information) is received, if it shall find that there are no extenuating circumstances which prevented a timely filing.

Part 5

SCHEDULE OF ANNUITY

SCHEDULE OF ANNUITY. 1. The monthly amount of benefit that may be provided a Participant, in accordance with and subject to the further terms of this Plan, is determined from the Schedule of Annuity.

2. The Schedule of Annuity is as follows:

(A) If the Participant becomes covered under this Plan in accordance with the terms of Paragraph 1 of the date of coverage section of Part 4:

1/12th of the annual amount of pension payable to such Participant under the Prior Plan immediately prior to the Effective Date, as determined by the Pension Committee in accordance with the applicable provisions thereof; provided, however, that if an amount computed under B (1) (a) hereof is greater, such amount shall be paid.

(B) In any other case,

(1) If the Participant's Disability Retirement Date has not occurred prior to his Retirement Date:

An amount equal to the greater of the amounts determined in (a) or (b) below, as reduced, if the Participant has less than 360 months of Credited Participation, by multiplying by the ratio that his months of Credited Participation bears to 360.

(a) 1/12th of \$3,000 increased at the rate of 2% per annum compounded annually for the number of full calendar years from the Effective Date to the calendar year in which the determination is made. The 2% increase shall be applicable to retired Participants as well as active Participants.

(b) 1/12th of \$3,620, or as determined by the Synod.

(2) If the Participant's Disability Retirement Date occurred prior to his Retirement Date:

An amount equal to the disability benefit payable to the Participant immediately prior to his Retirement Date but not less than an amount computed in accordance with B (1) above, assuming continued Participation to his normal retirement date.

Part 6

ELIGIBILITY FOR AND AMOUNT OF PENSION PAYMENTS.

1. Each Participant receiving pension payments under the Prior Plan before the Effective Date will be eligible to receive pension benefit payments under this Plan on the Effective Date, if he is then living, in a monthly amount determined from the Schedule of Annuity.

2. Each other Participant who attains his Retirement Date will become eligible to receive pension benefit payments under this Plan as of his Retirement Date. The monthly amount of such payment shall be determined from the Schedule of Annuity, computed as follows:

(a) If the Participant's Termination of Active Participation occurred prior to his Normal Retirement Date, the amount determined under Paragraph (B) (1) of the Schedule of Annuity shall be based on the calendar year in which his Termination of Active Participation occurred and the result so obtained shall then be multiplied by the Participant's Vesting Percentage.

(b) If the Participant's Termination of Active Participation has not occurred prior to his Normal Retirement Date, the amount determined under Paragraph (B) (1) of the Schedule of Annuity.

3. Pension benefit payments payable to a Participant in accordance with the terms of this section shall be paid directly from the Synod, commencing on the Participant's Retirement Date and continuing thereafter on at least a quarterly basis. Such payments shall terminate on the first day of the month following the Participant's death.

Part 7

WIDOW'S BENEFITS

ELIGIBILITY FOR AND AMOUNT OF WIDOW'S BENEFITS.

1. Each widow receiving pension payments under the Prior Plan before the Effective Date will be eligible to receive payment of a widow's benefit under this Plan on the Effective Date, if she is then living, in a monthly amount equal to 1/12th of the annual pension payable to her under the Prior Plan immediately before the Effective Date, as determined by the Pension Committee in accordance with the applicable provisions thereof; provided, however, that such amount shall not be less than the amount computed in Paragraph 4 of this Part 7.

2. If a Participant's death occurs prior to his Retirement Date and, as of the date of his death, the Participant was either in the Eligible Class or receiving disability benefits under this Plan, such Participant's widow will become eligible to receive widow's benefits under this Plan provided that she is otherwise eligible in accordance with this Part 7.

3. If a Participant's death occurs on or after his Retirement Date, such Participant's widow will become eligible to receive widow's benefits under this Plan provided that she was married to a Participant prior to his retirement and is otherwise eligible in accordance with this Part 7.

4. Subject to the terms of Paragraph 5 of this section, the monthly amount of widow's benefit payable to a widow eligible to receive such payments in accordance with the terms of Paragraph 2 or Paragraph 3 of this section shall be equal to 80% of the amount to which the Participant would have been entitled determined from the Schedule of Annuity, computed as follows:

- (i) If the deceased Participant was receiving disability benefits under this Plan immediately prior to his date of death, it shall be assumed that the Participant's Disability Retirement Date had not occurred and that he would have continued his participation until his Normal Retirement Date.
- (ii) The computation under Paragraph (B) (1) of the Schedule of Annuity shall be based on the assumption that the deceased Participant continued his Participation to his Normal Retirement Date where the Participant had not attained his Retirement Date prior to the date of his death and was then an Active Participant. If the deceased Participant was not an Active Participant at the time of his death, the computation under Paragraph (B) (1) of the Schedule of Annuity shall be based on his actual Credited Participation.

5. If, at any time during the period that a widow is eligible to receive widow's benefits under this Plan, the widow engages in any occupation or employment and if by virtue of such employment her monthly earnings plus the monthly amount of her widow's benefit payment exceed two and one-half times the monthly amount of her widow's benefit payment, then the amount of such payment shall thereafter be reduced by such excess.

6. During the period that a widow is eligible to receive widow's benefits under the Plan, the widow shall report any and all earnings to the Pension Committee in writing from any sort of employment or gainful pursuit within such reasonable periods as are set by the Pension Committee.

PAYMENT OF WIDOW'S BENEFITS.

1. Widow's benefits payable under this Plan shall be paid directly from the Synod commencing on the later of the Effective Date or the first day of the month fol-

lowing the date the widow becomes eligible to receive such benefit hereunder and continuing thereafter on at least a quarterly basis. Such benefits to a widow shall terminate on the earlier of the following dates:

- (a) the first day of the month following the widow's remarriage;
- (b) the first day of the month following the widow's death.

2. In the event, however, that the widow married the Participant after his 55th birthday and less than seven and one-half ($7\frac{1}{2}$) years prior to his death or Retirement Date, whichever first occurs, and if such widow had not previously been married to a Participant, the date determined under Paragraph 1 above may not exceed the longer period determined in (i) and (ii) below:

- (i) a period equal to twice the length of time that the widow was married to the Participant;
- (ii) the date the widow's youngest unmarried dependent child attains age 19.

Part 8

DISABILITY BENEFITS

ELIGIBILITY FOR AND AMOUNT OF PAYMENT.

1. Each Participant receiving a disability pension under the Prior Plan before the Effective Date will be eligible to receive disability benefits under this Plan on the Effective Date if he is then living in a monthly amount equal to $1/12$ th of the annual pension payable to him under the Prior Plan immediately before the Effective Date, as determined by the Pension Committee in accordance with the applicable provisions thereof; provided, however, that if an amount computed under Paragraph 2 (B) (1) of the Schedule of Annuity is greater, such amount shall be paid.

2. Each Participant who becomes disabled (as hereinafter defined) on or after the Effective Date and prior to his Normal Retirement Date will become eligible to receive disability benefits under this Plan, provided that at the time his disability commenced, he was an Active Participant.

3. Subject to the terms of Paragraph 4 of this section, the monthly amount of disability benefits payable to a Participant eligible to receive such payments in accordance with the terms of Paragraph 2 of this section shall be *equal to the excess* of (a) over (b) where

- (a) is the amount determined under Paragraph (B) (1) of the Schedule of Annuity, assuming continued Participation by the disabled Participant to his Normal Retirement Date;
- (b) is equal to 50% of the monthly amount of Social Security disability benefit or, in the case of a Participant who is classified by the Pension Committee as a Canadian Participant, 50% of The Canada Pension Plan disability pension payable to the Participant on his Disability Retirement Date, as determined by the Pension Committee.

4. If, at any time after the Participant's Disability Retirement Date and before his Normal Retirement Date, the Participant engages in any occupation or employment and if by virtue of such employment his monthly earnings exceed the amount of his disability benefit, then the amount of such benefit shall thereafter be reduced by the amount of such excess.

5. On and after the Participant's Disability Retirement Date and prior to his Normal Retirement Date, the Participant shall report any and all earnings to the Pension Committee in writing within such reasonable periods as are set by the Pension Committee when he has earnings from any sort of employment or gainful pursuit.

DISABILITY.

1. For the purposes of this Plan, a Participant will be deemed to be disabled as of the date both of the following conditions are satisfied:

- (a) A Classis of the Christian Reformed Church has determined (on the basis of such medical evidence and other relevant data as is deemed necessary or desirable) that due to bodily injury or disease the Participant is unable to engage in any occupation or employment for wage or profit and such disability is expected to be permanent and continuous during the remainder of his life.
 - (b) The federal Social Security Administration has determined that the Participant is entitled to receive disability benefits under Title II of the Social Security Act or, in the case of a Participant who is classified by the Pension Committee as a Canadian Participant, the Minister of National Health and Welfare has determined that such Participant is entitled to receive a disability pension under the applicable provisions of The Canada Pension Plan.
2. Each Participant who is or may become eligible to receive disability benefits under this Plan shall furnish the Pension Committee with such evidence or other relevant data as it may require from time to time to establish his disability and the continuation thereof.

PAYMENT OF DISABILITY BENEFITS.

1. Disability benefits payable under this Plan shall be paid directly by the Synod commencing on the later of the Effective Date or the first day of the month following the date the Participant becomes eligible to receive such benefits and continuing thereafter on at least a quarterly basis. Such benefits to a Participant shall terminate on the earlier of the following dates:

- (a) the first day of the month following the Participant's death;
- (b) the Participant's Normal Retirement Date.

Part 9

REFUND TO PARTICIPANT

REFUND TO PARTICIPANT.

1. The terms of this section shall apply only to the Termination of Active Participation of a Participant covered under the Prior Plan.
2. As of the date of his Termination of Active Participation, a Participant subject to the terms of this section may elect, by filing written notice thereof with the Pension Committee, to receive a cash refund under this Plan in an amount equal to 25% of the contributions he paid under the Prior Plan. The election of such cash refund shall be in lieu of all rights to any other benefits payable with respect to the Participant's coverage under this Plan.
3. Cash refund payments payable in accordance with the terms of this section shall be paid directly by the Synod.

Part 10

CONTRIBUTIONS

CONTRIBUTIONS FROM EMPLOYERS.

1. As of the Effective Date and as of the first day of each calendar year thereafter, the Synod shall determine, on the basis of such actuarial principles and assumptions as it deems appropriate, the annual amount to be paid by each Employer during such calendar year in order to fund the benefits to be provided under this Plan. The amount so determined shall be communicated to the Pension Committee and to each Employer, and such amount shall thereupon become the requisite contribution payable by an Employer under this Plan during such calendar year.
2. Each contribution payable by an Employer under this Plan shall be sent to its classical treasurer who shall forward such contributions quarterly to the Treasurer of the Pension Committee for transmittal to the Synod.

CONTRIBUTIONS FROM OTHERS.

1. As of the Effective Date and as of the first day of each calendar year thereafter, the Pension Committee shall communicate to each Participant who is not in the employ of an Employer which is an organized church as its principal Minister, but is in the Eligible Class, the annual amount of Employer contribution then payable under this Plan to fund the benefits to be provided hereunder. It shall be the responsibility of each such Participant to pay (or cause to be paid on his behalf) an amount equal to the requisite contribution payable under this Plan during such calendar year. Such contribution shall be forwarded to the Treasurer of the Pension Committee for transmittal to the Synod.

2. Gifts, legacies, and bequests received by the Synod which are earmarked for, or at the discretion of the Synod may be applied for, the benefit of Participants shall be deemed to be contributions under this Plan.

PAYMENT OF CONTRIBUTIONS.

1. Contributions to the Synod are payable at such place as may be designated by the Pension Committee from time to time; if it fails to designate such a place, then at the office of the Synod.

Part 11**BENEFITS - GENERAL PROVISIONS****NO DEATH BENEFIT.**

1. Upon the death of a Participant, no benefit will become payable with respect to his coverage under this Plan, except as may be provided in accordance with the terms of Part 7 hereof.

SMALL RETIREMENT ANNUITY.

1. If any periodic payments to a Participant or other payee would be less than \$10 monthly, the Synod may make such payments annually.

2. If the Retirement Annuity payments to a Participant would amount to less than \$60 a year, the Synod at its option may at any time pay to the Participant an amount equal to the reserve for such Retirement Annuity determined on the basis of the such mortality table and rate of interest as may be adapted by the Pension Committee. Such payment shall be in full discharge of all liability in respect to the Participant's coverage.

PROOF OF SURVIVAL.

1. The Pension Committee may require proof that the recipient of any periodic payments payable under this Plan is living on each and every date on which any such payment falls due. If such proof is not furnished when requested, no payment will be made until such proof shall have been received.

PROOF OF DEATH.

1. The Pension Committee may require due proof of death of a Participant or other individual when payment of benefits in respect to the Participant's coverage is contingent upon such death. If such proof is not furnished when requested, no benefits will become payable until such proof shall have been received.

MISSTATEMENTS.

1. If the date of birth, sex, and any other fact pertaining to a Participant's coverage has been misstated, the benefits payable with respect to such Participant's coverage under this Plan will be adjusted to that provided on the basis of the correct facts. Overpayments by the Synod will be charged against (to the extent possible) and underpayments will be added to any further payments with respect to the Participant's coverage.

FACILITY OF PAYMENT.

1. If in the judgment of the Pension Committee any payee is legally, physically, or mentally incapable of personally receiving and receipting for any payment due him, the Synod may make such payments or any part thereof to any person or

institution who in the opinion of the Pension Committee is then maintaining or has custody of the payee, until claim is made by the duly appointed guardian or other legal representative of the payee. Such payments will constitute a full discharge of the liability under the Plan.

DEFERMENT OF REFUND.

1. The Synod reserves the right to defer payment of any refund or cash settlement to a Participant for a period not exceeding six (6) months from the date it would otherwise have been payable, but during any such deferred period of thirty (30) days or more the amount payable will bear interest at the rate of interest as may be adopted by the Pension Committee.

ASSIGNMENT.

1. All payments, benefits, and refunds hereunder to a Participant or other payee are for the support and maintenance of such payee and shall not be assigned, commuted (except as may be provided herein), or anticipated and shall be free from the claims of all creditors to the fullest extent permitted by law.

Part 12

PLAN - GENERAL PROVISIONS

CHANGE OF PLAN.

1. Any or all of the terms of this Plan may be changed from time to time or the Plan may be terminated by the Synod.

CONSENT NOT REQUIRED.

1. Consent of any Participant, widow or other payee hereunder shall not be requisite to any change in this Plan.

Part 13

ADMINISTRATION PROVISIONS

PENSION COMMITTEE.

1. The Synod shall appoint a Pension Committee composed of seven (7) members, not more than three of whom may be Ministers. The terms of each member of the Pension Committee shall be three (3) years and no member shall serve for more than two consecutive terms. The Synod may from time to time appoint additional members and/or alternate members to the Pension Committee and may at any time require the resignation of any member.

2. Subject to such limitations as the Synod may impose from time to time, the Pension Committee shall have the following powers and duties:

- (a) to organize itself as a body and to elect from its members such officers as it may deem desirable including specifically but not by way of limitation a Secretary to record the minutes of its meetings and a Treasurer to receive from the Employers and others contributions for the benefits to be provided under this Plan;
- (b) to conclusively construe and interpret the terms and conditions of the Plan and Prior Plan and to make such rules, regulations, and determinations as may be necessary or convenient to carry out the provisions thereof;
- (c) to gather from each Employer, Participant, or other person who may become eligible to receive payment of any benefits hereunder all relevant information as may be required in order to effectuate the provisions of the Plan;
- (d) to apportion (on the basis of years of Credited Participation) the portion of benefits payable with respect to the coverage of a Participant who during his period of Credited Participation has been classified as a United States Participant and a Canadian Participant;
- (e) to furnish each Minister with a written explanation of the terms and conditions of the Plan which are applicable to him, together with an ex-

planation of the rights and duties of such Minister with reference to the benefits available to him under the Plan;

- (f) to take whatever action may be required in order to effect the registration of the Plan under the applicable provisions of the Pension Benefits Act of the Province of Ontario and/or such other Acts of similar import as may be applicable in The Dominion of Canada; and
- (g) to obtain such expert assistance, including investment counsel, as it may deem necessary or desirable, and to incur and pay reasonable expenses necessary for the proper administration of the Plan.

ADMINISTRATION.

1. The Participants and any other persons referred to in this Plan shall furnish the Pension Committee with all data, proof of survival, or due proof of death which the Pension Committee may reasonably require.
2. Reports and notices by the Pension Committee shall be given in writing and shall be filed with the Synod.
3. Such reports, notices, data, and determinations shall be conclusive on all persons who may be eligible to receive benefits under this Plan and may be relied on conclusively by the Synod.

APPENDIX B

SUMMARY OF MINISTERS' PENSION PLAN FOR

MINISTERS OF THE CHRISTIAN REFORMED CHURCH

Effective Date: January 1, 1970.

Eligibility: All ordained Ministers of the Christian Reformed Church. Participants shall furnish the committee such relevant information as it may reasonably require.

Costs: The denomination as a whole shall bear the pension costs of Ministers serving organized churches through the quota method. Other Ministers (or their employers) must contribute \$750.00 per year to receive a year of Credited Participation.

Credited Participation: Each Minister receives Credited Participation for serving an organized church or by paying the required \$750.00 annual contribution. Participation in the former Plan also counts as participation in this Plan and all Participants in the former Plan who continue to participate until retirement, death, or disability shall be deemed to have 30 years of credited service. For purposes of calculating disability or widow's benefits, it will be assumed that the Participant continued to participate from his death or disability until his normal retirement date.

Benefits:

MINISTERS — \$3,620.00 per year, or such amount as may be determined by synod. Under the actuarial formula, the estimated benefit for 1980 is \$3,656.98, and it will increase two (2%) per cent each year thereafter. Ministers with less than 360 months of Credited Participation shall receive a pro-rata reduction.

WIDOWS — Eighty (80%) per cent of the Minister's benefit, subject to certain earnings limitation and length of marriage provisions which are similar to the provisions of the prior Plan.

DISABILITY — Same benefit as paid to retired Ministers less fifty (50%) per cent of the Social Security disability benefit, or fifty (50%) per cent of the Canada Pension Plan disability benefit received by the disabled Minister.

Vesting: Participants who terminate their active participation in the Plan by ceasing to be in the eligible class will receive a percentage of the pension benefit payment (computed at the date of such termination) at their normal retirement date as follows:

Full Years of Participation in Plan	Percentage
Less than 6 yrs.	0%
6 yrs. but less than 7 yrs.	5%
7 yrs. but less than 8 yrs.	10%
8 yrs. but less than 9 yrs.	15%
9 yrs. but less than 10 yrs.	20%
10 yrs. but less than 11 yrs.	30%
increasing by steps of 1 yr. to 17 yrs. or more	increasing by steps of 10% to 100%

In lieu of the vested pension benefit, a Participant under the former Plan who terminates his active participation may elect to receive twenty-five (25%) per cent of his contributions to the former Plan.

Administration: Administration of the Plan will be by a synodically appointed committee of seven (7) members, and such agents as the committee may appoint from time to time.

This summary is intended only to highlight the main features of the Plan and reference should be made to the complete Plan in determining specific matters. Copies of the Plan are available from the committee upon request.

REPORT 16

NATURE AND EXTENT OF BIBLICAL AUTHORITY

ESTEEMED BRETHREN:

We the undersigned, as members of your committee on the Nature and Extent of Biblical Authority, are working on the assumption that the mandate given to us by the synod of 1969 covers a two year period. Therefore this brief communication comes to you now in the form of a progress report. We plan to submit a final report to the synod of 1971. During this past year we have met as regularly as time and distance permit. In our work thus far we have concerned ourselves, first of all, with seeking to clarify our mandate in the light of past actions as taken by our synods, the synods of the Gereformeerde Kerken in the Netherlands, and the Reformed Ecumenical Synods. We have also engaged in a number of background studies on the issue at hand in order to set our present study in proper historical perspective. At the same time we are attempting to keep abreast of ongoing developments on this question in our sister churches in the Netherlands and within the larger circle of churches united in the Reformed Ecumenical Synod. We earnestly request your continuing interest and prayers as we proceed with our study and draft our report.

Respectfully submitted,

Committee on the Nature and Extent
of Biblical Authority

Dr. A. Bandstra, chairman

Rev. J. Groen

Dr. D. Holwerda

Dr. F. Klooster

Rev. J. Vos

Dr. M. Woudstra

Dr. G. Spykman, reporter

REPORT 17

THE BACK TO GOD HOUR

ESTEEMED BRETHREN:

On balance the incredible Sixties have left mankind with a sense of triumph. The last year of the decade managed to see Americans fulfill a promise they had made to themselves and to the world. They left their footprints on the moon—twice in fact, and those who did lived to tell the tale. A couple of things made the success especially sweet. The impression was given that the Russians had been roundly beaten, and Nixon's whirlwind tour completed even before the space men got out of quarantine fortified that impression in case anyone missed it. The other thing that made the escapades on the lunar surface so utterly satisfying was that they came at the end of a decade of meticulous planning. The moon walk was as much a triumph of planning as it was of sheer technology. The entire affair seemed to declare that, given the proper amount of determination and guts mankind (read America) can do anything it really wants to.

But even while the sweet smell of success hung over the North American continent, there rose the growing conviction that somewhere along the line things had gone quite awry during the Sixties. Nineteen hundred and sixty nine also added substance to that conviction. The decade was marred by the horrible ambiguous war in Vietnam where America's hegemony was confronted by a major challenge. If the mood of the nation *vis a vis* Vietnam had always been hard to pin down, the pendulum seemed weighted more than ever before on the side of cease and desist as pictures of heaps of women and children, allegedly slain in cold blood at My Lai, shocked the nation. What sensitive people had been demanding for months and months began to creep across whole towns and cities: the nation began to question its motivations in Vietnam. And the stage was set for withdrawal and for fadeaway. It will be a long time before we can accurately assess the deep running impact of the war in Vietnam, but there can be no question that it has made millions cynical and it has set the stage for the hopelessness and nihilism that smothers virtue and neutralizes grand ideals.

Thus the brilliance of man's triumph was overshadowed by a new seriousness and quest as man found that inner space had become unbelievably corrupted and stained by man himself, who at the end of the Sixties emerged as the great pollutant of the universe. It was as if the care he exercised to spare himself any corruption from the moon alerted him to the fact that his own environment was already very possibly damaged beyond repair. The Sixties ended in shocked disbelief as we saw that while we were working miracles aloft, we were making the world less habitable. In a year when the Big Board announced billions

in paper losses, the companies designed to clean up our environmental mess registered gains.

Surely the filth that turned the Mississippi and the Rhine to poison was bad and it will need attention. But there is something else that has set sensitive people wondering what is happening. It is the filthiness of man's mind that has now bubbled over onto stage and screen and cascaded down the erotic length of book racks in drug stores. The Sixties ended on a pornographic note. It was the last year of this eventful ten that saw Philip Roth's *Portnoy's Complaint* hit the top of the best seller list.

These random notes on the Sixties just ended are in place here as we begin to report on the year's happenings at The Back to God Hour, for by means of the complex of broadcasts that have come to form The Back to God Hour ministry, our denomination has an opportunity to express its reaction to the world we are living in today. When you dig back through the records, you discover that our fathers conceived of our church's broadcast ministry in very broad terms indeed. The *Acts of Synod 1943* (Art. 54, p. 23) described the purpose of the radio ministry as one designed to bring the light of the Reformed confessions as these relate to the "Church, the Home, the State, and Society." This synodical statement cited the fact that "There are crying needs in various fields of life which cry for the light of Divine revelation as interpreted by our Reformed Standards." On the level of denominational broadcast activity, then, it is necessary to react to the needs and preoccupations of men as these are expressed on a broad national, and even international, scale. While the strongly ethnic characteristics of our denomination fortify a more provincial point of view on the local level, in terms of our broadcast ministry, it is necessary to address our attention to man in the broadest limits of his environment.

In response to this broad interest, our church's broadcast mission has grown throughout the years so that it is today international in scope. And this has occurred because of the growing world awareness of our people and the growing internationalization of culture in general. It can only be considered extraordinarily providential that the close of the Sixties found us celebrating 30 years of broadcast activity that has prepared a base on which to build as we now speak to our entire world. We trust that this report will encourage all of us and furnish the data necessary to assure that we will now advance aggressively into the new decade with our broadcast mission.

I. BROADCASTING

A. *English Language Broadcasting.* Whereas traditional missions must of necessity think of its work in terms of countries, radio missions conducted on an international scale must think in terms of languages and language groups. In assessing the developments at The Back to God Hour during the last 30 years, one recognizes it as a singular blessing that a number of useful English language program components have been developed. This is not only significant in terms of reaching the North American Continent, but also in terms of the increasing useful-

ness of English as a universal communications tool. While rumblings of a revolt against the use of English can be observed among the French and Spanish speaking peoples, there is also a strong tide running in favor of English becoming the international language. An international institute for intercommunication has been proposed by the publishers of the *Encyclopedia Britannica* which will encourage the use of English on an international scale. The proposed location is Japan, in the hope that English will become the *lingua franca* of Asia. As the booksellers of the world make a big push for this development in the international use of English we may expect that the new decade will see increasing usefulness of this language in the church's mission. The experience of The Back to God Hour itself supports the conclusion that English is a useful instrument for reaching most of Europe, the Iron Curtain countries and Russia, India, and various parts of South East Asia. English can already reach the entire world.

1. North American Broadcasting

a. *The Back to God Hour Program* — The 25 and 30 minute versions of The Back to God Hour continue to be accepted within the industry and offers of station availabilities are frequently received. The current station line-up represents various additions and cancellations caused by a variety of conditions. Stations have been added because of local interest and encouragement. Occasionally, stations that represented exceptional broadcasting values have been added on an experimental basis. Stations are dropped at the advice of local people, or whenever the performance/cost ratio is unacceptable. And then, too, our program is occasionally discontinued because of station decisions over which we have no control.

The arbitrary power of station management remains the greatest single threat to the maintenance of a strong, stable network over a long period of time. In small urban and rural areas, this threat is minimized by the possibility of procuring suitable replacements for stations that drop our program. But management decisions that eliminate the program within the large urban centers can be very disastrous. Generally, the broadcasting picture in these large cities is so tight it is impossible to get an acceptable substitute. We feel particularly vulnerable in the New York City area where WOR carries the broadcast and covers the entire Eastern Seaboard. KOA in Denver, and KHJ in Los Angeles are also powerful single outlets upon which we are extremely dependent.

The inflexibility of station decisions was demonstrated in 1969 in the Hamilton, Ontario area where our use of station CHAM deteriorated throughout the year and finally terminated in December. In spite of concerted efforts of local people, station management refused to reconsider their decision to eliminate the program in favor of secular materials. Here was a case where it was impossible to find a substitute. In fact, it is in Canada where we experience a stiffening of attitudes regarding religious broadcasting. In some instances, local interest and initiative can be sufficiently impressive to make broadcasters cooperate, but not always.

We are, consequently, dependent upon a variety of factors for the maintenance of our North American Back to God Hour network. We would urge the churches to remember this matter in prayer, asking that God will continue to make room for our broadcast. While we are attempting to make adjustments to the broadcast interests in North America by designing new types of programs, we feel that the substantial impact of the regular Back to God Hour continues to be very important. Today ratings are very important, of course, and obviously, a program like The Back to God Hour is not on the top of the ratings charts. This does not alter the fact that in a time of declining morality and diminishing church membership, our regular program fills a very significant need.

We do thank God, therefore, that it has been possible to maintain our basic North American outlets. We presently use 70 NBC stations, 47 Mutual stations, and 18 of the Intermountain Network. We evaluate our network affiliates as a package. Up to now, the discounts available to us make the network purchases advantageous. The Mutual Network, however, has reduced its discount from 37½% to 17%, and we are presently evaluating what this change does to the performance/cost ratio of our Mutual stations. In general, there is a gradual movement into a greater use of spot stations. Already roughly 75% of the total expenditure for North American broadcasting has been allocated for spot contracts. Spot contracts allow for great flexibility and insure that performance/cost ratios will be kept within acceptable limits. In all, then, the North American network lists 313 stations. And many of them are leaders in the industry. So far as we can, we try to insure that they are stations which, in any case, serve our needs efficiently.

It is desirable that whenever possible the program be tied into local churches. Where a single station serves an area in which several of our churches are found, local tie-in involves certain problems. In October, at a meeting with representatives of the Eastern Home Mission Board, ways of tying the broadcast into the church programs on the Eastern Seaboard were discussed. In some cases local groups have contacted stations and have placed the program. Our committee encourages local initiative in program placement and in making arrangements to identify local churches with the broadcast. We solicit any inquiries that would help our office staff make the program as useful as possible for local groups.

The Reformed Presbyterian Church (Evangelical Synod) of Huntsville, Alabama, has asked for permission to sponsor the program over WAAY in that city. This permission was granted. The integrity of our tape is not broken, but an announcement of their worship services follows the program. In addition, the Atlantic Synod of the Presbyterian Church in Canada has passed the following resolution: "We therefore recommend that The Back to God Hour tapes become the official voice of our Synod and that we urge Presbyteries to make full use of this broadcast in their local areas." These are significant advances in ecumenical cooperation and indicate that our program can serve as a bridge with other like-minded people within the Reformed tradition.

b. *Insight* — This program is a 4½ minute program designed to awaken interest in the Gospel of Mark. Each program begins with a reference to a common happening from daily life, continues by relating that happening to the contents of Mark, and concludes with an invitation to the listener to write in for Mark and a booklet designed to help him understand the Bible. A year's programming is now available and we invite inquiries on how it can be placed on local stations. It is a useful instrument for advertising a local church.

The high point in the *Insight* program during 1969 was the distribution it received in connection with National Bible Week. The American Bible Society gave the series national exposure by making it one of the three radio shows it distributed during the Bible reading week. As a result, 174 stations carried the broadcast either during National Bible week or immediately thereafter. Twenty-nine of these stations became regular subscribers. Sixty-one stations now carry the program, in most cases daily.

Past programs are continually being updated for current shipment and plans are being made to concentrate on distributing this program even more widely. It is hoped that contact on the local level will yield considerably more stations. The program is suitable for regular public service release, or a local church, council of churches, or evangelism society could pay to have the program placed and arrange to have an advertisement of a local worship service tied into the broadcast. The program is versatile and it can be adapted to any kind of station format, since no distinguishing music is used.

The success of this venture indicates that more effort must be expended in producing short programs that will meet public service requirements. The value of the current *Insight* time is estimated at well over \$100,000 annually.

c. *RACOM Spots* — The name RACOM, a shortening of *RADio COMMittee*, is the label we use in marketing Back to God Hour materials. RACOM Spots are one minute presentations in the contemporary style. During 1969 the Rev. Wilbert M. Van Dyk produced a series of spots for The Back to God Hour. His work in this field was encouraged and pioneered by the Plymouth Heights Christian Reformed Church and was found to be very suitable for nationwide distribution.

At present the spots are available in two forms: a 17-spot tape that presupposes a sponsoring organization or church, and a 12-program public service type disc. Churches that wish to use the 17-spot format can have the tape tailor-made to their needs by telling our office what announcement they want as a tag on the spots. The name of the church will follow each spot if these arrangements are made.

The Home Mission Board is purchasing time for airing the spots in Terre Haute. Up to the present 15 additional stations have been serviced with the spots through our office on a public service basis. One of the arrangements was made by the Orthodox Presbyterian Church in Schenectady, New York. Initial reaction to these materials has been enthusiastic and we expect that the stations carrying them will increase considerably throughout 1970. It is hoped that young people's groups

will become interested and will approach stations with requests for placement. A kit is available that will help them approach the stations.

2. *Foreign English Broadcasting*

a. *Radio Today*—The first of October, 1969, was an historic one for our church's radio mission. On that day a daily foreign broadcast ministry was started using the powerful facilities of Trans World Radio on the island of Bonaire. (See Acts of Synod 1969, Art. 86B, p. 55) This seven day a week transmission is built on a dynamic programing concept that leaves room for flexibility and innovation. It utilizes two of our main English language program components, the message of The Back to God Hour program, and a modified version of *Insight*. In addition there is good music, and a brief, but carefully edited news broadcast. The entire program package gives the impression of movement and high interest. The entire half hour is called *Radio Today* and mail is received with the simple address: *Radio Today*, Chicago, Illinois, 60628.

The primary target area for *Radio Today* is India and other adjacent countries. Response has been received, however, from a wide area including, besides India, Indonesia, Malaysia, Ceylon, the Trucial States, Turkey, Norway, Sweden, and various parts of the United States.

b. *The Back to God Hour Program Overseas*—The regular Sunday release of The Back to God Hour is also adapted for overseas use in the same format used in North America. It should be stressed, however, that these programs are subjected to careful screening before overseas release. In general, messages that might be considered to have political implications in any way, or which might be judged overly critical of Canada or the United States, or messages that might appear to be a direct attack on Communism cannot be used in foreign contexts. With the exception of such materials, however, The Back to God Hour produced for North America is used widely throughout the world.

1. *Overseas Missionary Network*—In the providence of God there exists today a network of missionary radio stations around the world. We are proud to be associated with these fine organizations. The following missionary radio stations that specialize in long distance short wave and/or superpower medium wave carry our program: Trans World Radio both in Monte Carlo and Bonaire; ELWA in Monrovia, Liberia; FEBC in Manila; and HCJB in Ecuador. By means of these stations we achieve program penetration into all of Europe and far behind the Iron Curtain, large parts of Africa, South East Asia, New Zealand, and Australia. There are also missionary radio stations that provide more local coverage, much as a commercial station does in the United States. Such stations are: TIFC in San Jose, Costa Rica; and two stations in Korea: HLKX, and HLKP in Pusan and Inchon respectively.

In assessing the effectiveness of these overseas missionary radio stations it would be a mistake to compare them to North American commercial stations that specialize exclusively in religious broadcasts. Such stations cater practically exclusively to an evangelical clientele. Overseas, however, the missionary radio stations develop a broad program offering designed to perform a service to the entire community. Thus, using them

gives exposure to a non-Christian audience as well as to Christians. The short wave transmissions compete with BBC, VOA, Radio Havana, and Radio Hanoi, and the short wave listener, fishing across the dial, is very apt to encounter one of our broadcasts.

2. *Secular Stations Overseas* — In addition to the missionary network several regular secular stations carry the broadcast regularly. In Formosa the broadcast is heard over four outlets of the Police Broadcasting Network. This release, paid for by the Foreign Mission Board, covers four major cities and goes as far as the well known islands of Quemoy and Matsu. In the Philippines a six station network carries both *The Back to God Hour* and *Insight*. This arrangement was made in cooperation with our missionaries in the Philippines. And in Mexico City, *The Back to God Hour* is heard on the only English language station, XEVIP.

Near the end of 1969 we were surprised to receive an offer from the national radio station of Cyprus. This 20 KW facility is heard deep into Turkey, in Egypt, the heel of Italy, and, most importantly, in Israel and Syria. The opportunity was remarkable considering that the station was nationally controlled and considering the extreme unrest and chronic warfare in the area. Before deciding to accept this offer we conferred with the members of the Reformed Presbyterian (Covenanters) mission who have worked on Cyprus for many years. They urged acceptance and indicated that they would consider partial support for this outlet. The contract was signed. Unfortunately, internal conditions in the country postponed the beginning of the broadcast until February 1, 1970. This outlet does give us a significant English language outlet in the Middle East over a station with a long standing reputation in a very large area.

3. *Australian Network* — Through the cooperation of the Reformed Churches of Australia we are able to carry on an important radio ministry on the great island-continent of Australia. Presently 10 of the 73 stations within Australia carry the broadcast. The broadcasting problems in Australia are similar to those in North America which means costs are rising and arbitrary cancellations make it necessary for the Australian Back to God Hour Committee to work hard to find replacement outlets. Because of increased costs during 1969, therefore, the Radio Committee was asked to increase the contribution to the Australian broadcast. This was increased from \$1,000 to \$1,250 a month.

As far as our committee is concerned, our cooperative efforts with the Reformed Churches of Australia represent an outstanding opportunity, for it enables us to conduct a continent wide radio ministry in a large English speaking nation and in many of its major cities at a relatively low cost. In addition, we enjoy the enthusiastic cooperation of a sister church that carefully maintains good relationships with the stations. The Australian operation also represents an excellent adaptation of our broadcast package to the needs of a foreign country. An Australian announcer is used and the finished program put together in Australia. We have been pleased that our Australian brethren are increasing their own activities designed to stimulate greater voluntary giving there. Their reporting is regular and accurate. The relationship between the Radio

Committee and our brethren in Australia is mutually helpful, and, we trust, mutually satisfying. It is a privilege to cooperate with them as they struggle for the advancement of the Reformed faith down under.

c. In evaluating our English foreign broadcasting it is important to remember that foreign radio has a significance quite different from radio in North America. In North America radio is one of many mass communications media available and it reaches people who are generally literate and responsive. Radio overseas however is often the only means people have to keep in touch with the broader world scene and thus it has an extremely significant role in their lives. In addition, foreign radio enables us to penetrate into areas where our church and its representatives would personally be very unwelcome.

In this connection, it is significant that *Pravda* of July 6 complained that there is a resurgence of religion among pensioners which is attributed to foreign influence. The newspaper cited the distressing fact that foreign broadcasting stations "pour oceans of radio waves over the Soviet people with sermons and religious services." (Reported in the *Christian Science Monitor*, Dec. 2, 1969)

B. *The Arabic Broadcast — Saatu-L-Islah*. In March 1969, the Rev. Mr. Bassam Madany, our Arabic language radio minister, visited the Middle East in order to reevaluate some of the latest developments in that area. While there are great advantages in conducting his ministry from Chicago in terms of program production, distribution, and efficiency, it is continually necessary to devise ways of keeping in touch with the rapidly changing religious, political, and economic situation in the countries surrounding the Mediterranean. Rev. Madany remains in continual touch with members of his family who still live in Lebanon, and reads Middle Eastern newspapers. His fact finding trip confirmed several significant observations.

In the part of the world that is the primary target of his broadcasting, the relationship between political ideology, daily conduct, and religious belief is clear and unmistakable. Thus the political climate of this part of the world has direct bearing on the kinds of messages that are presented. While they cannot, in the nature of the case, touch directly upon political issues, they must bring the everlasting gospel of Jesus Christ in a context that assures the listeners that the speaker is entirely aware of the highly charged environment in which those who hear are living.

Rev. Madany reports that the Arabs today are divided between the so-called *progressives*, consisting of Marxists and neo-Marxists, and the *conservatives*. The younger generation generally accepts the Marxist position without criticism. The Marxist orientation provides the driving nationalism of the Arab world with its theoretical base and creates fanatic determination among the Arab peoples to destroy the sovereignty of the state of Israel. This is extremely significant for broadcast mission strategy in this distressed area of the world, for the political ideologies have supplanted Islam as the driving force in this area. According to Madany, this means that the theism that has dominated the Middle East for so long is no longer the intellectual milieu in which Arabic people live. He concludes, therefore, that "perhaps the present Arab generation is

going through one of the most radical changes that has ever taken place since the rise of Islam in the 7th Century.”

When one remembers that the Arabic ministry of The Back to God Hour is one of the major regular Arabic broadcast ministries in the Middle East and when one remembers the extraordinary effectiveness of radio in that part of the world, this ministry of our church assumes great significance indeed. Thus, it is with great gratitude to the Lord that we acknowledge that it has been His providence that has led the Rev. Madany to our church and has raised up a ministry of the Reformed faith in an area in which the Christian voice has long been muted and in many instances silenced completely.

Each week 23 programs penetrate this area over short wave. From Bonaire, Trans World Radio blankets the area each morning at local times ranging from 4:45 am to 8:45 am. ELWA sends out two daily evening transmissions, one aimed at the Middle East, the other at North Africa. During the last year it has also become possible to use the powerful 400 KW transmitter of Trans World Radio in Monte Carlo to reach into North Africa three times a week. While this medium wave operation is considerably more expensive than short wave, response has indicated that these three broadcasts are very effective.

Over the years, Rev. Madany reports certain shifts in the patterns of mail response that, we think, indicate different ways the Lord is using this ministry. Whereas the initial response during the first six or seven years of this 11-year old ministry was mainly from Egypt, and then primarily from Coptic Christians, today the response pattern has shifted to North Africa. This trend became pronounced with the June War in 1967, and today more Muslims write than Eastern Christians. It is also very impressive to notice that the program apparently elicits response from a broad spectrum of people. Among the more than 2000 who responded to this ministry during 1969 there were factory workers, students, and school teachers.

The addition of the Trans World programs in medium wave makes it possible for Rev. Madany to reach Arabic speaking students in Europe. He is extremely conscious of this new presence in his radio audience and, accordingly, has designed two programs a week to interest students especially. They are aired under the title, *Reflections on Contemporary Life*. Today more than 10,000 Arab students study in Europe and a significant number have responded to this ministry, including some who are studying in Russia.

Our denomination may be humbly grateful to the Lord that we have the opportunity to enter such a critical part of our world with 26 programs every week, programs designed to exalt the Lordship of Jesus Christ, do battle with the false faith of Islam and the false ideology of Marxism, and call people who are frustrated and afraid to repentance and faith in Jesus.

C. *Spanish Language Broadcasting.* The Spanish broadcasting activities of The Back to God Hour are directed by the Rev. Juan Boonstra and consist in the production of three programs.

1. *La Hora de la Reforma*— This program is the basic broadcasting unit of the Spanish department. It is produced for release throughout South America and in North American cities where there are major concentrations of Spanish speaking people. Presently 32 stations carry this 15-minute broadcast. We have found that the potential for network expansion for *La Hora de la Reforma* is virtually limitless since South America has the same commercial radio situation as that found within the United States. This means that there are nearly 3000 stations in South America that theoretically could consider broadcasting the program. Presently local coverage is maintained through the use of 17 stations located in large South American metropolitan areas. Several of these stations are outstanding in terms of power and listening audience. The Buenos Aires outlet, LR-3, for example, returned more than 350 letters during the month of December. In addition, broad coverage of South America is achieved through the use of the powerful medium wave facilities of Trans World Radio in Bonaire and use of the short wave transmitters of TWR and HCJB.

In addition to our regular *La Hora de la Reforma* network, the program is carried on a cultural exchange basis on 40 stations throughout Ecuador. This gives us broad coverage, much of it during the week, but on an unscheduled basis. These programs are aired at no cost to us.

2. *La Antorcha Espiritual*— This program is a special adaptation of our basic Spanish language program designed for use in Mexico. Because of nationalism in Mexico, the management of this program is taken care of by a Mexican organization called *La Antorcha*. A Mexican announcer is used and a Mexican mailing address is employed. During 1969 several adjustments in the Mexican station line-up eliminated non-productive outlets so that today 31 stations carry *La Antorcha Espiritual*, and the network is working out very well. This unique arrangement in Mexico also depends upon the continued cooperation of our missionaries there.

3. *Radio 316*— This is a daily half hour presentation built up around our basic Spanish language program. It is presently produced by the Spanish language department of Trans World Radio on Bonaire under the supervision of our office. The program consists of the following elements: music, news, a Spanish translation of the *Insight* program called *Reflection*, the message from *La Hora de la Reforma*, and an invitation to write in. These elements constitute a program package which is designed to sustain listener interest and present them with a substantial gospel program as well. This program was first heard on October 1, 1969. It is directed to South America over the 260 KW short wave transmitter of Trans World Radio and is also broadcast over the 500 KW medium wave transmitter once a week.

D. *French Language Broadcasting*. The French language program, *Programme Radiophonique de L'Eglise Chretienne Reformee*, serves French speaking Quebec. It is produced in our Chicago office by Rev. Madany. There are presently 65 programs in the series and they are being used on a replay basis. Since the repeat will occur at considerably

more than a year interval, it is felt that this procedure can be employed for some time. The Rev. A. R. Kayayan is the speaker for 52 of the programs, Dr. Pierre Marcel, for 13 of them. A French language announcer from a Montreal station does the announcing.

This is a low budget item designed to answer to a particular need. The four Quebec stations that carry the broadcast are enthusiastic. Mail response is relatively light. We feel that this is caused by the extremely rigid religious situation in Quebec. The mail that is received expresses great interest in the presentations. Our Canadian churches also continue to be interested in the broadcast. The program is also released for the French speaking islands of the Caribbean over the facilities of Trans World Radio. It is also beamed to Europe over these facilities.

E. Indonesian Language Broadcasting. Our report to synod last year described the background of the Indonesian broadcast venture. The possibility of carrying on a work in Indonesia arose when the Rev. Mr. Junus Atmarumeksa, a graduate of our seminary in June 1968, made himself available for this work. Our report last year describes the relationships that exist between our organization and various elements within the Geredja Kristen Indonesia and it tells of the formation of an Indonesian Radio Committee that supervises the expenditures of the Indonesian operation and it describes the help of the Far East Broadcasting Company.

The Indonesian venture represents a cooperative broadcasting activity, then, involving the following entities: elements of the Geredja Kristen Indonesia, FEBC, and The Back to God Hour Radio Committee. The ecclesiastical bodies provide Rev. Atmarumeksa with salary and housing and exercise spiritual supervision over his work. FEBC cooperates on the technical level. Mr. Basil Costerisan, an American servicing FEBC, has been very helpful in this entire operation.

During the year 1969 various administrative procedures were initiated. A letter explaining and limiting our Radio Committee's involvement in the work was sent to the Indonesian Radio Committee. Furthermore, a regular system of reporting between Rev. Atmarumeksa and our office was set up. In addition, Rev. Atmarumeksa laid the groundwork for a broadcasting operation that is adapted to the Indonesian situation.

Considering the adverse conditions in Indonesia with respect to transportation, communication, and the ordinary business of everyday living, the progress of the Indonesian venture has been exceptionally good. Rev. Atmarumeksa produced and distributed a program called *Rentjana Agung*, the *Majestic Plan*. This went on the air in April and is being broadcast each Wednesday throughout all of Indonesia by FEBC out of Manila. It is also played on two stations in Surabaya, one in Malang, one in Samarang, and one in Solo. Work was also begun on a program called *Variety of Definitions*, a program that explains basic Christian concepts.

Rev. Atmarumeksa reports widespread response to his work. Those who write in are furnished with a correspondence course on the Gospel of John and are given a certificate when they complete the course.

The progress of this Indonesian radio ministry is particularly significant because it appears that the general broadcasting situation in that country is changing for the better. Whereas the radio situation has been dominated by hundreds of amateur radio stations, there is evidence that such stations will gradually be eliminated, at least in the major cities. In Djakarta most of the amateur stations have gone off the air, and 26 stations have been retained to form what appears to be the beginning of a regular commercial network. Should this occur it will be possible for Rev. Atmarumeksa to devote more time to program production rather than to distribution. If the economy and political situation in Indonesia continue to stabilize, and if the radio situation continues to improve, the country could well enter an era in which radio missions will be exceptionally effective.

F. *Portuguese Language Broadcasting.* A daily half hour Portuguese language program called *Radio 7315* is being produced on our behalf by the staff of Trans World Radio for broadcast to Brazil. This is a natural development of increased work in the Spanish language. *Radio 316*, our Spanish language daily program, can be transposed into Portuguese rather easily. Though *Radio 7315* is adapted specifically for Brazil by Brazilian nationals, it is virtually a Portuguese version of our Spanish work. By means of it, our denomination is able to make a beginning in reaching Portuguese speaking people in South America. The program began on October 1 over Trans World Radio. The Radio Committee is investigating the possibility of releasing it over other stations as well.

* * * *

Anyone familiar with the past history of The Back to God Hour will be able to recognize from this report of the broadcast operation alone, that the complexity of our denomination's broadcasting enterprise has increased significantly. In concluding this statement describing the broadcasting aspect of the work, we wish to underscore this growth and emphasize what is actually quite obvious. It is this: there is presently a great need for more personnel and need for a gradual upgrading of supervisory capabilities. Near the end of 1969, an associate producer was hired, and he began his work by concentrating on the daily broadcasting from Bonaire. He will also be used in the production of our other English language offerings and will serve in an advisory capacity with respect to the Spanish and Portuguese materials. However, it is now necessary to secure more personnel in the Spanish department. Not only is more personnel necessary in the production of present programs, but there is need for the development of specialized programs that will be tailor-made for the public service possibilities in Latin America. The potential in Spanish is very great, and we have only begun to capitalize on it. Ways will also have to be found to become more deeply involved in the production of Portuguese language materials. While Trans World Radio is performing an acceptable service at this time, fully responsible programing demands that we transfer the production of both *Radio 316* and *Radio 7315* to Chicago as soon as possible.

Increased foreign broadcasting activity is also accompanied by increased necessities for making technical judgments regarding frequencies and times of broadcast. The Back to God Hour will necessarily have to secure the proper technical services that will enable it to continue to make responsible judgments concerning these matters. Fortunately, such services are available, but their cost will put increased burdens on our budget.

The Radio Committee and the staff of The Back to God Hour thank God for the opportunities to be involved in this broadening spectrum of program production and feel that what has been produced thus far is just a beginning when it comes to meeting the remarkable challenge in broadcasting today. Nevertheless, the increased complexity and volume of the present operation has increased the burdens upon our existing organization a great deal, and the denomination must expect to make the adjustments that will allow us to maintain the present programming level and expand it where such expansion is the only responsible course of action.

II. AUDIENCE CONTACT AND FOLLOW-UP

A. *Personal contact.* One of the great problems in connection with a radio ministry is the establishment of significant contact with the radio audience. In the nature of the case, this can be done only when members of the audience write and identify themselves and describe their needs. A great deal of the radio ministers' time is spent servicing this mail, and a major part of the entire office operation is devoted to this work. In connection with the English language ministries 47,000 pieces of mail were processed during 1969. Near the end of the year response to the Spanish language ministries was running more than 1000 letters a month. The Arabic language ministry received heavy mail response during 1969 considering that most of the letters came from Muslim dominated countries. More than 2000 letters in all brought the Arabic mailing list to near 7000. The mailing lists in the various departments are comprised of a vast body of people who receive our literature regularly. Today, besides the Arabic list with 7000, the Spanish has 13,500, and more than 240,000 pieces of English language literature are sent out every month.

Much of the mail can be handled in a routine way and rather quickly. Some, however, demands more detailed answering, especially when listeners raise spiritual or Biblical questions. Thus, the radio ministers are continually in contact with their radio audience by means of the program of pastoral correspondence they maintain.

In addition to such contact with the audience, the radio ministers try to contact as many as possible personally. Obviously, this can be done only on a limited basis. Dr. Nederhood accepts speaking engagements that provide contact with listeners. Addresses given at the Industrial Management Club in Butler, Pennsylvania; the convention of the Conservative Congregational Churches; the National Association of Religious Broadcasters; the Evangelical Fellowship of Canada; Spring Arbor College; Southeastern chapter of the Christian Medical Association; a Con-

ference on Calvinism in California; the Knox Presbyterian Church, Toronto; and the Associate Reformed Presbyterian Church of Atlanta were among some of the opportunities he had to contact the radio audience. In addition, many speaking opportunities within our own churches strengthened the relationships between our radio minister and the denomination and also provided opportunity to meet listeners who attended the meetings.

During the year Rev. Boonstra, the Spanish language pastor, traveled twice to Mexico. He participated in a week long Institute at Juan Calvino Seminary. These contacts in Mexico enabled him to meet members of our listening audience. Rev. Madany spent some time in the Middle East renewing contact with listeners and reacquainting himself with the general situation to which he ministers constantly.

But the radio ministers can only make a beginning in contacting the vast radio audience. Thus we are thankful that others are involved in ministering further to Back to God Hour listeners. The letters received in response to the English and Spanish language ministries are sent out to follow-up workers and contacts are made wherever possible. Any church that would like information about this regular letter returning service, is invited to write our office for more information. Our foreign missionaries have always shown a great interest in listeners to the foreign broadcast, particularly the Spanish. In La Plata, Argentina, the Rev. Mr. Arend Rumph ministers to a number of people who have come together through *La Hora de la Reforma*. He also reports that many of the sales made through his book stores are to listeners of the broadcast. In Mexico our missionaries have started two preaching stations as a result of the radio work. In Tegucigalpa, Honduras, further work is also being carried on with individuals who were attracted to the work of *La Hora de la Reforma*.

We view these follow-up activities as the beginning of a work that has a very great potential indeed. It is with profound appreciation that we acknowledge the willingness of many to reach the radio audience and conduct further the ministry which the radio contact has begun. We feel that radio is a tool that must be supplemented by further contact whenever possible. It will be necessary to expand and broaden this follow-up ministry as new ways of carrying out the work are explored and developed.

B. Literature Development. Because the radio broadcasts provide rather incomplete contact with the audience, there is continual pressure to provide those who write in with suitable literature. In the English language department 2,264,000 *Family Altars* were mailed out, and 480,000 *Radio Pulpits* were distributed in 1969. In addition, approximately 250,000 single radio messages were distributed. During 1969 free copies of Dr. Nederhood's book, *God is Too Much*, were also occasionally offered the radio audience. The discount received from the publisher, Tyndale House, plus anticipated royalties from regular commercial sales, made this possible at virtually no cost to our organization. Those who write into *Insight* received a booklet called, *Four Rules for*

Bible Reading, and a copy of *The Right Time*, a modern translation of the Gospel of Mark. During National Bible Week those who wrote in received a complete copy of *Good News for Modern Man*. These New Testaments and Bible portions have been furnished at no cost by the American Bible Society. The English language department also distributed *Previews*, giving advance information on radio messages to churches and to many listeners, and promotion pieces weekly to 170 of our North American stations.

Literature and audience contacts in Australia are handled through the Australian office of The Back to God Hour in Geelong, Victoria.

For Rev. Madany, literature is an exceptionally important tool. Because of the great ideological shifts that are taking place in the Middle East and the search for meaning among many of his listeners, it is necessary to provide his listeners with in-depth studies of the Bible and of Christian doctrine. During 1969 Rev. Madany completed *Reflections on Contemporary Life, II*, and mailed it to the 7000 people on his mailing list. The Arabic language publications of The Back to God Hour now include: *Reflections on Contemporary Life, Vol. I and II*, *The Family Altar, Vol. I-VI* covering one year, *The Lord's Prayer*, *The Witness of Faith* (on the Belgic Confession), *The Biblical Doctrine of the Atonement*, *The Epistle to the Hebrews*, *The Epistle to the Galatians (The Freedom of Faith)*, *The Epistle to the Romans*, and *The Obedience of Faith (Luke)*.

Rev. Madany also supervises the editing and publishing of the French language materials. During 1969 The Back to God Hour added Pierre Ch. Marcel's *La Veille de la Crucifixion* to the existing French titles. This booklet consisted of the messages Dr. Marcel delivered over our weekly broadcast, *Programme Radiophonique de L'Eglise Chretienne Reformee*. In addition to the title by Marcel we now have available in the French language: *La Loi De Dieu Dans Le Monde Moderne*; *Credo*; and *Foi, Esperance, Charite*.

The development of Spanish language materials has also advanced during 1969. There are presently 13,500 people on the mailing list serviced from the Chicago office. During the year, 135,000 copies of the radio message booklets, each containing 13 messages were sent out. In addition more than 4000 copies of *Altar Familiar* and more than 4000 *Curso Basico de la Doctrina Cristiana*, a basic course in Christian doctrine, were distributed. The need of developing a broader range of Spanish materials is very pressing, in the light of the kind of response received from the Spanish speaking world. The Evangelical Literature League, besides helping produce the *Family Altar* in Spanish, is very cooperative as we deal with this problem. Rev. Boonstra is also developing suitable literature in the Portuguese, but these will have to be developed from existing materials produced by other organizations.

In Indonesia, Rev. Atmarumeksa provides his listeners with a course of basic Christian doctrine drawn from the Gospel of John. During 1969 he also worked on the publication of the *Family Altar* in Indonesian and this is scheduled for release in 1970.

III. PERSONNEL AND ADMINISTRATION

The work of the radio ministers is supported by a staff of very conscientious people working at The Back to God Hour offices at 10858 South Michigan Avenue. The ministers have their offices in this building, and here the mail is serviced and shipping is done. The mailing lists are kept here as well. In addition, this building furnishes large areas for storage of supplies and houses an excellent studio facility. Though the building is in a changing neighborhood, there has been no major problem with the location and it is hoped that this property will be able to serve our denomination for years to come. The Midwest warehouse of the Christian Reformed World Relief uses the second floor.

Mr. Donald Dykstra is the office manager and is, in addition, deeply involved in annuities and deferred giving. Professor James De Jonge continues to direct the Calvin College Radio Choir. During 1969 this choir was changed somewhat so that the membership will be more permanent. The choir program will no longer be a part of the college curriculum, but the choir still uses the facilities of the college, and college and seminary students, as well as several alumni, make up the membership. Mr. Harry Elders is the announcer of the broadcast, and Mr. Peter Van Milligan is our chief engineer. Mr. Ralph Rozema works in publicity and promotion matters for our organization.

Besides those who are on our own payroll, there is a host of people who contribute to this work constantly. We are extremely dependent upon the personnel of missionary radio stations around the world. The production staff of Trans World Radio on Bonaire has helped a great deal in getting our daily English, Spanish, and Portuguese language ministries going. We will continue to be dependent upon them for some time to come.

Throughout the year the Radio Committee met three times. This 13-man committee, at least six of which are laymen, at all times receives extensive reports on the various phases of the work two to three weeks before each committee meeting and is able to participate in the activities described above on an in-depth basis. The Finance Committee of the Radio Committee met from time to time throughout the year to approve certain matters for which immediate attention was required.

In Australia, the Home Mission Board of the Reformed Church functions as The Back to God Hour Radio Committee and exercises regular supervision of the station contacts, and the servicing of the mail response. The Rev. Mr. J. W. Deenick is the president of the committee. Mr. A. vander Schoor works for the Home Mission Committee on Back to God matters. He is a very efficient office manager and provides our office with a monthly report of response, mail sent out, and gifts received.

The Indonesian work is supervised by a Radio Committee of the Geredja Christen Indonesia. The interests of our committee are represented by a radio committee set up and approved by our Radio Committee in the United States. This committee is made up of seven men of different backgrounds, representing three synods, and various walks

of life. They oversee the expenditures of the Indonesian venture and report to our staff.

* * * *

During 1969 The Back to God Hour completed 30 years of broadcasting. The survey presented above indicates that God has crowned this activity of our church with exceptional blessing. The scope of the work at the present time represents a broadcasting operation that is able to function effectively within the broadcasting industry on the North American continent and in foreign contexts as well.

It should be obvious, however, that the rapid expansion of the work that has occurred during the last few years has put great strain on the existing organization. As businessmen know and expect there is always a kind of loose-endedness that accompanies any phase of expansion and development. This is also present in our organization at the present time. Among the areas of problem that will have to be dealt with during the coming months are these: the development of greater skills and capabilities in program production, the development of new procedures for mail handling and servicing, the development of greater capabilities for making technical judgments involved in overseas broadcasting, and the development of greater fund raising methods.

Some of these capabilities can be achieved with the addition of more personnel to our staff, some of them can be achieved with the purchase of new equipment and the revamping of present office procedures, and some of them can be achieved by purchasing specialized services from organizations that provide such services. But the *sine qua non* of any proper adjustment to the present situation is the provision of extra monies for this operation. The Back to God Hour does not accumulate any reserve funds because we do not have a large payroll and capital investments. Those who give to the work can feel that their dollars are being funneled into the radio and literature ministry immediately. At the same time, it is not healthy for an organization to conclude the year, as we did in 1969, with a bank balance that represents less than a month's expenditures. The extremely close relationship between money received and expended and the need to purchase services and hire new personnel make it imperative for our organization to ask the church to review the provision it has made for this radio ministry.

The overall impression with which one is left after reviewing the activities of this organization is that it is a marvelous instrument in the hand of God to bring about conversion and to build up His children in their faith. In the nature of the case, the review now completed has been of the relatively superficial aspects of The Back to God Hour enterprise, those aspects that involve day to day decisions and activities not unlike those connected with any business. But, after all, The Back to God Hour is not an ordinary business operation, but all that has been reported here has been a part of the church's ministry. And a ministry is a very fragile, imperfect, and complex thing. This is true of every ministry. Every minister will testify to his own wonder that God could use him at all in the work of the gospel. And the ministers of The Back to God Hour feel the same way. But with all this, this ministry has been continu-

ally a ministry of the gospel of grace. Each of the ministers is concerned to proclaim the unsearchable riches of God's goodness and to announce the splendid significance of the Lord Jesus Christ for this age.

The Back to God Hour represents a certain plus factor in the ministry of the church. It is the church's ministry as this is joined to one of the most efficient and remarkable tools of mass communication ever devised by man. While our organization has not written off the possibility of television production in some degree, the costliness of television and other factors inherent in its long term use suggests that it will never replace radio as the major mass communications medium available to our church. Every week day, letters are received at the offices on Michigan Avenue that tell of the great effectiveness of gospel broadcasting by means of radio. The large domestic network, the Middle Eastern releases in Arabic, the foreign broadcast in English, the expanding Spanish work, the ministries in Indonesian, French, and Portuguese justifies assuming that our denomination is reaching well over 4 million people around the world on a weekly basis by means of its radio outreach. It is always difficult to make such projections, but there is every evidence that if this one errs it is on the side of conservatism.

When you add to this the millions of pieces of literature that are sent out by the The Back to God Hour, the mind boggles at the vastness of this particular expression of the church's ministry. At the end of the year 1969 The Back to God Hour was broadcasting 240 hours of gospel proclamation each week! And there are certain factors that make this ministry of increasing significance, quite apart from the great numbers reached. They are these: first of all, man is gradually becoming an electronic man—a person who is accustomed to being influenced by electronic media and who is therefore reachable primarily by such media. Second, there are more and more parts of the world that are becoming closed to conventional missions, countries like India, Morocco, and the private sanctuaries of large apartment dwellings where every visitor is considered an intruder. Obviously our dependence upon electronic media for bringing the gospel increases with each passing year.

In thinking about this radio operation it is also significant to remember that our denomination's investment generates a great deal of activity that is carried on at no cost to us. An example of this is the many dollars of radio time that are furnished our church on a public service basis. As we have seen in the report, *Insight* alone has produced more than \$100,000 in free time. This, with the value of the free time for our Back to God Hour broadcast and RACOM Spots, gives us approximately \$150,000 of public service programming annually. In addition, most of the cost of broadcasting overseas represents a power/maintenance cost figure, with the cost of all station personnel carried by various other missionary organizations. Thus we are getting most overseas time at a figure that is much less than the cost would be on a commercial basis. The literature distribution program also generates further distribution that costs us nothing. Radio messages are often printed in magazines in North America and overseas, and the *Family Altar* is translated into other languages and distributed by other organizations.

Thus, it is with a feeling of gratitude that the Radio Committee presents the church with this report of its activities during the past year. But it is also with a sense of near inexpressible urgency. For we feel the effectiveness of the present work and we know that it is just a beginning when we think how God could use it in the years ahead if we are faithful in our broadcasting responsibilities. We have entered the Seventies, and this decade will see the continued expansion of the world population. When we remember that there were just 250 million people in the world when God gave the Great Commission and there are over 3 billion now, and when we remember, too, that during the next thirty years this population figure will probably double, when we remember all of that, it is clear that our church may not assume that our radio ministry must remain on the present plateau. Such an attitude would be nothing less than gross irresponsibility. The Radio Committee therefore summons our church to advance and develop even greater capabilities in the use of radio for the years ahead.

Thus we invite the entire church to give thanks with us as we gratefully acknowledge God's rich blessing upon the radio ministry. We ask you to pray especially for the radio ministers who need a full measure of the Holy Spirit as they bring the gospel to the world. And let us join together as an entire denomination in prayer for those who hear the gospel through this ministry. They are the lost sheep of Jesus' fold. And we know that God is pleased to use this radio ministry to gather them in. Some day we will actually see them in glory. Praise the Lord!

IV. MATTERS REQUIRING SYNODICAL ACTION

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

B. The committee requests that the Rev. Bassam Madany be given the privilege of the floor for a brief report on the progress of our denomination's Arabic language radio mission.

C. *Nominations:*

Layman—Chicago Area:

Mr. Anthony Dickema — Mr. Russell Poel

Minister—Eastern Area:

Rev. Samuel Ten Brink — Rev. Ralph Wildschut

Minister—Chicago Area:

Rev. Neal Punt — Rev. Alvin Vander Griend

Layman—Michigan Area:

Mr. Robert De Nooyer — Mr. Frank Deppe

D. The Radio Committee requests approval to call another ordained man for the Spanish language radio mission.

1. The production of additional program materials for the daily ministry requires it.

2. Voluminous mail response, some requiring detailed pastoral attention, requires two well qualified in the Spanish department.

3. The great opportunities for expansion in Spanish, caused by the large availabilities of commercial stations and public service possibilities in Latin America cannot be capitalized upon unless another Spanish minister is in our organization.

4. A practical division of labor can be worked out for the Spanish department that will insure that best possible use will be made of both Spanish ministers.

E. The Radio Committee requests authorization to continue the French language ministry (Cf. Acts of Synod 1964, p. 24) on the present scale.

1. The broadcast has achieved an effective place in French speaking Canada that justifies taking it out the experimental category.

2. The program is well received by broadcasters, is being listened to by a significant number, and is a unique and significant part of our church's mission to Canada.

F. The Radio Committee requests authorization to continue its cooperation in the Indonesian broadcasting venture through June 1971.

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

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

3. During 1969 significant methods of communication and supervision have been set up.

G. The Radio Committee requests that the proposed budget for 1971 and the quota of \$13.75 be adopted.

1. The increasing importance of electronic media for reaching modern man and the broadcasting opportunities that are still available require that our denominational broadcasting activities be expanded significantly.

2. Increased broadcasting costs caused by inflation result in a deterioration of general coverage if more money for broadcasting is not allocated from time to time.

3. Additions to the staff demanded by the growing complexity of operation necessitate increased administrative costs.

4. This request for quota increase is accompanied by the assurance that the Back to God Hour is presently developing new ways of stimulating above quota giving.

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

Respectfully submitted,

THE BACK TO GOD HOUR COMMITTEE

Rev. E. Bradford, president	Rev. R. Slater
Rev. D. Negen, vice-president	Mr. E. Tamminga
Rev. L. Bazuin, secretary	Mr. S. Tigchelaar
Mr. M. Ozinga, Jr., treasurer	Mr. C. Vander Brug
Mr. P. Heerema	Rev. W. Vander Hoven
Rev. J. W. Jongsma	Mr. W. Veldkamp
Mr. C. Schaap	

The Back to God Hour
Financial Report - January 1 through December 31, 1969

Receipts:

Synodical quotas	\$ 584,638.25
Churches	72,763.51
Organizations	8,837.11
Individual gifts	230,401.01
Literature	3,429.81
Foreign	59,083.80
Station sponsorship	16,196.69
Public meetings	5,534.66
Legacies	4,936.53
Funds held in trust	933.90
Other income	2,223.06
CRWRC	2,971.50
Total receipts	\$991,949.83

Disbursements:**Broadcasting:**

Domestic	\$ 541,161.43
Foreign:	
English	51,457.33
Arabic	31,817.58
Spanish	37,045.85
French	11,807.24
Indonesian	3,000.00
Recording & duplicating	22,863.76
Research & program development	3,550.45

Administration:

Audit	1,335.08
Bank adjustments	117.74
Christian Reformed Employees Pension Plan	3,178.84
Committee expense	3,546.32
Equipment	5,555.97
Gratuities	803.10
Insurance	4,381.41
Maintenance & repairs	6,161.76
Salaries	81,882.08
Social Security expense	2,540.31
Supplies	8,918.99
Travel	4,486.37
Utilities	6,233.90
Elevator & Scavenger service	404.00
Family Altar	82,291.63
Literature	26,524.36
Ministers' housing	7,331.54
Other expense	60.35
Other printing	24,762.82
Radio choir	4,553.43
Sermons	32,095.00

Total disbursements **\$1,009,868.64**

Balance - Pullman Bank - December 31, 1968\$46,040.07

Balance - Bank of Montreal - December 31, 1968 .. 7,604.44

\$53,644.51

Balance - Pullman Bank - December 31, 1969	\$27,496.74
Balance - Bank of Montreal - December 31, 1969 ..	8,228.96
Disbursements over receipts	17,918.81

\$53,644.51

Martin Ozinga, Jr., treasurer

The Back to God Hour - Tentative Budget - 1971

Estimated receipts

Synodical quotas	\$ 765,600.00
Churches - Special offerings	90,000.00
Organizations	15,000.00
Individual gifts	460,000.00
Foreign - designated	75,000.00
Station sponsorship	20,000.00
Other income - Public meetings, etc.	15,000.00
	<u>\$1,440,600.00</u>

Disbursements

Broadcasting:

Domestic	\$ 615,000.00
Foreign:	
English	100,000.00
Arabic	55,000.00
Spanish	120,000.00
French	12,000.00
Indonesian	5,000.00
Portuguese	70,000.00
Recording & duplicating	40,000.00
Research & development	15,000.00

Administration:

Audit	1,600.00
Christian Reformed Employees Pension Plan ...	4,500.00
Committee expense	5,000.00
Equipment	10,000.00
Insurance	6,000.00
Maintenance & repairs	7,500.00
Salaries	125,000.00
Social Security expense	4,000.00
Supplies	10,000.00
Travel	7,500.00
Utilities	8,000.00

Family Altar	88,000.00
Capital improvements	3,000.00
Literature	25,000.00
Ministers' housing	11,000.00
Other printing	32,000.00
Professional services	20,000.00
Radio choir	5,500.00
Sermons	35,000.00

\$1,440,600.00

REPORT 18
CANADIAN BIBLE SOCIETY

ESTEEMED BRETHREN:

To report about the work of a Bible Society today means to report about the ambiguity of our time.

While the instituted church is in turmoil and in many aspects in disarray, there is an amazing interest in the Bible.

During the year 1969 one million, one hundred and eighty-five thousand (1,185,000) copies of Scriptures were distributed in Canada; an increase compared with other years, that even baffles and astonishes the people who have been involved in the work of the Bible Society for years. At our last meeting of the Upper Canada District, of which I am a member of the Board of Directors, it was reported that during the same year the income had increased from about \$200,000 the previous years, to an all time high of \$510,000.

An important role in the distribution is played by "Today's English Version." In three and a half years 18 million copies of this version were sold. And it is expected that shortly it will be the all time best seller of any paper-back. It has been called the publishing sensation of the century.

\$8,000,000 is required during the year 1970 for the work of the Bible Society outside Canada. The Canadian Society must provide \$800,000. It has taken upon itself the work in 17 countries in Africa, 11 in Asia, 3 in Europe and 4 in Latin America, and it is also involved in the translation of the Bible for 4 countries.

The largest amount for all these projects has been allotted for the work in Japan, to provide for 2,500,000 Japanese Scripture Portions and 2,500,000 Japanese Scripture Selections. Another large amount has been set aside for the translation of the Francais Courant version (to be the French equivalent of "Today's English Version").

It is our prayer that the Lord may continue to bless this most important work, and that more and more members of our congregations may become involved in helping actively with the spreading of the Word of God in our own country as well as in other countries of the world.

We recommend to you that this cause be retained on the list of causes recommended for financial support.

Humbly submitted,

J. Geuzebroek

REPORT 19

HISTORICAL COMMITTEE OF THE
CHRISTIAN REFORMED CHURCH

ESTEEMED BRETHREN:

During the past year the Historical Committee of the Christian Reformed Church has undertaken, in a preliminary way, to implement the decisions of the synod of 1969, which define and delimit the official archives of the Christian Reformed Church. At the request of the Historical Committee, the Archivist of the Christian Reformed Church, Dr. Lester De Koster, prepared a statement of general regulations pertaining to the administration, cataloguing, use, security and cost of operating the archival collection. The Historical Committee has approved the regulations submitted by Dr. De Koster and is now supervising their implementation.

Unfortunately the Historical Committee has not had the time to carry out a significant part of the new mandate given it by the synod of 1969. In addition to supervising the official archives of the Christian Reformed Church, the Historical Committee has been asked to "cultivate in the Christian Reformed Church knowledge of, and appreciation for, the church's history." The Committee has discussed how this part of our mandate may best be carried out, but we are not yet prepared to recommend any specific programs.

Another matter of concern to the committee is the appointment of a new denominational archivist. Since Dr. De Koster has accepted an appointment to become the editor of *The Banner*, the Historical Committee is giving thought to the position of Denominational Archivist.

The work of collecting and microfilming the minutes of consistories and classes has progressed to the committee's satisfaction under the able leadership of Mr. E. R. Post. In a recent report Mr. Post indicated that 446 (or approximately 70%) of the churches have agreed to have their minutes microfilmed. The Historical Committee very much appreciates the cooperation these churches have shown in this important project. Unfortunately 121 (or approximately 20%) of the churches have declined to have their minutes microfilmed; and 82 (or approximately 11%) of the churches have not yet responded to our request. Hopefully many of the churches which have not yet favorably responded to our requests will still decide to cooperate with the Historical Committee in this mutually beneficial program.

A statement of expenditures for the past fiscal year was received through the good offices of Mr. Lester Ippel. The Historical Committee, after reviewing the financial statement, was satisfied that the \$10,000 budgeted last year has been responsibly spent. In order to finance the program next year, we are recommending that synod allot another

\$10,000 for this program. Although microfilming costs will probably be less next year because there will be less material to microfilm, the committee expects that the cost of getting and returning minutes will increase. It is noteworthy that the largest number of churches still to have their minutes microfilmed are also the farthest removed from Grand Rapids.

Recommendation:

That synod allocate the sum of \$10,000 to be used for cultivating in the Christian Reformed Church knowledge of and appreciation for the church's history and for collecting, preserving, and cataloguing the Christian Reformed Church's historical records.

Respectfully submitted,

Dr. L. Oostendorp, chairman

Dr. H. Ippel

Dr. S. Van Dyken

Prof. H. Zwaanstra, secretary

REPORT 20

SERMONS FOR READING SERVICES

ESTEEMED BRETHREN:

We are privileged to report once again that "Living Word" sermons were sent to a number of churches and individuals another year on a fairly regular basis. This was due, in a large measure, to the persevering work of solicitors Slofstra and Van Stempvoort, faithful preparation of sermons by a number of busy but willing ministers and prompt publication and mailing by the Credo Publishing Company. We hereby express our sincere gratitude for these and other faithful services which made the fulfillment of our task possible.

A few consistories corresponded with your committee, indicating their concern about the brevity of many sermons published and the quality of some. These matters were discussed at length and everything possible will be done to bring about improvement in these areas where necessary. We encourage response from subscribers and other authorized or interested persons.

The number of subscribers, notwithstanding the constructive criticism referred to above, is presently higher than in any previous year of publication. The total number now stands at two hundred and sixty-two, twelve more than in 1969. The following breakdown indicates who the subscribers are: Australian churches - three; Canadian churches - one hundred and sixty-one; New Zealand churches - one; United States churches - eighty-seven; personal subscriptions - ten.

We judged there to be no desire or need to change the series offered in recent years so decided to continue the same for another year. Our publisher informed us that the price too can remain the same so we hope to continue providing Series A, thirty-five English sermons for fourteen dollars and Series B, thirty-five English sermons and ten Dutch sermons for eighteen dollars. We again beg synod to encourage the widest possible use of these sermons for reading services, for distribution among sick and shut-ins, evangelism and any way they can be used profitably.

Finally, we report our progress in arranging ". . . for a series of sermons on the Heidelberg Catechism." Our part of what proved to be an extremely difficult task is almost completed. We believe it is now safe to say that all manuscripts will be in the hands of the denominational Publication Committee by the time synod meets. We pray that the forthcoming volumes may find ready acceptance and prove profitable to the churches.

Recommendations:

1. That synod approve the publication of sermons through "The Living Word" for the year of June 1, 1971 through May 31, 1972.

2. That synod urge the churches to use these sermons as widely as possible.

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

Respectfully submitted,

L. Slofstra

J. Joosse

H. De Moor

J. Van Stempvoort

REPORT 21

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

ESTEEMED BRETHREN:

The Evangelical Literature League has throughout the past year been privileged to continue the distribution of Christian literature in the Spanish language. Letters received in our office provide evidence of both the faithful support that has been received for this ministry but also testimony of how such literature has been used by God in changing lives of specific individuals in Latin America. For all of these blessings we are grateful to God.

During the calendar year 1969 T.E.L.L. sold 26,000 books and distributed over 4,000,000 tracts without charge. A policy of T.E.L.L. continues to be that of translating and distributing books which can be sold at subsidized prices, making it much more possible for a Spanish-speaking person of limited financial means to obtain such literature. Spanish tracts are sent free to those requesting them, and numerous letters have been received expressing appreciation for the literature received and requesting more for distribution.

Grateful for that which has been accomplished to date, the Board of Directors also desires that both our literature and finances are expended in the wisest way possible. The Lord's work should be no exception to the application of good business and marketing practices. It could be relatively simple just to increase one's program in size. However, in this context legitimate questions must be asked—and answered. To more clearly determine the kind of direction that should be pursued, T.E.L.L. has engaged the services of Daystar Communications, Inc. to perform basically a "market study" as well as an evaluation of our literature—from a Christian and missionary perspective, yet with sound business principles. This organization is comprised of Christian businessmen, ministers and missionaries who have had very practical experience in literature production and distribution in Africa. Christian resource persons from the University of Oregon, Fuller Theological Seminary and elsewhere serve as advisors and consultant in such studies. We look forward to an early report from this group of men which should provide some very basic information which should be helpful not only to T.E.L.L. but also to our mission boards and missionaries if they desire.

Personnel changes have also taken place during the past year. Mr. Antonio Rubio who had been serving as Business Manager, left T.E.L.L. to accept a position with a radio ministry in Panama. Mr. Hubert Van Tol, formerly a teacher at Grand Rapids Christian High School, was appointed to succeed Mr. Rubio and now serves as our director. Dr. Wm. Rutgers, since his retirement from the ministry, has effectively presented the cause of T.E.L.L. to churches and classes. With one full-time secretary, Miss Vonda Ten Pas, and other part-time or volunteer assistance,

the daily activities at the office are carried on. We are thankful to God for these dedicated and talented people.

T.E.L.L. is desirous of assisting our denominational agencies and missionaries in whatever way that we can through the Spanish literature program. Arrangements continue with the Back to God Radio Hour whereby T.E.L.L. completely subsidizes the printing of the Spanish Family Altar (*El Altar Familiar*). Contact has continued with missionaries via correspondence or while home on furlough. We want to provide the kind of Spanish literature which they feel is most necessary. We neither intend nor desire to duplicate that which can be purchased from other Christian publishers or bookstores. Rather, we hope to fill at least part of that "gap" which exists in the area of literature which is in harmony with the Reformed position. At the present time the majority of our books are those geared to the Bible student or pastor and were those suggested by our missionaries in Mexico or South America. Future publications will also be selected on the basis of all the best information available to us.

It is gratifying to see what the Lord is able to do—and what opportunities there are in a literature ministry to Spanish-speaking people. T.E.L.L. welcomes your inquiries and invites you to visit its headquarters at 941 Wealthy SE in Grand Rapids. It has again been my privilege to serve as the synodical representative on this board comprised of successful and dedicated Christian business men from various Christian Reformed and Reformed congregations in this area. We will be happy to supply whatever additional information may be desired. (A copy of our Auditor's Financial Report has been submitted to the Standing Advisory Budget Committee for their evaluation and recommendation.) We are thankful for the prayerful and financial support that has come from individuals, societies and congregations during the past year and we humbly request that T.E.L.L. again be approved for the continued support of our churches.

Respectfully submitted,

David W. Bosscher
Synodical Representative

REPORT 22

CHRISTIAN REFORMED BOARD OF HOME MISSIONS

ESTEEMED BRETHREN:

I. INTRODUCTION

As we consider the events of another year of service and look ahead toward the opportunities of a new decade, the Board of Home Missions is moved to express its gratitude for the abundant blessing of the Lord upon the labors performed in the service of the gospel, and confident of the continued favor of the Lord as we advance.

The board is thankful for the privilege of being the servant of synod in another year of progress. In the urban communities of Canada and the United States we have been privileged to confront people with the claims of the gospel of Jesus Christ. People who have no vital association with the church have been instructed in the Word of God and brought into the fellowship of the risen Christ. Young and old, rich and poor, from every ethnic origin, from many cultural backgrounds, people have been brought into the church of Christ. The mission church takes on the characteristics of the New Testament church where the barriers of class and race are torn down, the walls of men are broken and the curtains which separate are pierced, and men become one in Jesus Christ.

Christian Reformed mission churches in new areas have been active in representing the whole council of God in their communities. They have taken the Scriptures and applied it to the cause of Justice and right. They have given battle to the forces of evil. They have held aloft the lamp of truth and ministered to people in high places and to people in lowly station. They have focused the power of the gospel on situations of tension and critical need. They have extended the arm of the church to those who were lonely, oppressed, perplexed, and distressed.

The Lord has added His blessing to the labors which were expended on behalf of His church and His kingdom. The joy of witnessing the baptism of adults is general among your home mission churches. Scores of reaffirmations of faith have signaled the presence of the work of the Holy Spirit in the hearts of the people. We have seen irrefutable evidence that the Lord has and can use the Christian Reformed Church in a mighty mission to rebuild the spiritual wastelands in Canada and the United States.

As executive secretary of the Board of Home Missions, I want to thank the synod for the privilege and the pleasure of serving the church in this capacity for the last 10 years. I was appointed to this post by the synod of 1960. It is now my privilege to report for the board to the synod of 1970. The decade of the 60's has been a season of unbe-

lievable blessing and progress in the mission outreach of the church in our two countries.

In 1960 there were 43 people in the service of the Board of Home Missions. In 1970 there are more than 200. Inner city ministries have grown to seven. Four churches minister to Orientals. Three mission churches are made up of Spanish speaking people. More than twenty persons are engaged in the new challenge of Campus Ministry. Approximately seventy persons are ministering to the needs of the Indians and the program is expanding. Evangelism Conferences are reaching more than 7,000 adults in the church. The Summer Workshop in Ministries Program (S.W.I.M.) which began in 1960 with eleven young people who volunteered to give 6 weeks of their summer vacation to serve a home mission field, has expanded to include more than 500 youths in more than 90 mission churches. Literature ministry is new, unique and potent, reaching out to those who are outside of the church. Other denominations are using our materials too. The servicemen's ministry is expanding. It was a remarkable decade.

The Seventies are upon us, with all their uncertain prospects, their threatenings and their dark foreboding. There will be increased pressure from secularization, cultural change. There will be more adjustments in value systems and in the shape of moral values. There will be an acceleration in the process of the urbanization of modern man, producing more mobility, loneliness, and depersonalization. Society will become increasingly pluralistic and the diversity of culture will tend to tear man apart. The days of the old fashion individualism will be gone. Massive programs will be proposed to forestall social disaster. Minority group tensions are sure to mount. Crime and delinquency will increase. The deterioration of the home will bring about an increase in the abandonment of disciplinary responsibilities to the broader social units, the police and local governments. There will be a significant increase in the "knowledge explosion", an increase in the pervasion of mass communication, the sure movement toward what Allen Schick calls, "The Cybernetic State".

In the face of all this, the church which intends to continue its ministry to modern man will have to seriously examine its skills and its toolbox. We will have to renew our loyalty to the Word of God as the revelation of God and as the answer to the lonely and depersonalized people about us. We will have to recommit ourselves to the status of witnesses to the changeless Christ in a world of rapid and drastic change. The seventies will require of us greater flexibility and resourcefulness. The church will have to learn new lessons of sacrifice and stewardship as the place of Christianity becomes more and more of a rerun of the New Testament Church on crusade.

II. ADMINISTRATION AND BOARD PERSONNEL,

A. *Administrative personnel:*

Executive Secretary—Rev. Marvin C. Baarman

Field Secretary—Rev. Nelson Vanderzee

Field Secretary for Indian Missions—Mr. David W. Bosscher

Field Secretary for Urban Ministries—Rev. Duane Vander Brug
 Minister of Evangelism—Rev. Wesley Smedes
 Director of Communications—Mr. Cliff Christians
 Director of Christian Service Corps—Mr. Ellis Deters
 Treasurer-Business Manager—Mr. Gerard J. Borst
 Church Relations Secretary—Mr. Stanley Koning
 Office Manager-Accountant—Mr. Howard G. Meyers

B. Board Personnel:

Classis	Delegate	Alternate
Alberta North.....	Rev. A. Leegwater.....	Rev. P. DeBruyn
Alberta South.....	Rev. R. Kooops.....	Mr. D. Timmermans
British Columbia.....	Rev. J. Kuntz.....	Rev. D. Pierik
Cadillac.....	Rev. A. Hannink*.....	Rev. J. Monsma
California South.....	Rev. H. Roelofs.....	Rev. W. Bierling
Central California.....	Rev. E. Marlink.....	Rev. H. Visscher
Chatham.....	Rev. J. VanWeelden*.....	Rev. C. Spoor
Chicago North.....	Rev. J. Witte*.....	Rev. S. VanderJagt
Chicago South.....	Rev. A. MacLeod*.....	Rev. R. Hartwell
Columbia.....	Mr. J. Omta.....	Rev. H. Wildeboer
Eastern Canada.....	Rev. H. Uittenbosch.....	Rev. A. Dreise
Florida.....	Rev. D. Wisse.....	Rev. J. Heerema
Grand Rapids East.....	Rev. L. Veltkamp*.....	Rev. W. Stob
Grand Rapids South.....	Rev. L. Bossenbroek*.....	Rev. M. Jorritsma
Grand Rapids West.....	Rev. P. Vermaire.....	Rev. M. Toonstra
Grandville.....	Rev. E. Knott*.....	Rev. T. Wevers
Hackensack.....	Rev. D. Griffioen.....	Rev. S. Ten Brink
Hamilton.....	Rev. R. Praamsma.....	Rev. J. Kerssies
Holland.....	Rev. W. Hofman*.....	Rev. G. Klouw
Hudson.....	Rev. L. Tanis.....	Rev. A. Van Someren
Huron.....	Rev. H. Numan.....	Rev. H. Lunshof
Illiana.....	Rev. E. Dykema*.....	Rev. J. Van Ryn
Kalamazoo.....	Rev. W. Huysen*.....	Rev. D. Stravers
Lake Erie.....	Rev. R. Van Harn*.....	Rev. J. Brink
Minnesota North.....	Rev. G. Graves.....	Rev. G. Kramer
Minnesota South.....	Rev. J. Witvliet.....	Rev. P. Brouwer
Muskegon.....	Rev. W. Brink*.....	Rev. T. Verseput
Northcentral Iowa.....	Rev. F. Einfeld.....	Mr. E. Roelofs
Orange City.....	Rev. J. De Vries.....	Rev. R. Tjapkes
Pacific Northwest.....	Rev. B. Byrna.....	Rev. J. Maas
Pella.....	Rev. T. Brouwer.....	Rev. J. Dykstra
Quinte.....	Rev. D. Habermehl.....	Rev. E. Gritter
Rocky Mountain.....	Rev. J. Vander Laan.....	Rev. D. Houseman
Sioux Center.....	Rev. J. Botting.....	Rev. C. Van Essen
Toronto.....	Dr. R. Kooistra.....	Rev. L. Slofstra
Wisconsin.....	Rev. J. Entingh.....	Rev. J. Olthof
Zeeland.....	Rev. H. Van Wyk.....	Rev. H. G. Arnold

*indicates members of the Executive Committee

Members at Large

Area	Delegate	Alternate
Central U.S.A.....	Mr. J. Van Eerden*.....	Dr. F. Westendorp
	Mr. J. Simerink*.....	Mr. M. Van Dellen
	Mr. J. Spalink*.....	Mr. M. Medema
	Dr. W. Peterson*.....	Dr. R. Plekker
	Mr. P. Van Putten*.....	Mr. J. Volkers
S. W. Ontario.....	*	Mr. H. Nymeyer
Canada.....	Mr. M. Kwantes.....	Mr. G. Monsma
W. U.S.A.....	Mr. J. Vande Beek.....	Dr. W. Den Dulk

Classis	Delegate	Alternate
E. Canada.....	Mr. H. VanBelle.....	Dr. B. Kiesekamp
E. U.S.A.....	Mr. C. Johnson.....	Mr. W. Hommes

*indicates members of the Executive Committee

C. Officers of the Board of Home Missions

Rev. L. Veltkamp, president	Mr. G. Borst, treasurer
Rev. E. Knott, vice president	Rev. M. Baarman, executive secretary
Mr. J. Van Eerden, assistant treasurer	

D. Sub-Committees of the Board

- Administration Committee: Revs. E. Knott, L. Veltkamp, Mr. J. Van Eerden
- Evangelism Committee: Revs. E. Dykema, W. Huyser, R. Van Harn, Mr. H. Nymeyer
- Campus Ministry Committee: Rev. E. Dykema, Dr. S. Dykstra, Revs. A. Hoksbergen, W. Huyser, R. Westveer, R. Van Harn
- Finance Committee: Messrs. J. Van Eerden, M. Medema, W. Peterson, J. Simerink, J. Spalink, P. VanPutten, Rev. E. Knott
- Fields Committee: Revs. L. Bossenbroek, A. Hannink, W. Witte
- Urban Ministry Committee: Revs. A. MacLeod, L. Veltkamp, P. Vermaire, Dr. F. Westendorp
- Indian Field Committee: Revs. W. Brink, W. Hofman, H. VanWyk
- Personnel Committee: The Personnel Committee is made up of the administrative staff.
- Jewish Evangelism Committee: (a sub-committee of the Evangelism Committee) Revs. J. Draisma, B. Madany, Mr. A. Huisjen
- Race Commission: (a sub-committee of the Urban Ministry Committee) Rev. E. Bradford, chairman, Dr. D. De Haan, Dr. W. De Vries, Mr. J. Feikens, Mr. P. Ferrings, Rev. B. J. Haan, Dr. H. Holstege, Dr. R. Kooistra, Mr. R. Latta, Rev. Dr. J. Nederhood, Mrs. E. Raines, Dr. H. Rienstra, Rev. L. Verduin, Rev. P. Vermaire, Rev. J. White, Mr. W. Ipema
- Promotion Committee: (a sub-committee of the Finance Committee) Rev. E. Knott, Mr. J. Van Eerden

II. FIELD DEPARTMENT

A. Regular Fields

It is with profound gratitude that we note that the number of vacancies in home mission fields is at the lowest level in many years. Many of those who answered the call to serve in the home mission program were candidates. Progress has been made in the orientation of new men called to home mission service. Field visits and closer contact with the missionaries is improving. Fewer fields are being opened because of the lack of resources. The potential for opening fields remains high. The fields which are opened are under constant review in order that programming may be improved and the quality of the operation enhanced.

Departures from the staff

- Rev. Gerri Rientjes (Wanamassa, N.J.) - emeritated for health reasons.
- Rev. Richard Wezeman (Orlando, Fla) - emeritated.
- Mr. Vicente Hernandez (Miami Good Samaritan) - deceased.
- Rev. Jim Kok (Iowa City) - accepted appointment to Pine Rest Chr. Hospital.
- Miss Ann Francken (Miami Good Samaritan) - returned to school.
- Rev. Boelo Boelens (Champaign-Urbana) - accepted call from the *Gastricum Gereformeerde Kerk* in the Netherlands.
- Rev. David Zandstra (Flanders Valley, N.J.) - accepted call to Trinity - Broomall, Pa.
- Miss Carol Boersma (Miami Good Samaritan) - returned to school.

9. Mrs. Elease Feimster (Manhattan) - resigned.
10. Rev. Ralph Groeneboer (Penticton) - emeritated for health reasons.
11. Rev. Roger Timmerman (Fountain Valley, Cal.) - accepted call to West Evergreen.

2. *Transfers*

1. Rev. Hendrik De Bruyn - from Fredericton, N.B., to Windsor, Ont.
2. Rev. Jack Zandstra (Home Missionary on general assignment) transferred from Dayton, Ohio, to Wanamassa, N.J.
3. Rev. Gerrit Boerfyn (Fort Collins, Colo.) - accepted appointment as Home Missionary on general assignment.
4. Rev. Clarence Nyenhuis - from Miami Good Samaritan to Los Angeles-Spanish.
5. Rev. Fred Diemer - from study in Costa Rica to Miami Good Samaritan.
6. Rev. Don Van Gent - from Immanuel-Salt Lake City to Tacoma, Washington.

3. *Additions to Staff*

1. Rev. Oliver Buus to Elim-Tucson.
2. Rev. Duane Vander Brug to position of Field Secretary for Urban Ministries.
3. Rev. Antonie Vanden Ende to Fredericton, N.B., Canada.
4. Miss Riena Timmer - former long-term volunteer at Tacoma appointed as employee in Tacoma.
5. Rev. Henry Bouma to Tri-Cities, Washington.
6. Rev. William Verwolf to Fairbanks, Alaska.
7. Rev. Jacob Binnema to New Glasgow, N.S., Canada.
8. Mrs. Marilyn Moore to Manhattan as staff secretary.
9. Rev. Calvin Vander Meyden to Flanders Valley, N.J.
10. Rev. Gary Hutt to Ogden, Utah.
11. Rev. John Natelborg to Orlando, Fla.
12. Rev. John Rozeboom to Riverside, Calif.
13. Rev. Peter Borgdorff to Immanuel-Salt Lake City.
14. Rev. Francis Breisch (formerly of Wheaton Orthodox Presbyterian Church) to Corvallis, Oregon.
15. Rev. Earl Holkeboer to Fort Wayne (terminating leave of absence).
16. Rev. Hugh Sprik to Greeley, Colo.
17. Rev. Larry Van Essen to Fort Collins, Colo.
18. Rev. Nelson Gebben to Dayton, Ohio.
19. Dr. Marvin Hoogland to Champaign-Urbana.
20. Rev. R. Tadema to Fountain Valley, Calif. (terminating leave of absence, and service as Air Force Chaplain.)

4. *Fields*

Field	Missionary	Opened	Sunday		
			Families	School	Worship
Akron, Ohio.....	Rev. H. Karsten.....	1963	34	108	106
Anchorage, Alaska.....	Rev. W. Heynen.....	1953	28	150	195
Bakersfield, Calif.....	Rev. J. Versluys.....	1967	15	71	76
Bellevue, Wash.....	Rev. J. Batts.....	1967	25	84	115
Binghamton, N.Y.....	Rev. P. Vermaat.....	1964	18	93	103
Boca Raton, Fla.....	Rev. R. DeVries.....	1963	25	81	98
Boulder, Colo.....	Rev. J. VanderArk.....	1961	23	73	93
Cedar Rapids, Ia.....	Vacant	1969	6	9	25
Champaign, Ill.....	Dr. M. Hoogland.....	1956	14	20	35
Corvallis, Ore.....	Rev. F. Breisch.....	1969	5		
Davenport, Ia.....	Rev. S. Vander Jagt.....	1965	18	32	49
Dayton, Ohio.....	Rev. N. Gebben.....	1961	9	30	38
Denver, Colo.....	Rev. D. Aardsma.....	1968	23	64	94
East Islip, N.Y.....	Rev. A. Arkema.....	1957	14	57	70
East Tucson, Ariz.....	Rev. C. O. Buus.....	1965	19	36	66
El Paso, Tex.....	Rev. N. Knoppers.....	1960	5	25	39

Field	Missionary	Opened	Sunday		
			Families	School Worship	
Fairbanks, Alaska.....	Rev. W. Verwolf.....	1956	6	39	32
Farmington, Mich.....	Rev. J. H. Ellens.....	1968	33	82	80
Flagstaff, Ariz.....	Rev. W. Heersink.....	1968	8	55	33
Flanders Valley, N.J.....	Rev. C. Vander Meyden.....	1965	25	43	73
Fort Collins, Colo.....	Rev. L. VanEssen.....	1963	26	73	79
Fort Wayne, Ind.....	Rev. E. Holkeboer.....	1969	7	22	38
Fountain Valley, Calif.....	Rev. R. Taderna.....	1965	21	73	111
Fresno, Calif.....	Vacant	1963	31	70	120
Grand Forks, Minn.....	Rev. P. Lagerwey.....	1963	16	49	77
Greeley, Colo.....	Rev. H. Sprik.....	1969	14		62
Honolulu, Hawaii.....	Dr. M. Hugen.....	1967	19	81	142
Hayward, Calif.....	Rev. J. Hekman.....	1960	32	108	142
Indian Harbour Beach, Fla.....	Rev. G. Hubers.....	1959	18	55	66
Iowa City, Ia.....	Vacant	1960	35	67	111
Mason City, Ia.....	Vacant	1960	26	52	89
Minneapolis, Minn.....	Rev. A. Stienstra.....	1965	49	108	180
Norfolk, Virginia.....	Rev. J. Rickers.....	1962	18	57	65
Ogden, Utah.....	Rev. G. Hutt.....	1958	23	74	81
Orlando, Fla.....	Rev. J. Natelborg.....	1959	24	58	117
Portland, Ore.....	Rev. H. Spaan.....	1965	31	85	125
Quincy, Wash.....	Rev. R. Kramer.....	1963	21	39	86
Riverside, Calif.....	Rev. J. Rozeboom.....	1960	27	81	120
Salem, Ore.....	Rev. R. Posthuma.....	1961	36	84	159
Salt Lake City, Utah.....	Rev. P. Borgdorff.....	1960	19	53	90
South St. Paul, Minn.....	Rev. D. Van Beek.....	1959	25	57	105
South Windsor, Conn.....	Rev. J. Bonnema.....	1962	27	80	100
St. Louis, Missouri.....	Rev. H. De Rooy.....	1965	17	78	81
Syracuse, N.Y.....	Rev. F. Bultman.....	1966	13	58	67
Tacoma, Wash.....	Rev. D. Van Gent.....	1962	58	118	239
Terra Haute, Ind.....	Rev. G. Beerens.....	1960	11	31	41
Tri-Cities, Wash.....	Rev. H. Bouma.....	1969	8	38	49
Visalia, Calif.....	Rev. B. Huizenga.....	1965	43	130	203
Wanamassa, N.J.....	Vacant	1966	15	8	42
Wappingers Falls, N.Y.....	Rev. F. MacLeod.....	1963	22	156	125
Washington, Pa.....	Rev. R. Broekhuizen.....	1963	17	40	70
Webster, N.Y.....	Rev. E. Walhout.....	1965	18	45	62
Yakima, Wash.....	Rev. B. Niemeyer.....	1967	16	85	88
Cochrane, Ont.....	Mr. J. Tensen.....	1950	16	16	32
Fredericton, New Brunswick.....	Rev. A. Vanden Ende.....	1961	15	40	66
New Glasgow, Nova Scotia.....	Rev. J. Binnema.....	1969	17	30	57
Penticton, B.C.....	Vacant	1969	19	23	68
Prince George, B.C.....	Rev. J. Versfelt.....	1957	24	67	85
Windsor, Ontario.....	Rev. H. DeBruyn.....	1966	20	30	58

5. Observations

a. The listing of fields (above) gives information regarding families. This figure is the count of families as of December 31, 1969.

b. The home mission churches have Sunday services, plus an outreach into the community which includes one or more of the following: radio broadcast; TV broadcast—as in Anchorage, Alaska; rest home ministry services at jails, prison farms, hospitals; week-day Bible clubs; service organizations, community action committees, block captains organizations and mailing ministry.

c. The morning worship service, average attendance is listed in the

field sketches given above. All fields have community families in attendance who are not yet members. In a few instances our mission churches have more families who are regular visitors than member families.

d. Generally, home mission churches have a high percentage of members who come from unchurched or non-Christian Reformed Church background.

e. Sunday School occupies an important place in each home mission church. Hayward, California, is the smallest church in the classis but it has the largest Sunday School. The same can be said for many home mission churches. In many instances the Christian Reformed Sunday School pupils are outnumbered two or three to one. Contact with these children gains access to homes with a personal message of salvation. Vacation Bible Schools are a common feature of each summer program on the home mission fields. The V.B.S. with its S.W.I.M. team offers the same kind of inroad into the community as does the Sunday School and the youth programs.

B. Indian Fields

1. Departures from the staff

- a. Rev. Jacob Van Bruggen (CCTS) - retired after 30 years of service in Indian missions.
- b. Mr. John Tso (Church Rock) - requested leave of absence.
- c. Rev. David Doyle (Crown Point) - accepted call to Cedar Springs, Mich.
- d. Miss Bessie VanBoven (Rehoboth kitchen) - retired after 15 years of service.
- e. Mr. Ed Vlietstra (Rehoboth school) - accepted principalship of SLC Christian School.
- f. Mr. and Mrs. Clarence Dykema (S.F. Friendship House) - left when position was discontinued.
- g. Mr. and Mrs. Lloyd Jurgens (Rehoboth kitchen/laundry) - accepted houseparent position at CCTS.
- h. Miss Sharon Visser (Rehoboth kitchen) - left to continue education.

2. Deaths

Mr. Ben Henry - veteran Navaja missionary at Naschitti - died Oct. 1969.

3. Transfers

- a. Mr. Gary Klumpenhower - from SLC to Toadlena
- b. Mr. Ivan Mulder - from Brigham City to San Francisco
- c. Miss Thelma VanderVen - from Tohatchi to Gallup, assisting Minister of Religious Education
- d. Rev. Harry Van Dam - from Albuquerque Valley CRC to CCTS
- e. Mr. Howard Begay - from Farmington to Tohatchi
- f. Mr. Corwin Brummel - from Teec Nos Pos to Shiprock - Feb. 1970
- g. Mr. Jackson Yazzie - from Gallup to Church Rock

4. Additions to Staff

- a. Mr. Jerry Lineweaver - SLC
- b. Rev. Gary DeVelder - Minister of Religious Education
- c. Rev. Alvern Gelder - Crown Point
- d. Mr. Maurice Mishler - Brigham City
- e. Mr. Boyd Garnanez - Shiprock
- f. Mr. and Mrs. Marvin Apol - Rehoboth Houseparents
- g. Miss Sharon Vis - Rehoboth kitchen
- h. Rev. Rolf Veenstra - Rehoboth, stated supply
- i. Mr. Julian Baas - Rehoboth Industrial Staff
- j. Mr. Jerry Nyhof - Rehoboth Industrial Staff
- k. Miss Gloria Fauble - Zuni teacher
- l. Mrs. Mary Roedema - Rehoboth teacher

- m. Miss Jeanne Venema, Rehoboth teacher
 n. Mr. Merle Vander Sluis - Rehoboth teacher
 o. Rev. Don Klompfen - Zuni (1970)

5. Fields

Field	Missionary	Sunday			
		Opened	Families	School	Worship
Albuquerque, N.M.	Vacant	1961	18	39	63
Brigham City, Utah	Rev. E. Boer	1954	11	55	100
	Miss E. Vos				
	Mr. M. Mishler				
Chicago, Ill.	Mr. H. Bielema	1963		44	44
Church Rock, N.M.	Mr. J. Yazzie		29	38	83
	Mr. M. Chavez				
Crown Point, N.M.	Rev. A. Gelder	1913	23	31	37
	Mr. G. Martin				
	Miss L. Benally				
Farmington, N.M.	Rev. S. Yazzie	1921	26	40	75
	Mr. B. Whitehorse				
Fort Wingate, N.M.	Mr. S. Siebersma	1965	8	140	72
Gallup, N.M.	Rev. A. Mulder	1932	37	78	109
	Mr. J. George				
	Rev. G. DeVelder				
Gallup, N.M.	Miss T. VanderVen				Christian Education Office
Naschitti, N.M.	Mr. M. Harberts	1924	20	45	110
Phoenix, Ariz.	Rev. H. VanDam	Cook	Chr.	Training	School
Red Rock, Ariz.	Rev. P. Redhouse	1953	31	11	31
	Miss L. Harvey				
	Mr. C. Begay				
Rehoboth, N.M.	Vacant	1896	31	100	140
Riverside, Calif.	Miss M. Baker				Prot. Chapel, Sherman Inst.
Salt Lake City, Utah	Mr. J. Lineweaver				
San Antone, N.M.	Mr. A. Becenti		9	20	20
San Francisco, Calif.	Vacant	1963	15	31	92
	Mr. Ivan Mulder				
Sanostee, N.M.	Mr. F. Curley	1913	7	15	49
Shiprock, N.M.	Rev. A. Koolhaas	1936	36	44	162
	Miss H. Nyhof				
	Mr. B. Garanez				
	Mrs. A. Lewis				
	Mr. C. Brummel				
Teec Nos Pos, Ariz.	Vacant	1936	26	24	58
Toadlena, N.M.	Mr. G. Klumpenhower	1925	23	44	66
Tohatchi, N.M.	Rev. E. Henry	1898	25	43	43
	Mr. H. Begay				
White Horse Lake, N.M.	Mr. C. Grey	1966	5	16	47
	Rev. S. Redhouse	1966	17	30	57
Zuni, N.M.	Rev. D. Klompfen	1897	9	65	58
	Mr. Rex Chimoni				

6. The Indian Mission program encompasses 7 "off-reservation" locations and 17 on or adjacent to the Indian Reservations in the Southwestern part of the United States. Approximately 80 persons are involved in the total program. About 40 are engaged in "direct" evangelism. The rest are employed in education, maintenance and construction, and other supporting services.

Increasing emphasis is being placed on the involvement of the Indians in the entire program. Training programs for church leadership are underway. Arrangements are being made for greater participation by the

Indians in congregational, consistory, and classical functions. The Board of Home Missions has also provided for "educational leave" for Indian Missionaries so that our workers can make progress in acquiring professional status.

7. Educational Ministry

a. Teachers, Dormitory personnel, Dining Room:
Rehoboth: Mr. Keith Kuipers, Educ. Supt., Eugene Boot, Andrew Brouwer, Paul Hekman, Luella Helland, John Klein, Mary Kuik, Merle Vander Sluis, Mary Beth Roedema, Ella Van Boven, Rena VanderWoude, Jeanne Venema, teachers. Ann Boyd, secretary.

Dormitories: Julia Ensink, Dora Hofstra, Gertrude Youngsma, Mr. and Mrs. Marvin Swartz, and Mr. and Mrs. Marvin Apol.

Dining room, kitchen, laundry: William Hoekstra, Stewart Barton, Sharon Vis.

Industrial staff: Ed. Oppenhuizen, bus. manager; Theodore Tibboel, Julius Den Bleyker, Tullie James, Arthur Bosscher, Edward Berkompas, Julian Baas, Jerald Nyhof. Violet Henry, secretary.

Zuni: Educational staff: Mr. Thomas Weeda, principal. Eunice Post, Betty Hendriks, Wanda Van Klompenberg, Barbara Jager, Gloria Fauble, teachers. Industrial staff: Mr. Neil Natewa.

b. Record enrollment this year is 215 students at Rehoboth. A "Parent Advisory Board" made up of Indian parents and white parents has been organized and gives promise of beneficial results.

The Zuni mission school has an enrollment of 135 in grades K-8. The response of the young Zuni Indians is encouraging. A "student center" has been constructed in the basement of the Zuni parsonage.

8. Industrial Activities

The industrial staff maintains physical properties in 20 separate locations. This staff is also charged with the construction of new buildings, dormitories, churches, etc. A new church at Sanostee was dedicated on October 11, 1969. A new elementary girls dormitory is completed and the construction of a new boys dormitory has begun. During 1969, 45 volunteers contributed a grand total of more than 4100 hours of work as skilled craftsmen or general laborers. Translated into dollars this means that a contribution of more than \$20,000 was made to the Indian Mission Program.

9. Rehoboth Hospital

Rev. Rolf Veenstra is serving as part-time hospital chaplain. Rev. Ralph Heynen of the Pine Rest Christian Hospital Staff gave a series of workshops on Christian witness in a hospital situation. Construction of the Rehoboth Christian Hospital continues on schedule. It is hoped that the new hospital will be ready for occupancy by September of 1970. We commend the Luke Society for its energetic and devoted pursuit of the goal of Christian medical ministry.

C. Urban Ministries

1. Fields

Field	Missionary	Opened	Families	Sunday School	Worship
Manhattan, N.Y.....	Mr. B. Greenfield.....	1952	45	187	148
Mission Department....	Mr. D. Baak.....				
	Mrs. M. Moore.....				
Detroit, Mich.....	Rev. H. Botts.....	1964	17	93	96
	Mr. L. Rossien.....				

Hoboken, N.J.	Rev. E. Lewis	1964	13	20	31
	Mr. R. Borrego				
Los Angeles, Calif.	Rev. V. Vander Zee				
Crenshaw, Los Angeles	Rev. J. Hollebeck	1963	26	157	80
Hyde Park, Chicago,					
Ill.	Rev. P. Han	1962	12	15	80
Queens, N.Y.	Rev. P. Szto	1956	25	65	115
San Francisco, Calif.	Rev. P. Yang	1965	7	48	75
Miami, Fla.	Rev. F. Diemer	1960	26	52	133
	Mr. S. Bellin				
	Mrs. B. Izquierdo				
Los Angeles, Calif.	Rev. C. Nyenhuis	1969	10		

2. Servicemen's Ministry

- a. Anchorage, Alaska: Rev. William Heynen
- b. El Paso, Texas: Rev. Nicholas Knoppers
- c. Fairbanks, Alaska: Rev. William Verwolf
- d. Honolulu, Hawaii: Rev. Dr. Melvin Hugen
- e. Norfolk, Virginia: Rev. John C. Rickers, Mr. Ray Klunder
- f. San Diego, California: Mr. and Mrs. Larry Yett
- g. Seoul, Korea: Dr. Edwin Roels
- h. Tacoma, Washington: Rev. Donald Van Gent

There are approximately 3000 Christian Reformed young people in the Armed Forces of the United States and Canada. About 2/3 of these are serving in areas outside the continent. The servicemen are young. Their situation is dangerous and fraught with all kinds of pressures. They are making an adjustment to military life at a time when such adjustments are difficult. The church must reach out its long arms to help them.

IV. SUMMARY OF STATISTICS

	Indian	Fields U.S.	Canada	Totals
Adult baptism	21	38	0	59
Infant baptism	64	210	17	291
Confession of faith	16	96	3	115
Reaffirmation of faith	7	80	0	87

	Year	Adult Baptism	Infant Baptism	Confession of faith	Reaffirmation of faith
U.S. Fields	1962	52	174	81	84
	1963	53	195	108	41
	1964	35	139	163	16
	1965	33	152	68	27
	1966	40	201	96	53
	1967	33	167	81	62
	1868	31	170	78	62
	1969	38	210	96	80
U.S. Indian	1964	26	52	14	0
	1965	41	83	23	6
	1966	30	114	39	12
	1967	15	84	33	12
	1968	18	88	13	10
	1969	21	64	16	7
Canada	1962	0	29	3	5
	1963	2	44	11	0
	1964	0	41	15	1
	1965	1	37	13	0

1966	1	23	12	0
1967	0	24	6	2
1968	0	8	5	2
1969	0	17	3	0

V. FIELD PROJECTION

A. Suggested Fields

Those fields to which attention has been drawn by residents of an area, by consistories, classes, individuals, Back to God Hour Committee, etc. This listing establishes no priority and is not to be construed as a guarantee of the opening of any field herein listed.

Albany, New York	Little Rock, Arkansas
Anderson, South Carolina	Longview, California
Boise, Idaho	North Glenn, Denver, Colorado
Boston, Massachusetts	North Sacramento, California
Bridgeport, Connecticut	Port Jervis, New York
Buffalo, New York	Prescott Valley, Arizona
Carona, California	Princeton, New Jersey
Dallas, Texas	Providence, Rhode Island
Duluth, Minnesota	Redding, California
Durham, North Carolina	Riviera Beach, Florida
Easton, Pennsylvania	San Antonio, Texas
Eugene, Oregon	Santa Barbara, California
Fairfax County, Virginia	Springfield, Missouri
Farmington, New Mexico	Stanbury Park, Utah
Fort Dodge, Kansas	Tampa, Florida
Fort Myers, Florida	Trenton, New Jersey
Fort Smith, Arkansas	Vancouver, B.C., Canada
Houghton, Michigan	Wichita, Kansas
Houston, Texas	Winston Salem, North Carolina
Lincoln, Nebraska	

B. Surveyed Fields

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

Baltimore, Maryland	Santa Rosa-Petaluma, California
Boise, Idaho	Sault Ste Marie, Michigan
Livermore, California	Utica, New York

C. Fields Eligible for Opening

Jacksonville, Florida
Olympia, Washington

VI. EVANGELISM DEPARTMENT

A. The Christian Service Corps

1. The Christian Service Corps includes: Summer Workshop in Ministries (S.W.I.M.) (5-6 weeks), Teacher Volunteer Program (6-10 weeks), and Long Term Volunteers (one year). During 1969 the program involved more than 550 persons; 29 teachers, 36 Long Term Volunteers, 500 SWIMers.

2. The Christian Service Corps, seeks to provide opportunity, incentive, experience and training in witnessing for Christ. It seeks to de-

velop the qualities of leadership and opportunities for service. It gives assistance to the ministry of a home missionary and helps the participant to come to a clearer vocational perspective.

3. The volunteers perform many services: Community calling, Teaching, ministry to Senior Citizens, Counseling, Administrative and Secretarial Services.

4. Materials are prepared for the orientation and selection of volunteers: a S.W.I.M. Manual, S.W.I.M. Application forms, revised and amplified, pre-S.W.I.M. Orientation materials, a S.W.I.M. Leader's Manual, and a comprehensive system of S.W.I.M. evaluation.

5. The Board of Home Missions is grateful for the cooperation of the United Calvinist Youth Organization in the areas of recruitment and publicity.

B. *Evangelism Materials*

1. New for 1969—six booklets in the "Discipleship Series". More than 125,000 copies distributed in 1969.

2. New for 1969—Four booklets in the "Faith Builder Series" designed to help new Christians.

3. *The Way* has proved to be the most exciting means of reaching the youth, who today are more than one half of the population. The circulation is over 60,000 and growing. It has found wide acceptance in schools, universities, among the military personnel, and in new communities.

4. Witnessing Booklets are being published to assist church members in more effective ways to present Christ to modern man. "Good News for Modern Man" has been revised. "Suggestions for using the Good News Witnessing Aid" has been published to enhance the evangelism effort of the Church. More than 200,000 copies of "Good News for Modern Man" have been distributed.

5. Brochures for distribution in neighborhood calling or mailing have been printed.

6. Suggested book lists are available on the subject of evangelism.

7. A packet of four lessons for use in evangelistic home Bible study have been prepared with the title of "Who Is Jesus?"

8. Pre-Evangelism booklets have been prepared which set forth ten specific ways to build bridges to non-Christians in an effort to convey the gospel to them.

9. One-minute radio spots have been prepared through the cooperation of the Plymouth Heights Christian Reformed Church, its pastor Rev. W. Van Dyk, and the Back to God Hour. These are being used on an experimental basis in such challenging urban areas as, Terra Haute, Indiana; Riverside, California; and Columbus, Ohio.

C. *Personal Witnessing Conferences* have been held in 36 strategic areas of the church. More than 7000 laymen have participated in these conferences. Out of these conferences has come the formation of "grow-groups" which continue to reinvest the blessings of the conferences into action for the Lord.

D. *Campus Ministry*

1. *Directly under the Board of Home Missions*

- Rev. Clifford Bajema - Boulder, Colorado and Fort Collins, Colorado, serving the University of Colorado and Colorado State University.
 Rev. Robert Westenbroek - Madison, Wisconsin, serving the student community at the University of Wisconsin.
 Rev. Hank Pott - at U.C.L.A., Los Angeles, with Inter-Varsity. Supported fully by the Bethany Bellflower Christian Reformed Church.
 Rev. Dan Bos - Lafayette, Indiana, Purdue University.
 Rev. Earl Schipper - Columbus, Ohio, Ohio State University.
 Rev. John Schuring - Minneapolis, Minnesota, University of Minnesota.
 Rev. Morris Greidanus - University of Toronto, Toronto, Ontario, and McMaster University, Hamilton, Ontario.

2. *Interns serving the Campus under the Board of Home Missions*

- Mr. Russell Palsrok - Ann Arbor, Michigan
 Mr. James Osterhouse - Bellingham, Washington
 Mr. Jason Chen - Ames, Iowa (Inter-Varsity)
 Mr. Henry Post - Kent, Ohio (Inter-Varsity)

3. *Campus Grants-in-Aid*

- Ames, Iowa - Iowa State University
 Bellingham, Washington - Washington State
 Big Rapids, Michigan - Ferris State College
 Boca Raton, Florida - Florida Atlantic University
 Boulder, Colorado - University of Colorado
 Flagstaff, Arizona - Northern Arizona University
 Fort Collins, Colorado - Colorado State University
 Iowa City, Iowa - University of Iowa
 Lansing, Michigan - Michigan State University
 Madison, Wisconsin - University of Wisconsin
 Mt. Pleasant, Michigan - Central Michigan University

E. *Internships*

- Mr. Carl Afman - Akron, Ohio
 Mr. David Baak - New York City (Harlem)
 Mr. George Cooper - Honolulu, Hawaii
 Mr. Ronald Vredeveld - Anchorage, Alaska
 Mr. Karl Westerhof - Lawndale, Chicago, Illinois

F. The Board of Home Missions has approved and assisted a blue-ribbon committee known as, "*Youth Evangelism Study Committee*". The Committee is made up of the following persons: Rev. Paul Brink, Mr. Cliff Christians, Dr. Dennis Hoekstra, Rev. William Huyser, Rev. Hugh Koops, Rev. James Lont, Dr. Donald Opperwall, Rev. Wesley Smedes, Mr. Peter VanderKamp, Rev. William Vander Haak, Rev. Dr. Roderick Youngs.

G. *The Jewish Evangelism Committee* (a sub-committee of the Evangelism Committee) have been engaged in revising the Guidelines for Jewish Evangelism which were reported to the synod of 1969 and referred to the churches for study. The revision will be presented to the synod of 1970.

H. *Other activities of the Evangelism Department* include; a function as the convener of the first national conference of lay missionaries; participant in the National Evangelism Thrust for Canada and the United States; Liaison with Calvin Seminary, the United Calvinist Youth, Youth Evangelism Society of Canada, The Back to God Hour, World Home Bible League, Back to God Tract Committee, Christian Reformed Laymen's League, National Union of Christian Schools, etc.

I. *Grants-In-Aid* (cf. Acts of Synod 1964, Art. 143, II, page 107)

1. *Renewal of Previous Requests for Aid*

a. Oak Harbor, Washington	\$ 2,500.00
b. Highland, Michigan (Marion)	1,500.00
c. Rapid City, South Dakota	2,000.00
d. Paterson, New Jersey, Madison Avenue	7,000.00
e. Ames, Iowa	3,000.00
f. Big Rapids, Michigan	6,000.00
g. Eastern Ontario (Seaway)	4,000.00
h. Cadillac Classis (Mt. Pleasant)	7,000.00
i. Lansing, Michigan	7,000.00
j. Edmonton III, Alberta	4,000.00
k. Denver III, Colorado (Sun Valley)	7,400.00
l. Zion-Oshawa (Y.E.S.)	5,500.00
m. Bellingham, Washington	6,500.00
n. Cedar Falls, Iowa	7,500.00
o. Paterson, New Jersey Bethel (Northside)	10,000.00
p. Vermillion, South Dakota	4,000.00
q. Toronto, Ontario	7,000.00
r. Washington, D.C.	7,000.00
s. Vancouver, B.C.	7,000.00
t. Classis Florida, Savannah	7,000.00

2. *New Requests*

a. Roseland II	\$ 6,000.00
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VII. FINANCE DEPARTMENT

A. *Land Acquisitions and Building Programs*1. *Land Acquisitions*

Syracuse, New York
 Flagstaff, Arizona
 Fort Wayne, Indiana

2. *Church Building Plans*

Sanostee, New Mexico
 Crown Point, New Mexico
 Gallup, New Mexico
 Tri Cities, Washington
 Bakersfield, California
 Farmington, Michigan
 East Tucson, Arizona

3. *Parsonage Plans*

Dayton, Ohio
 Sanostee, New Mexico
 Flanders Valley, New Jersey
 Los Angeles, California - Spanish
 New Glasgow, Nova Scotia
 Fort Wayne, Indiana
 Greeley, Colorado
 Visalia, California

B. *Financial Projections*

Before a church is permitted to undertake a building program, we review in depth their financial capacity to develop such a program as it relates to their present need and program and also their future goals and expected growth. Six such studies were completed during 1969.

C. *Church Building Programs*

Council and guidance is given to every church, to assist them in every possible way, during the building program. Since most building program committees do not have the experience nor expertise in the program of

constructing church buildings, much time is spent in giving needed guidance during this critical stage of development. This guidance includes selection of the Architect, relations and contacts with the Architect, raising funds for the building program, selection of a contractor and safeguards to be instituted in a working relationship with him, awarding construction contracts, etc. We are in the process of developing a building manual to more adequately fill this need.

D. *Financial Concerns in 1969*

We constantly review the needs of Home Missions and the resources we receive to meet these needs. In 1969, we received less than we anticipated in salary support and above quota gifts. We are thankful to report that although we received less than what we had hoped for, we were able to meet the needs of our program for the most part.

We continue to be concerned about the reduced income from salary support and above quota needs and are doing everything possible to stimulate and encourage our people to give, as they have been blessed, to their denominational Home Missions effort. We earnestly covet your prayers and deep concern for this critical need.

E. *Accountant's -Office Manager's Report*

1. *Office Secretary Staff*

Two new girls were added during the year, one as a replacement and one in a new position. The esprit de corps of this part of our staff is good. Some new office equipment was obtained to aid in doing a better job.

2. *Ministers hospitalization insurance*

As a service to the denomination, we act as group leader for the Ministers Life and Casualty Union hospitalization plan in effect for ministers in regular pastorates in U.S. congregations. During the year the plan was improved by a majority vote of the participants. The old group had 277 participants, the new group has 364. There were 430 men eligible. To accomplish this change, two mailings were made to each person eligible. Two additional mailings were also made to about half of those eligible, in an attempt to obtain the necessary response to approve the plan. The new plan went into effect on January 1, 1970 with 84 percent participation, well in excess of the 75 percent required by the Company. The size of the group was increased by 30 percent which provides a much broader base on which to spread the risk.

The "Full-time lay missionaries" group is now being solicited to become a sub-group in this plan. This will provide needed insurance for them as a part of a large group.

3. *Accounting System*

We continue our planning and investigating of an automated accounting system. During the year we prepared and processed approximately 9,500 receipts and 6,400 checks. To enable this to be done more efficiently and to provide necessary financial control information, we need a better system than the hand posting system now in use. An automated system would also enable us to efficiently make selected mailings to previous donors (from whom we obtain the best response). Calvin Col-

lege now has computer time available which we can utilize. This was not the situation earlier. With a view toward using Calvin's equipment, we are investigating how this can be done. However, we have not discontinued investigating other solutions or types of equipment. One concrete change made was the implementation of a complete new account number system beginning January 1, 1970. The old system dated back to 1964 and was not adaptable to automated equipment.

F. Church Relations

1. Above quota salary support

A series of mailings was made beginning in September addressed to churches of the denomination who have supported home missionaries in the past, to those who do not currently support home missionaries, and to those who are themselves in some kind of home mission status. Results are still coming in. At this writing 56 have reported; hopefully more than that many in addition will give us positive reports.

A problem that comes up when we are soliciting support from previously non-supporting congregations is the frequently expressed interest in becoming a "calling" church as well as a supporting church. Freedom from the policy of assigning the "calling" function to the church nearest the field gives the Foreign Board a distinct advantage in exciting interest and support in churches where the "calling" mystique is strong.

2. Special promotions

As a follow up to last spring's general Armed Forces solicitation, a limited appeal was made to a selected list of approximately 1200 previous donors with quite good results.

Following the traditional schedule, a major mailing of a simple letter of solicitation at the end of the year.

The other half of the year's cycle will include two major mailings; one at Easter to tie in with a Banner back cover and the Easter bulletin offer.

We are planning a mailing featuring a brochure on the Indian field for this season which we will probably address to previous recent donors to Indian causes.

The second major projection will be an all-denominational mailing in behalf of the Armed Forces Fund the week of Memorial Day, reinforced by a presentation on *The Banner* back cover and related article inside.

The *Project of the Month* continues to generate interest and income. Our church relations office, after finishing and mailing the "Hoboken" project, coordinated production of a project on "Japanese Radio" for the Foreign Board and another on "Mercy Projects" for the World Relief Committee. Our next one will focus on relocated Indian children in Chicago. It appears that the normal rate of output will be one project in two months. Only a few Sunday Schools care to undertake projects more often than that. The mailing list is now 400; we should have a promotion on this before the end of the school season to increase this list.

3. Communication and education

A page is available to the Board of Home Missions in each issue of *The Banner*. In the absence of anyone at work coordinating copy for *Banner* articles, many issues were missed last summer and it took some

time to get the ball rolling. Prospects for the future look bright. A systematic procedure for acquiring *Banner* articles has been initiated.

4. *Women's Missionary Union Programs*

The fall cycle of tours had to be planned on short notice. Rev. Hans Uittenbosch represented the Seamen's Ministry with memorable success in Grand Rapids and the far west tour. Rev. Henry Pott from UCLA opened the minds and hearts of thousands of our people to the challenge of the campus ministry in Grand Rapids and on the eastern tour. The mid-west tour was segmented, filled by Mr. Jason Chen in part and by Rev. Paul Redhouse for the remainder.

Problems of preparation and carrying out the schedules were amicably worked out with Dr. Eugene Rubingh of the Foreign Board.

5. *Audio-visual Programs*

Although there seems to be a heavy shift in the world of communications at large from print media to more use of electronic film media, this change will probably lag somewhat in our denominational complex. However, our present catalog of promotional filmstrip-tape programs and 16mm sound films is very old and in such disgraceful condition that the Church and School Film Service which handles our productions says that all are so out of date and deteriorated so badly they are ashamed to send them out.

In the planning stage is a film which we hope will come out early enough in 1971 to capitalize on the 75th anniversary of our Indian work. A seminarian and a Calvin graduate working in television are developing a prospectus for this film. For 1972 we plan a sound film in a field of home mission other than Indian.

6. *Calling and/or Supporting Churches*

Abbotsford, B.C.	Dayton - Kettering, Ohio
Akron, Ohio	Dearborn, Michigan
Alameda, California	De Motte, Indiana
Alamosa, Colo.	Denver - Fairview, Colorado
Albuquerque - Chelwood, N.Mex.	Denver - Hillcrest, Colorado
Allendale - I, Michigan	Denver - I, Colorado
Allendale II - Michigan	Denver - II, Colorado
Anaheim, California	Denver - III, Colorado
Anchorage - Trinity, Alaska	Denver - Trinity, Colorado
Ann Arbor, Michigan	Detroit, Michigan
Aylmer, Ontario	Dispatch, Kansas
Bauer, Michigan	Drenthe, Michigan
Bellflower - Bethany, California	Edgerton - Bethel, Minnesota
Beaverdam, Michigan	Edgerton - I, Minnesota
Boca Raton, Florida	Escondido, California
Borculo, Michigan	Essex, Ontario
Bowmanville- Maranatha, Ontario	Everett, Washington
Brandon, Manitoba	Evergreen Park - I, Illinois
Burnaby, British Columbia	Falmouth - Prosper, Michigan
Byron Center - I, Michigan	Fort Collins, Colorado
Chicago - Roseland III, Illinois	Fountain Valley, California
Chicago- Roseland IV, Illinois	Fredericton, N.B.
Cincinnati - Parkview Heights, Ohio	Fremont - II, Michigan
Cleveland - East, Ohio	Fulton - I, Illinois
Columbus - Olentangy, Ohio	Fulton - Bethel, Illinois
Coopersville, Michigan	Gallup, New Mexico
Crookston, Minnesota	Graafschap, Michigan

- Grand Haven - II, Michigan
 Grand Rapids - Alger Park
 Grand Rapids - Alpine Avenue
 Grand Rapids - Beverly
 Grand Rapids - Brookside
 Grand Rapids - Burton Heights
 Grand Rapids - Calvin
 Grand Rapids - East Paris
 Grand Rapids - Faith
 Grand Rapids - Fuller Avenue
 Grand Rapids - Grandville Avenue
 Grand Rapids - Kelloggsville
 Grand Rapids - LaGrave Avenue
 Grand Rapids - Lee
 Grand Rapids - Millbrook
 Grand Rapids - Neland Avenue
 Grand Rapids - Oakdale
 Grand Rapids - Plymouth
 Grand Rapids - Seymour
 Grand Rapids - Shawnee Park
 Grand Rapids - Sherman Street
 Grand Rapids - Thirty-sixth Street
 Grand Rapids - Westview
 Grandville - South Grandville
 Goshen, New York
 Hamilton, Michigan
 Hanford, California
 Highland - II, California
 Holland - Bethany, Michigan
 Holland - Central Avenue, Mich.
 Holland - Fourteenth Street, Mich.
 Holland - Harderwyk, Michigan
 Holland - Holland Heights, Mich.
 Holland - Maple Avenue, Michigan
 Holland - Maranatha, Michigan
 Holland - Montello Park, Michigan
 Holland - Ninth Street, Michigan
 Holland - Prospect Park, Michigan
 Holland - Providence, Michigan
 Honolulu, Hawaii
 Hudsonville - I, Michigan
 Hudsonville - Hillcrest, Michigan
 Hudsonville - Immanuel, Michigan
 Hudsonville - Messiah, Michigan
 Hull - I, Iowa
 Hull - Hope, Iowa
 Hull, North Dakota
 Imlay City, Michigan
 Inkster - Cherry Hill, Michigan
 Iowa City - Trinity, Iowa
 Jackson, Michigan
 Jamaica, New York
 Jamestown, Michigan
 Jenison - Baldwin, Michigan
 Jenison - Ridgewood, Michigan
 Jenison - Trinity, Michigan
 Jenison - Twelfth Avenue, Michigan
 Kalamazoo - Faith, Michigan
 Kalamazoo - Grace, Michigan
 Kalamazoo - II, Michigan
 Kalamazoo - Southern Heights, Mich.
 Kalamazoo - Westwood, Michigan
 Kanawha, Iowa
 Kanawha - Wright, Iowa
 Kingston, Ontario
 Lafayette, Indiana
 Lake Worth, Florida
 Lansing - Bethel, Illinois
 Lansing - I, Illinois
 Leighton, Iowa
 Le Mars, Iowa
 Le Mars - Calvin, Iowa
 Listowel, Ontario
 Los Angeles - I, California
 Lucas, Michigan
 Luctor, Kansas
 Luverne, Minnesota
 Lynden - I, Washington
 Lynden - II, Washington
 Lynden - III, Washington
 Madison, Wisconsin
 Manhattan - Bethel, Montana
 McBain, Michigan
 Mason City, Iowa
 Miami, Florida
 Midland Park - Irving Park, N.J.
 Minneapolis - Faith, Minnesota
 Minneapolis - First, Minnesota
 Munster, Indiana
 Muskegon - Allen Avenue, Mich.
 Muskegon - Bethany, Michigan
 Muskegon - Calvin, Michigan
 Muskegon - First, Michigan
 Newton, Iowa
 New Westminster, B.C.
 Niekerk, Michigan
 Nobleford, Alberta
 Noordeeloos, Michigan
 Norfolk, Virginia
 North Blendon, Michigan
 Oakland, Michigan
 Oak Park, Illinois
 Ogden, Utah
 Orange City - I, Iowa
 Orange City - II, Iowa
 Oskaloosa - I, Iowa
 Overisel, Michigan
 Palos Heights, Illinois
 Paterson - I, New Jersey
 Paterson - II, New Jersey
 Paterson - IV, New Jersey
 Pease, Minnesota
 Pella - Calvary, Iowa
 Pella - First, Iowa
 Pella - II, Iowa
 Peoria, Iowa
 Phoenix - Orangewood, Arizona
 Pinellas Park, Florida
 Platte, South Dakota
 Prairie City, Iowa
 Prince George, B.C.
 Prospect Park, New Jersey
 Redlands - Bethel, California
 Rehoboth, New Mexico

Rochester, New York	Visalia, California
Rusk, Michigan	Walnut Creek, California
Salem, Oregon	Cicero - Warren Park, Illinois
Salt Lake City - Immanuel, Utah	Waupun - I, Wisconsin
Smithers, B.C.	Wayne, New Jersey
South Holland - Bethany, Illinois	Webster, New York
South Holland - Cottage Grove, Ill.	Wellsburg - I, Iowa
South Olive, Michigan	West Sayville, New York
South St. Paul - South Grove, Minn.	Wheaton, Illinois
Spring Lake, Michigan	Whitinsville - Fairlawn, Mass.
St. Louis, Missouri	Winnipeg - Transcona, Manitoba
Sully, Iowa	Woden, Iowa
Sumas, Washington	Zeeland - Bethel, Michigan
Sunnyside, Washington	Zeeland - I, Michigan
Tacoma, Washington	Zeeland - Haven, Michigan
Terre Haute, Indiana	Zeeland - North Street, Michigan
Truro, N.S.	Zeeland - III, Michigan
Tucson - Elim, Arizona	Zutphen, Michigan

G. Financial Report for 1969

1. Accountants Report of Examination

To the Board Members,
 Christian Reformed Board of Home Missions,
 Grand Rapids, Michigan.

We have examined the statements of fund balances of the Christian Reformed Board of Home Missions, Grand Rapids, Michigan, as of December 31, 1969, and the related statement of changes in fund equity for the year then ended. Our examination was made in accordance with generally accepted auditing standards, and accordingly included such tests of the accounting records and such other auditing procedures as we considered necessary in the circumstances.

In our opinion, the accompanying statements of fund balances and statement of changes in fund equity present fairly the financial position of the Christian Reformed Board of Home Missions at December 31, 1969, and the results of its operations for the year then ended, in conformity with generally accepted accounting principles applied on a basis consistent with that of the preceding year.

Den Braber, Helmholdt & Lyzenga
 Certified Public Accountants.

2. Balance Sheet

**Statement of General Fund Balance
 December 31, 1969**

		Assets	
Current			
Operating funds: (Note A)			
Cash		\$146,875	
Marketable securities			
(at cost - approximately market)	99,974	\$ 246,849	
Designated funds - cash (Note B)		501,278	
Prepaid expenses and deposits		27,408	\$ 775,535
Real estate and notes receivable			
United States		\$3,960,973	
Canada		394,085	
Urban fields		1,381,582	5,736,640
Real estate and equipment - Indian field			
Land and buildings		\$1,761,065	
Furniture and equipment		111,749	
Trucks and automobiles		75,065	

Less allowance for depreciation	\$1,947,879	
	810,374	1,137,505
Other assets		
Mortgages and contracts receivable	\$ 169,070	
Furniture and fixtures - Grand Rapids - Net	9,891	178,961
		<u>\$7,828,641</u>

Liabilities and Fund Equity

Liabilities

Mortgages payable	\$145,977	
Withheld taxes and other payables	10,381	\$ 156,358

Fund Equity

Balance at end of year		7,672,283
		<u>\$7,828,641</u>

NOTE A - By action of the Board of Home Missions, \$235,000 of the operating funds on hand at December 31, 1969 are to be used to provide the necessary funds for the 1970 synodically approved budget.

NOTE B - At December 31, 1969 funds in the amount of \$501,278 were committed and budgeted for additional capital expenditures but not spent at the end of the year.

3. Restricted Fund Balances

December 31, 1969 and 1968

Asset	Balance December 31, 1968	Additions	Deductions	Balance December 31, 1969
Cash (Note C)	\$600,869	\$250,733	\$172,775	\$678,827
Fund balances (Note C)				
Missionary training fund	\$105,332	\$ 14,513	\$ 170	\$119,675
Indian field expansion fund	245,805	137,242	109,494	273,553
Korean service home	58,651	3,763		62,414
Spanish missions	2,674		2,674	
Cuban and Indian children	17,082	604	10,308	7,378
Medical insurance fund	20,326	25	14,825	5,526
Jewish missions property	93,425	5,968	748	98,645
Rehoboth dormitory furnishings	11,206	3,472	14,678	
Indian tuition assistance	26,753	1,716		28,469
Fairbanks flood relief		50,000		50,000
Hoboken seamen's home		7,873	1,000	6,873
Other specified projects	17,615	26,631	19,952	24,294
Annuity fund	2,000			2,000
	<u>\$600,869</u>	<u>\$251,807</u>	<u>\$173,849</u>	<u>\$678,827</u>

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

4. Statement of changes in fund equity

Year ended December 31, 1969

Balance - January 1, 1969	\$7,248,943
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Additions

Quota receipts	\$1,882,548	
Salary support	278,631	
Above quota gifts	251,349	
Indian field revenue	39,903	
Other income	26,631	
Transfer from restricted funds	90,580	
		<hr/>
Total additions		2,569,642
		<hr/>
Total available		\$9,818,585

Deductions

Budgeted expenses:		
General home missions	\$ 75,389	
Administration	189,581	
Evangelism	317,928	
Regular outreach	545,550	
Urban fields	247,628	
Indian fields	702,807	\$2,078,883
Other deduction:		
Depreciation		67,419
		<hr/>
Total deductions		2,146,302
		<hr/>
Balance - December 31, 1969		\$7,672,283

5. Real Estate and Notes Receivable

**Real Estate and Notes Receivable - United States
December 31, 1969**

Calling Churches	Balance
Albuquerque, New Mexico	\$ 92,809.38
Anaheim, California	28,223.95
Bellingham, Washington	50,000.00
Bradenton, Florida	13,327.44
Chula Vista, California	50,000.00
Colorado Springs, Colorado	62,083.27
Columbus, Ohio	52,202.45
Des Moines, Iowa	2,678.45
Ft. Lauderdale, Florida	44,379.25
Franklin Lakes, New Jersey	38,250.00
Indianapolis, Indiana	37,916.17
Inkster, Michigan	42,500.00
Jackson, Michigan	41,062.18
Lake Worth, Florida	14,538.60
Lakewood City, California	39,589.90
LeMars, Iowa	2,750.00
Madison, Wisconsin	44,751.75
Matteson, Illinois	59,343.44
Miami, Florida	53,000.00
Milwaukee, Wisconsin	9,370.00
Minneapolis, Minnesota - First	13,645.56
Minneapolis, Minnesota - Calvary	50,000.00
Monsey, New York	10,425.00
Palo Alto, California	54,211.12
Philadelphia, Pennsylvania	65,972.74
Pompton Plains, New Jersey	17,500.00
Portland, Oregon	51,000.00

Sacramento, California	50,000.00
St. Petersburg, Florida	64,000.00
Salt Lake City, Utah	44,058.41
San Jose, California	12,000.00
Scottsdale, Arizona	85,609.43
South Bend, Indiana	47,736.93
Toledo, Ohio	49,960.91
Tucson, Arizona	12,743.00
Tyler, Minnesota	6,876.44
Walnut Creek, California	45,590.96
Wanamassa, New Jersey	61,208.39
Washington, D.C.	20,560.00
Willmar, Minnesota	1,800.00
Total Calling Churches	\$1,543,675.12

Real Estate and Notes Receivable - United States
December 31, 1969

Regular Fields	Balance
Akron, Ohio	\$ 56,000.00
Anchorage, Alaska	95,585.01
Bakersfield, California	63,200.00
Bellevue, Washington	78,500.00
Binghamton, New York	60,000.00
Boca Raton, Florida	52,000.00
Boulder, California	53,163.63
Champaign, Illinois	23,284.67
Chester, New Jersey	58,400.00
Davenport, Iowa	63,728.00
Dayton, Ohio	50,000.00
East Grand Forks, North Dakota	30,000.00
East Islip, New York	51,005.30
East Tucson, Arizona	63,192.50
El Paso, Texas	50,000.00
Fairbanks, Alaska	61,791.38
Farmington, Michigan	28,410.36
Flagstaff, Arizona	22,500.00
Ft. Wayne, Indiana	30,078.85
Fresno, California	63,128.59
Garden Grove, California	90,000.00
Greeley, Colorado	10,000.00
Hartford, Connecticut	50,000.00
Hayward, California	50,000.00
Indian Harbour Beach, Florida	60,893.57
Iowa City, Iowa	50,000.00
Mason City, Iowa	55,276.00
Minneapolis, Minnesota - Pinewood	50,000.00
Norfolk, Virginia	57,800.00
Ogden, Utah	69,094.76
Orlando, Florida	58,154.55
Poughkeepsie, New York	50,000.00
Quincy, Washington	4,500.00
Riverside, California	50,000.00
St. Louis, Missouri	66,500.00
Salem, Oregon	50,000.00
South Grove, Minnesota	51,516.82
South Salt Lake City, Utah	50,000.00
Syracuse, New York	22,032.76
Tacoma, Washington	50,000.00
Terre Haute, Indiana	22,361.10
Tri Cities, Washington	50,000.00

Los Angeles, California - Chinese	59,500.00
Inner City ..	24,200.00
Spanish	31,000.00
Miami, Florida - Spanish	224,009.17
Norfolk, Virginia	36,298.65
Queens, New York - Chinese	71,562.83
Salt Lake City, Utah - Indian	17,750.00
San Francisco, California - Indian	76,095.30
Chinese	70,059.20
Friendship House	128,250.00
	<u>\$1,381,581.84</u>

H. Proposed Budget for 1971

The budget for 1971 is summarized below. A more detailed list of budget requests for 1971 will be submitted to synod's Advisory Budget Committees.

1971 Proposed Budget

Estimated receipts

Quota payments	\$2,318,500
Salary support	310,000
Above quota gifts	300,000
Indian field revenue	40,000
Real estate repayments	80,000
Other income	30,000
Total estimated receipts	\$3,078,500

Budgeted Disbursements

Operating:

Administration and promotion	\$ 237,100
General Home Missions	65,500
Race commission	73,000
Evangelism	490,000
Regular outreach	742,000
Urban fields	298,800
Indian fields	847,100
Total Operating	\$2,753,500

Real Estate and Capital:

Regular fields	\$220,000
Indian fields	100,000
Equipment	5,000
Total Real Estate and Capital	325,000
Total Budgeted Disbursements	\$3,078,500

VIII YOUTH EVANGELISM STUDY REPORT

A. Introduction

Youth evangelism is difficult in our times. For it is correctly said that modern man is turning "not to his prayer book, but to his instrument panel."

Yet precisely in such fearful and exciting times we as a church are coming of age. As we move into the mainstream of North American

life, we are challenged to penetrate deeply into God's world in the last third of the twentieth century.

Many difficulties will become obvious. In spite of them, a program of youth evangelism is mandatory today. It is needed because the Bible demands that the church must always be busy evangelizing and serving the world in Christ's name. It is needed because secularism will completely dominate us in one generation unless we find a way to reach our alienated youth with the Gospel. And it is needed because today's secular world, from which Christians are tempted to withdraw, is still God's world. Precisely into this kind of world God calls us to communicate His claims and promises to all age groups in every circumstance. From awesome tasks and uncharted situations, biblical faith does not retreat.

B. *Where We Are*

The number of youth in today's world is rapidly increasing. Already those under 25 outnumber their elders in the world's population. There are over 110 million under 25 in North America alone, and 1 billion in the world today.

Moreover, the period described as "adolescence" is expanding. This means the period of time within each individual's life-experience when he sees himself as a youth is growing longer. The improved nutrition of today's economy has quickened puberty, with children now biologically adult at 12 or 13. But as the result of educational demands in a technological society, many an identity remains in flux until the late 20's and early 30's before an individual can settle into more established roles. Walter Thomas suggests that the individual's value-structure remains in flux until the mid-thirties. Today's industry calls for "re-tooling" workers for new employment possibilities every ten years, or so, throughout their productive life. Adolescence is becoming the permanent style of life!

This expansion of adolescence, both in terms of number and in terms of length, has greatly increased the power held by youth. Their economic power is estimated at \$20-25 billion annually in freely disposable cash, money not required for maintenance.

The last United States election, with youth promoting the campaigns of both McCarthy and Kennedy, has shown their power in politics. They set the pace for the new styles of life.

Youth have probably never been more enmeshed in institutional life than they are today. For instance, nearly 40 percent go on to higher education. This participation in institutional life is but one indication of a technological and interdependent society. For youth, however, this participation in social institutions is very ambiguous. The campus revolutions point to this ambiguity; but the ambiguity covers all institutions, political as well as educational, military and economic as well as domestic and ecclesiastical. Says Time: "Few organized movements of any description, from the John Birch Society to the A.F.L.-C.I.O. to the Christian church, have the power to turn them on." Often their heroes are the critics of our society: Ralph Nader, Michael Harrington, John Kenneth Galbraith, Stokely Carmichael, William Fulbright, Eldridge Cleaver, and Snoopy.

Often the criticism of society intensifies to complete rejection: the suicide rate in the 18-25 age bracket is rising rapidly. Other youth "drop out" with Timothy Leary, using drugs, if not to withdraw from experience, at least to "heighten" their individual experiences. Others have opted to communities of escape, either to return to nature in rural-life hippy communes, or the enclaves of urban life, Haight-Asbury, Old Town, the Village. But most are absorbed, almost intoxicated, by technology: bright lights, loud sounds, hot-rods, drag-strips. Large numbers, abandoning the recognized institutions, join voluntary, youth-oriented, organizations. Some are active in the new, programmatic left, like S.N.C.C., C.O.R.E., and S.D.S. The altruistic find expression in the Peace Corps, numerous domestic service programs sponsored by federal governments, and church programs like S.W.I.M.

Youth today are more outer than inner directed. They tend very strongly to move in the direction of activism rather than principles. For this reason dogma and tradition have little meaning for them. Youth are strongly influenced by peer opinion and tend to be strongly conformist with the meaningful group and rebellious against parental or traditional mores. The "doing your own thing" kind of approach is not really independence except in terms of the rejected power structure: It is much closer to the truth to note the tremendous need for acceptance among the flower people, and indeed among modern youth in general.

Just because they are so much psychologically dependent, and have no inner resources, the one familiar thing is the sense of lostness and loneliness. Youth today is finding much of its ego identity in terms of the group structure.

Youth today tends strongly toward, indeed is deeply immersed in, a sensate world. Experience, intensity of feeling, experimentation—these are the key words. There is very little concern for the control of emotion or perception; it is all centered in the experience and its intensity. Hence we find the use of bizarre and exotic clothing. The psychological goal is the full experience of human sensation. And so we become involved not in love anymore but the counting of orgasms.

In the attempt to widen the field of experience, not of knowledge, youth has gone to drugs of all varieties, to masochism and sado masochism. Among covenant youth there is a growing unconcern with the immorality of premarital sex. What is important is that you have a "good" experience. We desperately need to explore the resources of Scripture as it speaks to a sensate and therefore self-destructive culture. But we must be concerned to be creative or we won't even be heard over the modern din and preoccupation with one's own feelings.

In keeping with these tendencies, modern youth tend to be preoccupied with the material. Even the way of the hippy does not reject this; it is often just a simplistic materialism. In general there is the feeling that gadgets will solve everything, from television as a babysitter to computers. In fact, people are so entirely occupied that there is no time to introspect or be with one's self. The growth of interest in small groups, in sensitivity and group therapy, is a beginning wedge into this whole psy-

chological complex we have described. These methods may offer a way to reach many youth who would rebel at any traditional approach to their inner person.

Young people today have little concern about long range programs or purposes for themselves or society. They are intensely "today" oriented. It is now or never. So what if there are long range effects of drugs? We want the feeling now. The threat of ever present war, the bomb, overpopulation, make this preoccupation with the now even more acute. Tomorrow may never come in which to experience the whole range of human sensation. What then does it matter if it is illegal or immoral by ancient standards, parental or church? Unless we understand these pressures our evangelism will not speak to the youth of today.

Nor are the pressures outlined here confined to the adolescent or older youth. They filter down and create pressures at all ages reactive to ongoing stimuli. Even kindergarten students at upper middle class private schools develop class groupings according to the style and quality of their clothing!

This is not meant to say that there are not other psychological characteristics or pressure points. These are the most critical, and illustrative of what an evangelistic program must speak to or it will bypass the concerns of today.

The characteristics of today's youth might be summarized as follows:

1. They are growing up in a world largely secular and dominated by a post-Christian ethos.
2. They are more outer than inner directed, more inclined to activism than to introspection or contemplation.
3. They tend to be strongly oriented to physical sensation, and preoccupied with objects and material things.
4. They tend to be "now" oriented, rather than oriented to long range goals.
5. They are biologically mature very early, but kept from solidifying a life style early because of an extended education and training required for a technological society.
6. They have great economic and political power.
7. They outnumber the generation that gave them birth.
8. They are strongly enmeshed in institutional life, but strongly critical of it, and even seeking to escape from it.
9. For the first time in our century as objects of evangelism they are distinguishable as a separate group.

C. *Where We Ought To Be*

1. *Biblical Revelation and Twentieth Century Man*

How shall we prepare to evangelize a world so alienated, secularized, and sophisticated that it might even be labeled "post-Christian?"

Certainly we must assert unabashedly that the Christian church is concerned with the communication of truth, whose source and norm remain the Bible. To some it appears that such an affirmation is hopelessly old-fashioned and irrelevant to our enlightened society. But this objection has validity only when Biblical truth is misunderstood as a

timeless abstraction rather than the personal, relational, historical-redemptive revelation portrayed in Scripture. Biblical truth is as relevant today as in any other age.

Biblical truth is not only personal; it is also radically *historical*. This is why it comes to us in story form. The drama, tension, and decision-making portrayed in biblical revelation show that the particular history of the day, whether in Bible times or today, is the primary context in which biblical revelation occurs—definitively in the redemptive acts of Jesus Christ, and derivatively to men in every age and circumstance since that time.

Such a view of biblical revelation makes it mandatory that we understand and deal relevantly with twentieth century post-Christian men and their secularized world. God's redemption of men occurs only with total persons in all of their concrete life relationships.

This means that in evangelism today the church must communicate biblical truth with integrity and effectiveness in terms of the specific circumstances of the twentieth century North American, or in whatever other cultural matrix we seek to evangelize. It is not biblical to try to communicate the Christian Gospel to today's people as if they still live in a Christianized rather than a rapidly developing post-Christian society and culture.

But it would be false to believe that an innovative program for such a generation can be easily determined purely by biblical analysis. The Bible is largely a book about adults. As such it provides every little direct material to define what sort of strategy and commitment should be developed when working evangelistically with children and young people.

2. *Covenantal Considerations*

The biblical doctrine of the covenant was significantly developed by the Reformed churches within a Christianized society during the sixteenth and seventeenth centuries. The Christian church was the dominant institution everywhere. But today our post-Christian society demands a more dynamic, outward looking and less institutional emphasis.

A biblical approach for our times stresses the tremendous evangelistic dimension of the covenant which has sometimes been neglected. Already in its establishment God promised covenant blessings to "many nations" and to "all the nations of the earth" (Genesis 17:4 and 18). The prophets in the Old Testament worked from the assumption that Israel was the covenantal people of God. But there was always an earnest appeal for repentance and faith in the prophets and the psalms. It was never assumed that all members of the covenant were faithful believers. It is this outward-looking evangelistic dimension of the covenant which is the dominant emphasis in the New Testament church.

The Christian Reformed church has stressed the covenant primarily as it applies to believers and their children. This has created a tremendous emphasis on a complete system of covenantal Christian education in both church and day school. This emphasis has provided us with many blessings. But it also brings with it the danger of isolationism in which the assigning of resources, the establishment of priorities, and the forming and educating of the people of God all lead to a kind of introvertish

and self-serving mentality. Such isolationism does not see clearly the needs of the contemporary, non-Christian world, nor recognize the covenantal demands to be busy in such a world evangelizing, serving, and claiming it in Christ's name.

Such a self-serving use of the covenant, though understandable in the light of historical development, fails to do justice to the evangelistic motif that was always an integral part of the covenant and seems to become the dominant and normative motif in the New Testament. Perhaps the fearful historical changes in our century can make us aware again that as covenant people we are members of the New Testament church and must live accordingly. Then the dreaded secularizing trend of our age can well become an exciting challenge to an obedient and effective covenantal life of evangelism and service in the very midst of the world.

When the evangelistic demand of the covenant prod us to look at the contemporary world as the arena of evangelism, we see that parents are no longer as determinative in their children's lives as they once were. This suggests that while effective covenantal evangelism will continue to work with existing families wherever it can, it will not neglect working evangelistically with children and young people as individuals. The church must so evangelize and serve this generation that these young people become committed, or remain open to the Gospel and the establishment of Christian covenantal homes.

Without effective youth evangelism, the present rate of secularization and alienation can, in this generation, produce a society which is almost completely and aggressively post-Christian. With it a large number of committed covenantal homes can result in which a vital Christian faith is passed on geometrically to covenant children and to children's children.

Thus today's children and young people must be evangelized. But with the disintegration of the family unit, it appears that many of them can be most effectively reached as individuals and in non-traditional ways. Perhaps the more traditional, institutional evangelism of families and adults can no longer be stressed as *the* major way to implement covenantal evangelism.

New forms and methods of evangelism may be needed to reach young people, at least initially, for they have rejected traditional Christian institutions and methods of evangelism. But they are seeking desperately for meaning and commitment. Thus, covenantally oriented evangelism for today should have as a major task new ways of reaching the alienated young who are tomorrow's parents. These God desires as His own so that they may pass on to their children and children's children the promises, blessings, and responsibilities of the covenant.

3. *Ecclesiology*

Just as biblical truth cannot be properly understood except as a dynamic, living entity, so it is with the church as well. Biblical imagery and teaching about the church are broad, fluid, vital, non-technical, and pictorial.

The word-pictures for the church include a list as varied as these: ecclesia, and elect people, a chosen race, men called to be saints, a sanctified congregation, the righteous ones through the work of Christ and

the power of the Spirit, believers, the faithful, servants and slaves, stewards, ministers, witnesses, confessors, ambassadors, soldiers, friends, the people of God, the new exodus, God's vineyard, His flock, branches in the vine Christ, the fig-tree an olive-tree, the sheep who hear the voice of the Good Shepherd, the bride of Christ, the body of Christ, the new humanity, the pillar and ground of the truth.

"These images are often intermingled and used interchangeably, with a cumulative effect. It is therefore unwarranted to derive our entire ecclesiology from a single image. These images must be seen in their variegated totality and unity" (cf. P.S. Minear, *The Interpreter's Dictionary*, pp. 609, 617).

Realizing that the church is broad and dynamic, and that any precise definition just misses the church's essence, it is still imperative to outline one's view of the church. The Scriptural data would explain the church as the body of Christ—believers, called to declare the mighty acts of God in Jesus Christ (kerygma), to serve God (diakonia), and to live as His reconciling, redeeming community in the world (koinonia).

The church is the means that God has chosen to save His world. The church's purpose is to proclaim Christ to the world. The church is the result of God's acts as accomplished in Jesus Christ and His continuing instrument of salvation for mankind. The church exists to share the Gospel with the world. Its reason for existence and lifeblood is mission. Its entire life is participation in God's mission in the world. The church is nothing outside of its living relationship to the Lord of history. The grace and salvation which the church freely receives from Him, it gives in loving response.

Several implications follow which relate to our strategy in reaching the church and unchurched today.

a. The church is called to constant and basic re-evaluation of its effectiveness. Out of love and obedience to its living Lord, the church finds ways to present the Gospel aggressively in all times and circumstances. If modern men are so distant that they cannot hear the Good News, the church must better equip itself to reach them. In obedience to her Head, the church must examine her heritage to determine whether certain emphases which are efficacious in a Christianized world may not need redefinition in order to work effectively in our post-Christian times.

Such re-evaluation must, of course, be done with care; at times it may be painful. But a proper historical perspective on biblical truth and on the Christian church requires it for the sake of evangelizing those who now live without Christ in a secularized world.

b. The eschatological perspective conveys a sense of urgency for the church. It must learn to choose involvements which are the most strategic and in greatest need by the world today. Priorities thus become the paramount consideration in defining the nature of the church's educational program. The route must be chosen which best makes the church live as the reconciling-redeeming community *in the world*.

Eschatology also provides the kind of confidence the church needs to

respond effectively to these priorities. The church can be assured that the Lord will lead and direct, no matter what challenges are faced.

c. The church is a responding, ongoing community. As such it must be free to utilize new educational emphases, methods and insights to aid the people of God to assimilate the mind and style of Christ in the world.

d. Historically, educational programming has tended to focus primarily on the verbal knowledge aspect. However, good educational methodology requires that both knowledge and action must be included. They are both integral dimensions of the Christian faith.

In this regard, evangelism cannot be defined as action and education as knowledge. There is the closest possible inter-relationship. Throughout a Christian's life he is taking in, seeing, hearing and experiencing Christ; while at the same time giving, responding, forming ideas and attitudes relating to Christ's call for mission. Both must occur simultaneously.

e. God has a broad, encompassing mission in Christ for the whole world. This fact does not allow the formal and structural aspects of the church to become ends in themselves. The education program must emphasize this broad, far-reaching mandate of the church. Any dynamic definition of the body of Christ makes the focal point of its educational task those the body is called to serve.

4. *Conversion*

This is not an attempt to survey the range and scope of modern reflection on conversion (five hundred studies have appeared since the turn of the century). It is restricted to various aspects of conversion which apply most directly to programming and materials for non-Christian youth.

a. A genuinely Reformed approach must deal with the restoration of the image of God in the whole man — restoration to the fullness of his being as the image of God. This is true whether we think of him now as an individual, as the nation Israel, or as the church.

The image of God may be said to involve at least three functioning aspects of the human being: his creative intelligence, his capacity to give and receive love, and his freedom to choose rightly. Certainly more is involved in man's likeness to his maker, but these are basic to the whole concept. The very heart of conversion is precisely the restoration of man's original capacity to function.

The phrase, the "whole man," also refers to man in his relationships. No man by himself is complete. Conversion has a profound impact on a person's community, on the human context in which he lives.

b. How does conversion occur and what must be done to bring it about effectively? Of course, the work of the Holy Spirit is prior to and concurrent with human effort. But there are at least three basic processes for which man is responsible in conversion: education along with experience that leads to awareness of need, a growing love as one meets in Christ the answer to human needs, and a decision to leave the ineffective way for a more meaningful life.

These steps do not necessarily follow in a nicely prescribed order. However, there is one feature that characterizes all genuine conversions,

without which changing of life does not happen. That is to say, there must be an awareness of need before action takes place. The person, at each level of development, must be made aware of something missing, or of something desirable he does not have, of potentialities he has not reached, of something wrong with his own action or life style. Even the most complete pagan can make no decision without the previous awareness of need.

Christian conversion has no true effect except in relation to the Christ who made it all possible. As one becomes aware of need and the redemption provided, the Redeemer becomes inescapable.

And as we see what He has done, and the doors of growth He opens, by grace our love grows and becomes an inescapable part of the experience. Love also provides the most potent of all motivations for meaningful change. And so we finally make decisions — partly out of awareness of need, partly out of the hope of a better life, partly out of love and gratitude. And no one can say how much of which. Out of these processes comes a changed life, a new direction, a restoration, a conversion, a new man in Christ.

c. Conversion occurs in various patterns. The way it happens depends on the individual — his background, conditioning, environment, temperament. Sometimes it occurs in a crisis, sometimes after a lengthy conflict with inner motives, sometimes after a feeling of alienation.

The conviction might come gradually, as with Timothy and Jeremiah. Others have a sudden and considerably traumatic experience, as with Paul and the Philippine jailor. And instantaneous conversion, of course, is never without preparation.

And though the entire person is involved, a conversion may be predominantly intellectual (as with C.S. Lewis), volitional (as with Augustine), or emotional (as with John Bunyan).

Jesus' parable of the sower (Matthew 13) is also relevant. As the Gospel is presented some seed falls by the wayside and produces no fruit. For many people the fruit sprang up quickly, but withered after difficulties came. New life was eventually choked in some. The others had a clear and lasting change, because the soil was finally perfect for the seed. These factors would indicate that the appeal of the Gospel should be made often — expecting that the results are not always lasting, not surprised if a conscious decision has to be made again. At one time in a person's life, his soil might be better prepared.

In emphasizing the variety of conscious reactions to the Gospel, the difference between children and adults must be taken seriously. Until the present, children were often considered to be adults in a slightly scaled down form (for example, paintings with children on them in the sixteenth and seventeenth centuries). This was often true also in the realm of religion. An adult experience of conversion, a mature reaction to the claims of Christ, has sometimes been expected of children. Such an expectation violates the fact of variety and the breadth of the Gospel to meet individuals realistically in their situation.

d. Conversion might be defined as a conscious act of the regenerate person in which he turns to God in repentance and faith. The individual

is active. A personal decision must be made regarding the Christian faith. In a basic sense, conversion is a radical, once-for-all revolution in an individual's life.

This fact should not obscure the truth of repeated conversion. Though true conversion, in the strict sense cannot be repeated, it is possible to drift so far away from God that a person must be called to return once again.

Both of the most common words for conversion in the New Testament are used for repeated conversion. *Epistrephoo* is used of Peter in this sense in Luke 22:31-32. His turning back was not his first great confession, but a return after his grievous sin of denying Christ. *Metanoeeo* is used (Revelation 2:5) for repeated conversion of the church at Ephesus which had lost its first love (2:4). Apparently one truly converted can still drift so far away as to require a second turning back.

Since conversion takes place in the conscious life of the person, his conscious life must be continually committed to the Lordship of Christ. An individual can only submit at one time whatever his self-awareness happens to be. As he grows in honesty and introspection and more of the subconscious becomes conscious, there must be further surrendering and additional commitment.

These factors would warn against working for only one time of decision. The atmosphere must be created in which individuals are periodically surrendering and disposed to a radical decision whenever the time is ripest.

e. From research in developmental psychology and learning ability, it appears that verbal mastery of Bible verses, memorization of doctrinal formulations, and learning of Biblical names and dates in a meaningful way is very difficult for children before ages 10 to 12.

It also appears that the pastoral imagery and archaic language of the Bible, along with the Bible's identification with establishmentarianism, makes it difficult to reach today's young people after age 12 with traditional methods of evangelism.

Thus we seem to be in a dilemma. Children and young people must be evangelized. Yet before twelve they have difficulty understanding the Bible and coming to an adult-type conversion. After twelve they are increasingly rejecting the Bible as old-fashioned, outmoded, and meaningless for life in the modern world.

One answer to this dilemma is to be aware of the basic developmental needs of the child and young person at each level of development. Selected biblical stories and motifs can then be chosen and meaningfully related, perhaps topically or thematically, in an enjoyable way to help meet these basic needs at each stage of development. In this way, contact with the Christian faith can produce pleasant, relevant associations, and evangelistic contact can probably be maintained with many children and young people and can create a predisposition for an adult commitment to Christ at the age which young adults in our society are ripe for such commitments.

Perhaps such developmentally determined evangelism could be called Christian commitment at the child's level. Or perhaps some would

prefer to label it pre-evangelism. Others might feel it is legitimate for the church to aid children to achieve successfully each basic developmental task because this is a major way to build the necessary pre-conversion disposition toward adult commitment and conversion. However one wishes to label this approach, it does seem to suggest a broadened perspective on conversion and a flexible program and approach in evangelism.

D. How We Get There

1. On the basis of this report, it is recommended that synod adopt these "Guidelines and Principles for Youth Evangelism."

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

b. Scripture contains no exclusive models for youth evangelism; therefore youth evangelism programming must be determined by existing needs in light of the biblical givens.

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

d. Out of love and obedience to its living Lord, the church is called to constant and basic re-evaluation of its effectiveness in reaching youth.

e. The eschatological perspective provides the church with the necessary confidence for aggressive action in reaching today's youth; and it compels the church to establish priorities, especially an urgent priority on youth.

f. In terms of the biblical data on conversion:

1) Conversion occurs in various patterns, and therefore the church may not insist on one way for this to happen.

2) The restoration of the image of God as fulfilled in Christ is the goal of conversion for man in himself and in his societal relationships.

3) An experience of need is a fundamental ingredient in conversion.

4) Recurrent conversion is a significant biblical truth for educational programming.

5) The basic needs of youth must be met at each level of their development so as to create a disposition for commitment when the time is ripe.

g. The goal of an evangelistic program is to make children and young people aware of God's redeeming love in Jesus Christ, so that they respond in obedience and trust.

2. It is recommended that the Board of Home Missions continue its "Youth Evangelism Study Committee" in order to outline the programmatic and curricular implications, and relate them to the responsibilities of the various agencies involved and of local congregations.

3. It is recommended that the Board of Home Missions invite the Board of Publications, U.C.Y., and N.U.C.S. to participate in a survey of the attitudes of Christian Reformed children and youth and how they correspond with typical youth attitudes in North America.

4. It is recommended that the Board of Home Missions undertake an immediate review with the Chaplain's committee and YCF of our

servicemen's needs, with the objective of detailing a thorough and effective ministry that not only assists and protects them during military duty, but qualifies them to be active witnesses for Christ.

5. The Board of Home Missions requests synod to ask its standing Liturgy Committee to address itself creatively to the relationship of worship to children and youth.

6. The Board of Home Missions requests synod to appoint a study committee with the mandate of defining the theology of profession of faith, and of thoroughly reviewing present procedures and policies, in order to present specific guidelines and recommendations.

IX. JEWISH EVANGELISM STUDY REPORT

A. The synod of 1969 "submitted for review and study," Guidelines and Principles for the Mission to the Jews, for presentation to the synod of 1970. (Cf. Acts, 1969, Art. 97, B, 1) After thorough review of the response to the presentation in 1969, The Board of Home Missions recommends the adoption of the following revised Guidelines for Mission to the Jews.

B. Re *Jewish Evangelism*

1. The Word of God compels the church to have an urgent concern for mission to the Jews. It is evident from Romans 9:11 that we have a debt and calling to the Jews.

2. The church must recognize that God has not "cast off all the descendants of Israel for all that they have done" (Jeremiah 31:37), but in keeping with the sure word of prophecy (II Peter 1:19) and with a saving purpose, God has consigned all men to disobedience, that he may have mercy upon all (Romans 11:32).

3. The church must recognize that the day of salvation for the Jews is *now*; that the saving of "all Israel" of Romans 11:26 does not await a new epoch in the history of salvation.

4. The church must recognize that the provocation to "jealousy" and "emulation" of Romans 11 stands out as God's provision for pressing the claims of the gospel upon the Jew, and that this provocation does not imply a specific method other than confronting the Jew with a personal and collective witness to the saving grace of God in Christ by Gentiles to whom salvation is come.

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

6. The Lord of the church who controls the history of mankind is calling us through the tragic and dramatic events of our modern history to be aware of the urgency of the Jews' continuing need for the gospel.

7. The church must with complete and genuine openness stand ready to receive into its fellowship every Israelite who turns to Christ.

X. FINANCIAL PROBLEMS FOR INNER CITY CHILDREN in Christian Schools (cf. Acts of Synod 1969, Art. 97, II C, 2).

A. The Board of Home Missions report to the synod of 1970 that the

mandate given in Art 97, III, a-c, pages 65-66, Acts 1969 was not carried out because synod did not grant the necessary funds.

B. The Board of Home Missions suggests to synod that the solution to the problem should be in *encouraging local initiative* to secure funds for such purposes by means of local booster clubs, the concern of neighboring churches, or the restructuring of local tuition schedules. Local initiative has been successful and profitable in such places as:

1. *Northside-Paterson*: The formation of a foundation of concerned people and the offer of the Bethel Church's Booster Club to absorb the needs of the Northside congregation.

2. *Community-Detroit*: The Board of the local schools where the children attend, offered lower tuition rates thereby transferring the cost of educating inner city children to the entire Christian school society.

3. *Lawndale-Chicago*: Formation of their own Booster Club together with funds from interested individuals to assist needy parents.

4. *Friendship House-San Francisco*: Tuition rates were adjusted by the local school and private gifts have made up the balance needed to meet the cost.

5. *Madison Ave.-Grand Rapids*: Classis Grand Rapids East has granted permission to the Madison Square Church to solicit funds to cover the cost of tuition for the inner city children at Madison Avenue.

C. The Board of Home Missions asks synod to encourage the National Union of Christian Schools to give leadership to local groups in creatively seeking funds for this educational need and in re-thinking the entire problem of financing Christian education in areas of unusual need.

D. The Board of Home Missions calls synod's attention to the fact that in the light of previous alternating responsibility for the extra needs in Miami, the CRWRC should be requested to carry the expense in the coming school year, 1970-71.

E. The BHM wishes to correct an error which inadvertently was included in the 1969 Acts. Board funds were not used in Harlem for Christian education as stated in Art. 97, II, C, 1a.

XI. REPORT OF THE RACE COMMISSION OF THE BOARD OF HOME MISSIONS REGARDING THE LAWNDALE-GARFIELD/TIMOTHY MATTER

I. *CONTEXT of the sub-committee's work*

A. Our Society

1. Revolution
2. Civil rights

B. Our Synodical mandate

II. *MANDATE to the Lawndale-Garfield Timothy sub-committee*

A. The Overt issue

B. The involvement

1. The Lawndale people
2. Classis Chicago North

C. The depth of tragedy

1. Shown in the greater crisis

2. Illustrated by various documents and statements
3. Evidenced failure and suspicion

III. CONCLUSION — *the continuing crisis*

I. CONTEXT of the sub-committee's work

A. *Our Society*

1. *Revolution*

Sometimes change seems to take place too rapidly. The past decade of American life is testimony to a rate of change in our society which has left most Americans bewildered. A deep uncertainty and at times fear accompanies such rapid change. We seem not only to be uncertain about where we are going, but we are even uncertain about who we are. The rate of change in so many sectors of our life is so fast that "revolution" seems to be the only appropriate word to speak of it.

As we approach the bi-centennial of our national revolution the very word and idea of revolution seems increasingly common and appealing. Even Christian theology and education is capitalizing on this trend as Christians ever more clearly see how incompatible the teachings of Jesus are with a society given to lust, violence, hatred and materialism. But Christian acceptance of, and sometimes even endorsement of, a rhetoric of revolution is always ambiguous at best, and at worst opportunistic. Christ came to establish His kingdom of love and justice and peace, and the rhetoric of revolution lives at best uneasily with these Christian virtues.

2. *Civil Rights*

The one sector of American life where a kind of revolution seems to have occurred during the past decade and a half is that awkwardly referred to as the area of civil rights. We speak commonly of a civil rights revolution. What this means is that in the areas of court decisions and legislation, and more slowly in the consciousness and consciences of people, the Black American has become visible. From a society that once enslaved most black people, to a society that fought a war to assist the black man's rebellion against his own suffering and indignity, and to a society that learned how to ignore and more subtly discriminate against black people, we have come to witness an implosion of domestic, social and personal tragedy during the last fifteen years. How much more comfortable were those days when white America was almost totally ignorant of black America. How much more comfortable were those days when we could think blacks were lazy and happy-go-lucky and child-like. Still more comforting was their apparent deference to and dependence on us. But then we discovered, almost by surprise, that black mothers felt pain and that black fathers suffer too and that they knew frustration and anger just as well as whites. The sequence we have witnessed from boycotts to marches to riots to threats of revolution are moments in the story of how both black and white in America have discovered both the fact of racial prejudice and its effects. The black American has discovered his identity, his pride. He is conscious that white Americans have been trying to "keep him in his place," and that they fear him. His anger is not new, but his freedom to express it is. And

the white American who sees the pain, frustration and rage of the black man can no longer console himself with the bromide that blacks are carefree and happy-go-lucky.

But what then should one think and how then should one act in the midst of so rapidly changing a society?

B. *Our Synodical Mandate*

In such a society the Christian should hear with striking freshness his Lord saying, "Behold, I make all things new." In a society that had discovered its own racial sin in the tragic events of 1968, the synod of the Christian Reformed Church spoke of the need for an attitude and acts of repentance and healing. The synodical declarations were public, but they were declared to the church, to the body of believers in Christ Jesus. Tragically the anxieties, suspicions and fears found in the larger society were also to be found within the body of the church. Black and white Christians felt increasingly uneasy with each other. Recognizing the urgency of the problem and its complexity, the synod wisely called for denominational attention to be concentrated via a mandate to Board of Home Missions. That mandate called us in Christian faith to healing a world, a nation and a church that were fractured by attitudes and acts that were based on race. To assist it in the shaping of this ministry the Board of Home Missions established a sub-committee. The ministry of the resulting commission (BHM sub-committee) was to the larger society in which the church lived, but more pointedly to the very body of Christ itself.

II. *MANDATE* to the Lawndale-Garfield/Timothy sub-committee

A. *The Overt-Issue*

The attention of the commission was drawn to one such instance of anxiety based on racial misunderstanding within the church at its first meeting of testimony in June, 1969. This situation was in the Chicago area where the question of the enrollment of Black covenant children in the Christian schools of Cicero was the overt issue. The Commission hesitantly, because of an uncertainty about its standing and competence, addressed itself to the situation upon approval of the executive committee of Board of Home Missions, subsequently referred to as the Lawndale-Garfield/Timothy situation.

B. *The Involvement*

The Commission was officially invited to attend the special session of classis Chicago North on July 28, 1969 by the classical committee, and we were also invited to consult with concerned persons in the Lawndale church the evening before classis. The situation at that time had a four-year history since the first requests from Lawndale for enrollment of their children in Cicero Christian schools was turned down during the summer of 1965.

1. *The Lawndale People*

Our first meeting with the Lawndale consistory and the Christian Education Committee revealed to us some of the depth of the problem. They viewed us with some mistrust. We worshiped with them that evening, we prayed with them, and we tried to assure them both of our con-

cern and our experience, but we also saw them look at us as well-meaning outsiders who probably didn't really understand the depth of the problem and who probably really couldn't do anything to help. They understandably questioned our ability to deal with them and the problem. They knew their faith commitment to Christ, and they had come to discover the importance of a truly Christian education for their children.

They knew perfectly well how to enroll, transport and pay for their children in Christian schools. And most of us were white. Although this was never said, it was their feeling that the larger body, classis, not Lawndale, needed the advice and consultation of this Commission. They had already thought through all but the most technical parts of any ideas we had to offer. They needed comfort more than consultation.

2. *Classis Chicago North*

Our reception at classis the next day was similar. We were given the privilege of the floor, but our presence and our contributions were at best coolly received. The most common attitude toward the Commission was that our intentions might be honorable, our credentials impressive, yet we did not and could not understand the complexity of the local problem. It was apparent that classis had as little confidence in us as did the Lawndale people.

C. *The Depth of Tragedy*

But this is precisely our measure of the depth of the tragedy that was keeping black and white Christians from understanding each other.

1. *Shown in the Greater Crisis*

The formal question that was being discussed and argued was the propriety of denying enrollment to Lawndale covenant children in the Cicero Christian schools, but *this question was obviously only a focal point of the greater crisis* written about two years ago in the church periodical. There was suspicion and distrust in all directions. Christian love was in crisis—we left that meeting of classis overwhelmed by the magnitude of the problem, uncertain and disagreeing among ourselves how or on what we should proceed. We were given two positions on the new classical advisory committee appointed to deal with the problem, but we were confused what to do. Should we encourage both the Lawndale community and the school board in their course of debating the issue of enrollments, or should we divert attention away from that question to the broader crisis of *full fellowship between black and white Christians*. The former tactic would lead to confrontation and perhaps make a simplification of the question; the latter would make the problem more complex but perhaps lead to conciliation. That question has not yet, though two classical committee and two further meetings of classis, been resolved.

2. *Illustrated by Various Documents*

Illustrative of the development of this problem are the following citations from documents relating to it.

Already in January of 1967 classis Chicago North recognized the dilemma.

They said in part:

It is the conviction of classis that consistency with the faith we all profess requires that such children (from Lawndale) should be admitted. This is the direct implication of the Gospel on which the Christian school is based, the Kingdom it is committed to teaching, and the requirement of our Church Order that we should exercise ourselves diligently to provide a Christian education for our children. This may well entail sacrifice, but this stands at the heart of Christian discipleship. "If any man will come after me, let him deny himself and take up his cross and follow me." As the Christian Reformed statement on Race Relations indicates, the Church should guide her members in these matters both by her teaching and example. We are called to both faith and obedience.

Classis continued by saying that it is not sitting in judgment on the school board, but it called for prayerful struggle to the end that Christian witness and action could be brought to the problems of this world.

Synod of 1968 spoke to the problem in the Chicago area while instructing the entire denomination about one meaning of racism. Synod of 1969 also considered the problem in response to a letter from the Lawndale Council by referring specifically to their '68 statements on race.

Synod declares that fear of persecution or of disadvantage to self or our institutions arising out of obedience to Christ does not warrant denial to anyone, for reasons of race or color, of full Christian fellowship and privileges in the church or in related organizations, such as Christian colleges and schools, institutions of mercy and recreational associations; and that if members of the Christian Reformed Church advocate such denial, by whatever means, they must be reckoned as disobedient to Christ and be dealt with according to the provisions of the Church Order regarding Admonition and Discipline. Acts, 1968 Art. 36, IV.

However, when our Commission came into existence the sense of the separation of the black from the white Christians had so deepened that the Lawndale consistory felt compelled to make the following public declaration.

We publicly declare that for us the question of how a black Christian can fulfill his Christian vocation before God in the Christian Reformed Church is an *open* question and cries for an answer before it is too late. Sept. 3, 1969. (cf. attached documents).

In this context of classical, synodical and consistorial statements of escalating desperateness, there also appeared in October, 1969 a response in the form of a booklet (cf. attached documents) issued by the Timothy school board. It is a clear and sharp indicator of the degree of misunderstanding and suspicion that exists between black and white Christians in the area. Even to suggest as the paper does that the black Christians are being manipulated by white leaders (cf. Section 8a) is to testify to complete ignorance of what has been happening to the black man in America for the last fifteen years, and is to insult the black Christian's dignity. The board's position paper is defensive throughout. Perhaps its tone can be explained in part by the self-righteous finger pointing

of the rest of the denomination at this single area of the church. The board and the classis are certainly justified in defending themselves against others whose racism is often as overt and sometimes more subtle. But to insult the commitment, the integrity and the dignity of our black fellow Christians and the entire ministry of the Lawndale CRC as one of "social activism" is an uncharitable attempt to make the black Christians the cause of their own suffering in this situation. Tactical mistakes have undoubtedly been made as this local problem has developed, on both sides, but the antidote to such tactical mistakes is not recrimination and accusation, but the repentant and loving embrace of full Christian fellowship between black and white. They must both love and respect each other.

Scores of other documents are part of the situation and those pursuing the entire picture do well to study them all. This the members of the Race Commission attempted to do. At their October 17, 1969 meeting the Race Commission adopted four statements and sent them to the Urban Fields Committee. They came to the executive committee of the board in October. These represent their prayers and work to that date:

1. We declare that the situation of the Lawndale Garfield communities and especially of their children who must either endure the inconvenience of a long bus ride to a Christian school or suffer in inadequate public schools, is unjust and ought not to be tolerated. Those children and their parents are continually being insulted and injured.

2. We confess that we as a commission have not been able thus far to effect the enrollment of the Lawndale Garfield children in the Timothy Christian Schools in Cicero even though that has been our stated objective.

3. We resolve to continue our work in the area by joining our Lawndale sub-committee to the classical committee appointed to seek pastoral and disciplinary remedies to the sin of racism in that area in a denominational context. Such participation with this classical committee shall not preclude independent initiatives on the part of the full commission.

4. We note that the problem relative to the enrollment of Lawndale Garfield children in the Timothy Christian school has highlighted grave inadequacies in the denomination's effectiveness in dealing with the sin of racism.

3. *Evidenced in Failure and Suspicion*

The Race Commission has prayerfully sought to promote understanding and full fellowship, but we seem to have *failed* on both, in fact all, counts. Anxiety has increased rather than decreased, attitudes have polarized, and suspicion both of those who have attempted to reconcile through words and deeds has been deepened. Anyone talking to parties involved quickly senses the tragedy. The whites think the blacks have ulterior motives and/or are being manipulated either by outside white agitators or by Operation Breadbasket, or even the Black Panthers. The blacks in turn suspect that the Mafia may be behind the decisions of the school board and simple old-fashioned racial prejudice behind the decisions of classis. They see it as a crisis in our Christian life style—discipleship. Their fears regarding the white institutional church seem

to have validity. They wonder about the power of the Christian "Good News."

Neither party really believe these suspicions of the other, but a Christian cannot but be appalled that they are being said. "How long, O Lord, how long?"

III. "Conclusion" — *The Continuing Crisis*

In spite of the difficulty in facing the crisis on the Chicago scene, it and its deeper issues must be faced. It is the conviction of the Race Commission that Chicago is not an isolate incident in spite of its being very visible. The deeper issues Chicago raises must be faced by *all* of the denomination . . . because Chicago cannot go it alone and it, in fact, is not alone. The same crisis is upon us as a denomination: a crisis of Christian love and fellowship. A crisis which calls in question our faithfulness in mission. A crisis which sorts out our evangelism goals. A crisis which puts us directly back to the very gospel that we are preaching—and make essential our hearing it again in all its radical newness.

Synod of 1970 will have the matter on its agenda . . . via individual protest and an appeal from the Lawndale Council. *Very crucial will be the willingness of synod to wrestle with the substance of the issue in a way which does not simply apply a band-aid to one place and crisis, but which speaks to the entire church regarding its own nature as Christ's body and the working life style of that body in our racist world.* This everyone desperately needs to hear. This is key to discipleship, mission, evangelism, fellowship, repentance . . . not simply admission or non-admission to a particular school . . . crucial as that seems to be. But **OBDIENCE TO CHRIST** which is just that . . . and in being that, knowing full well the cost, still in joy "Puts the hand to the plow."

Then the question of "How long, O Lord?" is not a matter of words but a prayer of the Christian and his community's lifeblood.

"Come, Lord Jesus!" But please let your coming be more evident to our twisted eyes and in our broken fellowship than it now is.

XII. MATTERS FOR SYNODICAL ACTION

A. The Board of Home Missions respectfully requests synod to grant the privilege of the floor to the president, the executive secretary, and the treasurer of the board when matters pertaining to Home Missions are discussed.

B. The board-urgently requests synod to approve the Armed Forces Fund for one or more offerings from the churches.

C. The board urgently requests synod to place the Board of Home Missions on the list of denominational causes recommended for one or more offerings.

D. The board requests synod to approve the schedule of Grants-in-Aid for evangelism as presented in Section VI, I, of this report.

E. The synod of 1969 (Article 97, pages 64, 65, Acts, 1969) approved participation in "The National Evangelism Thrust." Anent this matter, the Board of Home Missions requests synod to approve participation in the National Evangelism Thrust (both Canada and the United States) in the following manner:

1. By declaring this general goal for the Thrust: "Every congregation and agency of the Christian Reformed Church shall be encouraged to and assisted in the establishing of evangelism as a priority and of specific evangelism goals."

2. By authorizing representation from the Board of Home Missions to the "National Evangelism Thrust" strategy meetings.

3. By authorizing involvement in publicity and programming as the Board of Home Missions approves.

4. By encouraging local selective cooperation with other churches to the extent possible.

F. The board request synod to reappoint the Rev. Nelson Vanderzee, Field Secretary, and the Rev. Wesley Smedes, minister of Evangelism, for four year terms, respectively.

G. The board requests synod to receive and act upon the following nominations for Members-At-Large: (* designates incumbent)

1. Alternate for Mr. M. Kwantes — Western Canada
Mr. D. Rover
Mr. G. Monsma*
2. Member-At-Large, SW Ontario
Mr. Enno Ennema
Mr. H. Nymeyer (* as alternate)
3. Alternate Member-At-Large, SW Ontario
Mr. L. Batterink
Mr. Harry Klomps
4. Member-At-Large, Western USA
Dr. Roy Gritter
Mr. J. Vande Beek*
5. Alternate Member-At-Large, Western USA
Dr. W. Den Dulk*
Mr. M. Tanis
6. Alternate Member-At-Large, Eastern USA
Mr. W. Hommes*
Mr. R. Van Dyke
7. Member-At-Large, Central USA
Dr. W. Peterson*
Mr. D. Pruis
8. Alternate Member-At-Large, Central USA (For Dr. Peterson)
Mr. E. Berends
Mr. N. De Graaf
9. Member-At-Large, Central USA (Replacing Mr. J. Van Eerden)
Mr. Herb Daverman
Mr. Herman Fles
10. Alternate Member-At-Large, Central USA (for Mr. Van Eerden's position)
Mr. Harold Soper
Dr. F. Westendorp*

11. Alternate Member-At-Large, Central USA (Alternate to Mr. Simerink)

Mr. L. Hendrickson

Mr. M. Van Dellen*

H. The board requests synod to approve the Guidelines and Principles for Youth Evangelism as presented in this report, (VIII, D) and act upon the specific requests contained in section VIII, D. 5 and 6.

I. The board requests synod to approve and act upon the matters contained in its report on Financial Problems of Inner City Children in Christian Schools, section X, A thru E.

J. The board requests synod to adopt the revised guidelines and principles for Jewish evangelism as presented in section IX of this report.

K. The board requests synod to receive as information the special report of the Race Commission regarding the Lawndale-Garfield/Timothy matter.

L. The board requests synod to approve a quota of \$44.50 per family for the year 1971.

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For the Board of Home Missions,

M. Baarman, sec'y

REPORT 23

INTER-CHURCH RELATIONS

ESTEEMED BRETHREN:

I. The World Alliance of Reformed Churches and the International Congregational Council are meeting for their first united council in Nairobi, Kenya, August 20-30, 1970. This meeting was called to the attention of synod of 1969 and synod adopted the recommendation of our committee that one of our workers on the Nigerian field be appointed as our official observer (cf. *Acts*, 1969, Art. 76, III, B. 2, p. 52).

Your committee has appointed the Rev. Harold De Groot, and has asked the Rev. Timothy Monsma to serve as his alternate.

II. Synod of 1969 (cf. Art. 76, V. B. 1, p. 53, of *Acts*, 1969) referred the request of our committee regarding inter-church matters back to us for proper formulation.

The problem that gave rise to our request stems from the fact that appointments of committees to deal with specific cases of inter-church relations, or of delegates to inter-church councils have frequently been made without consultation with or consideration of our committee.

Synod of 1966 decided "that it is the responsibility of its Committee on Inter-Church Relations to appoint fraternal delegates to the assemblies of churches with whom we have official relations" (cf. *Acts* 1966, Art. 84, VII, b, p. 61).

In harmony with the spirit of that decision, the Committee on Inter-Church Relations now requests:

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

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

Grounds:

1. In that way synod gives proper recognition to the competence of its own duly appointed committee.

2. In that way direct and effective contacts are maintained between inter-church relations and the committee appointed for such matters.

III. Synod of 1969 instructed our committee to consider whether any of the changes which have occurred in "*De Gereformeerde Kerken*" (synodical) would warrant a change in our relationship to these churches and to advise the next synod of its findings.

Your committee reports that it has very serious reservations concerning reported developments in our sister-church in the Netherlands, especially with regard to the deviations as a result of the new hermeneutic, which are seemingly condoned.

In the light of the principles governing church relations, adopted in 1944 and reiterated in 1947, our siser-church relationship is thereby in jeopardy.

We recommend that synod address a letter of admonition, in the spirit of a concerned sister-church, to "*De Gereformeerde Kerken*" calling this fact to their attention.

Your committee is working on a formulation of this letter and hopes to have a draft to submit to synod for its approval and for transmission to the synod of "*De Gereformeerde Kerken*" (Synodaal).

Your committee further requests synod's authorization to continue working on this problem with the church in the Netherlands, employing the aid of the committee on biblical authority and such other help as may be available to us, in an on-going consideration of a problem which has many ramifications.

IV. Your committee has taken account of the reports of the observers at the sessions of the World Council of Churches at Upsalla, Sweden. We have also received letters of reactions to these reports from two consistories.

We believe these reports will be of value to us in future judgments on this and other inter-church councils.

We request that synod thank its observers for their informative and helpful report.

Respectfully submitted,

John H. Kromminga, president

Arnold Brink, secretary

John H. Bratt

Lawrence Veltkamp

R. J. Danhof (ex officio)

REPORT 24

CHRISTIAN REFORMED WORLD RELIEF COMMITTEE

ESTEEMED BRETHREN:

I. INTRODUCTION

Many of our denominational agencies are of earlier years, commemorating thirty and fifty years of services. The Christian Reformed World Relief Committee can claim no such distinction. This is only CRWRC's eighth report to synod.

As in the past years of its short history, CRWRC can report a measure of growth. We thank the Lord for this and are grateful to our constituency and particularly our deacons for their sustained faithful support. Christian benevolence made new outreaches in both domestic and overseas areas of growth.

II. ORGANIZATION

Classical delegates from each classis with backgrounds of diaconal experience in their respective congregations served as our board. They were augmented by six members of varying professional competencies to complete our board. Members living in the central mid-west area also served on the executive committee and special board assignments.

Our board is comprised of:

Classis	Delegate	Alternate
Alberta North.....	H. Konynenbelt.....	H. De Bree
Alberta South.....	J. Kreeft.....	D. Vander Wekken
British Columbia.....	M. Blok.....	A. Breedveld
Cadillac.....	W. Vander Ark.....	E. Meyering
California South.....	H. Wigboldy.....	B. De Young
Central California.....	D. Roubos.....	H. J. Veneman
Chatham.....	A. Bisschop, Jr.....	W. Kuindersma
Chicago North.....	C. Taylor.....	H. Buurma
Chicago South.....	G. Jousma.....	F. Iwema
Columbia.....	J. Braaksma.....	H. E. Dykema
Eastern Canada.....	J. Snippe.....	H. Luimes
Florida.....	A. Gritter.....	
Grand Rapids East.....	D. Bosscher.....	P. Brouwers
Grand Rapids South.....	G. Rietberg, D.D.S.....	J. F. Kuiper, Jr.
Grand Rapids West.....	K. Holtvluwer.....	P. Reiffer
Grandville.....	P. Vande Guchte.....	H. Lankheet
Hackensack.....	P. Borduin.....	
Hamilton.....	P. De Vries.....	K. Mantel
Holland.....	J. Vander Meulen.....	K. Beelen
Hudson.....	R. Rosendale, M.D.....	A. Malefyt
Huron.....	H. Exel.....	M. Dijkstra
Illiana.....	P. Groot.....	C. Boender
Kalamazoo.....	J. J. Vander Ploeg.....	H. Van Hamersveld
Lake Erie.....	H. Danhoff.....	
Minnesota North.....	M. Aikens.....	H. Ahrenholz
Minnesota South.....	H. Schaap.....	H. Vanden Bosch
Muskegon.....	R. Vredeveld.....	L. Van Rees
Northcentral Iowa.....	C. Henze.....	H. Eiten
Orange City.....	D. W. Van Gelder.....	S. Kroese

Classis	Delegate	Alternate
Pacific Northwest.....	J. Anema.....	
Pella.....	H. Nieuwsma.....	G. Rooy
Quinte.....	W. Piersma.....	E. Rhebergen
Rocky Mountain.....	A. Lenderink.....	
Sioux Center.....	L. Nyhof.....	W. Draayer
Toronto.....	W. Rekker.....	H. Vander Kooy
Wisconsin.....	H. Kastein.....	C. J. Kuiper
Zeeland.....	O. Aukeman.....	R. Kalmink

Members at Large	Delegate	Alternate
Medical.....	A. De Boer, M.D.....	M. Sharda, M.D.
Businessman.....	T. Prins.....	P. Kool
Sociologist.....	P. Van Heest.....	D. Hoekstra, Ph.D.
Attorney.....	H. Meyers.....	D. Vander Ploeg
Accountant.....	C. Ackerman.....	P. Timmer
Minister.....	Rev. W. Van Dyk.....	Rev. J. Kok

Officers of the board are:

- President—John J. Vander Ploeg
- Vice-president—Philip Van Heest
- Secretary—Kenneth Holtvluwer
- Treasurer—Peter Vande Guchte
- Asst. Sec'y-Treas.—David Bosscher

III. THE SCOPE OF DENOMINATIONAL MERCY IN 1969

Our concerns are for both emergency help and programmed aid. Similarly our neighbors are helped whether they are in our own land or in distant overseas countries.

A. *Emergency and Disaster Aid*

Help was provided to meet major needs on two continents suffering from four separate disasters.

1. *Fairbanks, Alaska, flood* loss damages were provided for repairs and rebuilding in the amount of \$50,642.50. Disbursements for this cause in prior years of \$17,774.39 made total outreach for this need, \$68,416.89.

2. *Hurricane Camille* struck the Gulf Coast of our country with devastating force winds followed by tidal waves and torrential rains in August of last year. The damage took place during the summer season and was publicized by conventional news media. The first reaction of many was to view it as just another storm. However, CRWRC's further investigation disclosed that it was the most severe storm in years, taking a toll of 201 lives, 176 missing and \$20,000,000 in property damage. More than 48,000 dwelling units were destroyed or damaged, leaving an estimated 127,550 people homeless. The Red Cross became the established medium of help; CRWRC made prompt shipment of 2,000 new blankets from our clothing center in Chicago. Used clothing was also offered but was not needed by the Red Cross.

Further inquiry to the Red Cross for a project or a phase of work wherein CRWRC could perform meaningful and distinctive assistance through the use of recruited personnel led to the request of the Red Cross for building advisors. This represented a new area of endeavor for us.

The use of building advisors by the Red Cross is a standard and very important aspect of their handling of disaster situations. Their services follow immediately after medical, food, and temporary shelter has been provided. Building advisors furnish essential technical and professional information required in planning for rebuilding, assessment of loss for insurance purposes and a basis for loans and emergency grants by governmental agencies and further Red Cross participation.

When the initial group of three building advisors was requested we immediately solicited support by letter from our diaconates and pastors. Within a week plans were underway for the first two men—both experienced and reputable building contractors—to leave for the Red Cross Disaster Headquarters in Gulfport, Mississippi. Following a brief period of training they set about their work of Christian mercy.

They were well received by the Red Cross officials, building advisors from other parts of the country, and by the hurricane victims. A total of ten volunteers ranging from Iowa to New Jersey responded to the call. In addition to a most creditable performance—as formally recognized by the national director and by personal citations to the individual workers—the CRWRC volunteers found many opportunities to witness to the saving grace of our Lord and Savior. As the board planned the outreach of mercy with the realization that “. . . the sacrifice of Christ was made for the redemption of the whole man, body and soul . . .” (Preamble to CRWRC Constitution) it was felt incumbent that every effort be made in accomplishing this goal.

It was indeed a case where the Lord graciously and abundantly blessed our desires and hopes. More than once the volunteers and the board were reminded that our faltering faith can be strengthened by prayer and work. CRWRC's volunteers distributed more than a hundred Bibles, large numbers of Back to God tracts and Radio Logs. They encountered Christians as well as strangers to the Word as they put in long hours of their Good Samaritan efforts. Several of them were thrilled to tears when they met the Lord's own who were also faithful listeners to our Back to God Hour radio broadcast.

The building advisors volunteered their services. CRWRC underwrote their travel costs and food and room costs during the service. Including the cost of the blankets and miscellaneous supplies for the hurricane victims, our costs were \$16,224.21. True assessment of combined services of the volunteers' approximately forty weeks of service (plus help in other Red Cross and community projects by their wives) would be difficult to establish—but very significant.

3. *Japan—Aid for Kobe Reformed Seminary*

While substantially smaller in amount and more distantly located, Christian mercy was extended to our sister denomination at the request of our Japan missionaries and with the endorsement of our Board of Foreign Missions. A sum of \$1,308.88 was given them to supplement their own contributions toward the cost of rebuilding a structural wall at Kobe Seminary.

4. *Taiwan*

Monsoon flooding late in the year brought an urgent request from

our missionaries. By means of resources in our Disaster Fund this need was promptly met, thereby enabling our missionaries to give substance to their message, “. . . go in peace, be ye warmed and filled; . . .”

As CRWRC reviews its year of disaster and emergency aid we are thankful for the opportunity of continuing in earlier patterns but also for the added opportunity of working in a larger field of Christian witnessing of deed and message.

Disaster assistance was also greatly facilitated by the implementation of the Disaster Fund Procedure as reported in the 1969 report to synod (Acts of Synod, 1969—pp. 283-4). A word of thanks to our deacons for their ready reply to periodic appeals to maintain our Disaster Fund.

B. *Programmed Aid*

1. *Introduction*

Programmed aid in Korea and the Cuban refugee work are of some duration and require the major portion of our resources. Additional areas of work first helped on an emergency basis take on the nature of programmed aid. Where such situations prevail conditions are annually evaluated and presented to synod.

2. *Nigeria*

Quite apart from the very recent venture in Nigerian Post War Rehabilitation (see IV—p. 10 ff.), CRWRC has been working increasingly with our missionaries. The initial form of aid was in the nature of funding an amount to insure care for indigent nationals who could not pay even the token amounts required by the hospitals in Takum and Mkar. Benevolence—to be sure! But only a start. In succeeding years a small but tangible measure of “rehabilitation” through job training (printing press operation) and agricultural training through the support of the Christian Rural Advisory Program made a fuller quantitative as well as qualitative manifestation of loving our neighbor.

Mr. Louis Haveman joined our missionaries early in 1969 and has been accorded their generous help and sympathetic understanding in initiating a small but Christian oriented agricultural outreach. Agricultural training is given in conjunction with Bible school training. Mr. Haveman serves as an itinerant instructor. Emphasis is placed on cultivation of small gardens with a variety of foods of high dietetic value, planting of fruit trees, and poultry development in areas served by our mission program.

CRWRC requests synod for continued endorsement of our Nigerian program.

Grounds:

1. The work is filling a continuing need.
2. The work has the endorsement of Nigerian General Conference and the Board of Foreign Missions.

3. *Mexico*

Benevolence was first extended a few years ago when our missionaries encountered medical needs among their poor families for which there was no ready financial aid. Subsequently help was requested and provided for a water supply in an area served by our missionaries.

More recently the missionaries requested CRWRC personnel for

agricultural aid in areas served by them and by national trained pastors. Projects include clearing of land, fertilizing, providing of seeds, and necessary spraying. Eighty-seven farm households were assisted in this endeavor. The national pastors and the beneficiaries in the Yucatan area are encouraged by this initial effort of Christian help under the direction of Calvin Lubbers of our Graafschap, Michigan, Christian Reformed Church. Prior Peace Corps experience gives him added experience and qualification for this task.

CRWRC requests synod's approval for continued work in Mexico.

Grounds:

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

2. The work has the endorsement of the Mission Conference and the Board of Foreign Missions.

4. *Philippines*

This is another area served by our missionaries that suffers from both spiritual and physical poverty. While they faithfully preached the Word they were painfully impressed with the recurring instances of families unable to meet emergencies caused by medical needs and food shortages. The area is mainly dependent on a single crop—sugar cane—and offers little encouragement to those seeking stable employment for the support of their families.

A request from the missionaries for rehabilitative aid in upgrading the community and agricultural conditions was received. Following reports from field visits by CRWRC and the Board of Foreign Missions, the Board of Foreign Missions formally approved the request for a CRWRC worker. CRWRC has appointed Mr. Fred Schuld of our Blenheim, Ontario, Christian Reformed Church for this position. Plans call for his arrival on the field during June.

CRWRC requests synod's approval for the continuation of the new program in the area of the Philippines served by our missionaries.

Grounds:

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

2. The Mission Conference and the Board of Foreign Missions has endorsed this need.

5. *Korea*

Work in the poverty laden country of Korea was one of CRWRC's initial assignments by the synod of 1962. Work which began as a mobile medical outreach has seen a measure of change in the past seven years. It has experienced a measure of expansion and a measure of planned withdrawal.

The expansion includes entry into the areas of child care and agricultural aid programs. The major effort by our western staff is the development of rehabilitation programs and training of qualified national workers to take over and maintain responsible Christian demonstrations of Christian mercy. Korea continues as CRWRC's largest outreach.

Staff:

Sydney Byma, MSW—Social Worker

Robert G. Faber—Agriculturist
Calvin D. Hekman, MSW—Social Worker
Date J. Mulder, M.D.—Physician
Elvinah Spoelstra, MSC-ACSW—Social Worker (on furlough)
Charles L. Vander Sloot—Field Director

In his annual report to the board, C. L. Vander Sloot emphasizes the priority of training and rehabilitative outreaches over against direct relief. The value of the former are increasingly recognized by Christian leaders, not only in our denomination but also by others in both our country and in the emerging nations. This principle is a corollary to the growing appreciation for indigenous mission outreach.

Accordingly the medical program relies to an increasingly greater degree on a fully trained Korean Christian doctor and her trained aides who are assisted by six trained nurses and nurses aides. Dr. D. J. Mulder of our western staff continues to direct the program as well as perform invaluable service in the care of the children placed in foster homes and those released for formal legal adoption in Korean homes.

The Korean government is taking a greater role in providing assistance. A measure of improved economic conditions makes it possible and desirable to make nominal charges to those who are helped. Experience proves that small payments by the beneficiaries has the practical consequence of making them more appreciative of help and more attentive to the services provided them.

Rural clinics are held in areas where there are evangelical churches. National personnel for CRWRC's program are sought from Christian groups, particularly the General Presbyterian Church (Hapdong). Our medical outreach also includes cooperation with the Korean Christian Medico Evangelical Association which has as its goal providing aid in both their own country and overseas.

Korea's children continue as one of the greatest needs. They are completely helpless and innocent victims of abandonment by parents and, in many cases, unwed mothers. A portion of the annual report of Miss Spoelstra and Mr. Hekman appropriately summarizes their efforts:

"It has been an exciting year at the Christian Adoption Program of Korea and evidence such as the above more graphically illustrates God's activity than do the statistics following in this report. Being active in the Kingdom of God is always exciting, but somehow when that activity can involve children there seems to be an added dimension in our work enabling us to have a very real encounter with joy. We hope that you might be able to read between the lines of the following paragraphs and in the end, rejoice with us at the fantastic activity of God who has turned our insignificant efforts into glorifying activity.

"Though the statistics are cold, they give a fairly accurate accounting of the activity that has taken place this year of our Lord, 1969. Two hundred and twenty-seven were placed into Korean homes by means of the service in adoptions; currently an additional 280 children are being given total care through our service in foster homes; seventy-three clients reached out for our service in relinquishment counselling. This is your service to Koreans in the name of Christ. These are the details."

We are grateful that Mr. Sydney Byma of Kitchener, Ontario, has joined our staff. He brings valuable experience in child care and will be especially appreciated as Miss Spoelstra looks forward to a well deserved furlough.

Our adoptive program was the first licensed in-country adoptive agency in Korea. This signal distinction was duly conferred on our program on April 3, 1969. This is a tribute to our entire staff. Nineteen Christian national staff members assist our western staff in work carried on in Seoul and Taegu.

The agricultural outreach was taken over by Mr. Robert Faber. A total of 1514 families received assistance as follows:

Department	Families Aided	Department	Families Aided
Poultry	48	Warm Bed	56
Swine	405	Fertilizer	91
Oxen	100	Vegetable	94
Goats	47	Sprayer	2
Plastic Hothouse	57	Self Help	614

National aides assist Mr. Faber in carrying on the varied program of providing help to applicants that receive endorsements after an investigation as to their need and their ability to handle a "self help" project. Assistance was given to a total of 1514 farm households during 1969. The work is carried on in an area served by many Presbyterian churches.

Field Director, Mr. Charles L. Vander Sloom, characterizes the year's activities as follows:

"While the work of the Christian Reformed Korean Mission continues to be diaconal in nature, Conference has always been aware of the need to relate our work to the love of Christ. A recent realignment of Korean staff members has enabled us to assign one national employee to this effort on a full time basis. Mr. Pak Sang Jin, who in the past has served the Mission in many capacities (most recently as administrative assistant to Mr. Hubers and myself) has consented to coordinate these efforts. Mr. Pak is a seminary graduate, and served as the pastor of a small rural church for several years in the past. In his current position, Mr. Pak will not be working as an evangelist as such, but will devote his efforts toward maintaining a good working relationship with Christian churches already established in the areas where our mission work is being carried on. We have no desire to establish Christian Reformed Korean Mission chapels, but do think it most desirable that those people with whom we work see us as an arm of the evangelical Christian Church."

CRWRC requests synod's approval of the Korean aid work for another year.

Grounds:

1. There is a demonstrated need.
 2. Progress in indigenizing the work is evident from recent reports.
 3. There is a measure of participation by evangelical churches.
6. *Cuban aid*

This area of Christian concern was also one of CRWRC's first assignments from synod. It is carried on in close cooperation with our Board of Home Missions staff.

CRWRC's Good Samaritan Center's (555 S.W. 22nd Avenue) staff consists of:

James Tuinstra, MSW—Director
Gertie Van Arragon—Caseworker
Teofilo Vega, M.D.—Physician
Omelia Ruano—Medical Technologist
Sara Menchaca—Receptionist
Roberto Palma—Resource Aide

This ministry reaches out to many of the 8,000 refugees who pass through Miami each year. While 75% to 80% of each week's arrivals resettle to other areas of the United States to join relatives, approximately thirty families (80 individuals) joined previously resettled relatives in such areas as New Jersey, Western Michigan, and California. This area of resettlement is accomplished mainly through area Spanish speaking pastors and by the resources of their own relatives.

Another area of resettlement of refugees who are first arrivals provide more of a challenge to our diaconates. These are refugees who have no relatives here and are not allowed to remain in Miami more than three or four days without losing U.S. government assistance. Promptness in completing arrangements between our Good Samaritan Center and the church willing to accept sponsorship is important.

Our resettlement activities parallel that of other church groups in the experience that resettlement is most successful in urban areas where other Spanish speaking people are found and where varied job opportunities prevail. Warmer climate is also a natural attraction for many of the refugees. For this reason it may be anticipated that Southern California may be one of the more promising areas for future resettlement. CRWRC is presently developing this program with the area diaconal conference.

Work at the Good Samaritan Center in Miami consists of a medical outreach to refugees suffering from chronic and emotional ailments. Approximately 450 refugees receive varying kinds of medical attention. Laboratory tests provide an essential role in diagnostic work by the doctor. Approximately 5,000 tests were performed in our laboratory during the year. Numerous treatments and injections are also provided regularly. 11,471 prescriptions were given out during the past year.

Miss G. Van Arragon interviews up to 12 new cases each week. Results of the interview analysis with Mr. James Tuinstra, Center Director, may lead to granting of medical assistance, food aid, special or limited financial aid and employment counseling.

Referrals of refugees within the working range of our Good Samaritan Christian Reformed Church are made to Rev. Fred Diemer and his staff. Home visits are carried on by members of both the Good Samaritan Center staff and the Mission staff.

CRWRC requests synod to approve the Cuban Refugee outreach.

Grounds:

1. The need for such work continues.
2. Refugees are regularly entering our country from Cuba.

3. The Home Mission Board plans a continuation of their outreach to the community.

7. *Other aid*

Moderate amounts of assistance were again provided for our missionaries in Japan. Christian mercy was also shown to the needy in India and Viet Nam and British West Indies through cooperation with evangelical Christian groups in the area and through other Christian Aid association.

8. *Unusual benevolent aid*

Each year there are occasions when a particular diaconate or area diaconal conference have exhausted congregational and classical resources in meeting special needs.

Instances in 1969 included:

Tuition aid for Cuban refugee families in Miami, Florida	\$1,724.00
Calvary Rehabilitation Center of Phoenix, Arizona	1,000.00
Diaconal assistance for damage to church structure of the Dutch Reformed Church in Colombo, Ceylon	1,000.00
Northside Addicts Rehabilitation Project of Eastern Diaconal Conference	1,000.00

IV. SPECIAL NIGERIAN POST WAR REHABILITATION PROJECT

The recent termination of the Civil War in Nigeria made for a real change in the ability to effectively provide Christian aid to the countless war victims—all too often innocent women and children. Until the cessation of the war (see Nigerian aid above—III—B—2) CRWRC had provided \$34,586.85. In the meantime our missionaries were asked to provide CRWRC with suggestions for a more extensive responsible outreach.

Telegraphic contacts with our missionaries in late January disclosed that various projects of help warranted our consideration. In view of the approaching February meeting, Rev. Harold De Groot who had been assigned by our Nigerian Mission Conference to investigate opportunities for responsible Christian service, suggested various possibilities. The board was impressed with his stirring presentation of the need and the urgent request of the missionaries for help.

Following extensive study the board agreed to undertake the challenging and worthy projects amounting to \$100,000 special aid. Plans were immediately made for sharing the task with our deacons and pastors. Special progress bulletins were mailed to them apprising them of progress. *The Banner* and *De Wachter* alerted the entire denomination and sought their generous support of special offerings to meet the need of homeless, helpless, jobless, and spiritually impoverished victims of the war. There can be no doubt or question that this was a need that the Lord placed before our denomination.

Aid is contemplated as follows:

1. *Operation Dorcas* — \$33,500.00

Because the only way people in Nigeria can secure clothes is by making them, the tailoring profession is a very important one. It is hoped

that this program which is already being carried out will be in time to get clothes on the people's backs before the rainy season in May.

2. *Asaba Project* — \$60,100.00

Because this area changed hands so often in the war it is completely devastated. A hospital for civilians is to be completely rebuilt. Rural health will also be a big part of this project which includes the securing of drugs for rural medical service. We also anticipate sending over one physician, preferably one who has previously served in our medical work in Nigeria.

3. *Bible and Christian Literature Distribution* — \$6,400.00

V. CLOTHING CENTERS

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

continues to serve an important role in our program. Mr. Art B. Schaap is beginning his 8th year of service as manager of the Center. Scores of volunteers from ladies' societies assist in mending and classifying the thousands of pounds of used clothing collected and shipped by our diaconates throughout the Mid-West.

During the past year 113,998 lbs. of clothing and various items were shipped. Received at the Center for shipment to CRWRC points around the world were 129,000 lbs. of used clothing, large quantities of medicines and sample drugs from our doctors throughout the denomination, used treadle sewing machines and manufacturing concerns donated plastic baby pants, bibs, and cotton training pants, food supplements and laundry detergents.

Those and other items were in turn shipped to Korean, Cuban Refugee Aid Center in Miami, Viet Nam, Hurricane Camille sufferers through the Red Cross, Philippines and the British West Indies.

Our Clothing Center is located on the second floor of the Back to God Hour Building in Chicago. You are invited to pay the busy center a visit when in Chicago.

VI. ADMINISTRATION

The office in the Denominational Building continues as the nerve center of our program. We received much needed support this past fall when Mr. John L. De Groot joined our program as director of Church Relations. He is a native of Minnesota where he both taught and served as principal in our Christian schools. More recently he served three years as assistant dean at Dordt College.

His role in making and maintaining contact with Diaconal Conferences, Diaconates, Classis meetings as well as representing CRWRC in other speaking and writing capacities has already proven worthwhile in our program. He also served effectively as Interim Executive Director during the surgery and convalescence of our Executive Director early this year.

VII. FINANCES

The following financial statement prepared by our auditors details the expenses for the year ended December 31, 1969:

Christian Reformed World Relief Committee
Statements of Fund Balance
December 31, 1969
GENERAL FUND
ASSETS

Cash:			
Korean imprest fund	\$25,000.00		
Demand deposits	42,573.72		
Savings accounts and certificates	47,981.48		\$115,555.20
<hr/>			
Marketable securities			8,384.98
<hr/>			
			\$123,940.18

FUND EQUITY

Balance at December 31, 1969:			
General Fund		\$ 98,940.18	
Disaster Fund		25,000.00	
<hr/>			
			\$123,940.18

FURNITURE AND EQUIPMENT FUND
ASSETS

Furniture and equipment—at cost	\$ 12,626.61		
Less allowance for depreciation	2,991.82		
<hr/>			
			\$ 9,634.79

FUND EQUITY

Balance at December 31, 1969		\$ 9,634.79	
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Christian Reformed World Relief Committee
Statement of Changes in Fund Equity
Year ended December 31, 1969

Balance—January 1, 1969:			
General		\$ 26,636.12	
Flood Relief		80,252.82	\$106,888.94
<hr/>			
Receipts:			
Contributions:			
General	\$320,181.75		
Korean relief	159,049.05		
Cuban relief	3,965.09		
Flood disaster	34,542.50		
Nigeria	59,127.07		\$576,865.46
<hr/>			
Freight refunds		10,829.95	
Other income		5,214.48	
<hr/>			
Total Receipts			592,909.89
<hr/>			
Total Available			\$699,798.83
<hr/>			
Disbursements:			
Program services:			
Korean relief—Seoul office		\$218,243.47	
Korean relief—Grand Rapids office		65,206.73	
Cuban relief		61,624.48	
Clothing processing		20,789.57	
<hr/>			
Emergency relief:			
Unusual benevolent aid	\$ 5,012.97		
Flood-disaster	69,251.59		
Nigeria	34,586.85		

Mexico	13,710.74	
Philippines	1,818.35	
Japan	1,000.00	
India	1,600.00	
Viet Nam	268.39	127,248.89
Total Program Services	\$493,113.14	
Supporting services:		
Management and general	\$ 51,876.38	
Fund raising	30,869.13	
Total Supporting Services	82,745.51	
Total Disbursements		575,858.65
Balance—December 31, 1969:		
General Fund	\$ 98,940.18	
Disaster Fund	25,000.00	\$123,940.18

In addition to cash received and disbursed for relief programs during the year, the records of the Committee indicate that 98,000 pounds of used clothing with an estimated value of \$98,000.00 was distributed during 1969, as well as \$231,000.00 worth of donated food, medicine, drugs, transportation and new clothing.

Christian Reformed World Relief Committee,
Grand Rapids, Michigan.

We have examined the statements of fund balance of the Christian Reformed World Relief Committee, Grand Rapids, Michigan as of December 31, 1969, and the related statements of change in fund equity for the year then ended. Our examination was made in accordance with generally accepted auditing standards, and accordingly included such tests of the accounting records and such other auditing procedures as we considered necessary in the circumstances.

The information in the detail of disbursements related to the office in Seoul, Korea was obtained from reports from the field, and we are unable to express an opinion on the financial information with respect to that office.

In our opinion, the accompanying statements of fund balance and statement of changes in fund equity present fairly the financial position of the Christian Reformed World Relief Committee at December 31, 1969, the results of its operations for the year then ended, in conformity with generally accepted accounting principles applied on a basis consistent with that of the preceding year. February 3, 1970.

Den Braber, Helmholdt & Lyzenga
Certified Public Accounts.

Total receipts exceeded disbursements by a moderate amount for the second year. The General Fund balance at the end of the year was \$90,555, hardly sufficient for two months of our 1970 budgeted expenditure. The balance in the Disaster Fund was \$25,000. CRWRC is vitally dependent on continued and regular support from deacons.

The Lord has not forgotten the work of mercy carried on in his most precious name. CRWRC's appeal was well received by both our diaconates and individuals. Their free-will gifts have made possible another year without quota levies by our denomination.

Last year we requested our deacons to assume a goal of \$7.00 per family for our programmed work of mercy (not including disaster needs). This goal was nearly accomplished—an average amount of \$6.70 was realized.

It was also anticipated that each diaconate would likely find four offerings a year necessary to achieve such a goal. Nearly two-thirds of our

churches held two or more offerings. Per family offerings by classes varied from \$2.43 to a high of \$14.74. One hundred seventy-nine churches held only one offering and it is with disappointment and regret that we report that 51 of our congregations held no offerings for our denominational outreach of our Savior's love to our neighbor.

Furthermore, there is a disparity of amounts collected by congregations. Obviously we rejoice for the wonderful support of the high contributing families and encourage all our congregations to remember our Lord's command to "love our neighbor."

VIII. PLANS FOR 1970

At the annual meeting in February the Board approved the following projected expenditure:

Cuban Refugee Aid	\$ 87,645
Korean Aid	351,220
Mexican Aid	32,590
Nigerian Aid	29,575
Philippine Aid	30,585
Unusual Benevolent Aid	8,000
Other Overseas Aid	7,800
Clothing Centers	22,005
General and Administrative	109,150
	\$678,570
Special "Post-War Nigerian Rehabilitation"	100,000
	\$778,570

We look to our deacons to provide the major share of the projected expenditures of \$778,570. We need \$8.00 to \$10.00 per family, depending on congregational resources and conditions. We fully realize that conditions vary in each congregation.

CRWRC gratefully acknowledges the generous support of our deacons and pastors during 1969. It was the 7th year of our history not only, but also the 7th year without quota support. We trust that our denomination will continue to open their hearts and their purses for Christian benevolence.

CRWRC requests synod:

1. For approval of offerings—denominational benevolence—one or more offerings.

2. To commend the work of mercy to our churches to provide sustained giving that adequate funds for CRWRC's work may be assured.

IX. APPOINTMENTS TO BOARD MEMBER-AT-LARGE POSITIONS

Terms of the following expire:

Businessman Delegate—Tunis Prins was appointed to fill a vacancy. He is eligible for a full term.

Sociologist Delegate—Philip Van Heest is presently serving and is eligible for re-election.

CRWRC will provide synod with nominations from which appointments can be made for the above positions.

X. MATTERS REQUIRING SYNODICAL ACTION:**A. *Representation at synod***

CRWRC requests that its president, John J. Vander Ploeg; ministerial board member, Rev. Wilbert Van Dyk and its executive director, Louis Van Ess, be granted the floor when matters pertaining to our work are discussed.

B. *Approval for Fields of Work*

1. Nigeria (III-B-2)
2. Mexico (III-B-3)
3. Philippines (III-B-4)
4. Korea (III-B-5)
5. Cuban Refugees (III-B-6)

C. *Approval of request for Offerings (VIII)***D. *Appointments to Board from nominees to be submitted. (IX)***

Respectfully submitted,

Louis Van Ess, Executive Director

REPORT 25

REPORT OF THE DELEGATES TO THE
REFORMED ECUMENICAL SYNOD OF 1968

ESTEEMED BRETHREN:

A report was submitted to the synod of 1969 but it was acted upon only in part. Synod decided to refer the report back to the delegates "for more specific recommendation" concerning certain sections (cf. Acts 1969, p. 69). In the light of these circumstances your delegates herewith submit a revised report. It is presented in such a way that it stands on its own as a substitute for the report of 1969.

The delegates to the Reformed Ecumenical Synod of 1963 stated that that synod was "characterized by a sense of urgency." The RES of 1968 was marked by tension. And if present trends continue, the RES of 1972 may well be marked by crisis.

The "sense of urgency" present at the RES of 1963 related mainly to questions of structure and organization. The important changes in the organization and structure of the synod which were approved in 1963 proved to be successful. The good services of a full-time general secretary, the guidance of the Interim Committee which met twice between 1963 and 1968, and the faithful work of the various committees produced a significant and challenging agenda for the RES in 1968. The Agenda for 1968 contained 224 pages in the printed publication plus numerous pages of supplementary materials. And the Acts of 1968 comprise a substantial volume of 368 pages. Furthermore the nature of the issues and the quality of the reports prove that the RES had finally come to its own. The RES has also grown numerically. Today there are thirty-six member churches comprising a total membership of some five million. Southern Africa alone now has nine member-churches—three white and six non-white. The six new member-churches are black churches from Malawi, Rhodesia, and Zambia.

The RES of 1968 faced issues of major significance for its member-churches. The issues of race and ecumenicity were those that garnered the major attention and the most extensive and moving debates. Already before the synod was convened, the press and other news media had helped to create a rather tense atmosphere. However, the maturity of the RES was evident in the fact that serious debate was conducted on a high level and important decisions were taken.

Developments within some of the member-churches, most notably those within the Gereformeerde Kerken in the Netherlands, now threaten to confront the RES with a growing crisis in the years ahead. While the decisions concerning race appear to have worked a healing effect to some extent, the questions concerning ecumenicity have led to increased tension. The decision of the Gereformeerde Kerken subsequent to the 1968 RES to join the World Council of Churches appears

to be effecting the RES in serious ways. Some churches that have been considering membership in the RES now seem inclined to postpone such action. And voices within some of the member-churches of the RES are suggesting a reexamination of their membership. We mention these matters in this interim report in order that synod may do all in its power to maintain and strengthen its ties with the RES. We believe that the RES is worthy of our whole-hearted support. May we all be much in prayer for the Reformed churches throughout the world, and may the King of the Church guide us in promoting a genuinely biblical ecumenicity!

Our report is divided into the following six main sections:

- I. Race Relations
- II. Ecumenicity
- III. Missions, Evangelism, and World Relief
- IV. Office in the New Testament
- V. General Matters
- VI. Organization and Finance

I. RACE RELATIONS

The RES 1968 adopted fifteen resolutions on race relations. (RES Acts 1968, pp. 339-341). These were acted upon by synod last year and hence need not be repeated here in their entirety. (CRC Acts 1969, pp. 50-52.) For the sake of clarity in this report it may be helpful to cite the decision of last year:

Synod ratify these resolutions on race relations. Note: Ratification of these resolutions does in no way imply modification of race resolutions adopted by the synod of the Christian Reformed Church in 1968. (Acts 1969, p. 52)

Although synod ratified these fifteen resolutions of the RES, it is in order to call attention to resolutions 14 and 15 for further implementation. These two resolutions read as follows:

14. With a view to the great tensions in the sphere of race relations in the world today, synod strongly urges the member-churches to test conditions in their churches and countries by the norms as set forth in these resolutions, to hold regional conferences in which the afore-mentioned decisions may be put into effect, and to report back to the next synod.

15. Recognizing that the real problem of race relations in member-churches of the RES lies not so much in the area of the acceptance but in that of the application of the above principles, synod urges its member-churches:

- a. To put forth renewed effort to live wholly in accord with biblical norms;
- b. To reject every form of racial discrimination and racism;
- c. To reject every attempt to maintain racial supremacy by military, economic, or any other means;
- d. To reject the subtle forms of racial discrimination found in many countries today with respect to housing, employment, education, law enforcement, etc.;

e. To pray for themselves and for one another that God may give wisdom and faithfulness in every circumstance.

(RES Acts 1968, pp. 340-341; CRC Acts 1969, pp. 51-52)

It appears to your delegates, that, although synod has already ratified these resolutions, further action is in order in view of the continuing racial problems in our countries and even within our own churches. Therefore we present the following additional recommendations.

Recommendations of your delegates:

1. That synod request all congregations of the Christian Reformed Church to test conditions in their churches and in our countries by the norms set forth in the CRC resolutions of 1968 and the RES resolutions of 1968.

2. That synod, recognizing that the real problem of race relations in our churches lies not so much in the area of acceptance but in that of the application of principles, urge all our congregations and all our members

a. To put forth renewed efforts to live wholly in accord with biblical norms.

b. To reject every form of racial discrimination and racism;

c. To reject every attempt to maintain racial supremacy by military, economic, or any other means;

d. To reject the subtle forms of racial discrimination found in many countries today with respect to housing, employment, education, law enforcement, etc.;

e. To pray for themselves and for one another that God may give wisdom and faithfulness in every circumstance.

3. That synod encourage the holding of regional conferences on race relations for further implementation of the CRC resolutions of 1968 and the RES resolutions of 1968.

4. That synod refer the matter of regional conferences on race relations to the synodical Commission on Race for implementation in consultation with the General Secretary of the RES.

5. That synod report to the RES 1972 the actions taken with respect to race relations and the results of these actions.

II. ECUMENICITY

A. RES Decision Concerning The World Council of Churches

The relation of the RES and its member-churches to the World Council of Churches has been an issue of major concern throughout the years. The RES of 1963 appointed regional study committees on this subject and the combined committees submitted an extensive report in 1968 (cf. RES Acts 1968, pp. 196-294). The consideration of this report and related matters constituted one of the main issues of the 1968 RES.

In the light of the extensive report of the study committee, the RES 1968 adopted the following resolution:

That synod endorses the recommendation in study committee report 8 on the *Nature of the Church and its Ecumenical Calling* that synod reaffirms the advice which previous synods have given to member-churches *not to join the W.C.C. in the present situation.*

Grounds:

1. The Nature of the W.C.C.

The W.C.C. claims to represent the given unity in Christ, but this is an illegitimate claim, because the W.C.C. does not unequivocally reject that which is contrary to the Gospel of Jesus Christ, nor does it warn its member churches against the false gospel that has a recognized place in many of these churches; therefore, it does not unitedly and unconditionally acknowledge the authority of Christ, the Head of the Church, as He speaks in the infallible Word.

2. Basis of the W.C.C. and its functioning

Although the words of the basis are in themselves a summary of the gospel and include a reference to the Scriptures, this is inadequate as a basis or starting point for an ecumenical movement, because when understood in the light of history and in the context of contemporary theological discussion it is open to various unbiblical interpretations; and in effect the World Council does permit such essentially different interpretations. (RES Acts 1968, pp. 45-47.)

Recommendation of your delegates:

That synod ratify the decision of the RES to reaffirm "the advice which previous synods have given to member churches *not to join the WCC in the present situation.*"

Ground: This is in harmony with the decision of synod in 1967 (cf. CRC Acts 1967, pp. 89 ff.)

B. RES Resolution Concerning the International Council of Christian Churches

Periodically the RES has also considered the relation of itself and its member-churches to the ICCC. The RES of 1953 adopted a policy statement with respect to the ICCC (Acts 1953, p. 19). The study committee on the "Nature of the Church and its Ecumenical Calling" also contained some advice with respect to this organization. The decision taken was as follows:

Having taken note of Report No. 8, II B, there is no sufficient reason for synod to alter the resolution of the RES 1953; and synod requests its member churches which are members of the I.C.C.C. to make investigations concerning the allegations made against the activities of the I.C.C.C. in Pakistan and the Cameroons and to report on this at the next synod. (RES Acts 1968, p. 57)

Recommendation of your delegates:

That synod receive this decision concerning the ICCC as information and refer it to the Committee on Inter-Church Relations for information.

C. RES Resolutions Concerning Our Calling Today

The study committee on the "Nature of the Church and its Ecumenical Calling" also contained a section devoted to "Our Calling Today." The RES adopted the following four resolutions:

1. In a world in which distances mean less and less, correspondence between churches having the same confession and polity and marked by the same fidelity to the maintenance of christian discipline should be made more meaningful than it presently is. In our ecumenical calling our primary responsibility is to hold fast that which we have, and this is to preserve the unity of confession where this still exists amongst Reformed churches.

The unity of the Reformed churches must be seen as our most urgent and most

important ecumenical calling. Every possible effort should be made to provide the various Reformed churches throughout the world with the needed information whereby they may know what other churches of the same confession are doing and the problems which each of them faces. This should be done by the frequent exchange of synodical documents and by every other means at our disposal. This will be an important means of expressing the essentially trans-national character of the church of Christ.

2. Member churches of the RES in a particular region should be strongly encouraged to engage in ecumenical conversation and seek to heal unjustifiable divisions.

3. The study committee report on "The Nature of the Church and its Ecumenical Calling and the resolution, with grounds adopted by this synod, should be sent to the General Secretary of the WCC and he should be requested to arrange for a meeting of representatives of the WCC and the RES to discuss the objections to the WCC which are found within the Reformed family of churches. Similar discussions should be undertaken with other organizations for inter-church cooperation, e.g., the ICCC.

4. Churches participating in the RES should be encouraged to establish various sorts of contact with other christian churches, beginning with churches Reformed in confession and tradition. (RES Acts 1968, pp. 55-56.)

Recommendations of your delegates:

1. That synod ratify the four resolutions on "Our Calling Today."
2. That synod refer resolutions 1, 2, and 4 to the Inter-Church Relations Committee for implementation.
3. That synod take note of the fact that, in fulfillment of resolution 3, the Interim Committee of the RES has scheduled a meeting with representatives of the WCC for August 1970 at Geneva, Switzerland.

D. Resolutions of RES Concerning Correspondence of Member-Churches

The Reformed Churches of New Zealand sent the following communication to the RES concerning the question of ways of maintaining fraternal relations with Reformed and Presbyterian churches throughout the world.

For some years the Reformed Churches of New Zealand have sustained fraternal relations with many Reformed and Presbyterian churches throughout the world. It is a source of encouragement to us to enjoy the recognition expressed in this fraternal relationship that we have with you. And, it is in the interest of increasing the meaningfulness of this relationship with you that we are now addressing this communication to you.

It has occurred to us, that with the rise in stature and effectiveness of the Reformed Ecumenical Synod as a forum for Reformed thought and action, the importance of unilateral fraternal relations between churches, far distant from each other, is bound to diminish. We think that this is only natural and that this is also as it should be.

Thus, whereas it was formerly necessary to maintain direct denominational contact with churches in far distant parts of the world, it now seems possible to grant to each other the same recognition as heretofore simply by active participation in the affairs of the Reformed Ecumenical Synod.

Such an arrangement will leave direct fraternal relationships to such churches as have a particular intimacy with each other either by reason of geographical proximity, historical ties, financial assistance, or areas of cooperation e.g., mis-

sions. With the implementation of our scheme we feel that fraternal relations between churches will recover some of their value which over the years tended to be reduced to formal greetings.

We, therefore, propose that there be a realignment of fraternal bonds in such a way that:

1. Direct denominational relations between far distant churches be superseded by Reformed Ecumenical Synod relationships, and,

2. That direct denominational relationships be reserved for churches that have either geographical proximity or other reasons for special intimacy. (RES Acts 1968, pp. 300-301.)

The following decision was taken:

The Reformed Ecumenical Synod recommends to the member-churches to reconsider their system of correspondence in the light of the proposal of the Reformed Church of New Zealand and report their conclusions to the RES Secretariat for distribution to the member-churches. (RES Acts 1968, p. 59.)

Recommendations of your delegates:

1. That synod refer this matter to the Inter-Church Relations Committee for appropriate recommendation to next synod.

2. That synod inform the RES 1972 of its action on this proposal.

III. MISSIONS, EVANGELISM, AND WORLD RELIEF

A. *Missions*

The RES 1968 adopted the following ten resolutions concerning various matters related to missions:

1. That the mandate for concerted action in Africa be implemented by the standing committee as soon as possible.

2. That synod request the interim committee to contact the mission agencies of the member-churches and ask them for the assistance it needs to carry out the recommendations accepted by synod concerning missions, evangelism and world relief.

3. That the standing committee on Missions be continued, and that the younger churches be more adequately represented in its membership.

4. That the RES reaffirm the mandate given to the committee on Missions in 1963, as follows:

a. gather information on current missionary work, especially that of a Reformed nature,

b. ascertain what types of missionary work need to be done,

c. ascertain where the various types of missionary work are needed,

d. disseminate to the constituent churches the information it obtains,

e. assist the constituent churches in solving problems which confront them,

f. suggest means by which the constituent churches may assist one another in the propagation of their common faith,

g. prepare and publish studies of missionary principles and practices

5. That the RES, through the general secretary, use its good offices as an intermediary between scholarship opportunities and scholarship applicants recommended by their churches for theological training.

6. That the RES refer the matter of a Christian university for Africa to the standing committee on Missions for further study.

7. That the RES refer the entire question (of contacting non-Reformed churches and the establishing of study centers) to the standing committee on Missions for study and implementation.

8. That synod approve the recommendation of the standing committee on

Missions that a conference on the unity of the church's task in the world, to include home missions (evangelistic), foreign missions and diaconal work, be arranged in the week prior to the meeting of the next synod, preferably in 1972, and that the implementation of this be referred to the standing committee on Missions.

9. That synod approve the publication of the Baarn conference addresses as proposed by the standing committee on Missions.

10. That synod express its appreciation for the production of the world survey of Reformed Missions, and charge the standing committee on Missions to print and distribute a second and enlarged edition along with the Agenda of the next RES and that inquiry be made whether a popular edition could be published for wider distribution. (RES Acts 1968, pp. 41-42.)

Recommendations of your delegates:

1. That synod receive these decisions concerning missions as information.

2. That synod approve the holding of a conference on the unity of the church's task in the world (cf. No. 8 above) in the week preceding the RES 1972.

B. Baptism of Pre-Conversion Polygamists

This question relating to polygamy on the mission field was referred to a study committee by the RES of 1963. The study committee submitted its report to the RES 1968 (Acts 1968, pp. 183-193). One of our Nigerian missionaries, Rev. Peter Ipema, served as a member of this committee.

The RES adopted the following four decisions:

A. That the spiritual welfare of the church must always be sought, and here we respect the judgment of the church concerned and of the individual congregation.

B. That synod sees no scriptural obstacle to the baptism of those who before conversion were polygamists and have come to repentance, though the biblical norms must continue to be proclaimed, and the polygamist must be earnestly counselled concerning the matter.

C. That the wives of a polygamist, if converted, may also be admitted to membership in Christ's church.

D. That he who was a polygamist before conversion should not serve as an office-bearer in the church, as long as he is a polygamist. (RES Acts 1968, pp. 38-39.)

Recommendations of your delegates:

1. That synod endorse these decisions concerning the problem of polygamy and the mission field.

2. That synod refer these decisions to the Foreign and Home Mission Boards for guidance.

C. Proclamation of the Gospel to Israel

The Christelijke Gereformeerde Kerken in Nederland addressed a letter to the RES calling attention to the importance of preaching the gospel to Israel. The letter requested that ways and means be sought to carry forward the study of the relationship between the church and Israel and the performance of the work of gospel proclamation to Israel. Synod decided as follows:

1. That RES draw the attention of the member churches to the importance of the proclamation of the Gospel to Israel.

2. That the Standing Committee on Missions be asked to consider whether the proclamation of the Gospel among the Jews comes sufficiently to its own in the present mandate and organization of the committee and to submit a report on this matter to the next RES. (RES Acts 1968, p. 28.)

Recommendation of your delegates:

That synod receive the decision concerning the proclamation of the gospel to Israel as information and refer the decision to the Home and Foreign Mission Boards.

D. Spiritual Care of Seamen

A letter from the deputies of the Gereformeerde Kerken in the Netherlands for the spiritual care of seamen requested that more attention be given to Christian work among seamen. The letter noted that such work has been begun by the churches in North America and South Africa. It was decided:

1. That the RES commend to its member churches the important work of the spiritual care of seamen.

2. That the General Secretary communicate the above decision to all member churches. (Acts 1968, p. 44.)

Recommendation of your delegates:

That synod receive this recommendation as information and refer it to the proper denominational agencies.

E. World Relief

With respect to matters involving world relief, the RES 1968 decided the following:

1. That the RES secretariat publicize to the churches appeals for relief whenever necessary.

2. That the interim committee of the RES study further the matter of setting up a Reformed agency for world relief and come with recommendations to the next synod. (RES Acts 1968, p. 43.)

Recommendation of your delegates:

That synod receive the RES decisions concerning world relief as information and await further report on these matters.

IV. OFFICE IN THE NEW TESTAMENT

A. Women and Office

The RES of 1963 appointed a study committee on Women and Office with the mandate "to examine in the light of Scripture the general Reformed practice of excluding women from the various ordained offices in the church." This committee reported to the RES in 1968 (cf. Acts 1968, pp. 144-160; cf. also pp. 325-6). There was a sharp difference of opinion within the RES on this subject. The final decision adopted differed significantly from the recommendations of the study committee as well as from that of the advisory committee (cf. Acts 1968, p. 34). The decision taken was the result of considerable parliamentary activity during the sessions of synod. The second of the decisions listed below was adopted as a substitute motion by a vote of

25 to 22. The result of this close decision on a substitute motion was not conducive to mutual good-will. Shortly after the adjournment of RES synod at Lunteren, the Gereformeerde Kerken did open the door to the ordination of women elders and more recently (Jan. 18, 1970) ordained the first woman to the ministry. This information is submitted here as motivation for the recommendations of your delegates presented below.

The decision of the RES with respect to women and office was the following:

1. That the synod appoint a committee to make a study in depth of the entire question of office in the New Testament, not neglecting the study of the varied ministry of the New Testament church as found in these texts: Ephesians 4:12; Romans 12; I Corinthians 14:12, 23, 26, 31, 39, and that said study be presented to the next synod for consideration.

2. That synod declare that it is the plain and obvious teaching of Scripture that women are excluded from the office of ruling and preaching elders.

3. That since the RES decided to appoint a committee to make a study in depth of the entire question of office in the New Testament, not neglecting the study of the varied ministry in the New Testament, and since in the report of the study committee on Women and Office presented to the RES 1968, the basic question remained unanswered whether or not there is a basic created natural place and function of the woman subservient to the man, therefore, the RES is of the mind that member churches should be cautious to proceed in the direction of the entrance of women into the diaconal office. Each church must make its own responsible evaluation of its situation and decision. (RES Acts 1968, pp. 35, 37, 39.)

Recommendations of your delegates:

That synod appoint a committee "to examine in the light of Scripture the general Reformed practice of excluding women from the various ordained offices in the church."

Grounds:

1. The views and practices of member-churches of the RES differ markedly on these matters.

2. The CRC should take a responsible role in the consideration of these issues within the RES.

3. An official stand by our church in the light of recent developments will serve as a directive for our delegates to future RES meetings.

B. The Blessing Given by an Elder

The Reformed Churches of Brazil raised the question concerning the legitimacy of an elder giving the blessing (benediction). (Cf. RES Acts 1968, p. 102.) This question raises a problem that appears to be common to many of the smaller churches where reading services are often conducted. However, a question of principle is involved since it relates to the *nature* of the offices and the related questions of the significance of *ordination* and *installation*. Practice must correspond to principle. In the light of this request, the RES decided:

1. That synod instruct the study committee, referred to in Article 63 (i.e. the committee appointed to make "a study in depth of the entire question of office in the New Testament" etc.) to address itself specifically to the nature and es-

sense of ordination and/or installation; and to the question as to what constitutes an office.

2. That this study committee is to derive from this entire study one or more recommendations as to the proper practice which should be followed in our churches, as regards the functions, tasks, duties and/or privileges of the different (kinds of) office bearers, making the necessary allowance for exceptional circumstances.

3. That synod advise its member churches to maintain the present usage, as it prevails in their churches, until such time as synod has been able to consider the report referred to, and can render advice on this, and other, correlated matters. (RES Acts 1968, p. 79.)

Recommendations of your delegates:

1. That synod receive the decision concerning "the blessing given by an elder" as information.

2. That synod refer this subject to an appropriate committee for consideration.

V. GENERAL MATTERS

A. Literature for Africa

The RES 1968 decided:

That synod recognize the crucial importance of providing Reformed literature for Africa, take grateful note of the good work already done along these lines by the Dutch Reformed Church of South Africa and further encourage the denominations which are on the scene to promote the literature work, and in case they need help in the future, to appeal to the RES. (RES Acts 1968, p. 76.)

Recommendation of your delegates:

That synod take note of this decision regarding literature for Africa and refer the decision of the RES to the Foreign Mission Board for consideration.

B. The Fourth Commandment

The Reformed Churches of Australia requested the RES to appoint a study committee to study exegetical, doctrinal and pastoral aspects of the Fourth Commandment. The RES responded to this request with the following decision:

That synod appoint a committee to study the fourth commandment in its exegetical, doctrinal, and pastoral aspects in order to provide a basis of agreement among the various Reformed traditions.

Grounds:

1. The observance of the Lord's Day is a matter of great importance to Christian churches.

2. The question of the relationship of the fourth commandment to the observance of the Lord's Day has become a matter of concern in many churches.

3. The interpretation of the fourth commandment raises many involved and complex questions, which may well demand the joint attention of the member churches of the RES. (RES Acts 1968, pp. 28-29.)

Recommendations of your delegates:

1. That synod approve this decision.

2. That synod consider the advisability of appointing its own committee to study this matter.

Grounds: The three grounds adduced in the RES decision also have bearing on the unique situation within the Christian Reformed Church in the United States and Canada.

C. *Eschatology*

The question of eschatology has been on the agenda of the RES for a considerable time. A report on Eschatology was accepted by the RES in 1963. The 1963 RES asked the Committee on Eschatology to "consider, evaluate and criticize current discussions of eschatology in the light of Scriptural data, and present to the next Reformed Ecumenical Synod a supplementary report on Eschatology and formulate a concise summary of the main affirmations of Reformed Eschatology" (Acts 1963, p. 35). This committee was unable to present a report in fulfillment of that mandate in 1968. Furthermore, the Reformed Churches of Australia took exception to some of the terminology in the Report on Eschatology which was accepted in 1963. Particular objection was raised against the repeated use of the term "natural law" in that report as found on page 77 of the Acts 1963. In the light of these considerations the RES 1968 decided:

1. That synod, recognizing the difficulty of the mandate given to the committee on Eschatology in 1963, continue the committee with the same mandate or such part thereof as the committee is able to cope with.
2. That synod requests the eschatology committee to review the terminology of the second last paragraph on page 77 of the Acts of 1963 and seek to provide a better formulation. Particularly with respect to the "precise summary" requested by the synod of 1963 (Art 75, 22, c) synod requests that this terminology be either corrected or avoided. (RES Acts 1968, p. 75.)

Recommendation of your delegates:

That synod receive this decision regarding eschatology as information and await further action of the RES on this subject.

D. *Scripture and Inspiration*

The RES of 1958 adopted conclusions on Revelation and Inspiration. In 1963 the Gereformeerde Kerken addressed the RES expressing certain observations concerning the decisions of 1958. Thereupon the RES 1963 requested the Gereformeerde Kerken to propose solutions to the problems referred to in their communication. The Synod of Middelburg (1966) of the Gereformeerde Kerken informed the 1968 RES that it could not comply with this request and strongly urged joint discussion of the problems involved in the interpretation of Scripture (cf. letter in Acts 1968, pp. 307-309). After considering various recommendations with respect to this matter the RES 1968 finally made the following decision:

That the two sentences from the letter of the Gereformeerde Kerken in Nederland to the RES 1963 ["On the other hand, it is the judgment of synod, that the pronouncements of the RES do not make sufficient distinctions in dealing with the nature and extent of the authority of Scripture which follow from its inspiration to be able to satisfy the demands which may be made of a new, elucidative confession of the inspiration and authority of Scripture. In particular, it fails to find in the pronouncement of the RES any connection between the content

and purpose of Scripture as the saving revelation of God in Jesus Christ *and* the consequent and deducible authority of Scripture"] be referred to the churches of the RES, and that they be urgently requested to give earnest and prompt study to the questions so earnestly asked by the Gereformeerde Kerken, and that the churches send their conclusions in these matters to the other member churches as soon as possible, and the general secretary be asked to stimulate studies and conferences on this subject. (RES Acts 1968, p. 74.)

Recommendations of your delegates:

1. That synod ratify this decision.
2. That synod declare that it has already implemented the request for study by its appointment in 1969 of the committee on Biblical Authority (Acts 1969, p. 102).
3. That synod send its decisions on these matters, when finally arrived at, to the Gereformeerde Kerken and the other RES member-churches.
4. That synod consider other possible ways to respond to this decision of the RES.

E. Promotion of Mutual Trust

In a letter from the Gereformeerde Kerken in Nederland, the synod of Middelburg (1966) made a plea for mutual trust among the member-churches of the RES. The Dutch delegates to the RES 1963 reported to their synod that they had experienced difficulty in making clear to the RES the nature of the problems with which their church was dealing and the manner in which they were being handled. The synod of the Gereformeerde Kerken in its communication underscored the need for mutual trust among the churches of the RES, as well as the need for sympathy for one another's problems and patience with one another's weaknesses. (Cf. the letter in RES Acts 1968, pp. 308-309). In the light of this communication, it was decided:

1. That synod endorse the statement of the Gereformeerde Kerken that the churches of the RES, "supported by what they confess in Art. II of the Statutes as their common foundation, ought to embrace one another in mutual trust, show sympathy for one another's problems and patience with one another's weaknesses, and above all desire to lead and keep one another in the way which the Lord of the church has given us in His Word."
2. That synod authorize the expansion of the RES News Exchange to communicate as far as possible the lines of thought underlying the formal decisions of the member churches, and authorize the General Secretary to this end to seek correspondents in each church who will assist in this endeavor. (RES Acts 1968, p. 78.)

Recommendations of your delegates:

1. That synod endorse the statement that the member-churches of the RES "ought to embrace one another in mutual trust, show sympathy for one another's problems and patience with one another's weaknesses, and above all desire to lead and keep one another in the way which the Lord of the church has given us in His Word."
2. That synod designate the stated clerk as correspondent whom the General Secretary of the RES should contact in connection with the expansion of the RES News Exchange "to communicate as far as possible the lines of thought underlying the formal decisions" of the synod of the Christian Reformed Church.

VI. ORGANIZATION AND FINANCE

The RES 1968 adopted some new rules for procedure and entrusted the Interim Committee to propose a complete review of the Rules and Standing Orders to increase the efficiency of the operation of the synod. These matters will appear on the agenda of the next synod for finalization.

Dr. Paul Schrottenboer, a minister of the Christian Reformed Church, who has served as the first full-time general secretary of the RES, was reappointed for another term extending until the synod of 1972. The synod again urged all member-churches to keep the secretariat informed concerning the revision of Art. 36 of the Belgic Confession.

The RES adopted a budget for the years 1969-1972 amounting to \$26,550 per year. The Christian Reformed Church is assessed 20% of this budget.

The next meeting of the RES is scheduled to be held in Australia in 1972.

Recommendations of your delegates:

1. That synod receive this material as information.
2. That synod assume its financial obligations to the RES and authorize the payment of the assessment.
3. That synod:
 - a. Make appropriate plans to participate in the next meeting of the RES in Australia in 1972,
 - b. Consider matters it may wish to place on the agenda of that assembly, and
 - c. Appoint delegates in due time.
 - d. Participate in the pre-synodical conference on the unity of the church's task in the world.

We pray that synod may receive a rich measure of the Spirit of God in all her deliberations. May God richly bless the RES as it seeks to promote the Reformed faith throughout the world and increasingly stimulate a biblical ecumenicity.

Respectfully submitted,

Voting Delegates

Mr. John Geels
 Rev. Henry Vander Kam
 Prof. Fred H. Klooster, Reporter

Non-voting Delegates

Prof. John H. Kromminga
 Prof. Robert Recker

Summary of Recommendations:

I. RACE RELATIONS

1, 2, 3, 4, 5

II. ECUMENICITY

A. Concerning World Council of Churches

- B. Concerning International Council of Christian Churches
- C. Concerning Our Calling Today 1, 2, 3
- D. Concerning Correspondence of Member-Churches 1, 2

III. MISSIONS, EVANGELISM, AND WORLD RELIEF

- A. Missions 1, 2
- B. Baptism of Pre-Conversion Polygamists 1, 2
- C. Proclamation of the Gospel to Israel
- D. Spiritual Care of Seamen
- E. World Relief

IV. OFFICE IN THE NEW TESTAMENT

- A. Women and Office
- B. The Blessing Given by an Elder 1, 2

V. GENERAL MATTERS

- A. Literature for Africa
- B. The Fourth Commandment 1, 2
- C. Eschatology
- D. Scripture and Inspiration 1, 2, 3, 4
- E. Promotion of Mutual Trust 1, 2

VI ORGANIZATION AND FINANCE

- 1, 2, 3, a, b, c, d.

REPORT 26

CHAPLAIN COMMITTEE

ESTEEMED BRETHERN:

We are grateful to report a blessed and fruitful year of service in the field of the Chaplaincy of our denomination, both in the phase of the Military and of the Institutional Chaplaincy. The reports of our chaplains, coming in at regular intervals, give much evidence of the activity and fruit of the Holy Spirit, especially in the combat area of Vietnam.

Your committee meets regularly each month for the purpose of recruitment, endorsement, consultation and administration. However, recruitment for the military chaplaincy has been at a standstill due to the fact that our quotas are more than filled and also due to a program of cutting back of our military strength. On the other hand, the field of the institutional chaplaincy is ever broadening out and recruitment efforts are on the increase.

We keep in rather close touch with all the chaplains through our monthly Newsletter as well as personal correspondence. This holds particularly for the military chaplains and especially those in the combat areas overseas. When feasible, a member of the committee visits their post and superiors for consultation and encouragement. This year we have been enabled, in cooperation with the Y.C. Servicemen's Ministry, to send our Y.C. Director, the Rev. James C. Lont, to Europe for the Berchtesgaden Retreat as well as for visits to the chaplains in Europe. Preparation for this retreat usually occasion an annual brief meeting with the Reformed Church in America Chaplains Commission for fellowship and mutual sharing.

As usual, we have been seeking to work in close contact with the Home Missions Board and the Board of the Young Calvinist Federation. Representatives of each of these boards are usually present, at least part time, at each of our meetings. The Back to God Tract committee continues with its full cooperation, supplying our chaplains with the needed tract materials.

The Rev. G. Bouma of London, Ontario, our Canadian member, is keeping close contact with the Canadian government and their chaplaincy program, and also is investigating possible openings for the placement of institutional chaplains in Canada.

I. MILITARY CHAPLAINCY

Christian Reformed ministers on active duty as United States military chaplains as of March 1970 were as follows: (parentheses give the year of entering upon active duty.)

Air Force

Chaplain Harold Bode, Major, USAFR (1962), Wright-Patterson AFB, Ohio.
 Chaplain Ralph W. Bronkema, Major, USAFR (1966), Hamilton AFB, Calif.
 Chaplain Henry Guikema, Major, USAF (1962), Vietnam.
 Chaplain Louis E. Kok, Major, USAF (1962), Bergstrom AFB, Texas.
 Chaplain Arlan D. Menninga, Capt., USAFR (1968), Korea.

Army

- Chaplain William Brander, Capt. USAR (1968), Vietnam.
 Chaplain Jan Friend, Major, USAR (1959), U.S. Army Chaplain School, Fort Wadsworth, N.Y.
 Chaplain Bruce C. Hemple, LTC USAR (1959), Univ. of Texas School of Religion, Houston, Texas.
 Chaplain John J. Hoogland, Major USA (1959), Univ. of Wisconsin.
 Chaplain Herrman Keizer Jr., Capt. USAR (1968), Vietnam.
 Chaplain Marvin Konyonenbelt, Major USAR (1965), Berlin, Germany.
 Chaplain Paul H. Vruwink, Major USAR (1958-60; 1966), Netherlands.

Navy

- Chaplain Herbert L. Bergsma, LT, USN (1966), San Francisco Bay Naval Shipyard, Calif.
 Chaplain Robert Brummel LT, USNR (1966), U.S. Naval Hospital, Portsmouth, Va.
 Chaplain Peter Mans, LT USNR (1967), Bethesda Naval Hospital, Washington, D.C.
 Chaplain Albert J. Roon, LCDR USNR (1966) Naval Air Station, Corpus Christi, Texas.
 Chaplain Raymond Swierenga LCDR USN (1960), U.S. Naval Station, Mayport, Jacksonville, Fla.
 Chaplain Jerry Zandstra LT USNR (1967), San Diego, Calif.

You will notice that this totals 18 active duty chaplains, a loss of three since the 1969 report. Chaplain Rits Tadema has served his required active duty and has returned to the Home Missions field. Chaplain Harvey Ouwinga, after seven years of active duty has returned to a parish. Chaplain Galen Meyer served three years and has accepted a position as Bible teacher. We are thankful for their faithful services to the men of the armed forces. All remain on Reserve Chaplain status.

Chaplains Mans and Zandstra have returned safe from Vietnam combat duty. At present three of our chaplains are on duty there, William Brander, Henry Guikema, and Herman Keizer. Chaplain Menninga is serving in Korea.

Chaplain Friend, Hemple, and Hoogland have each been honored with a special advanced study program. Our chaplains continue to carry the honor and esteem of the General Commission on Chaplains, their Chiefs, their Command and their men. We may be justly proud of them as representatives of our denomination. We commend them to your special intercession, especially those who are serving in the dangerous combat areas.

The annual *Presbyterian-Reformed Retreat* is scheduled for 4-8 May this year. Chaplain Marvin Konyonenbelt is our coordinator, assisted by Chaplain Vruwink. The Rev. Howard G. Hageman of the Reformed Church in America is Retreat Master and the main speaker. Our Rev. J. Lont, together with our chaplains in Europe, will give special leadership to our own young men. Efforts are being made again to solicit the cooperation of all the consistories of our denomination, to encourage and support the servicemen of their own flock. The response of our churches and of our servicemen in Europe has been very favorable.

Recognizing the real need of our military chaplains for contact with other ministers and with one another, our committee last year sponsored a Chaplain's Retreat of a few days at the Reformed Bible Institute im-

mediately after the annual Minister's Institute. This retreat was for all state-side chaplains and their wives. This proved to be very much appreciated and a distinct benefit for all concerned, including such members of the committee as were able to attend part time and participate. A Similar Chaplains' Retreat is planned for this year 4-6 June.

Although our chaplains are assigned to a specific military unit as their "parish," they do what they can for our own servicemen as time and occasion permit. Their own homes, state-side and in Europe, are open to our men and their friends, small retreats are arranged and sponsored, Young Calvinist groups are organized and led where possible and the chaplains work in close conjunction with the Young Calvinist Federation and with the Board of Home Missions. However, this can only be done in "spare time," time taken from their own unit when such is permissible. Our men can best be served by our own chaplains if and when our men seek them out.

The Revs. Harold Dekker and James Lont, our synodically appointed denominational representatives to the General Commission of Chaplains and Ministry to Armed Forces Personnel, continue to give excellent and valued aid and counsel at our committee meetings.

Your committee brings to the attention of synod the fact that one of its members whose term is expiring and who is not eligible for re-election due to the fact that he has served for six years is Rev. C. Schoolland. Rev. Schoolland has served for some time now as secretary of the committee and has done an outstanding job. We would like to continue his services to the Committee and to our Chaplains. For this reason we come to you with the proposal "that synod approve the appointment of Rev. C. M. Schoolland by the Chaplain Committee as part time executive secretary of the Chaplain Committee."

In addition to the active duty military chaplains, 16 of our ministers are serving in Military Reserve Chaplain assignments. These are:

Air Force

- Rev. G. B. Dokter—Argentina.
- Rev. A. Rienstra—McDill AFB, Fla.
- Rev. R. Tadema—Westminster, Cal.
- Rev. J. Vander Ark—Ent AFB, Colo.
- Rev. D. Wisse—Homestead AFB, Fla.

Army

- Rev. J. H. Ellens—U.S. Army Chaplain School.
- Rev. D. Oostenink—U.S. Army Chaplain School.
- Rev. H. Ouwinga—Wash. State National Guard.
- Rev. H. Smit—USARJ—Japan.
- Rev. D. Van Halsema—U.S. Army Chaplain School.
- Rev. T. Verseput—Mich. National Guard.

Navy

- Rev. Derke Bergsma—USNRTC—Ill.
- Rev. P. Boertje—USNRTC—Calif.
- Rev. Galen Meyer—USNRTC—Grand Rapids.
- Rev. E. Shuart—USNRTC—New Jersey.
- Rev. A. Van Andel—USNRTC—Ind.

Five of our ministers are serving our country as part time chaplains in the Civil Air Patrol in the vicinity of their parishes. These are:

- Rev. N. Knoppers (Major) at El Paso, Texas.
- Rev. H. Spaan at Beaverton, Ore.
- Rev. R. Tadema (Major)
- Rev. Carl Toeset (Major) at Kankakee, Ill.
- Rev. S. Vander Jagt at Davenport, Iowa.

We are very grateful for the services all these men render for God and country in these various chaplaincy positions, periodically. The Reserve Military Chaplains are called to active duty service monthly and/or for a short time each year and perform a very valuable spiritual ministry. They are subject to call to active duty should an emergency arise. We are sincerely thankful to their congregations and consistories for making this added service possible.

II. INSTITUTIONAL CHAPLAINCY

The synod in 1957 authorized THE CHAPLAIN COMMITTEE, "To enlarge the scope of its responsibility so as to include institutional chaplaincies, to the extent of investigating openings and opportunities wherever chaplains are appointed or needed and of recruiting qualified men among our ministers and seminarians." Acts of Synod, 1957, Article 49.

In 1959, synod gave to the Chaplain Committee, "Authority to grant ecclesiastical endorsement to qualified ministerial candidates for chaplaincies in mental and general hospitals—both public and private—and in federal, state, and local prisons, when this is required. . . ." Acts of Synod, 1959, Article 57.

In the past year the Chaplain Committee has taken new steps in trying to fulfill this mandate. The first step was to try to actively recruit men to be trained in chaplaincy. This meant increasing our financial aid so that experienced pastors could be supported for a year while receiving the necessary training. Since most chaplaincy positions now require four quarters of Clinical Pastoral Education and three years, minimum, parish experience, the Chaplain Committee agreed to try to recruit men with parish experience. In summary prerequisites for receiving financial aid are as follows:

- (a) One quarter of Clinical Pastoral Education.
- (b) Three years parish experience or equivalent.
- (c) Necessary personal qualities.
- (d) Endorsement by the Chaplain's Committee.

The committee has also adopted standards for Christian Reformed Chaplains. These are:

- (a) Ordination.
- (b) Three years parish experience or equivalent.
- (c) Four quarters of accredited Clinical Pastoral Education or its equivalent, and the recommendation of a Chaplain Supervisor.
- (d) Annual endorsement by the Chaplain Committee.

The Chaplain Committee has also adopted in principle the intention to work toward rendering more services to institutional chaplains. In an effort to minister to the morale and needs of the chaplains, the committee hopes to move towards the following types of services: annual

Chaplain's Retreats, uniform pension support, annual visits, information about employment opportunities, assistance in getting in-service training, etc.

The Chaplain Committee hopes to work toward encouraging and assisting men in preparation for institutional chaplaincies and to locate institutions needing such spiritual ministry. It is the hope of the committee, eventually, to place men in institutions throughout the U.S. and Canada as chaplains, supported by denominational funds if necessary (since there are places sorely needing such ministry where no public funds are available). These goals envision a growing denominationally based ministry to the sick and imprisoned. The development of this ministry within our denomination is felt to be urgent for the following reasons:

- (1) Here is a great body of people in crisis situations, many receiving inadequate or no Christian ministry.
- (2) A continued high enrollment in Calvin seminary and a smaller number of vacant churches calls for new fields of ministry to be developed.
- (3) We have approached our limit in military chaplaincies; we nearly have the maximum number of men allotted to our denomination.

The present roster of ordained, full-time, institutional chaplains is as follows:

Ted Jansma, Christian Sanatorium, Wyckoff, N.J.
 Ralph Heynen, Pine Rest Christian Hospital, Grand Rapids, Mich.
 Frank Kaemingk, Bethesda Hospital, Denver, Colo.
 Bill Swierenga, Michigan Veterans Facility, Grand Rapids, Mich.
 Adrian Van An del, Veterans Administration Hospital, Marion, Ind.
 Tom Vanden Bosch, Veterans Administration Hospital, Livermore, Calif.
 Jim Kok, Pine Rest Christian Hospital, Grand Rapids, Mich.
 Larry Vander Creek, Indianapolis Methodist Hospital, Indianapolis, Ind.
 Bill Stroo (Chaplain-Internship), Appalachia Regional Hospital, Harlan, Ky.
 Gord Kieft (Chaplain residency), Institute of Religion, Houston, Texas.
 Duane Visser, Calvary Rehabilitation Center, Phoenix, Ariz.
 Ray Hommes (Chaplain-Internship), Pine Rest Christian Hospital, Grand Rapids, Mich.

In order to properly carry out our mandate in this field, our committee requests of synod that the Chaplain Committee be authorized to supplement salaries of institutional chaplains up to F.N.C. minimum level. (The need for this was felt already in 1961 as stated in Agenda Report No. 27, 1961.)

III. SPIRITUAL AND FINANCIAL SUPPORT

Your committee deeply appreciates the continued support of synod and of the congregations. The contributions and the prayers have always been an essential part of our entire program.

As for financial aid for the future, the expansion of our Institutional Chaplaincy program, the increased services to the Armed Forces Chaplains, and the peculiar position in which our chaplains find themselves in regard to the new Pension Plan adopted by synod, make it imperative that we come to synod with a new proposal regarding financial support. The annual offerings of the churches are no more adequate to meet our

program needs. For this reason we present the following for your consideration:

Your committee has been involved in the matter of the Ministers' Pension Plan as it pertains to our military chaplains. If they wish to participate in the plan, they must each contribute \$750.00 annually. They do not have an employing agency which will make this contribution or even a portion of it, for them.

A. Your committee would recommend that synod adopt the following:

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

Grounds: The military chaplains and their dependents are entitled to the same protection, privileges and benefits as ministers serving in organized congregations.

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

B. Your committee would also recommend the following:

1. That the Chaplain Committee be named the employing agency of the military chaplains.

2. That a quota (the amount to be established by the Ministers' Pension Committee and the Standing Advisory Budget Committee, in consultation with the Actuaries) be approved for the Chaplain Committee, which can be deposited with the Ministers' Pension Fund to make it possible for our military chaplains to participate in the Ministers' Pension Plan.

3. That Synod instruct the Ministers' Pension Committee to draw up a plan to implement the position of synod as stated in 1 and 2 under recommendation I above.

C. Your committee reports that it is also working on the problems of the pension matters as they pertain to our Institutional Chaplains, and plans to come with recommendations at a later time.

IV. RECOMMENDATIONS

A. *Representation at synod:* We request that the chairman or secretary of our committee be permitted to speak at synod on behalf of the Chaplain Committee.

B. *Presentation of Chaplains:* We request that the active duty military chaplains who may be present during synod's sessions be presented to the synod, particularly those who may have just returned from combat duty in Vietnam.

C. *Administration:*

1. We call synod's attention to the recommendations regarding the *Pension Plan* as given in the above report and ask that consideration be given to our requests therein contained, in III, A and B.

2. We request that the Chaplain Committee be authorized to supplement salaries of Institutional Chaplains up to the F.N.C. minimum level on the grounds presented below. (The need for this was felt already in 1961 as stated in Agenda Report No. 27, 1961.)

Grounds:

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

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

D. *Financial Support:* We request that synod recommend that the Chaplain Committee be placed on the approved list for one or more offerings for 1971 for the work of the chaplaincy of the Christian Reformed Church.

Grounds: Our responsibility has increased due to the expansion of the Institutional Chaplaincy Program and increased services to the Armed Forces.

E. Personnel:

1. *Nominations:* Rev. C. M. Schoolland and Mr. Herman Steenstra have completed two 3-year-terms on the committee and therefore retire. The Chaplain Committee suggests the following nominations to replace them:

a. Rev. Galen Meyer, former military chaplain, now Bible Instructor at South Christian High School, Grand Rapids.

b. Rev. Louis Kerkstra, pastor of the Millwood Christian Reformed Church at Kalamazoo, Mich.

c. Mr. Henry Velzen, Director of the Social Service Department, Pine Rest Christian Hospital.

d. Mr. Nicholas Van Andel, MSW, Creston Chr. Ref. Church, Social worker, Director of Child Haven, Grand Rapids, Mich.

2. We request that synod approve the appointment of the Rev. C. M. Schoolland as part time executive secretary of the Chaplain Committee.

Grounds:

1. The work of the committee has developed to the point where none of the regular members has the time available to take care of the correspondence and other details essential to the efficient operation of the committee. Rev. Schoolland, by virtue of the fact that he is retired, has this time.

2. Rev. Schoolland has shown by his past activity in this position that he has the ability and love for this work which engenders confidence in him on the part of the members of the committee and the men that are served by the committee.

V. FINANCIAL REPORT:

The treasurers' annual statement and an auditors report are attached to this report.

Respectfully submitted,

THE CHAPLAIN COMMITTEE

Theodore Verseput, chairman

Cornelius M. Schoolland, secretary

Harry Faber, treasurer

Gerard Bouma

Jack Holwerda

Jim Kok, Institutional Chaplain Secretary

Herman Steenstra

Martin Zylstra

To the Chaplain Committee of the Christian Reformed Church:

I have examined the financial report of the Chaplain Committee for the year ended December 31, 1969. My examination was made in accordance with generally accepted auditing standards, and accordingly included such tests of the accounting records and such other auditing procedures as I considered necessary in the circumstances, except that it was not feasible to make an independent verification of contribution and gift receipts.

In my opinion, the accompanying financial report presents fairly the financial position of the Chaplain Committee at December 31, 1969 and its recorded receipts and disbursements for the year ended December 31, 1969, on a cash basis of accounting consistent with that of the preceding year.

No fidelity bond coverage is carried on the treasurer.

Donald E. Pruis, C.P.A.

**Chaplain Committee
of the Christian Reformed Church
Financial Report
Year ended December 31, 1969**

Balance, January 1, 1969:	Checking Account	\$ 1,874.84	
	Savings Account	1,790.17	\$ 3,665.01
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Receipts:			
	Contributions and Gifts	\$12,536.26	
	Interest on Savings Account	66.99	12,603.25
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	TOTAL AVAILABLE		\$16,268.26
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Disbursements:			
	Travel and Recruitment	\$ 1,147.40	
	Clerical	381.28	
	Supplies and Postage	714.63	
	Literature	237.16	
	Salary Supplement	473.00	
	Training Allowances	3,665.00	
	Retreats	1,750.47	
	General Commission Dues	1,740.00	
	Secretary	200.00	
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	TOTAL DISBURSEMENTS		10,308.94
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Balance, December 31, 1969:	Checking Account	\$ 4,602.16	
	Savings Account	1,357.16	\$ 5,959.32
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REPORT 27

COMMITTEE ON BIBLE TRANSLATION

ESTEEMED BRETHREN:

Last summer the Committee on Bible Translation completed its work on the Revised Standard Version. A final report was submitted to the Standard Bible Committee for its consideration in the proposed revision of the RSV. Since the Standard Bible Committee meets biennially, we have not yet received its reactions to our last recommendations.

In addition, your committee has begun to lay plans for future work. In our judgment there are, in addition to the RSV, two major translations that have received popular and scholarly acclaim. These are the New English Bible and the Jerusalem Bible. It is our intention to examine these together with the special purpose translation known as Today's English Version. With the appearance this year of the Old Testament completing the New English Bible, we believe that interest in this version will increase considerably. Perhaps this version will be of particular interest to our Canadian churches. Consequently, we intend to devote much of our effort initially to an evaluation of the New English Bible.

Since both Profs. M. Woudstra and B. Van Elderen have been overseas for the entire year, the committee has done little more than plan its new assignment. We hope to accomplish more in the coming year.

Respectfully submitted,

Andrew Bandstra, chairman
David Holwerda, secretary
Vernon Guerink
Bastiaan Van Elderen
Marten Woudstra
Sierd Woudstra

REPORT 28

CHRISTIAN REFORMED BOARD OF FOREIGN MISSIONS

ESTEEMED BRETHREN:

God was in Christ reconciling the world unto Himself. This is the grand message of the Gospel, and that story must be told to the ends of the earth that men everywhere may come under the brightness of its light. The Christian Reformed Church has been at work also in seeking to fulfil its share in carrying the message of Christ to peoples of many lands, and it is well that we take a moment to consider the figures which suggest the measure of effort and work that has been done. The following brief statistical table covers the period of the past ten years and bears witness to the enlarging scope of work that has been carried forward:

	1960	1969
Number of Missionaries	139	(62 of these on 155 Indian field)
Number of Supporting Churches	112	219
Total Budget	\$1,431,737	\$3,259,100
Synodically Approved by family quota	16.50	23.00
Quota Income	796,841	1,161,900
Special Missionary Support Income	336,467	590,400
Gifts and Offerings	218,550	544,400

The year 1970 marks the fiftieth year of our overseas missionary activities. Although our denomination had for many decades carried on mission work among the American Indians it was not until 1920 that the first missionaries of our church left the North American continent to commence a foreign mission ministry. On October 20, 1920 the Rev. and Mrs. Harry Dykstra, the Rev. John De Korne and family and Dr. Lee S. Huizenga and family left our homeland to go to China. They were the pioneers in a very true sense of our Christian Reformed Church foreign mission enterprise. Although our continuance in China was interrupted by the warfare in that country, the work done there was not without significant blessing. Many were brought into fellowship with Christ, congregations were started, and we may well believe that the good work begun in the hearts of many continues even to this day. During that same year (1920) Miss Johanna Veenstra entered into the active program of missionary service in Nigeria. Although she did not work under Christian Reformed Church sponsorship, she nevertheless retained her membership with us and became a mighty spokesman for missions to us. Her courageous and inspired example as well as her effective communications through the written as well the spoken words became the means in the Lord's hand to eventually lead our church to turn to Africa as well as China to carry forward the mission of God.

Thus, the year 1970 will complete half a century of continuous foreign mission work of the Christian Reformed Church. From a very small

beginning of one missionary in Nigeria and three missionaries in China, the foreign mission staff has grown to an army of 155 missionaries serving in eleven countries. Counting wives and children the total number of people serving in foreign missions overseas runs well over the 400 mark.

In addition to the 155 missionaries active at the present time, there are hundreds of others who have served during that half century. Many gave the best years of their lives, others gave almost a full life-time, and a few lie buried in another country. We praise God for the willingness, yes, the eagerness of the many people who responded to pleas for missionaries. We thank God for opening the heart of the church to support such an expanding challenge. The Lord has showered rich blessings upon us, and we look to Him and trust Him to lead us in the future. Although some doors have been closed to the proclamation of the Gospel, many other doors are opening and we are limited only by the capacity of a small denomination such as ours to finance many more missionaries. The manpower is available!

Statistics are not available as to how many have heard the blessed message of redemption through Jesus Christ from the lips of our missionaries, or have seen its effectiveness in their lives. Nor are there statistics to indicate how many have been moved by the Spirit to bow before Him to confess their sins and serve Him as the only true God. But, statistics are, in a sense, unimportant. Our task is to proclaim the Gospel message in obedience to His command to preach the Gospel to every nation, to remain faithful to His Word, and to trust His promises.

Section One Organization and Personnel

A. Board

The board met in annual session on February 10-12, 1970, at the Brookside Christian Reformed Church. The executive committee met regularly on the second Thursday of each month, excepting February when the full board was in session.

The officers of the board are as follows: Rev. John Bylsma, president; Rev. Gerald Van Oyen, vice-president; Mr. Wilbert J. Venema, treasurer; Rev. John L. Meppelink, minute clerk; Rev. Henry J. Evenhouse, executive secretary; Mr. Alvin W. Huijbregtse, assistant secretary.

B. As standing procedure we ask that synod consider for approval the following delegates representing the various classes of our denomination:

Classis	Member	Alternate
Alberta North.....	Rev. Peter Kranenburg.....	
Alberta South.....	Rev. Arie Van Eek.....	
British Columbia.....	Rev. John Boonstra.....	Rev. Jacob S. Hielema
Cadillac.....	Rev. Abel Poel.....	Rev. Stanley Bultman
California South.....	Rev. William Van Peurse.....	Rev. A. P. Veenstra
Central California.....	Rev. Louis Voskuil.....	Rev. C. W. Flietstra
Chatham.....	Rev. Jacob B. Vos.....	Rev. John De Jong
Chicago North.....	Rev. George Vander Hill.....	Rev. Albert Walma
Chicago South.....	Rev. John Bylsma.....	
Columbia.....	Rev. Roger D. Posthuma.....	Rev. Howard Spaan
Eastern Canada.....	Rev. Peter Mantel.....	
Florida.....	Rev. Andrew R. Rienstra.....	Rev. Andrew Cammenga
Grand Rapids East.....	Rev. Isaac Apol.....	Rev. Wesley Timmer

Classis	Member	Alternate
Grand Rapids South.....	Rev. Gerrit Sheeres.....	Rev. John Hellinga
Grand Rapids West.....	Rev. Gerald Van Oyen.....	Rev. John Bergsma
Grandville.....	Rev. Henry N. Erfmeyer.....	Rev. Allen J. Bultman
Hackensack.....	Rev. Edward Cooke, Jr.....	
Hamilton.....	Rev. Martin D. Geleynse.....	Rev. Gerrit H. Polman
Holland.....	Rev. Dewey J. Hoitenga, Sr.....	Rev. Jerrien Gunnink
Hudson.....	Rev. John C. Verbrugge.....	Rev. James White
Huron.....	Rev. Henry W. Kroeze.....	Rev. P. L. Van Katwijk
Illiana.....	Rev. Enno L. Haan.....	Rev. A. J. Vander Griend
Kalamazoo.....	Rev. Louis Kerkstra.....	Rev. Harvey Brink
Lake Erie.....	Rev. H. Dexter Clark.....	
Minnesota North.....	Rev. W. Van Antwerpen.....	Rev. G. H. Vande Riet
Minnesota South.....	Rev. Walter DuBois.....	Rev. Peter Brouwer
Muskegon.....	Rev. C. Vanden Heuvel.....	Rev. Norman Meyer
Northcentral Iowa.....	Rev. John Elenbaas.....	Rev. John Entingh
Orange City.....	Rev. Wilbur L. De Jong.....	Rev. Gerald VandenBerg
Pacific Northwest.....	Rev. John Fondse.....	Rev. Donald Negen
Pella.....	Rev. Andrew Zylstra.....	Rev. Gordon Stuit
Quinte.....	Rev. Jelle Nutma.....	Rev. Repko W. Popma
Rocky Mountain.....	Rev. Gerrit Boerfyn.....	
Sioux Center.....	Rev. M. Paul Van Houten.....	
Toronto.....	Rev. Henry De Moor.....	Rev. Lambert Slofstra
Wisconsin.....	Rev. Fred Handlogten.....	Rev. John Hocksema
Zeeland.....	Rev. Menko Ouwinga.....	
Member-at-large.....	Mr. J. R. Ebbers.....	Mr. Ray Koning
Member-at-large.....	Mr. Wilbert Venema.....	Mr. Abe Stroo
Member-at-large.....	Mr. Jan S. Vander Heide.....	Mr. Abe Stroo
Member-at-large.....	Dr. John Vroon.....	Mr. Abe Stroo

Member-at-large. The first term of Dr. John Vroon closes at this session of synod. He has served for three years with great profit to our board and the missionary cause. He is eligible for reelection for another term. Mr. J. R. Ebbers of Canada has completed a three year term of service as a member-at-large from Canada. We have been very thankful for his presence and participation at our annual board meetings. However, he prefers not to be considered again for another term of service. Our supplemental board report will contain the names to be submitted for election by synod.

C. Organization of the executive committee

In order to carry on the vast amount of work relating to mission administration the executive committee has the following committees which report monthly to the executive committee and the board: Officers, Finance, Recruiting and Personnel, Promotion; and the following area committees: Far East, Japan, Latin America and Nigeria.

D. Field Personnel

Argentina

- Rev. Raymond Brinks
- Rev. W. Thomas De Vries
- Rev. G. Bernard Dokter
- Miss Cecelia Drenth
- Rev. Robert Jipping
- Rev. Edward Meyer
- Dr. Sidney Rooy
- Rev. Arnold Rumph
- Rev. Louis Wagenveld

Australia

- Rev. Gerard Van Groningen

Brazil

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

Cuba

- Cuba Pastors

Guam

- Rev. Henry Dykema
- Mr. Calvin Bruxvoort
- Mr. Conrad Douma

Japan

- Rev. Henry Bruinooge

Rev. Michiel De Berdt
 Mr. John De Hoog
 Dr. Martin Essenburg
 Rev. Gerrit Koedoot
 Rev. Dick Kwantes
 Dr. Harvey Smit
 Rev. William J. Stob
 Rev. Richard D. Sytsma
 Rev. Richard E. Sytsma
 Rev. John Timmer
 Rev. Maas Vander Bilt

Mexico

Rev. Paul Bergsma
 Rev. Sidney De Waal
 Mr. Wim De Wolf
 Rev. Roger S. Greenway
 Mr. Abe Marcus
 Mr. Jacob Medendorp*
 Rev. Gerald Nyenhuis
 Miss Shirley Poll
 Rev. J. Jerry Pott
 Rev. J. Lawrence Roberts
 Mr. Jack Roeda
 Rev. Robert Ruis
 Rev. Chester Schemper
 Rev. John Tuinstra
 Rev. Gerald F. Van Oyen
 Mr. Jan Van Ee*
 Rev. Hans Weerstra

Nigeria

Mr. Le Roy Baas
 Rev. Ralph Baker
 Miss Laura Beelen
 Mr. Albert Bierling
 Dr. Harry R. Boer
 Rev. John Boer
 Mr. Reanard Bouma
 Mr. Donald Bremer
 Mr. Norman Brouwer
 Mr. Raymond Browneye
 Mr. Peter Bulthuis
 Mr. Gordon Buys
 Miss Nancy Chapel
 Mr. Ralph Cok
 Miss Cloe Ann Danford
 Rev. Harold De Groot
 Mr. Harold De Jong
 Miss Jessie De Jong
 Mr. William De Jong
 Miss Neva De Vries
 Mr. Richard De Vries
 Miss Emily Duyst
 Mr. David Dykgraaf
 Miss Margaret Dykstra
 Mr. Aldrich J. Evenhouse
 Mr. William Evenhouse
 Mr. Harry Faber
 Mr. Fred Feikema
 Mr. Allen Flietstra
 Miss Marjorie Franz
 Miss Nancy Friend
 Mr. Leonard Gabrielse

Miss Geraldine Geleynse
 Dr. Herman Gray
 Dr. G. Paul Groen
 Miss Ruth Haarsma
 Mr. Louis Haveman
 Dr. Harry Holwerda
 Miss Angie Hoolsema
 Rev. Peter Ipema
 Mr. Charles Jansen
 Miss Frances Karnemaat
 Miss Mary Kaldeway
 Mr. Frank Kass
 Rev. Harvey Kiekover
 Dr. Stuart Kingma
 Miss Bena Kok
 Miss Margaret Kooiman
 Mr. Robert Koops
 Mr. Cornelius Korhorn
 Miss Janice Koster
 Mr. Johannes Kotze
 Mr. James Kuiper
 Mr. William Lemcke
 Mr. Bauke Lodewyk
 Miss Mae Mast
 Mr. Harry Meyer
 Rev. Timothy Monsma
 Miss Rachel Moolman
 Miss Faith Nobel
 Mr. Kenneth Oosterhouse
 Dr. Henry Ottens
 Mr. Harold Padding
 Rev. Cornelius Persenaire
 Dr. Keith Plate
 Mr. Thomas Posthumus
 Miss Lois Pothoven
 Dr. Ray Prins
 Mr. Alan J. Reberg
 Miss Christine Roos
 Miss Ruth Salomons
 Mr. Herman Scholten
 Mr. George Schutt
 Rev. and Mrs. Edgar H. Smith
 Rev. George Spee
 Mr. Jacob Sterken
 Miss Dorothy Sytsma
 Rev. Gerard Terpstra
 Miss Jean Van Beek
 Miss Geraldine Vanden Berg
 Miss Ruth Vander Meulen
 Mr. Dick Vander Steen
 Miss Frances Vander Zwaag
 Rev. Lester Van Essen
 Miss Gertrude Van Haitsma
 Mr. Avert Vannette
 Miss Martina Van Staalduinen
 Rev. William Van Tol
 Mr. and Mrs. Gerrit Van Vugt
 Miss Ruth Veltkamp
 Mr. Stanley Vermeer
 Mr. Thomas Visser
 Miss Anita Vissia
 Miss Evelyn Vredevoogd

Mr. Abe Vreeke
 Mr. John Zuidema
Appointees to Nigeria
 Dr. John Channer
 Dr. Martin Reedyk
 Mr. Engbert Ubels
Philippine Islands
 Mr. Vicente Apostol
 Rev. Barry B. Blankers
 Rev. Dick C. Bouma
 Mr. Henry De Vries**
Puerto Rico
 Rev. Ronald Sprik
 Rev. Marvin Vugteveen

Taiwan
 Rev. William Kosten
 Rev. Alvin Machiela
 Rev. Dennis Mulder
 Rev. Peter Tong
 Rev. Kenneth Van De Griend
 Rev. Mike Vander Pol

* Short term and volunteer workers
 ** Seminary Intern

CALLING AND/OR SUPPORTING CHURCHES BY CLASSES

Alberta North
 Neerlandia, Alta.
 Red Deer, Alta.
Alberta South
 Classis Alberta South
 Granum, Alta.
Cadillac
 Aetna, Mich.
 Cadillac, Mich.
 Prosper, Falmouth, Mich.
 Lucas, Mich.
 Ruddyard, Mich. SS
 Vogel Center, Mich.
California South
 Bellflower I, Cal.
 Bellflower III, Cal.
 Ontario, Cal.
 Redlands I, Cal.
 Highland Ave., Redlands, Cal.
Central California
 Hanford, Cal.
 Modesto, Cal.
 Ripon I, Cal.
 Immanuel, Ripon, Cal.
Chatham
 Sarnia I, Ont.
 Sarnia II, Ont.
 East Strathroy, Ont.
Chicago North
 Cicero I, Ill.
 Elmhurst, Ill.
 Morrison, Ill. SS
 Oak Lawn I, Ill.
 Calvin, Oak Lawn, Ill.
 Kedvale Ave., Oak Lawn, Ill.
 Oak Park, Ill.
 Western Springs, Ill.
 Wheaton, Ill.
Chicago South
 Roseland I, Ill.
 Roseland II, Ill.
 Roseland III, Ill.
 Evergreen Park, Ill.
 Park Lane, Evergreen Park, Ill.

Columbia
 Bozeman, Mont.
 Manhattan I, Mont.
 Bethel, Manhattan, Mont.
 Sunnyside, Wash.
Eastern Canada
 Calvin, Ottawa, Ont.
Florida
 Bradenton, Fla.
Grand Rapids East
 Caledonia, Mich.
 Boston Square, Grand Rapids
 Brookside, Grand Rapids
 Calvin, Grand Rapids
 Cascade, Grand Rapids
 Eastern Avenue, Grand Rapids
 East Paris, Grand Rapids
 Faith, Grand Rapids
 Fuller, Grand Rapids
 Mayfair, Grand Rapids SS
 Millbrook, Grand Rapids
 Neland Avenue, Grand Rapids
 Plymouth Heights, Grand Rapids
 Princeton, Grand Rapids
 Seymour, Grand Rapids
 Shawnee Park, Grand Rapids
 Shawnee Park, Grand Rapids SS
 Sherman St., Grand Rapids
Grand Rapids South
 Cutlerville I, Mich.
 Covenant, Cutlerville, Mich.
 East, Cutlerville, Mich.
 Alger Park, Grand Rapids
 Bethel, Grand Rapids
 Burton Heights, Grand Rapids
 Burton Heights, Grand Rapids SS
 Godwin Heights, Grand Rapids
 Grandville Avenue, Grand Rapids
 Ideal Park, Grand Rapids
 Kelloggsville, Grand Rapids
 LaGrave Avenue, Grand Rapids
 Moline, Mich.
 Wayland, Mich.

Grand Rapids West

Coopersville, Mich.
 Alpine Avenue, Grand Rapids
 Arcadia, Grand Rapids
 Beckwith Hills, Grand Rapids
 East Leonard, Grand Rapids
 Riverside, Grand Rapids
 West Leonard, Grand Rapids
 Westview, Grand Rapids
 Lamont, Mich.
 Plainfield, Mich.

Grandville

Byron Center I, Mich.
 Hope, Grandville, Mich.
 South, Grandville, Mich.
 Baldwin St. Jenison, Mich.
 First, Jenison, Mich.
 Ridgewood, Jenison, Mich.
 Trinity, Jenison, Mich.
 12th Avenue, Jenison, Mich.
 Beverly, Wyoming, Mich.
 Calvary, Wyoming, Mich.
 Lee St., Wyoming, Mich.
 Rogers Heights, Wyoming, Mich.
 Wyoming Park, Wyoming, Mich.

Hackensack

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

Hamilton

Maranatha, St. Catharines, Ont.
 Riverside, Wellandport, Ont.

Holland

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

Hudson

Midland Park, N.J.
 Midland Park, N.J. SS
 Irving Park, Midland Park, N.J.
 Rochester, N.Y.
 Pleasant St., Whitinsville, Mass.
 Calvin, Wyckoff, N.J.

Illiana

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

Kalamazoo

Alamo Avenue, Kalamazoo, Mich.
 Battle Creek, Mich.
 Kalamazoo I, Mich.
 Grace, Kalamazoo, Mich.
 Prairie Edge, Kalamazoo, Mich.
 Parchment, Mich. SS

Lake Erie

Dearborn, Mich. SS
 East Lansing, Mich.

Minnesota North

Brandon, Man.
 Bunde, Minn.
 East Grand Forks, Minn. SS
 Emo, Ont.
 Pease, Minn.
 Bethlehem, Port Arthur, Ont.
 Prinsburg, Minn.
 Emden, Renville, Minn.
 Raymond, Minn.

Minnesota South

Chandler, Minn.
 Edgerton I, Minn.
 Hills, Minn.
 Holland Center, S.D.
 Leota, Minn.
 Volga, S.D.
 Worthington, Minn.

Muskegon

Ferrysburg, Mich.
 Fremont I, Mich.
 Fremont I, Mich. SS
 Fremont II, Mich.
 Trinity, Fremont, Mich.
 Trinity, Fremont, Mich. SS
 Grand Haven I, Mich.
 Allen Ave., Muskegon, Mich.
 Bethany, Muskegon, Mich.
 East Muskegon, Muskegon, Mich.
 Green Ridge, Muskegon, Mich. SS
 New Era, Mich.
 Reeman, Mich.
 Spring Lake, Mich.
 Spring Lake, Mich. SS

Northcentral Iowa

Kanawha, Iowa
 Wellsburg I, Iowa
 Wellsburg II, Iowa SS
 Woden, Iowa

Orange City

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

Pacific Northwest

Everett, Wash.
 Bethel, Lynden, Wash.
 Lynden I, Wash.
 Lynden III, Wash.

Pella

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

Quinte

Rehoboth, Bowmanville, Ont.

Rocky Mountain

Denver I, Colo.
 Denver II, Colo.
 Trinity, Denver, Colo.
 Immanuel, Salt Lake City, Utah

Sioux Center

Rock Valley I, Iowa

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

Toronto

Clarkson, Ont.
 Toronto I, Ont.

Wisconsin

Birnamwood, Wis.
 Delavan, Wis.
 Kenosha, Wis.
 Milwaukee, Wis.
 Randolph II, Wis.
 Waupun I, Wis.

Zeeland

Allendale I, Mich.
 Allendale II, Mich.
 Borculo, Mich.
 Drenthe, Mich.
 Hudsonville I, Mich.
 Hillcrest, Hudsonville, Mich.
 Immanuel, Hudsonville, Mich.
 Jamestown, Mich.
 Oakland, Mich.
 Overisel, Mich.
 Zeeland I, Mich. SS
 Zeeland III, Mich.
 Bethel, Zeeland, Mich.
 Zutphen, Mich.

E. Representation at synod

The board respectfully requests that Rev. John Bylsma, the chairman of the board; Mr. Wilbert J. Venema, treasurer of the board; and the executive secretary, Rev. Henry J. Evenhouse, be permitted to represent the board on all matters relating to foreign missions.

Section Two

General Matters

A. Promotions

A sustained program of promotional activity has focused primarily on dissemination of information about various aspects of the work and the raising of funds to support an effective outreach.

The number of churches and other supporting groups participating in special missionary support continues to increase each year. We are grateful for the many congregations throughout the denomination who are willing to accept additional responsibility in supporting one or more foreign missionaries.

Financial gifts from individuals, schools, Sunday schools, various church organizations and church offerings remain as one of the mainstays providing a base of support for the entire foreign mission program. We praise the Lord for faithful giving by so many who are also loyal in their intercession for those on the cutting edge of the church.

Visual aids relating to mission activity on several of the fields continue to be made available to all church organizations that wish to use them.

A mission emphasis week of a special type was held in classis Hamilton, Ontario, Canada. Planned and directed by a local steering committee, assisted by several sub-committees, a program of saturation was employed

to place mission personnel in every church and school and in as many homes as possible within the classis. By necessity, the full schedule demanded much of all who were involved but the cause of foreign missions was intensively promoted.

A fourth annual foreign missions conference of a regional nature was sponsored in New Jersey and held in the Midland Park Christian Reformed Church. Under the able leadership of a local committee, three days of fellowship, prayer, Bible study, and addresses by several foreign missionaries brought new emphasis and deeper insight in the outreach of the Gospel around the world.

Every year missionaries home on furlough continue to travel through the churches telling of their work and of the blessings of God on their labors. Through an expanding literature provisions to the home churches we also seek to cultivate a well informed church membership on missions. The scope of our public meetings and missionary conferences will in this year be enlarged, and we are seeking in many and varied ways to bring our work close to our people.

B. Recruitment and Orientation

The work of the secretary of Recruitment and Orientation has developed into a ministry of many facets. Foremost among these is the filling of the personnel needs of eight mission fields. The seeking of ordained men and seminary candidates who may catch a vision for overseas service provides a continuing challenge. We are looking for nine ordained men at this time. In addition, internships are requested by three fields, and here we work particularly with the seminary community. Three fields also request long-term volunteers in such areas as film evangelism and bookstore service. Then we continue to look for people whom we may enlist in the many aspects of missionary service—houseparents, teachers, nurses, doctors, mechanics, builders, and literature workers. These needs are urgent but not always easy to fill.

The process of entering missionary service involves many steps in addition to the initial contacts. Are the applicants able to adjust to missionary life? Can they adapt to unfamiliar cultures and face the prospects of sending children far away to school? Do they have linguistic aptitude? And above all, do they have a radiant witness which invites men to the Savior?

To assist in answering such questions the applicants undergo thorough physical and psychological examinations. If these prove satisfactory, they are asked to appear for an interview with the Recruiting Committee, and finally they are requested to meet with the Board or its executive committee.

After the appointment is made, many details remain. Foremost among these is the matter of orientation. A period of study and learning concerning the area of work is undertaken by the appointees. The organizational setup on the field and at home, relationships to the national and home churches, must be discussed. While this orientation to the field is carried on, the appointees are usually engaged in selling their homes and goods, and preparing for life on the field.

In addition to these tasks, there is a stream of people coming to the office for information about the fields and the possibilities of missionary service. Students in many parts of the denomination request counsel on courses to be followed and opportunities for service abroad. Especially the contacts at the seminary are appreciated, and there has been opportunity given for lectures and seminars there to keep the challenge of the overseas fields before the men.

A major part of the assignment at present is that of the missionary tours. Each Spring and Fall, three tours are scheduled, usually in conjunction with the Women's Missionary Unions. Over 125 meetings are arranged in this way, plus appearances of the missionaries in schools and youth meetings. In this way the orientation of the church to the on-going missionary program is emphasized.

Another aspect of orientation recently begun is that of on-the-field study. Four fields will soon begin the initiation of libraries for use of the missionaries to keep them up to date with respect to their fields and the missionary task. The home office library for the use of new and veteran missionaries from all the fields must be kept contemporary. Finally the preparation of mission manuals for the use of new appointees and regular missionaries is a not insignificant task. These repositories of mission policy and advice are designed to help in carrying out the missionary mandate.

New aspects of work lie ahead, for a growing challenge is that of getting out into the denomination for continuing orientation of the church to the missionary task it may perform. This work beckons mightily as the Lord builds His church at home and around the world.

Section Three Far East

Australia

Our mission work in Australia began in 1958 when the Rev. Gerard Van Groningen accepted the call to serve a five-year period in Australia in response to the plea of the Reformed Church of Australia to lighten the load of the ministers engaged in evangelistic labor and to aid the immigrant congregations.

Three other men served for five years and returned to the United States at the completion of this period. However, Rev. Van Groningen had begun teaching in the Geelong Reformed Theological College, and at the completion of his term the church made urgent request that he be permitted to continue in this position. He has continued in this position ever since, and his present term will expire at the end of 1970. In a letter from the faculty in 1969 the following thoughts were expressed:

"We feel that the Reformed Theological College has been raised up by the Lord to do a missionary work here in Australia, New Zealand and Southeast Asia. The number of students from the larger churches has been increasing. The aim of these men is to secure a sound Biblical and theological training so that they can bear more effective witness in their respective denominations. A number of our students are contemplating work in missions. We are con-

stantly presenting the challenge of missionary enterprise to the students.

"With opportunities for the witness in these different areas it is only natural that we would like to retain the ministry of Prof. G. Van Groningen in our midst. He knows the work, he has got high academic qualifications including a degree from Melbourne University, he has got a zeal for missions and there has been evidence of the Lord's blessing upon his ministry."

In response to this request, the Board of Foreign Missions decided to make the following recommendations to the synod of 1970:

A. To reappoint Rev. Gerard Van Groningen to continue to serve in the Reformed Theological College of Geelong.

Ground: The board and faculty of the College at Geelong have repeatedly and urgently requested that Prof. Van Groningen continue to work there.

B. That Prof. Van Groningen continue his work as outlined in his letter dated October 16, 1969, i.e., that his appointment be according to two-year terms, with 20 months in Australia and 4 months in the United States. This plan, plus his continued stay in Australia, is to be subject to review every two years. This would mean that the Board of the College, or Rev. Van Groningen, or our Board could terminate the arrangement at the close of any two-year period.

Grounds:

1. This would be essential to the higher education of the children and would enable him to do the necessary research work related to his lecture courses.

2. This plan allows our board to evaluate its relationship to the Australian need periodically.

C. In the event Prof. Van Groningen does not feel free to accept the appointment, the board proceed to appoint another man to replace him.

Ground: The continued urgent need of the work there.

D. That the request of the board of the Reformed Theological College of Geelong to establish direct relationship with our board be referred to the executive committee for further study and be acted upon at the 1971 meeting of our board.

Guam

Guam is a small island in the Pacific with an area of about 200 square miles and a population of slightly over 100,000. Less than half of the population are Guamanians and the other part is made up of transients—United States servicemen and other workers. English is the common language, and the population of Guam is reached by our church services, our radio broadcast, the Christian Bookstore and by personal conversation.

Rev. Henry Dykema and Mr. Calvin Bruxvoort are our two missionaries on Guam. Rev. Dykema will return to the United States during the summer for a three-month furlough, and the board has decided to send a seminary intern to the island for one year to care for the work

during his absence, and also to assist him during the remainder of the year.

In the bookstore and in the church our missionaries minister to many service men. Request has been made to establish a service home for these men so there will be some place where they can relax and also be reached by our missionaries. The board decided to approve remodeling the rear part of the church building so that a place can be provided to be used as a service home. It was decided to delay selling our present property and resettling in another area of Agana where a larger lot can be purchased, in order to make a deeper study into the need of such a home.

New Zealand

For seven years, from 1958 to 1965, our church assisted the Reformed Church of New Zealand in its Reformed witness on that island. In late 1969 a request was received from the synod of the Reformed Church of New Zealand requesting the Board of Foreign Missions to send an evangelist to "establish a Reformed witness and to establish churches in areas where none now exists."

This request was considered by the board and it was decided that at this time we cannot grant the request of the Reformed Church to send men to that area.

Philippine Islands

Our missionaries are situated on the island called Negros Occidental, approximately 200 miles south of Manila, accessible from Manila only by plane or boat. English is quite commonly spoken although the older people do not understand it so well and therefore our missionaries also speak the Tagalog dialect. Although the Gospel is known, it seems very little follow-up work has been done, and our missionaries are almost flooded with requests to begin services in the many small villages. The joyful response of the people is almost unbelievable. Without national help it is impossible to honor all these pleading requests and therefore the board has authorized the establishment of an evangelistic training school. This was begun early in 1970 as an evening school in a rented upstairs room in Bago City. A total of 15 men and women attend these classes.

At the present time services are held at 7:30 each Sunday morning in the carport at the Bouma residence, or in their large living room if the weather is bad. Two services each Sunday are held in Pulupandan and Bago, with young peoples' meetings and Bible study groups meeting during the week. The outlook for the establishment of small congregations in this part of the world is promising indeed.

Rev. and Mrs. Barry Blankers will come home on furlough during the summer of 1970, and a seminary intern has been appointed to assist Rev. Bouma and Mr. Apostol during this time in order that the evangelistic work and the teaching program in the training school may move forward.

Taiwan

It was the misfortune of the Taiwanese people to undergo two very severe typhoons within one week in the Fall of 1969, both described as the most severe in twenty years. Through the ever ready arm of the World Relief Committee our missionaries were able to give almost immediate relief by providing food and clothing, especially in the area of our San Chung Chapel, which was badly flooded.

Of special blessing in 1969 was the decision of three seminary graduates of 1969 to accept calls to serve in Taiwan. Rev. Alvin Machiela, Rev. Kenneth Van De Griend and Rev. Dennis Mulder are now busily engaged in their first year of language study. Our missionaries faced the problem of whether the new missionaries should study the Mandarin or Taiwanese language. Although Mandarin is the language of the mainland and most of the people of Taipei, it was felt that if we are to reach the Taiwanese people it was necessary to use their language, and so the three new men study the Taiwanese language. For several years the board has sought men for Taiwan, and we praise God for turning the minds and hearts of three men of the seminary graduating class of 1969 to serve in Taiwan. This increases our total force on Taiwan to six ordained men.

Of a much sadder note was the report received from physicians in 1969 that it would not be advisable for the Rev. Isaac Jen to return to Taiwan, and the recommendation that he apply for medical emeritation. In 1967 Rev. Jen was stricken with infectious hepatitis, and in 1968 he returned to the States for further examination and treatment. He has not responded to treatment as hoped for and therefore it was necessary for him to discontinue active service. The board is deeply grateful for the nine years of service in Taiwan by Rev. and Mrs. Jen. Our prayer is that he may yet regain strength and normal health and be used for much good in the Kingdom. At present a replacement is being sought.

Radio evangelism also offers great opportunities. Radio time is relatively cheap in Taipei, a city of nearly two million people, and at present we have weekly one-half hour broadcast in both the Mandarin and Taiwanese language. The Back to God Hour is also heard in Taiwan, and each morning there is a daily broadcast from two stations, one from 6:00 to 6:15 and the other from 9:00 to 9:15 o'clock. About 1,000 letters were received last year. Our missionaries believe the response would be much greater if requests were made for comments or if small items were offered in response to letters, but our mission force is too small to take on such additional work and to keep up the chapel responsibilities and the teaching load at the Calvin United Theological College. When more well-trained nationals become available and as the mission staff is enlarged it will be possible to develop the radio program.

The Calvin United Theological College is a cooperative venture with the Orthodox Presbyterian Church. It is difficult to enroll a sufficient number of students to make this a flourishing institution, and there is not a full-time professor to give it stability. All teaching is done on a part-time basis. It will take time to develop this institution, and there must also be churches and chapels to which its graduates can be called.

At the present time we have seven churches in the broader Taipei area. Three of these: Taipei, South San Chung and PuHsin have been organized into congregations, and three men who worked as evangelists and studied under the direction of our missionaries were ordained to the ministry. The organization of a denomination did not become a reality in 1969, but it is expected that this will be completed this year. This will be in cooperation with the Orthodox Presbyterian Church and it will be known as the Presbyterian-Reformed Church.

Section Four

Japan

The Christian Reformed Japan Mission is entering its 20th year with a broad vision for continued outreach into the dynamic society of Japan. The foundation of our missionaries' work is still the program of establishing congregations and promoting these groups into the denominational fellowship of the Reformed Church in Japan. One congregation, Yokohama, will be organized this year, bringing to nine the number of churches established by the Japan Mission. Dr. Harvey Smit will transfer his work from this congregation to an area near Kamakura and there begin a new work which we trust will also emerge as an organized church.

Eight other church-planting projects are in various stages of development. All of these are located in or near *danchi*, the mass-produced housing areas, mini-towns, arising in the suburbs of Tokyo. Tokiwadaira and Koganehara are directed by Rev. Richard D. Sytsma; Sakatsuki by Rev. Michiel De Berdt, and Hanamigawa by Rev. William Stob. These four places, together with one already organized, form a group of churches on the east side of Tokyo in Chiba Prefecture. The locations have been selected because the *danchi* areas contain thousands of people who, uprooted from their parental and traditional locations, are more easily approachable with the gospel. When these churches are organized in years to come, they will have close relationships with each other. All the mission's groups make payments on the buildings erected with monies from a revolving fund.

Other chapel groups in progress toward organization are Soka in the Matsubara *danchi* north of Tokyo, Nishihara supervised by Rev. Gerrit Koedoot, and Itabashi, to which Rev. John Timmer will return following his furlough. The residential community of Aobadai south of Tokyo is part of an entirely new rail system developed for the convenience of commuting businessmen. Here Rev. Maas Vander Bilt has opened a Christian Center, where not only worship services are held but also fellowship meetings for all age groups. This approach reflects an attempt to overcome the rather uncomplimentary image which the church has in Japan. When these prejudices are bridged, the fellowship of believers in Japan proves itself to be warm and friendly with a vibrant concern for the needs of its members, in spite of the small numbers in the average group.

On the foundation of this successful chapel building program the Japan Mission has begun other outreach projects. The Radio broadcast

"Morning Meditations" continues to receive a steady response by letter and postcard, as well as a more personal contact with listeners through a telephone inquiry period one afternoon each week. Rev. Henry Bruinooge manages the radio project.

A Student Center has been erected in the western suburb of Kunitachi, and here Rev. Gerrit Koedoot has inaugurated a series of meetings aimed at the youth enrolled in neighborhood schools. Because the city is zoned for educational purposes, many private high schools and colleges have been built there. Each quarter eight or nine courses at varied levels of instruction are offered in a format familiar to the students, with the Bible as the basic text for instruction. The Center also affords some recreational opportunity since it is located adjacent to a park, and is now developing a reading room and classical music library. Facilities for films, discussions, seminars, and mass meetings are also built into the Center.

Rev. Maas Vander Bilt is continuing the development of an approach to itinerant evangelism through the use of a gospel team of missionaries and Japanese pastors. The work of the team will be outreach, both in the inner city and neglected rural areas, through public worship, lectures, street meetings. While Japan is being urbanized at an alarming rate, some areas have been neglected and can be reached only with mobile forms of evangelism.

During 1970 Revs. Richard E. Sytsma and Dick Kwantes will make selection of their posts and complete their periods of formal language training. The evident opportunities for church planting and the progress in other forms of outreach provide these men with both a challenge and a choice in the type of work they will pursue. It is hoped that the continued scope of opportunity for Christian witness in Japan will encourage ministers to consider filling the several openings we have in our Japan staff.

The Christian Academy in Japan, school for approximately 450 missionary children, is once again under the leadership of Dr. Martin Essenburg, whose furlough period enabled him to complete his doctoral work at the University of Michigan. The other Christian Reformed appointee at the school is Mr. John De Hoog, now completing the first year of his current term. During the past year Miss Nancy Siebenga, a volunteer from the Manhattan, Montana church, has filled a post in the first grade of the school formerly taught by Mrs. Edward Van Baak.

Rev. and Mrs. Van Baak will not return to Japan as they had planned. The Mission will make reassignment of his work at the Nishihara Chapel, the Student Center, and the gospel team. Family considerations brought about their resignation from the mission after 19 years of service in Japan, including the initial years when the mission was established and the patterns of work formed. The board has reluctantly accepted the resignation of the Van Baaks, but has continued the services of Rev. Van Baak in the office for a period of promotional activity regarding our missions in the Orient with which they have been associated since 1948.

The resurgent energies of the Japanese nation have been well publicized by EXPO '70. Some of the spirit of progress and self-reliance so

evident on the national scene is also apparent in the life of the church. The Reformed Church in Japan has reassessed and rewritten its working relationship with two other missions, but with only minor adjustments the principles and practices of our Japan Mission's cooperation with the Reformed Church in Japan remain workable and profitable to both church and mission. The Reformed Church in Japan is host this year to an area meeting of the Reformed Ecumenical Synod, and some of our missionaries are assisting in arrangements for this gathering.

Section Five Latin America

Our missionary activities in Latin America involve us in a program of activity in Argentina, Brazil, Cuba, Mexico and Puerto Rico. In every one of these countries the work of the Lord is being carried forward with workers both from our home church as well as by nationals, with the exception of Cuba where we are not able at present to have North American workers.

The fast growing population in Latin America enters in as part of the pressing challenge of these lands, but the evident progress of the cause of Christ during the past several years in Latin America suggests too that the fields are ripe unto harvest and that it is the opportune time for missions. The opposition to the Christian faith as well as resentment, in many instances, to the intrusions of non-nationals enters in as part of difficulties to be encountered. Besides, the unstable government situations in many Latin American countries means that every move to go ahead in these countries does confront us with the liabilities of political and economic uncertainties which may entail unpredictable developments. But the people are there, the doors of opportunity are open, and the welcome to come over and help us is on every hand—so we may well consider the many nations to the south of us as included in our mandate to go and preach the Gospel to all nations. We are in Latin America, as we may believe, having been led there by the Holy Spirit.

Argentina

The initial work of our church in Argentina was by way of loaning pastors to assist the Dutch colonies which had been established in that country. After the administration of that work was assigned to the attention of the Christian Reformed Board of Foreign Missions the character of the work was altered, and instead of focusing primarily or singly in the task of providing pastors for congregations the challenge of missions to Argentina came to the fore. Our present ministry in Argentina reaches from the central part of the country all the way down (some one thousand miles) to the Province of Chubut. The work being done is related directly to many people of Holland extraction, many of South African extraction, but also to many from Welch and Scotch and other European backgrounds. Argentina is something of a melting pot of the nations with the population for the most part having European blood. But the language is Spanish, and all the work being done there is in that tongue. At present two of our missionaries are directly involved in doing

pastoral work while attending also to missionary activities within the communities in which they live. The others are active in a direct missionary assignment, some with small chapel groups and others with student activities. The work is conducted with a three way relationship in that the Reformed Churches of the Netherlands, the Reformed Church of Argentina and our church work together, the understanding being that we as a church focus attention primarily to the area south of Buenos Aires whereas the churches of Holland focus on the areas north of that city. But there is also much interchange of conversation and effort for united work as, for instance, in the area of literature and radio. The radio ministry of The Back To God Hour in Argentina enters in as a significant witness calling for the attention of some of our workers.

We bring to the attention the following matters for synod's observation and possible judgment:

1. *Theological education.* Request has been made for the full time services of Dr. Sidney Rooy as theological professor to serve primarily as the teacher for youth in religious matters and to serve also as mentor for those young men who may be available for theological training. He is to have available to himself the facilities of the United Theological Seminary at Buenos Aires, and will also, on occasion, offer special lectures or even teach certain classes at the seminary. He will direct his attentions especially to the needs of those students who come from the Reformed Church of Argentina or come forward as prospective ministers from out of our mission groups. The Reformed Churches of the Netherlands have also provided a missionary-professor in the person of Dr. L. Schuurman whose role is very similar to that outlined for Dr. Rooy. We quote from our board minutes of February, 1970: "It was decided to adopt the recommendation of the Visiting Committee to assign to Dr. S. Rooy the responsibility for theological training in Argentina as requested by the Reformed Church in Argentina and endorsed by the Argentina General Conference. Consideration: The following six points were adopted by the synod of the Reformed Churches in Argentina in November 1969. Dr. Rooy will be expected to:

- a. participate in teaching a course for qualifying laymen.
- b. participate in the preparation of and teaching a course for qualifying laymen for teaching tasks in the interior of the country.
- c. give courses in the Theological Seminary.
- d. make an in depth study of the mission situation in Argentina.
- e. maintain contact with the students in the Seminary and give supplementary courses.

f. prepare publications and reports concerning publications, and prepare brief commentaries on theological books."

We trust this will have the approval of synod.

2. Every mission field will have problems peculiar to itself. It appears that the churches in Argentina are especially burdened with the need for Christian education of their youth, especially on the secondary level. The congregation in Comodoro Rivadavia has sought to establish a Christian high school. The request has come that the assistance be in terms of a single grant amounting to \$10,000 with the understanding that

the Christian church would from that point on attend to all further costs. The immediate and primary need is for a capital assistance to enable the church to get the project started. Again we quote from our board minutes:

"It was decided to approve the request of the Argentina General Conference for a capital grant of \$10,000 to assist the local church to begin a Secondary School in Comodoro Rivadavia, funds to be reallocated from the 1970 Expansion of Facilities Budget.

Grounds:

1. The great lack of Christian professionals, teachers, and pastors in the national church requires the presentation of Christian claims and perspectives to the youth of the church in the age when their choice of vocation is made.

2. The association and companionship of young Christians during the age when life's friendships and marriage partnerships are formed is necessary to break down the pattern of mixed marriages so prevalent in this field.

3. The solid daily instruction of elemental Bible knowledge, Christian interpretation of the origins and history of the church, especially of Protestantism, and of basic Christian doctrine, is essential to the founding of a solid nucleus of knowledgeable and dedicated Christian homes in the national church.

4. The unique situation of the Comodoro Rivadavia and Sarmiento churches due to their separation of a thousand miles from any kind of Reformed or Presbyterian church makes highly advisable the formation of such a school.

5. The financial need is increased by the calling of national pastors in both Comodoro Rivadavia and Sarmiento and the recent purchase of parsonages.

6. The lack of sufficient school facilities in the area forces would-be high school students to be idle for as much as five years and excludes some from entering into training for specialized ministries in the church or community." We request synodical endorsement on this matter.

3. *Publications.* All the missionaries have a vital interest in the printed materials that are available to them. Those in Brazil must have it in the Portuguese language and those in Argentina in the Spanish language. Because of the newness of the work the men in Brazil have not yet come up with any definite proposals with reference to the supply of literature and plans for it. In Argentina our missionaries are related to the Publications Committee of the Reformed Church of Argentina, and through this agency they hope to procure the necessary and proper materials for their work. It is felt that there is great need for literature that will be useful in the direct evangelism program, but there will be the need of providing literature for the student world. The student world looms up as an important segment of the mission field, and through the Publications Committee and through the development of bookstores it is hoped that this need can be met.

A Publication Committee constituted of representatives from the Reformed Churches of the Netherlands, the Reformed Church of Argen-

tina and the Christian Reformed Church has been set up to work for a threefold objective in literature—the church to be strengthened; fellow Christians to be aided; and, the non-Protestant people to be confronted with the Christian message via the printed page. Request was made by this Publication Committee that the Christian Reformed Board of Publications be asked to do what it can to provide materials in Spanish, especially in the area of catechism and Bible class needs.

It was decided by the board to bring this matter to the attention of the Christian Reformed Board of Publications and request their help.

Brazil

During the month of October 1969 a committee of the board visited the missionaries in Brazil with specific mandate to investigate the proposal of opening new work in Brazil, and to have this done in cooperation with the National Presbyterian Church of Brazil. Rev. John Meppelink, chairman of the board's Latin America Committee and the Rev. Henry J. Evenhouse, served as this visiting committee. Meetings were held with all parties concerned, with the Christian Reformed Church missionaries serving in Brazil and with the moderator and mission leaders of the National Presbyterian Church on October 28, 1969 in Sao Paulo. Concerning this meeting the committee reported the following to the board: ". . . meet with four representatives of the National Presbyterian Church: Rev. Boanerges Ribeiro, moderator of the General Assembly of the National Presbyterian Church; Rev. Fuad Miguel, Executive Secretary of the General Assembly, National Presbyterian Church; Rev. Arael Fernando Costa, Stated Clerk of the local Presbytery; Presb. Jose Costa, Executive Secretary of the Inter-Presbytery Council. Rev. Boanerges Ribeiro is spokesman for the Brazilian brethren. Very cordial. Proposes that Aracatuba be our opening center, and that we plan to send sufficient workers in the general territory so that a separate Presbytery may be established." In addition the Visiting Committee Report adds: "Policy as to church and mission in Brazil. Our plans in Brazil call for a close cooperation between ourselves and the National Presbyterian Church in Brazil. We have in consultation with the leadership of that church been able to secure their advice as to a location for our work, and they have also consented to the idea that we operated a mission field of our own so that we can have missionaries of the Christian Reformed Church working in concert together. However, it is expected that we will carry on our work in close consultation with the National Presbyterian Church Mission Committee, and that we will work toward the goal of developing a Presbytery which eventually will become part of the National Presbyterian Church. It is the desire of the National Presbyterian Church of Brazil that we give close attention to the matters of Church Order as is acceptable to them, and that theologically we adhere to the basic teachings of the Scriptures as outlined in the Westminster Confession. There is no doubt that the leadership of the National Presbyterian Church today wants to have a mission program which will be, as to theology and Church Order, clearly Reformed."

The committee provided the board with further details and delineated

tions of work and patterns of service. The board now recommends the following for synod's consideration and adoption: "It was decided to approve the recommendation to adopt the northwest part of the State of Sao Paulo of Brazil as our initial field of missionary endeavor.

Grounds:

1. This area has been offered to us by the Presbyterian Church of Brazil.

2. There is very little evangelical witness in this area.

3. Prospects for future growth and development are very good.

4. This is the recommendation of our missionaries."

This was proposed by the National Presbyterian Church and endorsed by our mission staff in Brazil. We ask for synod's approval.

Retirement of Rev. and Mrs. William V. Muller. The board took special notice of the retirement this year of the Rev. and Mrs. William V. Muller. Their long years of faithful and arduous labors in Brazil have been signally blessed of the Lord. Their ministry focused primarily on the work within the Dutch colonies in the State of Parana and comprised a service that may well be considered a multi-missionary ministry. The small colonies were without early pastoral care which gave occasion for the Mullers first going to Brazil in 1934. However, the immigrants to Brazil needed counsel and assistance that related to government and industry, and the Mullers served excellently in these respects. The board took appreciative notice of the life long service of Rev. and Mrs. Muller, and request that synod do so also at its annual dinner when similar acknowledgments are usually given.

Cuba

The work of Christ is going on in Cuba even though the government is in many instances hostile to the Christian faith and often intimidates the believers by odious and oppressive decisions. We must continue to think of our brethren in Cuba as "believers under the cross," and pray for them, asking God to preserve and strengthen His church and, if it please Him, to open the doors again to that country for a more extensive ministry. At the present time we do have reports indicating that the several places of worship are in regular use and that special evangelistic meetings are permitted from time to time. There is still an active ministry for Christ in Cuba and we are privileged to have some part in it even though under severe limitations. We covet constant prayers for this land and the church.

Mexico

Mexico continues to loom large on our mission scene. The work is varied and in many ways a specialized ministry. A great deal of the direct missionary work that relates to people in a vital and immediate manner is conducted through the students of our mission schools (the Yucatan Bible Institute, the Mexico City Bible Institute and the John Calvin Seminary). But all of this is in turn under the continual and personal attention of our Christian Reformed Church expatriate missionary personnel. From the very inception of the work much use has been

made of Mexican Christians and this has led also to an accent on training for such potential leaders. Our total staff now consists of a total of sixteen workers, (ordained and unordained).

Mexico is a very large country. It has a population of approximately 47,300,000 (1968), and our work is conducted in especially three main areas of the nation—in the larger Mexico City area; in the Yucatan Peninsula; and, in the extreme northwestern area of Mexico, in the state of Baja California of which Tijuana is the chief city. In the last mentioned area the work is essentially that of direct evangelism with Bible classes and chapel. In Mexico City and environs the work is more diversified. The John Calvin Theological Seminary and the Mexico City Bible Institute are the centers of major effort, while the work in literature, Bible distribution, and bookstore operations also demand the labors of our staff. Besides, an extensive evangelism work is regularly under way through the joint efforts of our several workers and their students. In the Yucatan Peninsula the program is diversified in that we have the daily operation of a Bible school at Merida, and a large scale effort in direct evangelism and Bible distribution. There also we use the bookstore as a door of approach to the people.

Two of our missionaries (Rev. Roger S. Greenway and Rev. Sidney De Waal) will this summer enter into a period of special study and be absent from the field for furlough and special leave for one or two years. The Rev. John Tuinstra and the Rev. Paul Bergsma will be concluding their language studies in Costa Rica and be ready to enter into their assignments, Rev. Tuinstra this summer and Rev. Bergsma in January 1971.

Mass Communications Center. In the heart of Mexico City we have the use of a three story building which we have designated our "Mass Communications Center." It is the location from which we seek to reach the throngs of people in the heart of the city by having it open for films and slide programs, for special Bible classes and personal counseling. It has adequate space for offices and administrative quarters, and serves as the center for our radio work, literature ministry and Bible distribution. Our Mexico General Conference has asked the board to purchase this building for our permanent use. It is thought to be advisable since it is so strategically located; it is wonderfully adequate for our many and varied needs as a center of operations; it would serve well as a mission headquarters; and, it is available at a price considered very reasonable.

The board is very sympathetic to this request and has given endorsement to it, but decided to have the Finance Committee of the board seek ways and means of gathering the funds by way of special appeal. The cost involved will be \$80,000. We ask synod to give its endorsement on this proposed purchase.

United Campus for Bible School and Seminary. The Mexico General Conference has come to the board with request for a single campus on which we can place both the Mexico Bible Institute and the John Calvin Seminary. There are many reasons that would indicate the wisdom of such a single campus and the need for our own property. The board

has deferred final action on this matter to allow for more study of all the implications and budgetary involvements.

We should mention that there are now five bookstores in full operation on our Mexico field, all under the direction of Mr. Jack Roeda. New places for ministry are continuing to appear, and with this there is the continued need for additional chapels. In Mexico we are especially aware of the presence of agencies other than the Board of Foreign Missions since the Back to God Hour, the Laymen's League of the Christian Reformed Church, the World Home Bible League, and the Christian Reformed World Relief Committee have significant work going on in Mexico. All of these have very close association with our work and, in fact, much of their work dovetails with that of our own board so that in many cases it seems really to be one work. The question of interrelations, and ways and means of cooperation, do raise some problems, but the important matter is that there is a mighty witness proceeding from our church into Mexico through various channels, and we should recognize that Mexico has become a major field for missionary effort for our church. At present a strong effort is underway to place Bibles into every home in the Yucatan Peninsula. This program is sponsored by the Laymen's League of the Christian Reformed Church. The radio work of the Rev. Juan Boonstra under the Back to God Hour direction means that the Gospel penetrates into the farthest hamlet and the often inaccessible home. This means that there is also the opening of doors for our missionaries as the radio responses come in. The enlarging ministry of the World Home Bible League has led our board, at the request of the WHBL, to permit the Rev. Chester Schemper to allocate one half of his time to the work of the WHBL in Mexico, especially as it relates to a translation program being carried on jointly by the World Home Bible League and the New York Bible Society. The Christian Reformed World Relief Committee is also in immediate relations with us as they sponsor relief ministry and agricultural assistance in joint effort with our mission staff.

The Five-Year Plan for Support of Mexican Workers. Acts of Synod, 1968, page 70.

The five-year plan of support for Mexican workers was first recommended to the synod of 1968. The following decisions were made by the synod:

"1. That synod instruct the Board of Foreign Missions to hold in abeyance the implementation of the "Five Year Plan for Workers Support" for both the New Fields and the Established Mission Congregations as proposed by the Mexico General Conference and endorsed by the Board of Foreign Missions.

Grounds:

a. The plan seems to violate principles of indigenous approach to missions.

b. The precedent, if the proposal is carried out in Mexico, could be appealed to by other autonomous indigenous churches for similar support.

2. That synod instruct the Board of Foreign Missions to study in depth this plan and all the implications for the whole mission effort, and report to the synod on or before 1970.

3. In the interim the Board of Foreign Missions is given permission to fund programs now in effect."

In compliance with the decision of synod a special committee was appointed to restudy this matter, and the following report was received by the Board at its meetings held February 10-12, 1970, and the recommendations were adopted:

Support of Mexican Workers. MGC 434; ECM 8008, B; 7972, 7628, 7511, 7115, 6942; Acts of Synod 1968. The following special committee was appointed to carry out this study: D. J. Hoitenga, Sr., chairman; J. Gunnink, reporter; W. Venema; A. Poel; H. J. Evenhouse.

The following report of the committee was received as information:

I. *Materials*

A. MGC 434; ECM 6942, 7115, 7511

B. Acts of Synod, 1968, Supplement 36, Section V, PP. 460, 461; Art. 97, III Special Matters A, B, 1, 2, 3.

II. *Mandate*

A. Acts of Synod, 1968, Art. 97, III Special Matters B, 2.

"That Synod instruct the Board of Foreign Missions to study in depth this plan and all its implications for the whole mission effort, and to report to synod or before 1970."

B. ECM 7511

"It was decided to appoint a special study committee to study the mandate of synod regarding the five year plan for worker's support in Mexico. The committee consists of D. J. Hoitenga, Sr., chairman; J. Gunnink, reporter; W. Venema; A. Poel; H. J. Evenhouse."

III. *Information*

A. The Five Year Plan is a program of decreasing aid to national evangelists who begin a new field of labor, to encourage self-support by the emerging group and to serve as an incentive to the worker not only to work fruitful areas but to be diligent in his work. It also seeks to aid a few congregations which are small and needy in their evangelistic outreach by helping them pay the pastor's salary. The following schedule of payment is proposed.

B. *Proposed plan*

1. *New Fields*

a. The first two years—full salary according to the schedule followed by the Joint Committee

b. The third year—75% of full salary

c. The fourth year— $\frac{2}{3}$ of full salary

d. The fifth year— $\frac{1}{3}$ of full salary

e. After the fifth year—all mission salary discontinued.

2. *Established Mission Congregations*

a. The first two years—one half the salary normally paid by the Joint Committee

b. Subsequent years—reduced by 10% annually

c. After Five Years—all mission support will be discontinued.

IV. *History*

A. *History Regarding the Employment of National Workers in Mexico*

1. 1958—The synod of 1958 decided to authorize the Board of Home Missions to employ a missionary whose task was to engage in follow-up work of the mi-

grants who returned from the States to Mexico. Rev. J. Pott was called for this work which soon bore fruit in the formation of churches in Mexico. Acts of Synod 1968, pp. 73, 74.

2. 1961—By 1961 the Board of Home Missions reported "Rev. Pott has performed valuable service to the cause by making two trips during the fall and winter of 1961 into Mexico. At present two native Mexicans are employed by the Home Missions Board in follow-up work with the Mexicans who were in the States this past summer for employment."

3. 1962—In the Acts of Synod 1962 (p. 195) the Board of Home Missions reported "This work has been abundantly blessed until today there are four native workers and several 'congregations' in Mexico with the possibility of four more workers soon. In two of the places chapel buildings have been erected or are in the process of building."

4. 1963—It was at the Synod of 1963 that the migrant follow-up work in Mexico plus all other mission work in the country was placed under the Board of Foreign Missions. The transfer was to be effected January 1, 1964. At this point, therefore, the Board of Foreign Missions took over the work begun by the Board of Home Missions in its migrant program together with the various national workers already in the employ of the Board of Home Missions. Since this time the Board of Foreign Missions has continued to employ nationals in the follow-up work of the migrants. But in addition, it has taken on Mexico as a new mission field and in carrying out its mission mandate has employed nationals as evangelists and paid their complete salary. It continues to do so up to the present time.

B. *History Regarding the Indigenous Policy on Our Mission Fields*

1. A special study committee appointed by synod has presented a report on the principles of the Indigenous Method in missions. (Supplement 7, Acts of Synod 1952) Synod adopted these principles. (Acts of Synod 1952, Art. 129, p. 64).

2. With regard to self-support the following was stated: "It is not possible to say whether any, or how much, or how little financial support should be given to a younger church. It can, however, be laid down as a basic approach to the question of support that—financial support of the younger churches by the sending churches should be held to the minimum compatible with their spiritual welfare, while their self-support should be the maximum allowed by their economic situation. Meanwhile, the constant and aggressive effort of the sending churches and the younger churches must be to achieve a condition of complete self-support of the latter." Acts of Synod 1952, pp. 198, 199.

3. The Board of Foreign Missions is wholly committed to the principle of an indigenous church. In the case of Mexico it is the development of the Independent Presbyterian Church so that this church can be self-governing, self-propagating, and self-supporting. To accomplish this goal the training of native workers was undertaken through the Bible schools and the Juan Calvino Seminary in Mexico City. Scholarships have been awarded worthy students to aid them in their preparation for leadership in the emerging church. Upon graduation these workers are sent out to various stations to begin new churches. Their work is supervised by a joint committee composed of members of the Christian Reformed Mission and the Independent Presbyterian Church. The task of these workers is evangelism and they are salaried by the Christian Reformed Mission. The Board of Foreign Missions sees no conflict in hiring nationals as evangelists who work with our missionaries to carry out our missionary mandate and the principles of The Indigenous Method. In fact the board has gone on record as encouraging the hiring of assistants (BM 3676) and in the mandate given our missionaries has stated, "Each missionary shall be permitted to hire not more than two competent assistants for evangelistic labors and for teaching inquirers the Bible." The board has carefully distinguished between national pastors and evangelists. "The

assistants shall be for evangelistic labors and they shall not be pastors of national churches." (cf. Field Mandate) Furthermore, with regard to the amount of salary given the board has this rule, "Assistants' salaries are to be paid by the mission on a not higher than national level (which pastors or others doing similar work for the national church receive) and responsibility for support by the mission shall cease if and when an assistant becomes a pastor of a national church." There is, therefore, no violation of principle in hiring national assistants to carry out the task of evangelism. It is the church which emerges which must be indigenous in self-support, self-government, and self-propagation.

V. *The Five Year Plan*

A. The question we face now is whether the Five Year Plan as proposed by the Mexico General Conference and adopted by the board is in conflict with the principles enunciated.

1. There are presently 12 assistants or workers in Mexico receiving full salary support from our mission. These assistants are hired by the joint committee and are under their direct supervision. Rather than continue the assistants under full salary until a church organizes the MGC proposes that self-support begin already on the third year after a worker has begun a new field. The emphasis on being indigenous is therefore being built into the emerging church and is an incentive to be self-supporting.

2. This means that by the time a group becomes an established organized church, it is supporting its evangelist completely. It can then have a pastor of its own and because of good stewardship training, maintain him financially. This plan then, far from being contrary to indigenous policy, is rather a means and incentive to being indigenous.

B. The matter of the support proposed to established congregations must now be considered. Although as a matter of record only one such congregation of very small size is involved in this support, we must nevertheless consider such support given from the standpoint of principle. The board has stated its position in the rule, "The assistants shall be for evangelistic labors and they shall not be pastors of national churches." The important thing here is "evangelistic labors." The board should not pay the salary of a national who is a pastor of a congregation. But the situation in the one instance where support is given is this. The church at Peto is a very small congregation, in fact so small that the question has arisen whether this congregation should not revert to mission status. The labors of the pastor are spent for the most part in evangelism. His pastoral labors are few and that portion of his salary is paid by the congregation. Thus the Conference judges that the amount given him are for his work as an evangelist and not as a pastor.

VI. *The following decisions were taken:*

A. New Fields. That the Board of Foreign Missions reiterate to synod its position as adopted in ECM 7115, E, 1 regarding the salary support of national workers.

Ground: This is in harmony with the principles of the indigenous method.

(ECM 7115, E, 1 reads as follows: "A worker and a new field will be supported as follows:

1. The first two years—full salary according to the schedule followed by the joint committee.
2. The third year—75% of the full salary.
3. The fourth year— $\frac{2}{3}$ support.
4. The fifth year— $\frac{1}{3}$ support.
5. After five years all mission salary discontinued."

B. That mission congregations (unorganized groups of believers—not yet formally organized as part of the Independent Presbyterian Church) be assisted

according to the Five Year Plan as outlined by ECM 7115, E, 2 which reads as follows:

"1. The first two years—one half the salary normally paid by the joint committee.

"2. Subsequent years—reduced by 10% annually.

"3. After Five years—all mission salary support will be discontinued."

C. That financial assistance shall terminate when a group of believers is organized and united to the Independent Presbyterian Church.

D. Any national worker leaving the employ of the joint committee and serving under a local consistory shall not be recipient to the Student Support Fund.

E. Mexico General Conference shall be urged to encourage the Independent Presbyterian Church to establish a fund comparable to the Fund for Needy Churches in the Christian Reformed Church to assist the needy churches of their own denomination.

The Board of Foreign Missions respectfully requests the synod to approve the decisions of the board as recorded under heading VI.

We ask that synod remember the work in Mexico in prayer, and that every encouragement be given to our workers as they press on in that field to make Christ known and to build His church.

Puerto Rico

Two missionary families are at work for Christ in Puerto Rico as sent out by our church, the Rev. Marvin Vugteveen and his family and the Rev. Ronald Sprik and his family. They have assisting them in their work a Puerto Rican brother, Mr. Carlos Ramos, who joins with them in the visiting, the speaking and the counseling that must be conducted. Each of the missionaries has a residence for dwelling which is also used for much of the religious activities, including the worship services to which people in the community are invited. Since the work is relatively new it is still in its preparatory stage. Much study and effort is going into the matter of legal identification, selection and procurements of sites for work, employment of assistants, and planning as to church-mission relationships.

Section Six

Nigeria

We cannot bring to mind the matters of our Nigerian mission without first giving thought to the great tragedy of civil war which has raged in Nigeria and has just recently come to an end. We must remember Nigeria in our prayers, and we especially ask God to so lead the leadership in the land, the civil as well as the spiritual leadership, that the genuine good of the nation may be enhanced. This is a day of great responsibility for all Christians in Nigeria since the witness for Christ and the treasures of the Word of God must be made manifest and effective if a true peace is to be established. The civil developments must be woven into a context of love and compassion, and the future of the nation as well as the cause for Christ may well hinge on the voice and testimony of the church. At some time during the course of synod's meetings there should be the prayer of thanksgiving to God that peace has returned to Nigeria and the prayer also that the wounds of battle

may be healed and the destiny of the nation made promising by the fruitful witness of the Holy Gospel.

The Lord has once again given us many reasons for thanksgiving because of the great demonstrations of the Holy Spirit's presence. The work of the Lord has been carried forward without serious handicap in all three phases of endeavor: evangelism, education and medicine. We call attention to several matters which will call for the attention if not the decisions of synod.

The relief Ministry. Following the war a great appeal has gone out for assistance to enable the nation to meet the heavy demands for food, medical assistance and other help that is essential to this post-war period of national recovery and renewal. It is the firm and good policy of the national government that all such ministry of relief and rehabilitation proceed from the government itself, and that foreign enterprise enter in only as it is ready to assist the national purpose and work through the officially acknowledged nationally established agencies. With this in mind our mission has called upon the Christian Reformed World Relief Committee for help. The response of the CRWRC was immediate, and the Rev. Harold De Groot, a missionary of fifteen years of experience in Nigeria, was loaned to the CRWRC by the Board of Foreign Missions to take on the administrative responsibilities for this phase of Christian ministry. It is hoped that this will be a massive movement for help in which we will work in cooperation with the National Christian Council. More details on this matter will appear in the report of the Christian Reformed World Relief Committee.

Personnel Matters. We bring to the attention of synod the fact that Rev. and Mrs. Edgar H. Smith have taken their leave of Nigeria after many years of faithful and fruitful service. Mrs. Smith, the former Nelle Breen, commenced her work in Nigeria in 1930 and the Rev. Smith began his work in 1931. After their marriage in 1934 they carried on as a team of workers who by their trekking, teaching, counseling, preaching and writing have left indelible imprint on the work of the Lord in Nigeria. Although not returning to Nigeria the Rev. Smith is not as yet retired. He is, at the request of the board, working on a manuscript offering the history of the mission in Nigeria, a work which we hope may become available eventually in book form for the instruction and the inspiration of our people and as a testimony of what has been accomplished. Rev. and Mrs. Smith make their residence in Holland, Michigan.

Rev. and Mrs. Gerard Terpstra are also living in this country although officially under board assignment. They have served in Nigeria for 15 years, and even though Rev. Terpstra was afflicted with polio in 1961 and it appeared that his work as a missionary might be over, he nevertheless returned with his family to Nigeria and served out two full terms of work. He is now, however, engaged in a program of preparing English commentaries for the church in Nigeria. The need for this ministry was brought to the attention of the board, and the board approved that Rev. Terpstra serve in this type of work while taking his residence in America. He is presently writing a commentary on John.

Several other workers have returned to the USA not to return to

Nigeria. We mention the following: Mr. and Mrs. Gordon Vander Bie, Mr. and Mrs. Donald Branderhorst, Rev. and Mrs. Harry Vanderaa, Miss Ann Wybenga, Mr. and Mrs. Peter Winkle, Mr. and Mrs. H. Visser. We are thankful for these servants of God and for their work.

The Medical Program. We are thankful that the Mkar Hospital might be built and that our people at home responded so well to meet the financial need for this construction. At present the two mission hospitals are in continued service providing help to literally thousands of people every week. The Benue Leprosy Settlement and other smaller but similar centers of work carry on daily in their ministries; medical dispensaries are in operation in several places with national medical attendants largely in charge. It is good to know that the extensive medical ministry on our mission field is always vitally related to the work of the church and mission, and that the effort is constantly made to use the open door of medicine for Christian witness—truly a ministry in which deed and word are joined together with common motive, namely to reveal Christ.

During the early months of this year our entire Nigerian staff was alarmed with the sudden appearance of a deadly virus, [Lassa Fever] a threat which took on epidemic proportions. Some of the medical workers of the Sudan Interior Mission were stricken and taken away by death. A tremendous effort was made at once by the medical experts both in Nigeria and in other lands to combat the disease. We are thankful that we have thus far had none of our staff members afflicted with it. We must mention that Dr. Jeanette Troup, a missionary serving the Sudan Interior Mission, lost her life with Lassa Fever. She had ministered to many of our missionaries through the past years as the doctor on duty at the Bingham Christian Hospital in Jos, and her death was a great loss to our mission as well as to her own.

The medical work is carried on cooperatively with national as well as expatriate staff. As expatriate staff sent out by our church we now have in the medical program six doctors and 19 nurses. Besides there are also seven staff members attached to the hospital as administrators and in related functions.

Very recently Dr. and Mrs. Martin Reedyk and Dr. and Mrs. John Channer have been appointed to join the workers in Nigeria. The Channers have served previously in Nigeria under another board but have now come over to help us in our work. Dr. Stuart Kingma is completing his residency and we are expecting him to return before long to the work where he had previously served for six years.

The Educational Program. Education in Nigeria takes on many forms. But there is a pressing call for more education and the opportunities for this ministry as a phase of missions are well nigh unlimited. None of our expatriate staff (non-Nigerian) are teaching in the primary level of education. Only Nigerian personnel function in these schools. Nor are these schools under our mission administration. Two secondary schools are in operation which have direct assistance from our mission: The W. M. Bristow Secondary School in Gboko and the Wukari Combined Secondary School at Takum. Mkar Teachers' College carries on

a specialized program of preparing teachers for the primary schools in the Nigerian community where our mission is serving. These three schools have a total student population of approximately 750. Theological training also goes on daily in many places. On the very simple level we mention the hundreds of Classes for Religious Instruction operating under the care of the local churches and being served by church members who have been given basic spiritual nurturing so that they in turn can nurture others. As an evangelizing force there are those who believe that the C.R.I. classes are the real secret of the great progress of the church in Nigeria. It is indeed a grass roots ministry that reaches people in their own villages and on their own level. Then there is the presence of religious and theological training classes in a few local pastors' training programs; the Veenstra Pre-Seminary training program at Lupwe; the program of training evangelists at Harga; the Vernacular Pastors' Training Program and the seminary level of work at the Theological College of Northern Nigeria. It may well be reason for thanksgiving to God that the accent of our missionary labors in Nigeria revolves so signally around the Word of God, and that the churches in Nigeria and the mission together seek to keep in the foreground of our work the great matter of sowing the Word and establishing the church.

TCNN. These initials have become well imbedded in our minds. They stand for the Theological College of Northern Nigeria. This school opened its doors in 1959 and from the very beginning was under the principalship of Dr. Harry R. Boer, who, besides his administrative services also served as professor. This school belongs to the Fellowship of Churches of Northern Nigeria, and seeks to provide pastors for each and all of the churches included in this fellowship. The theological basis of this school has been formulated and expressed in the following declaration:

"III. DOCTRINAL BASIS

The doctrinal basis of the College shall be

A. The Apostles' Creed

B. The Nicene Creed

C. The following specific beliefs:

1. The unity of the Godhead and the trinity of Persons therein.
2. The incarnation of the Son of God, His atoning blood, and reign, and His personal return.
3. The total depravity of human nature in consequence of the fall.
4. The justification of the sinner by faith in Christ alone.
5. The work of the Holy Spirit in the conversion and sanctification of the sinner.
6. The immortality of the soul, the resurrection of the Christ, with the eternal bliss of the righteous and the eternal punishment of the wicked.
7. The divine inspiration, authority and sufficiency of the Holy Scriptures.
8. The divine institution of the Christian ministry, and the obligation and perpetuity of the sacraments of Baptism and the Lord's Supper."

For many years serious question has been present among us as to whether the TCNN as a "united" theological college might rightly have the support of our church. In 1968 synod endorsed the concept and authorized a full support within the lines prescribed. See Acts of Synod

1968. Last year, however, serious question was raised by one of our missionaries serving in Nigeria concerning the evangelical character of this school. This obviously became an arresting matter that called for immediate inquiry. The board instructed the Nigeria General Conference to appoint a field committee to make the necessary study and to provide our board with report which we might then, after board review, make available to synod.

We are thankful that we can at this time present to synod the findings of the committee and offer the report of the board made subsequent to the field study. The following brethren served on the field committee: Rev. Harold De Groot, chairman; Rev. Harvey Kiekover, recorder, Mr. Peter Bulthuis, general secretary; Rev. John Boer; Mr. Cornelius Korhorn; Rev. Cornelius Persenaire; Rev. George Spee; Rev. Lester Van Essen; Rev. William Van Tol. The full report of the field study committee will be available to synod's advisory committee (or for all members of synod) in separate copy if needed.

The board after careful review of all the material took the following decisions:

A. That the Board of Foreign Missions express appreciation for the report of the Nigerian General Conference Study Committee and approve the work which has been done.

B. That the Board of Foreign Missions concur in the action taken by Nigeria General Conference in Minute 6670 as follows:

"a. NGC requests that the General Secretary recommend to the Board of Governors of TCNN that in presentation of material in printed form, the evangelical position be clearly set forth in opposition to other positions. This would re-enforce the position being presented in the classroom and be useful to the students after leaving TCNN.

"b. NGC notes that none of the charges brought by Rev. T. Monsma have been substantiated. Inasmuch as the charges brought by Rev. T. Monsma concerning non-evangelical teaching at TCNN have caused suspicion and embarrassment amongst the member bodies of TCNN, NKST, EKAS Benue, the TCNN staff, and the Christian Reformed Church, we apologize. We are sorry for having caused unnecessary suspicion and heartache to those concerned. We have been strengthened in the conviction that God will continue to use TCNN to train pastors for His glory.

"c. NGC decides that the finalized report be sent to the following:

Christian Reformed Board of Foreign Missions
 TCNN Board of Governors
 Sudan United Missions Field Secretary
 NKST
 EKAS Benue
 Rev. T. Monsma
 TCNN Principal"

Field Reorganization. Our work in Nigeria is conducted in fellowship with two separate and sovereign church bodies. During the past many years as the mission increased in number and influence, and as the church also grew in number and spiritual stature, the interrelationships

often became matters of discussion within the mission as well as with the brethren of the respective church bodies. Effort was made to effect a working administrative plan by which the two church bodies and the mission could work harmoniously together through the means of a field administrative body which was known to us as the Nigerian General Conference. Complicating situations arose in the country and it became necessary to discontinue the regular sessions of the large Nigeria General Conference and in its stead an executive committee was set up to attend to the field administrations and to board correspondence. This executive committee was constituted of nine expatriates. However, the interrelations with the two church bodies were continued through various other field committees which attended to the many and varied functions of the total mission effort, such as medical, educational as well as evangelism. However, a growing concern arose within the hearts and minds of some of our Nigerian brethren that it was really impossible to do justice to the multivarious tasks involving the mission and the two church bodies within the framework of a single contact channel to the home board. This led to an appeal for a division of the field administration. Both the Tiv and the Hausa speaking brethren felt this way about it although not with the same depth of feeling. Discussions have continued on this matter for the past few years with the missionaries coming to the position, and that with board approval, that we seek to operate with one basic mission agency rather than that we divide the field administration with one field office as it were for the Tiv area and another for the East Benue area. In 1968 a board committee met with representatives of both church bodies, and with the initial proposal of the executive committee on the field that we carry on our work with a single mission administration covering the work in both areas, the appeal was made that we permit the work to go forward for the ensuing three years according to the existing arrangement, asking the two churches that they go along with this plan for the ensuing three years, and, that after that period of observation and trial the question of field division would once again be given a careful and thorough reexamination.

The present plan of operations means that we have one field committee constituted of nine members of the Christian Reformed Church mission. This is the contact agency with the home board. For field operations there shall be several committees such as evangelism, medical and educational which shall be constituted of members from all three agencies, the mission and the two churches. At present this plan provides a viable mode of operation. We know that there is continuing dissatisfaction with it on the part of many of our Nigerian brethren and their judgments and feelings will be given full attention. We are working towards further discussions on the field between the mission and the churches so that in 1971 we can more fully know what the further developments should be. We ask that synod for the present express to the two Nigerian church bodies its warmest greetings in Christ with the assurances of love and profound regard. That synod also express its joy in that the burdensome war has come to an end, and give assurance

of prayer for Nigeria that the wounds of warfare may be healed and that the church may prove to be a great blessing for the nation; and also, that the two church bodies consent for the present to the interim method of administration, looking toward 1971 by which time there shall have been further opportunity for mutual consultation and possible decision.

Linguistics. The linguistics program in Nigeria is relatively new. For many years Miss Margaret Dykstra sought to strengthen the witness to the Jukun people by preparing simple readers for them in their own language. For this purpose she took courses of specialized training with the Wycliffe Bible Translators, Inc. She also sought to master the Jukun language herself, and thereafter, with the aid of informants, worked to prepare materials for the use of the Jukun people. Her vision for this work was steady, and more recently she has been joined by two others who have given their time and effort to similar ministry. Mr. Robert Koops and Mr. William Evenhouse, after receiving instruction in linguistics, have now entered into the work with Miss Dykstra. Miss Dykstra focuses largely on the Takum Jukun, Mr. Koops on the Kuteb language and Mr. Evenhouse on the Wukari Jukun. It is the hope of our mission that these labors will build on the solid work of the past in the Hausa language which first gave penetration into these tribal groups, and that now, with the employment of the primary languages, the penetration may be even more rewarding. Heretofore much of the preaching and teaching that was conducted in the Hausa language reached many of the people as in a secondary language. An approach is now being tried which will be via the primary language. Since this is a relatively new phase of our work we bring it to your attention knowing that you will be interested, but also so that you may know that the mission is imaginatively going forward with new efforts.

Mentioning the imaginative approach we also mention the work of Mr. and Mrs. William Lemcke in Gboko. This missionary couple are in charge of a youth center in the capital city of the Tiv and are reaching hundreds of young people with the Gospel by way of special youth classes and youth activities.

It must ever be borne in mind that all our work in Nigeria is conducted in close fellowship with the two church bodies which the Lord has established in Nigeria and which are signally being used of God for extending His Kingdom. The Ekklesiya Kristi A Sudan (EKAS) and the Nongo I Kristu Ken Sudan hen Tiv (NKST) are both showing signs of spiritual strength and growth, and the leadership in both churches are keenly aware of their responsible positions as spokesmen for Christ and as leaders for God's people in those critical days of Nigerian history. These are sister churches of the Christian Reformed Church. Both these churches stand on the solid rock which is the word of God, and are one with us in the effort to make Christ known increasingly in their land. We trust synod will give thanks to God for all His blessings on these two sister churches, and pray also that our missionary labors in Nigeria may be conducive to the growth of these churches and be a ministry of service that will truly advance the cause of Jesus Christ.

Section Seven
Financial Matters

A. Treasurer's Report

The following are concise statements of balance sheets and receipts and disbursements of the various funds at the close of December 31, 1969, as prepared by our auditor. A detailed account of all transactions will be presented to the budget committees of synod.

February 25, 1970

Christian Reformed Board of Foreign Missions
Grand Rapids, Michigan
Gentlemen:

We have made an examination of the books and accounting records of the Christian Reformed Board of Foreign Missions for the year ended December 31, 1969 and have prepared these concise statements from the audited report.

General**Operating Fund:**

Balance Sheet
Statement of Revenues and Expenses

Plant Fund:

Balances and Changes in Fund Balances

Statement of Annuity Fund

Balance Sheet
Statement of Fund Balances
Statement of Revenues and Expenditures

Our examination was made in accordance with generally accepted auditing standards and accordingly included such other auditing procedures as we considered possible in each circumstance.

Respectfully submitted,
Dwight D. Ferris
Certified Public Accountant

CHRISTIAN REFORMED BOARD OF FOREIGN MISSIONS

Balance Sheet
Operating Fund
December 31, 1969

Assets**Current assets**

Operating Fund	\$ 63,444.37
Accounts Receivable	31,299.77
Advances to Field	507,071.27

Total Current Assets	\$ 601,815.41
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Other Assets

Notes Receivable	\$ 20,777.93
Investments	47,902.26
Land Contract Receivable	14,920.11
	83,600.30

Reserved assets for special projects	526,572.99
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Total assets	\$1,211,988.70
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Liabilities, Reserves and Fund Balance

Current Liabilities

Accounts Payable	\$ 33,807.65
Payroll Taxes Withheld	1,358.88

Total Current Liabilities \$ 35,166.53

Fund Reserves

Approved Projects from Prior Budgets	\$253,547.00
Reserve for 1970 Budget Deficit	241,455.00
Reserve for Special Projects	18,354.91
Reserve for Cuba Mission Funds	13,216.08

Total Fund Reserves \$ 526,572.99

Fund Balance 650,249.18

Total Liabilities, Reserves and Fund Balance \$1,211,988.70

Statement of Receipts and Expenditures
Operating Fund
Year Ended December 31, 1969

Receipts

Classical Quotas	\$1,161,932.11
Missionary Support	590,419.15
Gifts and Offerings	
Designated Gifts	265,496.50
Non-Designated Gifts	75,476.96
General Missions	87,886.13
Legacies	25,804.73
Above Quota Offerings	89,425.70
Second Protestant Reformed Church Receipts	211.75
Field Receipts	582,153.57
Other Operating Income	80,867.80
Interest and Dividends	47,390.34
Sale of Assets	56,621.03

Total Revenue \$3,063,685.77

Expenditures	Operating Expenditures	Capital Expenditures	Total
Australia	\$ 19,680.12	\$	\$ 19,680.12
Cuba	19,500.28		19,500.28
Guam	26,094.21	3,100.00	29,194.21
Japan	278,760.67	131,800.10	410,560.77
Mexico	301,812.67	13,673.40	315,486.07
New Zealand	1,800.00		1,800.00
Nigeria	1,438,208.65	46,414.00	1,484,622.65
Philippine Islands	24,603.80		24,603.80
Puerto Rico	30,225.40	17,769.44	47,994.84
South America	177,052.28	26,506.81	203,559.09
Taiwan	81,281.76	1,051.72	82,333.48
Administration	86,297.22	565.00	86,862.22
General	145,983.26		145,983.26
Promotion	59,077.99		59,077.99
Totals	\$2,690,378.31	\$240,880.47	2,931,258.78

Excess of Receipts over Expenditures \$ 132,426.99

Plant Fund
December 31, 1969

Plant Fund		
Land, Building, Furniture and Equipment		\$2,667,834.73
Less: Accumulated Depreciation		659,925.43
		<hr/>
Plant Fund Balance		\$2,007,909.30
Changes in plant fund balance		
Balance - January 1, 1969		\$1,933,412.49
Additions - 1969 Capital Expenditures		240,880.47
		<hr/>
Total		\$2,174,292.96
Deductions		
1969 Depreciation	\$128,709.37	
Sale of Assets (Net Book Value)	37,674.29	166,383.66
		<hr/>
Balance - December 31, 1969		\$2,007,909.30

Annuity Fund
Balance Sheet
December 31, 1969

Assets		
Cash in Bank		\$ 1,028.43
Savings Account		33,647.31
U.S. Treasury Bond - Due May 15, 1974		6,000.00
		<hr/>
Total Assets		\$40,675.74
Liabilities and Fund Balance		
Annuities Payable		\$30,000.00
Fund Balance - Beets Memorial		6,000.00
Fund Balance		4,675.74
		<hr/>
Total Liabilities and Fund Balance		\$40,675.74

Statement of Fund Balance
Year ended December 31, 1969

Fund Balance - January 1, 1969		\$ 4,891.23
Addition		
Interest Earned		1,206.01
		<hr/>
Total		\$ 6,097.24
Deduction		
Annuity Payments		1,421.50
		<hr/>
Fund Balance - December 31, 1969		\$ 4,675.74

Statement of Revenues and Expenditures
Year Ended December 31, 1969

Revenues		
Interest Earned		\$ 1,206.01
Expenditures		
Annuity Payments		1,421.50
		<hr/>
Excess expenditures over revenues		\$ 215.49

B. Budget for 1971

A complete list of budget requests for 1971 will be submitted to officers of synod and to members of its advisory committee when synod meets. A summary of these requests follows:

Budget 1971	
Budget Expenditures	
Administration	\$ 104,200
General Expenses	165,600
Promotion	70,250
Field Operation:	
Salaries	\$1,095,400
Field Expenses	1,351,726
Missionary Medical Expense	41,800
Travel and Freight	196,214
Total Field Operation	\$2,685,140
Capital Expenditures:	
Guam	\$ 3,000
Japan	127,400
Mexico	35,000
Nigeria	18,200
Philippines	13,350
Puerto Rico	15,000
South America	29,500
Taiwan	16,500
Total Capital Expenditures	\$ 257,950
Field Expansion:	
Guam	\$ 20,000
Japan	22,850
Mexico	55,000
Puerto Rico	20,000
South America	40,000
Total Field Expansion	\$ 157,850
Total Budget Expenditures	\$3,440,990
Estimated Income	
Quota Receipts	\$1,375,000
Missionary Support	650,000
Gifts and Offerings	635,000
Field Receipts	550,000
Interest, Dividends, Sale of Assets	50,000
From Fund Balance	180,990
Total amount needed for 1971 budget	\$3,440,990

C. Request for Special Offerings

We are requesting approval of a \$3,440,990 budget for 1971 and a quota amounting to \$1,375,000 (40% of the total amount needed). The remaining \$2,065,990 must be financed through gifts and offerings, missionary support, and income derived on the foreign fields. To meet this financial need above quota receipts, it is urgently necessary that Foreign Missions be recommended for one or more special offerings.

Therefore, we respectfully request the synod to continue the Board of Foreign Missions on the list of denomination causes recommended for one or more offerings during 1971.

D. *Request for Quota*

The board is asking for approval of a quota of \$27.50 per family for 1971.

Humbly submitted,

Board of Foreign Missions,

Rev. H. Evenhouse, Secretary

REPORT 29

THE LUKE SOCIETY, INC.

ESTEEMED BRETHREN:

The Luke Society herewith submits this annual report for your consideration.

Introduction

The Luke Society and its work has continued to experience the blessings of God. The Luke Society is an organization within the denomination composed of Christian Reformed physicians and dentists promoting and stimulating missionary medicine.

Our membership has increased from 148 to 165 during the last year, largely due to the efforts of Mr. Leslie S. Larson, Executive Secretary.

Recruitment

The Luke Society recognizes the importance of presenting the cause of missions to medical and dental students, interns, and residents throughout the denomination prior to their establishing permanent career commitments.

A Recruitment Committee consisting of Kenneth Betten, M.D., Donald Kuiper, M.D., and William Bouman, M.D. has been appointed to establish communication with this group, keeping them informed of the needs and challenges in mission work and encouraging short term involvement during their training period as externs. During the past year, several medical students have been externs at Rehoboth Christian Hospital under supervision of the staff physicians.

It is hoped that the fruits of this effort will result in stimulating a greater interest in missions and a more serious consideration of a career in missionary medicine.

Non-Denominational Cooperation

The Luke Society was able to serve a non-denominational Christian organization [Christian Dental Society] by transferring to them donated dental instruments which we had received from retiring dentists.

New Programs

The Luke Society is determined to begin medical and dental missions activity in new areas. We plan to support individuals and groups from the Christian Reformed Church interested in preventive medicine and therapy clinics in the area of drug abuse, alcoholism, and rural poverty.

These programs will be characterized by imaginative use of modern methods of medicine and business. The programs will be modified by the interests and talents of available personnel.

Rehoboth Christian Hospital

New Construction: Construction on the new Rehoboth Christian Hospital began in August 1969 and is proceeding ahead of schedule. Dedication is planned for September 1970. The structure at that time will

consist of a diagnostic and treatment center plus a thirty bed general hospital and a shell for ten additional beds. This unit will be completed when funds become available.

Fund Raising: The Luke Society is grateful for the response of the denomination to the fund raising campaign. Total cost for equipment and construction amounts to \$1,400,000 for the diagnostic and treatment center as well as the hospital. This does not include completion of a ten-bed shell.

Rapid inflation of the past few years resulted in a cost \$400,000 higher than our original estimate. As a result of the fund drive, gifts, government grants, we have raised \$800,000, of which \$150,000 was given by Christian Reformed Churches and individuals.

We have obtained a mortgage of \$450,000. As of January 31, 1970, \$150,000 of additional funds are needed to complete the financial package.

Medical Care Load: Occupancy of hospital beds and outpatient department continues to be high in spite of the new community hospital and the local Public Health Hospital. We attribute this to the excellent medical and nursing care as Christian witness performed by our staff. "There we get more than medical care, we also get your prayers" commented one of the Navajo patients recently.

Nursing Service: High quality nursing care under the supervision of Oveta Wilderman, R.N., has become a much appreciated and recognized fact at Rehoboth Christian Hospital.

There are presently ten R.N.'s and four L.P.N.'s plus ancillary medical and housekeeping personnel employed in the Christian medical witness at Rehoboth.

Many of these people are active also outside of the hospital in missionary activities.

Staff: Mr. Albion Afman continues to serve as interim hospital administrator.

Dr. Jack Kamps is chief of the medical staff. He is in private practice in Gallup, New Mexico.

Dr. Phil Kamps will leave the staff in July 1970 for residency training at Albuquerque, New Mexico in the field of obstetrics and gynecology. A replacement is being sought.

Dr. Richard Stam is filling a much needed spot as a pediatrician. His presence and competence has added greatly to the ability of the hospital to meet the needs of the community.

Pharmacy: The pharmacy was re-opened under the supervision of Mr. Etherton, a local Christian pharmacist.

Hospital Evangelism: The work of the hospital chaplain is currently being carried out by Rev. Rolf Veenstra, the interim pastor at Rehoboth Christian Reformed Church. The hospital personnel were treated to a workshop in Christian witnessing by Rev. Ralph Heynen under the auspices of the Board of Home Missions.

There is an active Evangelism Committee seeking means by which the Christian witness to the patients can be enhanced.

Nigerian Dental Program

An official offer to equip a second dental clinic in Nigeria has been made by the Luke Society. We are waiting for an official specific request for this help from the Foreign Mission Board and/or the field.

Synodical Reporter

The Luke Society Constitution specifies that one member of the Directors of the Luke Society shall be appointed by Synod and serve as Synod's representative on the Board of Directors. The following are nominations to this position for the year 1970-71:

Everett Van Reken, M.D., Oak Park, Illinois

John Rienstra, M.D., Grand Rapids, Michigan

Luke Society Request

The Luke Society respectfully requests:

That Dr. Evenhouse and two other Luke Society representatives be granted the privilege of the floor during consideration of Luke Society matters.

That Synod appoint a representative to the Luke Society Board for the year 1970-71.

That the Luke Society remain on the approved list of non-denominational causes recommended for financial support.

Ground: In addition to existing programs, the Luke Society is formulating new programs dealing with drug abuse problems, inner-city medical clinics, and rural medical poverty which will require financial assistance.

Respectfully submitted,

Henry J. Evenhouse, M.D., Reporter
Luke Society, Inc.

Board of Directors

Bert De Groot, M.D.

Roger Hamstra, M.D.

Peter Boelens, Sr., D.D.S.

Robert Plekker, D.D.S.

Gerrit Kemme, M.D.

William Bouman, M.D.

Henry J. Evenhouse, M.D.

February 10, 1970

Board of Directors
The Luke Society, Inc.
2090 South Downing
Denver, Colorado

We have examined the statements of cash receipts and disbursements of the various funds of the Luke Society, Inc. for the year ended December 31, 1969. Our examination was made in accordance with generally accepted auditing standards and accordingly included such tests of the accounting records and such other auditing procedures as we considered necessary in the circumstances.

In our opinion, the accompanying statements of cash receipts and disbursements present fairly the cash transactions of the various funds of the Luke Society, Inc. for the year ended December 31, 1969.

Van Schooneveld, Shepherd and Harrison
Certified Public Accountants

The Luke Society, Inc.
General Fund
Statement of Cash Receipts and Disbursements
Year Ended December 31, 1969

EXHIBIT A

	Year Ended December 31, 1969
Cash — January 1, 1969	\$ 1,047
Receipts	
Rehoboth Christian Hospital operating fund.....	9,267
Contributions	7,063
Membership and dues.....	2,428
Miscellaneous	1,989
	20,747
Disbursements	
Rehoboth Christian Hospital operating fund.....	7,977
Wages	4,755
Office supplies	1,772
Miscellaneous	1,367
Telephone	1,207
Postage	854
Printing	575
Executive Secretary's expense account	299
Payroll taxes	256
Recorder	80
Membership and dues	34
Legal fees	28
	19,204
Cash — December 31, 1969	\$ 2,590

The Luke Society, Inc.
Rehoboth Christian Hospital — Building Fund
Statement of Cash Receipts and Disbursements
Year Ended December 31, 1969

EXHIBIT B

	Year Ended December 31, 1969
Cash — January 1, 1969	\$ 18,685
Receipts	
Contributions	128,240
Interest	746
Dividends	21
	129,007
Disbursements	
Rehoboth Christian Hospital Plant Fund	108,050
Fund raising expenses	13,101
Services charges	238
	121,389
Cash and Investments — December 31, 1969	\$ 26,303
CASH — SAVINGS ACCOUNT	\$ 11,973
CASH — CHECKING ACCOUNT	12,997
INVESTMENT — STOCK	1,333
	\$ 26,303

- 1) During the year 1969, 35 shares of Dresser Industries common stock at a market value of \$1,332.50 were donated to the Rehoboth Christian Hospital Building Fund.

EXHIBIT C

The Luke Society, Inc.
Rehoboth Christian Hospital Home Mission Board Grant Fund
Statement of Cash Receipts and Disbursements
Year Ended December 31, 1969

	Year Ended December 31, 1969
Cash — January 1, 1969	\$ 21,812
Receipts	
Subsidies	26,198
Rent	16,800
Interest	467
	43,465
Disbursements	
Medical service — Mission students and indigent Indians	29,982
Rehoboth Christian Hosital — Plant Fund (Note 1)	31,000
Service charges	135
	61,117
Cash — December 31, 1969	\$ 4,160
Cash — Savings Account	\$ 3,859
Cash — Checking Account	301
	\$ 4,160

- Note 1) The transfer of \$31,000 of money received from the Christian Reformed Board of Home Missions to the Rehoboth Christian Hospital Plant Fund represents rent money paid by the hospital to the board and refunded by the board per agreement.

REPORT 30.

PROOF TEXTS FOR THE HEIDELBERG CATECHISM

ESTEEMED BRETHREN:

The Synod of 1968 appointed the undersigned to serve as a committee to study proof texts for the Heidelberg Catechism. This action was taken in conjunction with the decision to appoint a committee to present a new translation of the Catechism. The chairman designated of the proof text committee consulted with one of the members of the translation committee and was advised that the consideration of proof texts should await the initial production of a translation by the committee at work on that project. Consequently, no meeting of the proof text committee was called until the translation committee informed us that substantial progress had been made on the new translation. Unfortunately, the meeting of our proof text committee did not take place due to last minute emergency commitments on the part of our membership. However, we are projecting a meeting before the sessions of the synod of 1970, and we hope to be able to present a progress report to the advisory committee on this matter at this synod.

May the Lord bless synod in all its deliberations and actions.

Respectfully submitted,

W. De Boer
A. C. De Jong
C. Kromminga
C. Vos
J. Vos

REPORT 31

BACK TO GOD TRACT COMMITTEE

ESTEEMED BRETHREN:

The Back to God Tract Committee submits the following annual report to synod:

I. PERSONNEL AND ADMINISTRATION

A. *Personnel*: Rev. Gerald Postma, pres.; Mr. Richard Hoekstra, vice-pres.; Rev. Isaac Apol, sec.; Mr. Bruce Cheadle, treas.; Revs. Gordon Klouw, Eugene Los; Messrs. Gerben Malda, Willis Timmer, and Willard Willink.

Mr. G. Malda has completed his second term of service on the committee and therefore is not eligible for re-election. We hereby recognize his contribution to our committee during the past six years.

B. *Administration*: Our committee is divided into three sub-committees. We meet monthly at the denominational building where our tracts are produced. We acknowledge the valued assistance rendered by Mr. Peter Meeuwesen and his staff in the preparation, storage, cataloguing, and distribution of our tracts.

II. ACTIVITIES

A. *Tracts Distributed*: The year 1969 was a good year for our tract ministry. We distributed 1,224,864 tracts, an increase of more than a quarter million over last year. Our service agency distributed free tracts in the amount of 383,685. The following individuals and organizations received them:

SWIM	67,135
Wayside Chapels	68,375
College and University Students.....	13,421
Chaplains and Service Pastors	190,344
Miscellaneous	44,410

B. *New Tracts*: The cartoon tracts are comparatively new. We now have 25 cartoon tracts whose sales double that of the more conventional tract. The following new tracts have been produced:

- No. 280—We Lost Our Son in Viet Nam
- No. 281—Racism: Crisis in Love
- No. 282—Host and Guests
- No. 283—Like Father, Like Son
- No. 284—Hold On
- No. 285—Witnessing is Exciting
- No. 286—Justification by Faith

C. *Outreach*: Last year we placed 4 consecutive ads in 27 college and university newspapers across our land. More than 200 individual requests for tracts were received resulting in the free distribution of over 10,000 cartoon tracts. 50,000 cartoon tracts were given to the Christian

Reformed Layman's League for distribution in their overseas packets. Several foreign tract publishers have been granted permission to translate our tracts into different languages. We have no way of estimating this outreach.

III. FINANCES

A. The treasurer's report for the year 1969 is attached to this report.

B. Our committee is a non-profit organization. We express our thanks to our churches and several individuals for their financial support during the past year.

IV. MATTERS REQUIRING SYNODICAL ACTION

A. The committee requests synod to again recommend this cause to our churches for one or more offerings.

B. Nominations: Four members are to be elected: one from each group: Note: Group IV is a replacement for Mr. Ken Boersma who was unable to serve following his election by last year's synod.

Group I

Mr. Bruce Cheadle (eligible for re-election)

Mr. Leonard Vanden Bosch

Group II

Rev. Gordon Klouw (eligible for re-election)

Mr. William Masselink

Group III

Mr. Peter Brink

Mr. Herb Kramer

Group IV

Mr. Marvin De Boer

Mr. Stuart Ellens

Respectfully submitted,

Back to God Tract Committee

Isaac J. Apol, Sec'y

To the Back to God Tract Committee,
Grand Rapids, Michigan.

We have examined the statement of cash receipts and disbursements of the Back to God Tract Committee for the year ended December 31, 1969. Our examination was made in accordance with generally accepted auditing standards, and accordingly included such tests of the accounting records and such other auditing procedures as we considered necessary in the circumstances, except that it was not feasible to make an independent verification of contribution and gift receipts.

In our opinion, the accompanying statement of cash receipts and disbursements presents fairly the recorded cash transactions of the Back to God Tract Committee for the year ended December 31, 1969, on a basis consistent with that of the preceding year.

Den Braber, Helmholdt & Lyzenga
Certified Public Accountants

Back to God Tract Committee
Statement of Cash Receipts and Disbursements
Year ended December 31, 1969

Balance - January 1, 1969		\$13,757.97
Receipts		
Contributions - churches	\$11,774.40	
Contributions - others	290.00	
Sales - tracts	6,233.00	
Interest	438.35	18,735.75
		\$32,493.72
Disbursements		
Printing and engraving	\$ 9,507.67	
Clerical and distributions	6,450.64	
Postage	2,375.87	
Advertising	1,579.50	
Art work	510.00	
Honoraria	500.00	
Meals and mileage	493.88	
Tract racks	350.00	
Miscellaneous expense	251.11	22,018.67
		\$10,475.05
 Balance at December 31, 1969 consisted of:		
Michigan National Bank - Demand deposit	\$ 647.36	
Old Kent Bank and Trust Co.:		
Savings account	4,827.69	
Time certificate	5,000.00	
		\$10,475.05

REPORT 32

UNITED CALVINIST YOUTH

ESTEEMED BRETHREN:

It has been four years since the three youth divisions of our denomination (Calvinettes, Calvinist Cadets, and Young Calvinist Federation) approved a unification which resulted in the formation of the U.C.Y. (United Calvinist Youth). The purpose of the U.C.Y. is that of "uniting and guiding Christian youth and their organizations to make them more conscious of their responsibilities to their Lord and Savior, and of utilizing and coordinating the powers God has graciously given Christian youth for service in the Kingdom of God."

Since the formation of the U.C.Y. we have realized many benefits, particularly in the area of administration and finance. This past year Mr. Phil Quist was hired as full time business manager of the U.C.Y. It was at our March 1970 board meeting that we adopted the proposed budget of \$386,842. This represents separate divisional budgets as follows: Calvinist Cadets \$115,113; Calvinettes \$65,167; and Young Calvinist Federation (including Y.C.F. servicemen's ministry) \$206,562. Consonant with our ideal to retain the identity and vigor of each division, each division will endeavor to raise the needed funds. Therefore as previously, synod is earnestly requested to recommend our causes to the churches for one or more offerings. We would ask that the following four causes be listed as in previous years.

Denominational Related Youth Causes

1. Calvinettes (a division of United Calvinist Youth)
2. Calvinist Cadet Corps (a division of United Calvinist Youth)
3. Young Calvinist Federation (a division of United Calvinist Youth)
4. Young Calvinist Servicemen's Ministry (a young Calvinist Federation service)

There is one other matter which has occupied much of our time during the last two years and that is our need for increased room. Two years ago a denomination-wide drive for funds was held but the results were disappointing. Last year synod approved our request to be placed on a list of causes which would allow us to receive offerings from the churches up to \$125,000. These offerings have been coming in, but too slowly. At this rate it will be ten years before we have our building. And we can't borrow money unless we have collateral or an organization backing us which would promise to pay back the money borrowed. Therefore at this writing we as a U.C.Y. board have requested the Standing Advisory Budget Committee of the Christian Reformed Church for a short-term quota whereby each family would pay \$1.00 per year for three years. This would give us \$150,000 which is approximately what we need. Having such a quota would accomplish the following: 1. It would enable us to borrow money immediately. 2. The base of support for youth program-

ming would be broadened. For the first time the Christian Reformed Church would be supporting youth programming. 3. This quota would stop the erosion of operation money gathered through offerings, i.e. there are five causes listed in the 1969 Acts of Synod as Denominationally Related Youth Causes Recommended for One or More Offerings. Some churches are taking offerings for the building fund only thinking that then their obligation to youth is fulfilled for the year. Thus divisional operation money through offerings is being evaded. 4. The building fund cause recommended for an offering is not generating enough to rely on. To date 73 churches have contributed an average of \$86 per church. If all 645 churches will contribute this amount we will receive \$55,500 per year. However we know that all the churches will not contribute nor will be able to rely on those who do contribute in the future to meet even the average that we have received so far. Whatever the recommendation of the Standing Advisory Budget Committee we urge you to prayerfully and seriously consider how the denomination can assist the U.C.Y. to overcome this pressing need.

Calvinette

We are grateful for the opportunity to report to our synod delegates about the new developments of our Calvinette organization.

After careful research, surveys and consideration of the needs of the girls of the church, we plan to publish a magazine entitled *Touch* beginning in September, 1970. This magazine will include articles of interest to girls ages 9-15 years, as well as Bible study outlines for use in club meetings. We will encourage each girl to subscribe to the magazine. The *Calvinette* will no longer be an insert in the *Young Calvinist* magazine.

Another new development is a Calvinettes counselor's convention in Niagara Falls, Canada. All counselors have received an invitation from the Niagara and Grand River Councils to meet at the same time as the Cadets do for their convention. It will be held July 9, 10, and 11. The purpose of the convention will be to provide opportunity for counselor training. Most of our counselors are volunteer housewives and mothers who feel a real need for guidance in this work. At the present time we have 2,200 counselors working with approximately 10,000 girls in 558 clubs.

Our budget this year is \$65,165. Part of this money is received through magazine subscriptions and merchandise sales. The rest (\$4 per girl) must come through church offerings and gifts. We ask that each church will take note of this and schedule an offering for Calvinettes this year.

With the increased number of non-churched girls we are adapting our program to meet their needs. Additional merit badges are being printed this summer.

Our director, Mrs. Mereness, manifests a variety of abilities as she guides the organization in its business, programming, and counselor training. Her spiritual emphasis gives impetus to each area of her work.

As director and board we find our work rewarding when we consider the large number of girls with whom we are in touch. But even more rewarding is the number of girls we trust are in touch with God, their

fellow Calvinettes, and in touch with their community because of the spiritual and Calvinistic emphasis of the organization.

Mrs. Jerrien Gunnink
Synodical representative

Calvinist Cadet Corps

As leaders of our denomination we know that you are concerned with the increasing use of drugs among young people, their critical attitude toward the church, and in some areas the lack of interest in the spiritual emphasis. It is most disturbing when we hear reports of 12 and 13 years old young people reporting to governmental agencies of their drug addiction. Therefore we find it exciting to be a part of the youth group of our denomination which is seeking to help our youth to live a creative and healthy Christianity. We believe that through the Cadet program the Lord is helping young boys to live for Jesus, in a growing appreciation of the church, giving expression to their love for God in a variety of ways, and with a growing awareness of our neighbor. We now number 380 clubs, 8,644 cadets (an increase of 10% over 1969) and 2,068 counselors. This means that we have approximately one counselor for every four cadets. These figures include both Canada and the United States. There are also Cadet clubs in Australia and New Zealand. To continue our program we have adopted a budget this year of \$115,113 of which we will receive \$22,000 from the Christian Reformed Laymen's League in support of the Orbiter program.

This has been a year of dramatic changes for cadeting. It began with the Christian Reformed Laymen's League (C.R.L.L.) proposal to the Cadets for a program for children of ages 7 through 9. This proposed program would be a follow through of the CRLB Bible Clubs for children of ages four through six. The proposal was that CRLB would provide the initial financing and the operation of the program would be a joint venture between CRLB and CCC. At the 1969 Congress in Chicago, participation in the Orbiter program was approved. This resulted in Martin Keuning becoming director of the Orbiter program. Cadeting and the Christian Reformed Church owe a great debt of gratitude to Mr. Keuning for his 17 years as director of the Calvinist Cadets.

In September 1969 the Calvinist Cadet Corps welcomed a new director in Mr. Mike McGervey. Mr. McGervey comes from our Lynwood Christian Reformed Church in Washington. Mike is a veteran counselor and was instrumental in the formation of the Cascade Council of the Cadet organization. Already we have seen evidence of Mike's ability and commitment not only to our Lord but also to our youth.

Therefore in view of our new director it was not surprising that at our February 1970 Congress meeting in Grand Rapids, Michigan that a program revision was proposed and approved. This is really an updating of the present program to "reach out" to serve the Christian Reformed denomination in two areas of emphasis: 1. In giving real meaning to "witnessing" by making the recruitment of neighborhood boys by our Cadets an important part of our program. So important, in fact, that they will begin to see that sharing Jesus Christ with others is the real

essence of "Living for Jesus." 2. In helping our Christian brothers in other churches give their boys "A Christian Leadership Training Program for Boys" by having each council survey *all* churches in their area and then offering our program to those who need and desire it; and by welcoming their counselors into the fellowship and programming of our local councils.

There are many other wonderful events and changes that have taken place in cadeting during the year—the success of our second international camporee at Bruno Gulch, Colorado—new format of Crusader (Cadet magazine) and the Clarion (counselor magazine)—anticipation of the First Canadian Convention at Niagara Falls, Ontario in July. We are most thankful for the work that God is doing through the counselors and youth in your churches. We ask that you continue to support them and us with your prayers and your support.

Paul L. Vermaire,
Synodical representative

Young Calvinist Federation

This is my first report as synodical representative. My first year has been more of a learning experience than anything else. It has been a wholesome experience. When one has passed the thirty year mark, there is an up-dating that is necessary if one is to serve.

The Young Calvinist Federation is represented by a number of tangibles:

—a total of 640 youth groups divided into 48 leagues crossing over state and provincial lines in both countries.

—an efficient office staff working in over-crowded conditions in a building located at 2365 Nelson avenue in southeastern Grand Rapids, Michigan. We not only salute our director, Rev. James Lont and his staff for effective work in spite of these working conditions; we thank the Lord for them. Pray for them.

—the monthly publication of our youth magazine, *The Young Calvinist*; the Servicemen's publications: *Spires*, *Welcome Servicemen*; a new youth Song Book, *Sounds of Youth*; the quarterly Young Calvinist Leader for youth leaders.

—the vast amount of correspondence for maintaining, securing, and broadening our youth work; meetings and conferences to be planned and attended.

—leadership conferences for youth and adults; the annual convention—this year's convention to be held at Knollcrest Campus in Grand Rapids, Michigan on August 21-25, with 2000 youth in attendance.

The Young Calvinist Federation represents something more than the total output listed above. The Federation is something greater than the combined energies of people working together, the arrangement of figures and statistics in proper order, the expenditure of thousands of hours.

The Federation is a movement of our youth. It has been that for 50 years. We pray for its continuance for the years ahead. Of the total

Christian Reformed Church's membership, 45% of that membership is under 25 years of age. In America alone there are 100 million youth under the age of 25. There are 1,000 million such youth in our world.

It is this movement of youth in the '70's that we are part of. It is this new and ever-expanding and challenging frontier that is the church right now—not the church of tomorrow, but of today. It is this movement that needs and seeks your prayers. Our youth are also seeking your financial help to carry on this movement.

Rev. I. Apol,

Synodical representative

REPORT 33

LEAGUE OF CHRISTIAN REFORMED LAYMEN

ESTEEMED BRETHREN:

The League of Christian Reformed Laymen counts it a privilege to report to the denomination of which it forms a part. This vital organization values the endorsement of synod and the moral support of the people of our churches.

Membership in Laymen's League is open to all who believe in building the church of Christ, in maintaining our Reformed heritage, and in being involved for God in constructive and positive programs that advance Christ's kingdom.

People across the nation and around the world have become aware of the ambitious programs of this organization, programs which are born when this group of committed Christian men gather for their regular 7 A.M. Monday breakfast meeting or their monthly board meetings.

The stated purpose of the League, according to its constitution is:

1. "To work in association with denominational agencies in furthering the church of Christ."
2. "To motivate and activate the laity of the Christian Reformed Church to effectively share Christ with others."

Presently the League of Christian Reformed Laymen is "project oriented." Programs are being sponsored which can involve local groups across the country. Whether or not a given program is adopted by a local group will depend largely upon the enthusiasm and initiative of the laymen in those communities.

The programs of the Laymen's League are attractively described in a pictorial brochure entitled "Christian Reformed *Lay Leadership*." The programs or projects of the League are these:

I. PROJECT THANKYOU—bringing "Refreshment For Body and Soul" to our men in Vietnam.

The sending of packets continues. As you know, these packets consist of reusable plastic bags containing the Gospel, a pair of socks, towelettes, presweetened cool-aid, stationery, and a reply post card. Since its beginning Project Thankyou has gone on to raise nearly \$700,000, sending 800,000 packets of concern and personal, individual involvement. Some 7,600 volunteers have spent 80-85,000 hours in the assembly packing of the packets that have been shipped. An estimated \$1,000,000 of radio and television time has been donated. Letters of thanks have been received from some 60,600 persons. Over 20,000 refill requests have been mailed to Vietnam. Dr. Bob Plekker, the president of the board, is the man most closely associated with Project Thankyou. In connection with this project the Christian Reformed Laymen's League recently received the *Freedoms Foundation Award* in the Americana category. In appreci-

ation on March 7, 1970, a multi-station radio marathon was held in Western Michigan involving some ten radio stations, with WOOD in Grand Rapids serving as the base of operations. This project continues to receive the endorsement of political leaders and dignitaries throughout our country.

II. THE WAY

This monthly publication, written exclusively for the non-Christian, attracting the attention both of those who pick it up to read, and groups interested in reaching neighbors for Christ, is also a part of the Laymen's League's concern. Some 50,000 copies of this unique little magazine are being used each month. The Christian Reformed Board of Home Missions retains the responsibility for the production of *The Way*, while the Laymen's League is in charge of printing and distribution. Mr. Cliff Christians, a member of the board, is the editor of *The Way*. The Laymen's League is working hard to expand the use of this highly effective evangelistic tool.

III. PROJECT BIBLES FOR MEXICO

This is the Laymen's League's response to the urgent need in Mexico for the Word of God. Conducting radio marathons in much the same manner as Project Thankyou, Project Bibles for Mexico is travelling the country on selected religious broadcast stations. Beginning with Radio Station WJBL of Holland, Michigan, project Bibles for Mexico has now shipped 150,000 Scriptures to that country where some 40 million people have not seen a copy of God's Word. 250,000 New Testaments have been shipped to the Yucatan. This program is headed by Mr. Willis Timmer-

IV. NATIONAL TELEVISION MINISTRY

The Laymen's League is continuing the production of the local Sunday morning television program "Stories of the King." However, behind the scenes an expanded effort is being put forth to share Christ through television with the youth of North America. Dr. Kenneth Bergsma, former missionary and presently a communications specialist, has come from the staff of Wayne State University in Detroit, Michigan, to direct the League's Audio-Visual programming. The use of a large building on the outskirts of Grand Rapids has been provided, and with the use of donated materials and labor it is rapidly being developed into a production studio. The League hopes to produce video tapes and films which will serve as effective means to reach young television viewers across our country with the Christian message. Dr. Bergsma, with a staff of creative assistants, is working hard to provide viewers with exciting Christian programming. In a world of competition and expert use of communications media it is challenging but "not easy" to produce something that is attractive, effective, distinctively Christian, Reformed, and acceptable to people in television.

V. ORBITOR CLUBS

In line with reaching the youth of America Mr. Martin Keuning, past director of the Calvinist Cadet Corps, has come to head this new program

for the Laymen's League in cooperation with the Calvinist Cadet Corps. Materials are presently being developed for use by Orbitor Clubs. These clubs are designed to include children of pre-cadet and pre-calvinette age. Fruitful use of television programming can be made in connection with the organization of Orbitor clubs across the country. Using Bible Clubs in connection with Telecasts could prove to be a "double-barreled" thrust in Christian witnessing.

Extensive work is being done to broaden the membership of the League, that more men may become involved in positive programs accomplished in cooperation with denominational agencies. The League through its division called Creative Associates, stands ready to provide advisory service to any Christian Reformed organization in need of promotional assistance.

With such an expansion of activities it became necessary that a number of "full time" people become involved. Needless to say, all the time required of persons devoting full or part time to the programs could not be donated. While the office is still a study in donations of equipment and services, there are those who are paid staff members and helpers. These include such full time people as Mr. Martin Hamstra, national director, Dr. Ken Bergsma, Willis Timmer, Larry Kuipers, (data processing and computer programming), John Douglas, (technical assistant), Martin Keuning, Ron Plekker, (station acquisition), Ken Bonnema, office manager, M. H. De Vroome, assistant to the office manager, and four secretaries: Mrs. Gertrude Doornbos, Pat Gibson, Barb Herrema, and Nancy Clark. Dr. Bob Plekker serves the League on a part time basis.

The board of the Christian Reformed Laymen's League consists of Dr. Bob Plekker, president, Martin Hamstra, director, Roger Roadvoets, vice-president, Gerrit Diephouse, acting treasurer, Gordon Piersma, secretary, Dr. Glenn Niemeyer, Cliff Christians, Willis Timmer, Richard Vander Zyden, Gerald Stob, Ronald Plekker, Ellis Deters, and Roger Vos.

The enthusiasm of the men of the Laymen's League is unbounded, and their commitment to Christ unquestionable. They love their church and spend themselves in seeking to serve Christ. Such enthusiasm at times strains at controls, but only because excitement mounts to meet new opportunities and step through opening doors. In the words of the League's president, "Everything Laymen's League does MUST be God glorifying and Christ centered, to His honor and glory, not ours."

As synodical representative I recommend that:

1. Synod continue to name a representative for the League.
2. Synod recommend the CRLI to the church for moral support.

Humbly submitted,

Rev. Leonard J. Hofman

REPORT 34
**BOARD OF TRUSTEES OF CALVIN COLLEGE
 AND SEMINARY**

ESTEEMED BRETHREN:

This report covers the actions of the Board of Trustees of Calvin College and Seminary from June, 1969, to February, 1970. A supplementary report will follow after the May meeting of the board.

I. INFORMATION

A. Board of Trustees

The board, composed of forty six (thirty seven clergy and nine lay) members, held its winter semi-annual meeting February 2-5, 1970, at the Knollcrest Commons. Officers elected for the current year are:

President—Rev. Arnold Brink
 First Vice President—Rev. Henry Vander Kam
 Second Vice President—Mr. John Vander Ark
 Secretary—Dr. Seymour Van Dyken
 Assistant Secretary—Dr. Henry Triezenberg
 Treasurer—Dr. Wesley De Young

The executive committee of the board, meeting monthly, transacted the business required for efficient management of the College and the Seminary, with the presidents serving as advisors. Professor Harold Dekker, Dean of the Seminary Faculty, served as acting president until August, when Dr. John H. Kromminga returned from his sabbatical.

Members of the current executive committee are Rev. Oliver Breen, Rev. Arnold Brink, Rev. Anthony De Jager, Rev. Charles Greenfield, Rev. John C. Scholten, Rev. Henry Vander Kam, Dr. Seymour Van Dyken, Dr. Wesley De Young, Mr. Harry Elders, Dr. James Strikwerda, Dr. Henry Triezenberg, and Mr. John Vander Ark.

B. The Seminary

1. Faculty

Personnel: Two professors returned from sabbaticals abroad this fall, Dr. John H. Kromminga (from Cambridge, England) and Dr. Fred H. Klooster (from Heidelberg, Germany). On sabbatical leaves this year are Dr. Bastiaan Van Elderen and Dr. Marten Woudstra. Dr. Carl Kromminga spent a short time in Mexico, where he taught and lectured at the Seminario Juan Calvino and in the Yucatan Peninsula. Professor John H. Stek, reappointed with permanent tenure last year was inaugurated in the Seminary chapel on March 12. With the appointment of the Rev. Robert Recker as professor of Missions by the synod of 1969, the number of regular faculty members has increased to thirteen.

In the Old Testament Department full-time assistance this year has been given by Dr. Sierd Woudstra. Part-time assistance in other departments has been rendered by Mr. John Braun, Dr. Willis De Boer,

Rev. Harold Ellens, Rev. Ralph Heynen, Dr. David Holwerda, Dr. Theodore Minnema, and Dr. Louis Vos. Mr. Peter De Klerk serves as acting Theological librarian, Mr. Henry Venema as registrar, and Rev. Dirk Lieverdink as graduate assistant in field education.

Leaves of Absence have been approved for professors Henry Zwaanstra (1970-71), Henry Stob (1971-72), and Harold Dekker (1970-71).

Appointments and Reappointments: A set of rules governing the terms of faculty reappointments has been drafted by a joint faculty-board committee, and following board approval is being presented to synod this year for approval. (See Recommendations under II)

With the authorization of the executive committee, in anticipation of board approval, these rules were put into operation with respect to the reappointments of professors Andrew Bandstra and Peter Y. De Jong. The board, accordingly, at its February meeting granted permanent tenure to Dr. Andrew Bandstra, and postponed action on the matter of the reappointment of Dr. De Jong until the May meeting of the board in order that in the meantime a committee might confer with Dr. De Jong and class visits might be made by board members. The situation at the time of this report is complex, however, due to the resignation of Dr. De Jong and the non-acceptance of the resignation by the executive committee. A committee of board and faculty members continues in an effort to resolve the matter.

Nomination: In accord with previous authorization, the board presents in nomination for a new position in the department of Practical Theology, Rev. Ralph Heynen and Rev. Dr. Melvin Hugen. (See Recommendations under II)

Lectureships: Three lectureships requested by the faculty were approved by the board: Mr. David Engelhard in Old Testament, Dr. Johannes Verkuyl as guest lecturer in Missions, and Prof. Hugh Koops in Ethics. Subsequently the executive committee received notification from Prof. Koops that an assignment at New Brunswick Seminary necessitated declination of the invitation.

The board decided to continue the *Graduate Assistantship in Education* for the year 1970-71 according to stipulations approved by the board in February, 1969, in order to give the faculty an opportunity to assess the effect of the new professor of Practical Theology on the distribution of responsibilities within the department.

2. Curricular Matters

Permission was granted to the faculty to enroll the Seminary in the Association for Clinical Pastoral Education—the recognized standard-setting, certifying, and accrediting agency in the field of clinical pastoral education.

The following new courses approved by the executive committee were ratified by the board:

The Prophecy of Zechariah—Dr. Sierd Woudstra

The Apologetics and Ethics of C. S. Lewis—Dr. Theodore Minnema

The History of Christian Social Thought in the U.S. During the Twentieth Century—Dr. Theodore Minnema

The Organization of the Church for Ministry—Dr. Peter Y. De Jong and Prof. Harold Dekker

Communication in Public Worship—Prof. Harold Dekker and Dr. Carl Kromminga

The Epistle to the Romans in Theological Perspective—Dr. Anthony Hoekema

African Traditional Religion—Dr. Robert Recker

Studies in the History of Church Education—Dr. Peter Y. De Jong

Perspective and Problems in Church Education—Dr. Peter Y. De Jong

Recent Theologies of Proclamation—Dr. Carl Kromminga

First and Second Samuel—Dr. Marten Woudstra

The Prophecy of Amos—Prof. John Stek

The Missio Dei in the Old Testament—Team taught by Old Testament and Practical Departments.

3. *Student Affairs*

The president of the Seminary reported a slight decline (158) from the record enrollment of the previous year (166), listing among the contributing factors a "spirit of impatience with structures" which renders serving a particular denomination or studying at our Seminary a matter of indifference, the prevalence of a "desire for non-traditional forms of ministry," the attraction of curricular offerings in other schools, the changing "image of the ministry," and the "polarizations" within the denomination.

In this connection it may be noted that the board approved the Seminary's participation in a pilot program of the National Council of Churches for the recruitment of students for the ministry to the extent of \$200 in order to assess the Seminary in devising improvements in its own recruitment program.

Faculty-student interaction, the president reports, is in a generally healthy state. Faculty-student meetings to review curriculum and problems in the seminary community are held in addition to regular student senate meetings, at which faculty representation is also present.

The seminary choir made a West coast tour in the spring.

4. *Centennial Plans*

Approval was given to the faculty's proposal to observe the Centennial of Calvin Theological Seminary during the academic year 1975-76, with appropriate commemorative celebrations being centered on or around March 15, 1976. To implement this, the board approved the following:

a. The board pledged its cooperation in the planning and execution of a Centennial celebration in which the whole Christian Reformed Church may share.

b. The board agreed to make available to professor Henry Zwaanstra all documents in the board archives which may be pertinent to a historical volume on Calvin Seminary.

c. The board empowered its executive committee to pursue this matter in cooperation with the faculties of the College and the Seminary.

C. The College

1. Faculty

The academic year 1969-70, Dr. Spoelhof reports, witnessed a larger number of staff changes than any year previously. Twenty one new full time faculty members were appointed, ten persons who had been on leave returned, and twenty five left the college, among the the following: Professor Bernard Van't Hull, who accepted an appointment to the staff of the University of Michigan; Dr. John Van Bruggen, who retired from teaching; Dr. Lewis B. Smedes, who resigned to accept an offer from Fuller Theological Seminary; Dr. Lester De Koster, who was appointed as editor of *The Banner*; Dr. Roelof Bijkerk; and professor James Czanko. At the time of this report the college staff numbers 160 full time teachers and forty-one part time teachers.

Leaves of absence were approved for several staff members for the next year. Sabbaticals were approved for Dr. Dirk Jellema, Professor of History; Dr. Clifton Orlebeke, Professor of Philosophy; and Dr. Steve Van Der Weele, Professor of English. Leaves of absence have also been granted to Professor James De Borst, Mr. Henry Hoeks, Miss Mary Ann Walters, Dr. Roger Griffioen, Dr. Daniel Entingh, and Dr. Theresa Entingh.

At her request, Miss Gertrude Slingerland, assistant professor of English, was granted *retirement* on January 1, 1970, and the board took appropriate recognition of her services to Calvin College and to Christian education at a testimonial dinner on February 4, 1970, conferring upon her the title, Assistant Professor Emerita of English.

Twenty nine members of the college staff were reappointed (See Recommendations under II).

In regard to *faculty extra-mural academic activities and honors* the board adopted the following resolution:

"Whereas it is a matter of substantial and continuing interest to the Board of Trustees that many members of our faculty have again been the recipients of honors and have made important achievements in their individual disciplines during the past academic year, and

"Whereas the president has with pride reported these accomplishments to the board,

"Now therefore the Board of Trustees takes the occasion to take note of the president's report and to congratulate these faculty members on their dedication to the college and its great potential for outreach, and

"It again assures our faculty that it will continue to encourage participation by our faculty in the great opportunities that this college has for outreach and service and in the attainment by them of honors and achievements in their fields of discipline and service."

Grateful note was also made of the following *special awards*:

Dow Chemical Company Award (\$500)

The Du Pont Award (\$12,000)

The N.S.F. Institutional Grant (\$10,090)

The Johnson Wax Award (\$1,000)

The Shell Assist Awards (\$1,500)

The board also took *sympathetic note* of numerous illnesses, accidents, and bereavements in the faculty family.

2. Curriculum

Several *new courses* were approved upon recommendation of the faculty:

Biology 2XX Plant Diversity

Chemistry IXX Fundamentals of Chemistry

Biology 2XX Animal Diversity

Geology 2XX—Physical Geology

Geology 2XX—Historical Geology

The board officially encouraged the faculty in planning a *Master of Arts in Teaching* degree program, especially as an integral part of the Graduate Studies Program.

The president noted that *The Interim* remains one of the most popular features of the 4-1-4 curriculum, and that the 1969 *summer session* had the largest enrollment of students since 1961 (548). New programs are being planned for the summer session, among them workshop and institute type courses for preservice and in-service teachers.

The board also took note of a successful and profitable *Colloquium on a Christian Approach to Curriculum* at Calvin, and encouraged such colloquia in the future.

3. Student Affairs

Enrollment this year at the college is down slightly (Canadian enrollment has declined each successive year since 1966), due to a number of factors: very late notice of Michigan Tuition Grant awards, reduction of Student Federal Assistance Programs, higher tuition at Calvin, uncertain economic climate, greater sharing of enrollment with other Christian colleges, and more use by our constituency of junior colleges and state universities and colleges. Though enrollment for next year is projected for 3,428 students (150 less), the enrollment five years hence (1974) is projected at 3,815 students, and ten years hence (1979) at 4,080 students.

The problem of enrollment decrease from Christian Reformed homes was one of the factors which has drawn Calvin, Dordt, and Trinity colleges into a *Consortium* of administrative heads of the three institutions. In an attempt to study the problem scientifically a carefully devised questionnaire will be sent to all consistories, asking for the basic data needed to study the problem.

The enrollment decrease has also resulted in an intensified program of recruitment by the Admissions office. Consideration is also being given to seeking students from other evangelical denominations and from minority disadvantaged groups with an evangelical religious orientation. The board has discussed the matter in a preliminary way, with the intention of acting on proposals at the May meeting of the board.

The social concern of Calvin students is channeled in part through a very successful program called *Kindling Intellectual Desire in Students*. No less than 250 student volunteers were attracted to the KIDS program the first semester, under the direction of Mr. David Dekker and his staff.

The religious life of the students is aided by the Religious Council, the Chapel services, and the Knollcrest worship services.

4. *Library Matters*

The board took note of the resignation of Dr. Lester De Koster as director of the Library, and at a testimonial dinner paid tribute to him for eighteen years of effective service to the College and Seminary libraries as director.

The new library is nearing completion, removal of the Franklin segment is being arranged, and dedication of the new facility is anticipated in June.

The growth of the Heritage Hall Collection in quality, size, and use was noted. The collection, one of the finest of its kind among college and seminary libraries, still has a vast, untapped potential, however.

5. *Business and Financial Affairs*

With campus development advancing to the stage of the final phase (notably, only ten years after the initial ground breaking ceremonies at Knollcrest), the prospect of the sale of the Franklin Street campus increases in importance and actuality. The feasibility study of the campus for the State's university Extension Centers, conducted by the Daverman Associates, Inc., will be completed this spring.

Property and finance matters did not consume much time at the February meeting of the board. Attention was confined mainly to reviewing and adopting the auditors' report for 1968-69 and the revised budget for 1969-70, and ratifying actions on finance matters processed by the executive committee since the previous May meeting of the board involving contracts approved for furnishings and authorizations given to the business personnel to file various applications (Title I for \$1,000,000 and Title III for funds under the new interest subsidy program). Various bond resolutions (library HEW bonds and Residence Hall No. 5 HUD bonds) and basic Long Range Planning Committee recommendations were approved.

The Development office's report of gifts received indicates that Calvin's loyal constituency have made this another good year. The various Calvin College investment programs advertised in the *Spark* and *Calvinalia* are another evidence of good will toward the college.

II. RECOMMENDATIONS FOR SYNODICAL ACTION

A. *The Seminary*

1. The Board of Trustees presents for synodical approval the following set of rules governing the terms of faculty reappointments drafted by a joint board-faculty committee and approved by the Board of Trustees at the meeting of February, 1970:

REAPPOINTMENT

Initial appointments to the seminary staff shall ordinarily be for a three-year period. During this period a close watch shall be kept of the professor's teaching competence.

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

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

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

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

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

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

On the basis of the information received, the seminary president and the board's *Committee on Faculty Evaluation*, following the procedure described above, shall make recommendation to the Board of Trustees concerning his third reappointment.

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

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

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

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

2. The Board of Trustees, having given general approval to a proposal to appoint a third man in the department of Old Testament in May, 1969, recommends the appointment and the submission of a nomination to a later synod.

(Remark: In his report to the board the president of the Seminary commented that discussion of the proposed appointment within the department has led to the tentative conclusion that the man to be sought ought to be a specialist in the languages and history of the ancient Near East, since this kind of appointment would best supplement the training specialization of the present professors of Old Testament).

3. The Board of Trustees recommends that Mr. David Engelhard, a recent Calvin Theological Seminary graduate completing his doctoral program at Brandeis University in the area of specialization of languages

and history of the ancient Near East, be offered a one-year terminal appointment as lecturer in Old Testament for the academic year 1970-71.

4. The Board of Trustees recommends that in view of today's more rapid means of communication, the waiting period for candidates' eligibility to receive calls be changed from four weeks to two weeks.

5. The Board of Trustees presents for election as assistant professor in Pastoral Counseling for a three-year term the Rev. Ralph Heynen and the Rev. Dr. Melvin Hugen.

6. The Board of Trustees recommends that Dr. Andrew Bandstra be reappointed as professor of New Testament with permanent tenure.

B. *The College*

1. The Board of Trustees recommends the following *new appointments* to the College faculty:

a. Martin Bolt, Ph.D., as assistant professor of Psychology for two years.

b. Paul Henry, Ph.D., as visiting assistant professor in Political Science for two years.

c. William Monsma, Ph.D., as visiting assistant professor of Physics for two years.

d. Pieter Marsman, M.A., instructor in Romance Languages for two years.

e. Donald Smalligan, M.B.A., M.S.W., as assistant professor of Sociology for two years.

f. James Timmer, M.A., as assistant professor of Physical Education for two years.

2. The Board of Trustees recommends the following *reappointments* to the College faculty:

a. Mrs. Helen Bonzelaar, M.A., as assistant professor of Art, for two years.

b. Al D. Bratt, Ph.D., as professor of Biology, permanent tenure.

c. Wallace Bratt, Ph.D., as professor of Germanic Languages, permanent tenure.

d. Herbert J. Brinks, Ph.D., as associate professor of History, for two years.

e. Mrs. Elsa Cortina, D. en Ped., as visiting Lecturer in Romance Languages (Spanish), for two years.

f. Willis De Boer, Th.D., as professor of Religion and Theology, permanent tenure.

g. Peter Y. De Jong, M.A., as visiting instructor in Psychology, for one year.

h. Henry J. Hoeks, M.C.A., as assistant professor of Education, for two years.

i. Mrs. Winifred Holkeboer, M.A., as associate professor of English (she already has tenure).

j. Harmon Hook, Ph.D., as assistant professor of English, for two years.

k. James D. Korf, M.A., as assistant instructor in Speech, for two years.

l. Bernard Kreuzer, M.A., as associate professor of Modern Languages, for two years.

- m. Irvin Kroese, Ph.D., as associate professor of English, for four years.
- n. Sanford Leestma, Ph.D., as assistant professor of Mathematics, for two years.
- o. Ronald Lubbers, M.B.A., as assistant instructor in Economics, for one year.
- p. Richard Mouw, M.A., as assistant professor of Philosophy, for two years.
- q. Delwyn Nykamp, M.A., as instructor in Speech, for two years.
- r. Chris Overvoorde, M.F.A., as assistant professor of Art, for four years.
- s. Kenneth Piers, Ph.D., as assistant professor of Chemistry, for two years.
- t. Rodger Rice, Ph.D., (on leave), as associate professor of Sociology, for four years.
- u. Robert Terborg, Ph.D., as assistant professor of Psychology, for two years.
- v. William Van Doorne, Ph.D., as associate professor of Chemistry, for four years.
- w. Lambert Van Poolen, Ph.D., as assistant professor of Engineering, for two years.
- x. John Van Zytveld, Ph.D., as assistant professor of Physics, for two years.
- y. Johann Westra, M.A., as associate professor of History and Political Science, with permanent tenure.
- z. Jack Wiersma, Ph.D., as associate professor of Education, for four years.
- aa. Donald Wilson, Ph.D., as professor of Sociology, permanent tenure.
- bb. Mrs. Linda Dykstra, M.A., as dean of women with faculty status, for one year.
- cc. John VandenBerg, Ph.D., as vice president of Academic Affairs and Dean of the College, permanent tenure.
- dd. Henry Baron, M.A., as assistant professor of English, for two years.

3. Knollcrest Worship Services. The board recommends the continuance of the Knollcrest worship services under the present arrangement for an additional two years.

Grounds:

a. Making provisions for student worship at Knollcrest for the next two years is imperative. Woodlawn Christian Reformed Church and the four sponsoring churches can serve some of the resident students, but certainly not all of them.

b. The present worship services are fulfilling a real spiritual need.

c. Recent changes approved by the four sponsoring consistories appear to have made the ministry to students more successful, but there has been insufficient time to evaluate these changes.

4. The Board of Trustees submits for synodical approval the Calvin Graduate Studies Program, outlined in the document "Objectives of a

Calvin Graduate Studies Program and Guidelines for Establishing Such a Program." (See attached Appendix I)

Respectfully submitted for

The Board of Trustees of
Calvin College and Seminary,
Seymour Van Dyken, Secretary

Appendix I

OBJECTIVES OF A CALVIN GRADUATE STUDIES PROGRAM AND GUIDELINES FOR ESTABLISHING SUCH A PROGRAM

The study which finds its expression in this relatively brief report has a long history of discussion, debate, delay, and diversion; but, withal, the study was driven forward by a dedication to the ideal of Christian higher education. Most of the forgotten and file-stuffing predecessors of this report were much longer, more rhetorical in style, and unrealistic.

Such a prelude might well be an apology, given in anticipation of the one inevitable reader who will ask, "Why did you not include this, or exclude that, or state more precisely or meaningfully this purpose or that?", and to which the truthful answer could be given, "You may be assured that it was in one of the several forerunners of this report."

During all these years of discussion, the committee members realized that graduate studies could come into being only by deliberate development and careful planning in response to a felt need. And even now in this present report, all the details of a fully operational program are not given, and tentative arrangements are still proposed. This report, therefore, does not concentrate on fashioning a structure or an elaborate table of organization. Rather, the report states the objectives and guidelines and presents minimal suggestions as to establishing the structure.

The report proposes two related organization entities. The one is the internal operation of a Graduate Studies Program; the other is the establishment of a Calvin Graduate Studies Association, formed to support the program.

A. The Basis of the Calvin Graduate Studies Program and of the Calvin Graduate Studies Association

The basis of the Calvin Graduate Studies Program and of the Association rests upon those principles of Christian scholarship as are embodied in the book, *Christian Liberal Arts Education*, as endorsed by the Board of Trustees of Calvin College and Seminary and by the faculty of Calvin College, the essence of which, understood in context, may be formulated in the following summary statements:

The life of every man is a response to God's Word to mankind in creation and in history. This Word of God to man is focused in Jesus Christ, the Word incarnate, who is authoritatively revealed in the Scriptures of the Old and the New Testaments.

God in His Word calls on every man to obey Him, to serve his fellowmen, and to develop the creation.

The response of a man to the Word of God can be either an accepting or rejecting response. The Christian life, the life of the man who is a follower of Jesus Christ, is an accepting response to God's Word.

God in His Word speaks not to some segment of our lives, but to the entire pattern of our lives. Thus the authentic Christian life is one which in its comprehensive pattern constitutes an accepting response to God's Word.

The life of the Christian finds its context and fulfillment in the community of those who are jointly committed to following Jesus Christ. It is the task of this community as a whole to obey God, serve mankind, and develop the creation. Every Christian is to share in the performance of that comprehensive community task by doing that for which he is best fitted.

The community of Christians is not to withdraw from involvement in the world, but is to carry out its task while living and working in contemporary society.

One dimension of the comprehensive task of developing the potentials of creation is that of engaging in theoretical thought. Thus the community of Christians is called to be involved in scholarship. A program of graduate studies is an instrument whereby the Christian community responds to this calling.

The community of Christian scholars is to practice its scholarship as part of its accepting response to the Word of God. It is to engage in theoretical thought in obedience to God and on behalf of the Christian community, giving intellectual leadership to that community and to the society of all men.

The Scriptures in witnessing to Jesus Christ provide us with a comprehensive perspective on reality. The aim of the community of Christian scholars is to gain a theoretical understanding of reality as seen in that biblical perspective.

B. The Purposes of the Calvin Graduate Studies Program, to Which the Calvin Graduate Studies Association Lends Support

The purposes of the Calvin Graduate Studies Program shall be:

1. To promote scholarly research by the faculty members and their associates in order, by critical analyses and investigation, to articulate Christian perspectives in the academic disciplines in obedience to the cultural mandate.

2. To offer academically respectable degree programs, especially on the master's level, in response to the needs of the Christian community which we serve most directly.

3. To extend graduate studies eventually into doctoral degree and advanced study programs; that is, we should, as circumstances permit, attempt to achieve programs worthy of the name *university* in various disciplines.

4. These purposes shall serve also to strengthen undergraduate education at Calvin College and Seminary. Specifically, this means:

a. To strengthen the Christian, scholarly approach to undergraduate studies.

b. To inspire and excite the members of all the faculties.

c. To serve and lead the total Christian community in its response to the cultural mandate.

d. To give effective Christian witness in the broad field of academic learning.

C. Guidelines for Establishing the Calvin Graduate Studies Program

1. Base for Development

Most of the strong American graduate schools are built upon a strong undergraduate base. Graduate studies among us should grow out of the existing academic programs of Calvin College and Seminary. Calvin College and Seminary already provides a strong base, such as is necessary to support and nourish a developing graduate studies program and, potentially, a university. The quality of the Calvin Library and the high competence of the Calvin faculties have developed areas of strength and excellence which make the extension into graduate studies natural and feasible. To assure an adequate graduate program we must always insist that the base remain strong.

2. Natural Growth

Extension into graduate studies should develop naturally and normally, in response to community needs and by utilizing existing department strengths, scholarly resources, library holdings, and administrative offices.

3. Independence

Recognizing that the synod of the Christian Reformed Church has, on a number of occasions, expressed a judgment favoring the independence of higher education, the newly established graduate study programs shall be shaped in such a way as to provide ways and means whereby they can eventually achieve the goal of independent sponsorship and control, while maintaining all along the way a meaningful interaction with existing undergraduate programs of instruction and administration.

4. Total Community Involvement

To develop this program of graduate studies we shall invite the aid and support of the whole Reformed community in the United States and Canada.

5. Enabling Recommendation

The Board of Trustees advises the administration of the College and Seminary to initiate the organization and definition of function of an institute for faculty-level research, and it advises the faculties of the College and Seminary to initiate plans for magisterial programs (professional and theoretical) where they seem appropriate and necessary.

D. General Organizational Guidelines

1. The Organizational Structure

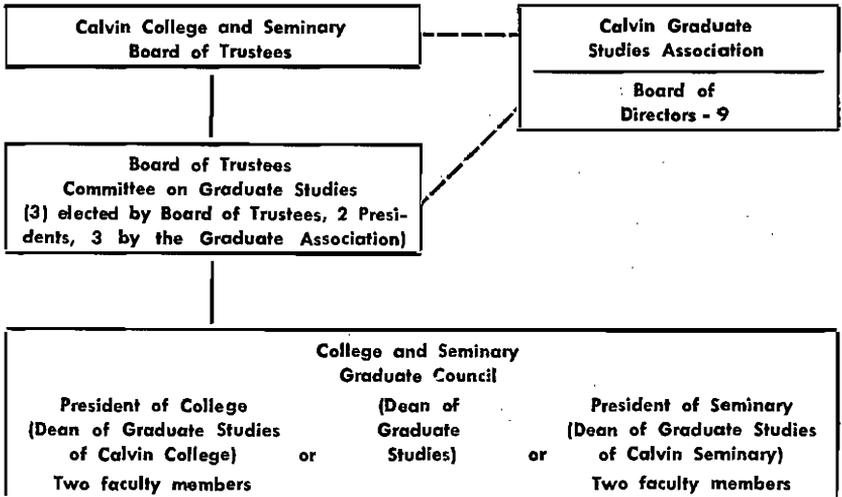
The organizational structure should be as direct and simple as the dictates of the historical situation will allow.

We recommend the formation of a Christian association for the advancement of graduate studies, to be known as the Calvin Graduate Studies Association. This Association shall cooperate with the College and the Seminary in the support and control of graduate studies. The Association shall be formally distinct from the ecclesiastical structure; and, if successful, it can gradually take on increasingly more responsibility for control and support of graduate studies in conjunction with Calvin College and Seminary. The Association, a further definition of which is given below, will place representatives on the Board of Trustees' Committee on Graduate Studies. This Committee on Graduate Studies will, in effect, constitute the principal administrative body of the proposed program.

We recommend that the day-to-day supervision of graduate studies be in the hands of a Graduate Council. We have not come to any definite decision as to whether there should be one Dean of Graduate Studies, or whether there should be a Dean of Graduate Studies for the College and another for the Seminary. Final decision on this and other organizational matters must await further development.

Because graduate-degree and faculty-research programs will arise from and be developed by the existing faculties through their departments and divisions, there will be no need to constitute an independent Graduate Studies Faculty, as such. Those persons engaged in the programs at any given time will be considered to be the Graduate Studies Faculty, should there arise a need for separate identification.

As an initial structure, and to remain in effect during the first ten-year phase, the following chart of organization is proposed:



2. Finances

It must be understood that in no way shall the efforts to develop a graduate program diminish the support necessary to maintain and develop a strong baccalaureate college and seminary.

a. Sources of Operational Support

- (1) Annual appropriations from the Calvin Graduate Studies Association;
- (2) Tuition from students in the graduate program;
- (3) Gifts and grants designated for the graduate studies program;
- (4) Allocation from Calvin College and Seminary quota, to the extent requested, budgeted and granted.

b. Sources of Capital Support

Capital outlays for the graduate studies program shall be financed exclusively through designated gifts from the Calvin Graduate Studies Association.

c. Financial Records

The projected annual operating costs of the graduate studies program, including a proper share of administrative, plant, and other overhead costs, and the projected sources of income to support these costs shall be clearly indicated within the total institutional budget by means of separate budget exhibits. The same provisions shall pertain relative to actual costs and income, namely, that these be identified within the annual institutional operating statement.

The purposes for record keeping are these:

- (1) To make certain that the graduate program does not become a drain on the financial resources of the College and Seminary;
- (2) To determine the extent to which graduate student tuition and graduate studies gifts meet actual operating costs, and thus to determine the quota appropriation needed to cover the shortage;
- (3) To assure contributors that gifts to the graduate studies program are used for that purpose. Should such gifts exceed the amount necessary to support the graduate studies program for a given year, the excess will be held in reserve for the graduate program and not be used for undergraduate College or Seminary costs.

d. Specific Guidelines for Establishing the Calvin Graduate Studies Association

1. That the Calvin Graduate Studies Association be established in response to the broadest possible appeal for membership and with the broadest possible base of support consistent with the stated purpose of the Calvin Graduate Studies Program.

We envision an Association with an extensive membership—national, international, continental, and even world-wide—consisting of Calvin alumni, Christians from Reformed and evangelical communities, and other people generally sympathetic with the cause of Christian higher education. We suggest that this broad membership appeal be launched with a vigorous campaign of solicitation based on information and publicity designed to set forth clearly the nature and purpose of this program and the initial ten-year plan for implementing it. Once the Association is established, the membership shall be kept informed of all significant developments in the Calvin Graduate Studies Program. Members shall be entitled to vote in person or by proxy for directors of the Association and upon any question or proposition submitted by the board of directors to any annual or special meeting of the Association.

2. That conditions for membership in the Association shall be a general endorsement of the stated Purposes of the Graduate Studies Program (see "B" above) and the payment of annual sustaining dues in a stipulated minimum amount.

We propose that membership dues be kept at a relatively nominal minimum amount in order to encourage the broadest possible base of participation and support. Members, should, however, also be encouraged to make larger contributions.

3. The Association shall support and participate in the Calvin Graduate Studies Program through a board of directors composed of nine persons, to be elected annually for three-year terms on a rotating basis from nominations submitted by the board of directors to the membership of the Association. At least two-thirds of the membership in the board of directors shall be held by persons who are members of the Christian Reformed Church. Legal and effective control of the Association shall be lodged with the board of directors.

Initially, these nine board members shall be elected to staggered terms of office to ensure eventually a regular pattern of annual rotation. This board shall elect its own officers. The board shall conduct all the official business of the Association, reporting on its actions to the regular meetings of the Association. In addition, the board of directors shall make concerted efforts to solicit grants from appropriate endowment agencies and foundations.

4. That, in addition to the more general endorsement of the stated purpose of the Calvin Graduate Studies Program as a condition for membership in the Association, those chosen to stand for nomination on the board of directors shall be expected to express their enthusiastic personal agreement with and commitment to the Basis and to the Purposes of the Association (see "A" and "B" above) and the Biblical Christian faith as interpreted by the evangelical Christian churches in the classic tradition of the Protestant Reformation.

To secure a Reformed Christian perspective in the operations of the Calvin Graduate Studies Program, we recommend this stronger confessional-educational commitment for membership in the board of directors, which is directly responsible for supervising the activities of the Association, than we recommend for sustaining membership in the Association.

5. That the Board of Directors of the Calvin Graduate Studies Association shall appoint from among its members three persons to represent the Association on the Calvin Board of Trustees Committee on Graduate Studies.

This arrangement would integrate the activities of the Association and its board of directors into the accepted organizational structure of the Calvin Graduate Studies Program as indicated in the organizational chart given above.

6. That the initial membership of the board of directors be elected by the Association from a slate of candidates prepared by the Board of Trustees of Calvin College and Seminary, having considered recommendations made by those who express an interest in the Calvin Graduate Studies Association.

E. General Provisions

1. We shall present to synod for information a proposed constitution for the Calvin Graduate Studies Association, which formally and legally articulates the spirit and provisions of this study report.

2. It shall be established that, after a ten-year period, the structure, direction, and further extension of the Calvin Graduate Studies Association shall be assessed, evaluated, and subjected to those changes which will meet the demand of the time, provided they are in accord with Sections A, B, and C of this document.

3. That the Calvin Board of Trustees, upon approval of the above recommendations by synod, shall appoint a steering committee to implement these decisions.

We propose that this steering committee set up a meaningful timetable of work and arrange for necessary promotion. We suggest, further, that this steering committee seriously consider the possibility of dramatically highlighting the establishment of the Calvin Graduate Studies Association by means of an appropriate public rally.

REPORT 35

THE LORD'S DAY ALLIANCE OF CANADA

ESTEEMED BRETHREN:

In our last report we expressed some dissatisfaction with the present scope of operation of the Lord's Day Alliance as we voiced our hope that "the Alliance soon will be able to promote the observance of Sunday as a day of rest and worship with a greater measure of conviction and enthusiasm from the side of the co-operating churches than has been the case during recent years" (Acts 1969, p. 419).

The difficulty we experience in this Alliance is that it is an organization which was born and rooted in a puritan conviction more than eighty years ago and which promoted an old-testamentic sabbatarian view of the Lord's Day even including opposition to the sale of alcoholic beverages with meals on Sunday in public places otherwise properly licensed to this end. Now during many years of increasing secularization the entire foundation and the inner core of the organization has decayed and mouldered away. That the entire structure is still standing today is due—economically—to the many legacies the Alliance receives from people who were part of its initial strength and—ideologically (which is far more important)—to the fact that many outside supports were applied, so that the organization now hangs—so to speak—in the scaffoldings of humanitarian considerations. The Alliance does not find the arguments in defense of the Lord's Day in the Word of God and in obedience to this Word, but in the promotion of public welfare. Often the Alliance creates the impression that it is not doing the Lord's bidding, but finds her business in protecting the public against itself.

Our present pessimism, which follows a moderate optimism of last year, is caused—mainly—by a Brief which the Alliance has presented to the Ontario Law Reform Commission on February 1st, 1970. This Commission was given the mandate to take under review laws and other factors affecting the observance of Sunday in Ontario, since in this province too—as in Grand Rapids—some of the larger supermarket chain stores were opening for business on Sunday.

As your representatives we feel that the Alliance—indeed—should meet the government on its terms, so the government will not be held responsible for the maintenance and promotion of the Christian Sunday, including worship. In the area of spending leisure time the government cannot legislate except in matters of public morality. But this does not mean that therefore the Alliance should keep silent about the will of God with regard to the Lord's Day. The government and the nation should know that there is an Alliance which dares to say: "This is what God says, what He told us in His Word . . ." The Alliance loses its own character and strength by approaching matters of Sunday rest only

from the point of view that this or that is in the interest of the public whether they want it and like it or not.

Yet the Brief reflects this approach consistently. A few illustrations will bear this out. The section *Religion in the State* reads:

"You ask for comment on the effect Sunday observance legislation has on the religious life of the community. While it is obvious that the cessation of work on Sunday makes it more possible for people to attend services of public worship than any other rest day system would allow (and this is desirable), we wish to affirm that The Lord's Alliance of Canada has never asked for Sunday observance legislation as a concession to churches. Any request which has been made by our body has been based upon philanthropic grounds. As in the past, so also in the present we waive consideration for the churches if it can be successfully shown that Sunday observance is bad for society. We certainly ask for no sectarian advantage. In this sense we do not ask society or any legislative body to do something for religion. On the other hand, we ask for recognition of the good that pure religion does for society. Religion promotes private integrity and idealism; it cultivates concern for others; it enjoins upon its adherents an attitude of responsibility toward the state; and it makes for lawful behaviour, order and good government. Your Commission is, therefore, well advised to take this matter into account."

The section, entitled *Canadian Sunday Legislation is not Religious, but Humanitarian*, states:

"When the importance of religion to the general welfare is denied or overlooked, prejudice sometimes arises against according any place to religion in public life. We believe that a non-religious or anti-religious outlook is responsible for much prejudice against The Lord's Day Act (Canada). And we affirm that this attitude is decidedly in error because the Act does not deal with religion to any significant degree. We readily agree that passage of the Act was inspired by a spirit which is religious; namely the spirit of compassion and concern for human welfare. But so also has the spread of education been fostered, and services to the poor and the sick have been provided, and hospitals have been established—all because of a humanitarian concern which was rooted in religious thought and feeling . . . Only in respect of the benevolent spirit it embodies can the Lord's Day Act be regarded as religious. While first proposals of its enactment were made by Christian people, it could be that others, for reasons of social concern, joined forces with them."

In its recommendations the Brief rightly opposes the ambiguity of the present enforcement of the Lord's Day Act. For prosecution under the Act the consent of the Attorney General is needed, who in turn stated recently in the Legislature that his consent "depends upon local opinion" (p. 13, Brief). This is unsatisfactory according to the Alliance, but only on the ground that this stipulation makes the enforcement "both inadequate and uncertain" not because it makes man his own sovereign law-giver.

The Brief opposes opening of the larger food stores on Sunday in the following recommendation:

"Since there has been some open expression of official opinion on small food stores selling on Sundays, we offer comment: the so-called need for these

on Sunday is overstated; if open, permission should be limited to those which are small and of the so called convenience type; since these are frequently described as family operations, the owner or operator himself or some member of his immediate family should attend to business on Sunday without depriving any other employee of Sunday rest; consideration could be given to the practice in Nova Scotia whereby Sunday selling is limited to small stores capitalized at not more than \$5,000, and regulated by municipal license; while the latter might not provide a sufficient pattern for Ontario, the effort at regulation deserves study."

At times the Alliance even offers its help to the government in updating the old Act. By way of example we quote:

"Inasmuch as Sunday commercial sports are now legal within this province, the shooting of guns for gain, now prohibited by Section 9 of The Lord's Day Act, might properly be made permissible."

In an apparent attempt to accommodate the Labour Unions in Alliance includes the following recommendation:

"Business should not ordinarily be done or countenanced on Sunday because it is both undesirable and contrary to Section 4 of The Lord's Day Act. We suggest, however, that circumstances affecting the public, or even large numbers of workers, may well warrant the making of a contract on Sunday. Such contracts deserve the explicit support of law."

Even the Christian name of the Act is at stake and must be secularized, when he recommends:

"While it is a matter of minor consequence, The Lord's Day Alliance agrees with some who say that the true nature of our Sunday law might become more apparent and be better appreciated if its name were altered to something like 'The Common Weekly Day of Rest Act.'"

We don't want to go on record as opposing a change in the name of the Act, we simply point out that it seems strange that the Lord's Day Alliance should lead the team in favour of such a change.

Even in its final recommendation the Alliance does not speak audibly for the Lord as she states:

"We submit that Sunday observance is so important to the welfare of individuals, of families, and of society that it merits careful study and deserves positive support."

All this leads us to the conclusion that as a public testimony this Brief presents a poor picture of the churches and organizations for which it is supposed to speak.

We are happy to mention here that the *Christian Trade Unions of Canada* and the *Christian Labour Association of Canada* both have submitted their own briefs to the Ontario Law Reform Commission. Both organizations show concern from a Christian conviction.

The C.T.U.C. spokesmen write:

"As believers and subscribers to the Christian principles for life, we are naturally concerned with Sunday observance in our province, and with any legislation that may come about in this connection.

No doubt many would like to approach the matter of Sunday observance from the Christian's point of view, but there are many reasons favouring Sunday observance even for those who do not accept this point of view."

The C.L.A.C. submission is a rather lengthy one and—in fact—much more than a protest against further desecration of the Lord's Day. As a matter of fact this Brief is actually an attempt to a Christian Social Ethics as it places the Sunday-problems in the perspective of a Christian view of *life, labour* and *leisure*. The Brief is rather negative in its appreciation of the existing legislation, the Lord's Day act. It says:

"The present *Lord's Day Act* in Canada reflects a rather legalistic attitude and appears to have been enacted under strong influence of Puritan thought. Christians would do wise to distantiate themselves from the Puritan concept of the Sunday, not because this concept is no longer accepted by society, but because it is rooted in a false interpretation of Scripture."

The main conclusion of the C.L.A.C. Brief reads:

"Let Christians everywhere, in reverent obedience to God's law, remember the day of rest, observe this day, as much as lies within their power, communally (Sunday), and, wherever this is impossible due to work duties, reserve another day of the week for a meaningful celebration of their liberation from sin's house of bondage."

This report deserves—undoubtedly—careful study and evaluation. (Copies are obtainable from the C.L.A.C. headquarters: 100 Rexdale Blvd., Rexdale, Onta., Canada)

As your representatives we take the position that it is still meaningful today to support the promotion of Sunday as a day of rest. We admit that the proper explanation of the fourth commandment for the time of the New Testament church is indeed a complex one. (Your reporter wrestled with this problem in the chapter he wrote on the fourth commandment in the booklet *Thy Way is My Way*, edited by Rev. M. DeVries, pp. 44-53). As your representatives in the Lord's Day Alliance we maintain the position that the observance of Sunday as the Lord's Day does not only have a *spiritual* aspect, but also an *ecclesiastical* and a *social* or *civil* one. We (all must) be willing to re-examine our convictions also in this regard, but it seems evident that in order to keep this day as an opportunity for communal worship, we should promote cessation of all usual work as much as possible.

It is our opinion that it would not be wise to leave the Association at this time. We have a voice and we should use it to evaluate within the Alliance the changes in legislation that may be proposed in the near future. Hence we recommend the organization for your usual support in 1971.

From the financial statement it is clear that the support for the Alliance is dwindling just as fast as the secularization of the Lord's Day and its use increases. The receipts during 1969 went down from \$34,553.69 to \$24,330.85. Our retiring general secretary, Rev. A. S. McGrath, still serves the Alliance on a part-time basis since no successor

has been found as yet. Hence the disbursements remained about the same, which means that instead of a surplus of \$6,000—as in 1968, we had a deficit of about \$4,000 for 1969. Yet, there is no reason for panic since the Alliance has sufficient funds in reserve to take care of such a deficit.

The financial report has been forwarded to the Standing Advisory Budget Committee for evaluation and recommendation to Synod.

Humbly submitted,

L. Slofstra

R. Kooistra, reporter

REPORT 36

AMERICAN BIBLE SOCIETY

ESTEEMED BRETHREN:

Where and what does the American Bible Society do? All of us know of the ABS but not everyone is totally exposed to the many ways in which the ABS serves the Lord and His church (and also your and my local church, as well as the Christian Reformed Church denomination).

Let us begin this report by quoting part of a letter from the Camille Hurricane area in Mississippi: ". . . thank you for the two shipments of Bibles that arrived in Gulfport this past week-end for the people here! . . . Each week I find that there were more people without homes, or more homes mostly destroyed, than we here had anticipated . . . In the Presbyterian Faith alone there are more than 700 homes either destroyed or washed out completely, and that is small compared to the rest of the different faiths . . . The Bible, I have been told, has meant more in so many ways to these people. I have been told many times—and four times today—that the Bible is the greatest thing that has ever hit the south Mississippi area. And it would not be so if it were not for the American Bible Society and the support of so many people behind its work . . .

"It is so great to know that Protestants and Catholics are both reading exactly the same New Testament—*Good News for Modern Man*. We need thousands more of it . . . Now we know that we had more damage done here than we realized at first. And to know that we have an organization like the American Bible Society to back us up in the Greatest Story Ever Told, Jesus Christ, leaves us with a feeling that we never had before." (Mr. J. C. Broom, 2106 O'Donnell Boulevard, Gulfport, Mississippi 39501) Surely, to read a letter and testimony like this, exhorts us too!

There is a constant re-emphasis and urgency as the Society addresses itself to the task of making God's Word known to all peoples. Dr. Laton E. Holmgren, General Secretary, re-affirms it in the following words:

"The sole purpose of all Bible Society activity is—and always has been—to provide men, in intelligible and convincing speech, with the record of the 'wonderful works of God.' Basic to all the scholarly pursuits incumbent on the translator of Holy Scriptures, underlying all the technical skills employed by the printer and binder, and warming the heart of every man who shares the finished Book with his friends and neighbors, is an evangelistic zeal which will not allow him to be idle as long as there is one man on earth who has not heard the good news of the Gospel of our Lord Jesus Christ. It is this concern for the redemption of the world—for the whole life of the whole man in the whole world—that permeates the work and the witness of all those concerned with the Bible Society movement."

The ABS needs our help and we need the help of the ABS. Again, these warm words merit our moral support as a denomination but more than ever before, our *financial support by the individual church.*

Elder delegate, or minister, has your church given monetary support to the ABS in the last year? The total amount received from our denomination in 1969 was a little better than 1968, a total of \$10,800. That means an *average of \$16.70 per congregation!* In the face of rising costs and a 1969 Budget that was not fully met, can it be suggested that consistories examine the record and increase their commitment in this current year?

The Back to God Hour uses ABS programming. At least 35 stations scheduled "Insight" in 1969. These are spot announcements and in this hurried America spot newscasts catch the "hurried ear."

Allow us to quote Mrs. E. Currie when she indicated that "God's Word is Alive and Active." . . . "Someone had given me a helpful leaflet 'Where to Look in the Bible' published by the American Bible Society. Later another ABS leaflet 'How to Study the Bible' came to my aid My life changed completely as I experienced the power of the Word. God began using me to counsel with people who have all sorts of problems. As I have shared God's Word with others, I have discovered that it strengthens the faltering, gives guidance to the perplexed, sustains the sick and convicts the sinner The older women who make up my Sunday School class and whose spiritual growth I have witnessed, the young inmates at two prisons in southern Ohio who are showing fondness for the Bible, the Ohio State University students at my church who have become interested in Scripture distribution on their campus, the bereaved widow to whom I gave a hand-marked New Testament, who later told me that she had read all of the passages and 'their meaning was revealed to me so clearly' these are just a few of my encounters which confirm Jesus' statements, 'The words I have spoken to you are Spirit and Life' (John 6:63 TEV)."

One of the stimulating addresses at the Advisory Council meeting of the ABS was given by Dr. D. Bruce Merrifield, of the Hooker Research Institute, Niagara Falls, New York. The speaker reminded us of the tremendous technological explosion that is occurring before our very eyes. Among the following this was observed—

—90 percent of our total knowledge in the physical and biological sciences has been generated since 1940, and will double again in the next seven years.

—Most of this information is being generated in the U.S. and only about 10 percent in Russia. The significance of these statistics is that the U.S., already has emerged and will more clearly emerge in the next few years as the controlling force in the world with attendant responsibilities for appropriate use of the power that results.

—Because of the tremendous increase in Chinese and Indian population, we can assume that *nine* out of every *ten* deaths will occur in these two countries within the next twenty-five years. Under these conditions western civilization by the year 2000 could represent a small percentage of the world population.

—He cited that the great problems of uncontrolled population growth are not so much ones of famine, but rather of irrational behaviour patterns that occur as population density increases.

—Because of technological change the adult working force in the U.S. will face many challenges and changes in the foreseeable future, i.e. technological drop-outs. He cited the unparalleled crisis of crime, violence, racial conflict, drug addiction and depersonalization of human relationships is developing rapidly. In fact, all indices of hostility and emotional disturbances are rising, and as the competition for limited opportunities and resources becomes greater, non-productive dissipation of nervous energy and loss of personal effectiveness will become even greater and more apparent.

—The role of the Church in this remarkable period of history is to guide the radical changes which are occurring into a framework of deep concern for human values; and in this process, the Church must identify, support and celebrate the constructive forces of renewal at work in the world.

—No segment of the Church can do this alone.

Under God's guidance and the support of His people the ABS can be used as a channel to make God's Word available to *all* people!

What does the ABS do for the Church?

—At least one book of the Holy Scriptures is available in more than 1400 languages.

—This means the Word is available to 97 percent of the world's population.

—The ABS with the United Bible Societies represents unified effort to make possible translation, production, distribution, at minimum cost to the greatest number of people.

—Besides numerous helps available to all who ask, the TEV—*Good News for Modern Man* has been a phenomenal seller. Mind you, these copies have been sold—not just given away—and it competes on the newsstands with other paperbacks. It continues to lead the Best Seller List. Its record distribution of over 18,000,000 copies has outrun the top paperback sellers in the world!

Now, do we get benefit in return for what is given to the ABS?
Let us consider the following:

Previously mentioned was the "Insight" series over radio stations providing valuable information for the Back to God Hour. The Armed Forces represents another recipient of useful ABS services and materials. Each home missionary is aware of the services and publications that are available for his use in trying to reach prospects in a new community; especially *Good News for Modern Man*. Certainly our foreign fields have benefited from the services and capabilities of the ABS, in translations, in workshops, and in distribution.

Let's look at it this way. The Christian Reformed Church contributes roughly \$11,000 to the annual denominational support of the ABS out

of \$1,312,000, a little over .8 percent (not one percent but 8/10ths of one percent). To visualize how this money was used in areas affecting our own particular missionary effort, we could apportion \$3,000 to the Armed Forces; the requests for Bibles and the TEV have been greater than foreseeable. Another \$750 allocated for materials used by the Back to God Hour and about \$1,250 for assistance to the Home Mission program. This leaves \$6,000 for Scripture support on behalf of the Foreign Mission program. Is this a significant amount? If we divide this amount into the fourteen fields of foreign mission work in which the CRC is active, it averages a little more than \$400 *per field*. Surely our missionaries have benefited from ABS service to a much greater degree than what this average amount represents! Fields such as Nigeria and the Philippines benefit even more extensively!

OVERSEAS MISSIONS OF THE
CHRISTIAN REFORMED CHURCH

Country	Total Number of Scriptures Distributed in 1969
1. Japan	2,178,440
2. Korea	3,655,399
3. The Philippines	1,578,276
4. Australia	624,594
5. Guamapproximately	3,200
6. New Zealand	264,844
7. Nigeria	982,760
8. Taiwan	2,399,427
9. Argentina	4,469,682
10. Brazil	7,486,964
11. Mexico	3,046,452
12. Cuba	5,000
13. Puerto Rico	1,079,903
14. Canada	1,185,250
Total	28,960,191

Right now new translations or revisions are needed in the Hausa, Ibo and Efik languages of Nigeria and we should underline the need for this. Certainly, "denominations with missions in geographical areas covered might be called upon to underwrite certain projects. Time is of the essence if the Bible Societies are to meet this challenge" (annual ABS report). This is where we can respond. Bibles are a principal instrument in the educational program in Africa, the Emergent Continent. As the representative from Ethiopia to the United Nations says, "When you make available to young men and women in Africa the Holy Bible, you are achieving a double purpose by a single, generous act. First, you enable them to use the Bible in order to overcome the great handicap of illiteracy; thus you bring new life into their lives. Secondly, by giving them the Bible you enable them to gain the spiritual prerequisites for a fuller and healthier life; thus enabling them to serve the high cause of their own betterment and that of their respective communities.

"The Bible is, at one and the same time, a textbook, a history book, a code of life and a book of authoritative reference for all and for every occasion."

Board of Home Missions has this to say:

"The home missionaries are especially grateful for the promotional material sent out by the American Bible Society at the time of Easter. This includes the large promotional posters such as, 'The Word for the World,' the booklets, 'He is Risen,' etc. We have used thousands of these in door to door campaigns and in follow-up programs.

"The 'Good News for Modern Man' is a record-breaker. It has been a unique instrument in dealing with the alienated post-Christian segment of society. The number used out of this office is fantastic.

"The resources of good material, readily available, has been a boon to our mission effort. We are most grateful."

Your attention is directed to the Back to God Hour report appearing in the agenda. Mention is made of the "Insight" program. The report reads:

"The American Bible Society gave the series national exposure by making it one of the three radio shows it distributed during Bible Reading Week. As a result, 174 stations carried the broadcast either during National Bible Week or immediately thereafter.

"Twenty-nine of these stations became regular subscribers. Sixty-one stations now carry the program."

Churches should be alerted about the tremendous possibilities of public service releases over the radio on behalf of the local church on the local radio station.

The Board of Foreign Missions reports:

"We are, as you know, having the benefit of a strong push by the League of Christian Reformed Laymen for distribution in Mexico. Their efforts in behalf of their work in Yucatan has been very effective, and, I understand that the bulk of the Bibles made available comes from the American Bible Society.

"There is also a great deal of use made of the American Bible Society's publication of *Good News for Modern Man*, and the the Spanish edition of this translation, too, is widely used.

"Let me quote from our minutes of last November: 'We recommend purchase of 200,000 American Bible Society New Testaments (Dios Llega Al Hombre) for distribution by the evangelical churches to every home in the Yucatan.'

"Men in our Mexico field especially are signally helped through the continued service of the American Bible Society, and we do well to recognize that our entire denominational effort is strengthened with the presence and services of the American Bible Society."

In conclusion, brethren, the ABS is your organization and it has been allied with the CRC for many, many years. It does its work without fanfare and with the minimum of promotional pressure. This we can ap-

preciate. At the same time it is committed to making the Word available to every one who can read. Ministers and elders, try to use its tools and services! It is worthy of our prayers and continued support!

John Last
Synodical Representative
American Bible Society

REPORT 37

A NEW TRANSLATION OF THE HEIDELBERG CATECHISM

ESTEEMED BRETHREN:

The synod of 1968 appointed this committee to prepare a new translation of the Heidelberg Catechism. A brief review of the events leading to this appointment will serve as a context for this initial report.

The synod of 1965 received an overture from classis Hamilton requesting the synod "to study the feasibility of adopting a new translation of the Heidelberg Catechism for educational purposes . . ." Synod referred this overture to the Committee on Education, which made its recommendations to the synod of 1967. In preparing its recommendation the Committee on Education sent a questionnaire "to obtain the judgment of our ministers presently active in catechism teaching" (Acts 1967, p. 156). One of the questions asked was—"Do you consider a new translation of the Heidelberg Catechism to be necessary?" Of the 359 responses to the questionnaire (a return of 58.4%), 201 answered this question in the affirmative and 134 in the negative. Interpreting this response as evidence of "a wide-spread desire for a new translation," the Committee on Education recommended "that a committee be mandated to study existing recent translations and if they cannot be recommended for adoption that a new translation be produced" (Acts 1967, p. 156). Synod of 1967 decided to appoint a committee "to study recent translations of the Heidelberg Catechism, particularly the edition of the North American Area of the World Alliance of Reformed and Presbyterian Churches for the 400th anniversary of the Heidelberg Catechism and to advise synod concerning the possible adoption of a new translation" (Acts 1967, p. 49).

This committee to Study Recent Translations of the Heidelberg Catechism reported to synod in 1968. The committee made a careful study of the 400th anniversary translation as well as of the recent translation by T. F. Torrance. In the light of its study, the committee was unable to recommend the adoption of either of these recent translations and recommended that "a new committee be appointed to prepare a draft of a new translation of the Heidelberg Catechism for submission to synod" (Acts 1968, p. 493). This committee also recommended that synod present a clear mandate as to the type of translation desired since it would be difficult to prepare an accurate translation of the original which would at the same time meet some of the other goals which had been expressed.

The synod of 1968 then decided not to accept one of the existing recent translations of the Heidelberg Catechism and appointed the present committee with the following mandate:

1. That synod appoint a new committee to prepare a draft of a new translation of the Heidelberg Catechism to be submitted to a subsequent synod.

Grounds:

- a. Synod has recognized the desirability of a new translation.
- b. Existing recent translations do not adequately meet the expressed ideals for such a new translation.

2. That synod instruct the new committee to submit a modern and accurate translation of the Heidelberg Catechism which will serve as the official text of the Heidelberg Catechism and as a guide for catechism preaching.

Grounds:

- a. To prepare a translation that can serve for both preaching and for catechetical instruction appears to be impossible. A compromise of either the accuracy of translation or of pedagogical methods will occur.
- b. The production of a Compendium for catechetical instruction can be left to the Committee on Education. (Acts 1968, pp. 24-25).

The present committee has attempted to present a new translation of the Heidelberg Catechism in fulfillment of this mandate. The committee adopted the following "principles of translation" for its own guidance:

1. We take it to be our task, in keeping with the mandate of synod, to prepare a new translation and not only to revise or correct the present translation. And therefore we shall try, as objectively as possible, to understand fully what the original is trying to say, and then, as fully and accurately as possible, to relay that meaning into contemporary English. We believe we ought to make this translation into English wholly modern and idiomatic, yet without being colloquial, dignified without being archaic.

2. We further believe that there is no virtue per se in attempting to transmit into English matters of style, syntax, structure, word order, sentence division etc., which are part of the natural characteristics of the original, but which are less natural when brought over into English. In such matters the demands of good style for contemporary English should be followed.

3. And we believe that it follows from this that the main unit of translation must be, not the individual word or phrase, but the larger unit of thought which so frequently helps determine the meaning of individual words and phrases, viz., the sentence.

4. We recognize that the original language of the Catechism is German, and so we take as our standard and authoritative text the original German. But we shall not hesitate to let early translations, e.g., Latin and Dutch, illuminate, clarify, or give detail to our understanding of the German text.

5. We assume that this is to be, in the full sense, a translation and not a paraphrase, and furthermore that this is to be a translation aimed at no particular goal, e.g., ease of memorization, other than one which can with dignity bear the name of an official translation.

Since two members of the committee were on sabbatical leave during 1968/1969, the other four members worked as a team in preparing an initial translation. This proved to be a slow, demanding, and challenging assignment. This team of four has now reached question 48 of the Catechism. Upon their return from sabbatical leave in Europe, the other two members of the committee served as a committee of review and

revision. Then the entire committee met to revise the translation again. The 25 questions and answers here submitted constitute the preliminary product of this process. The new translation of these 25 questions and answers is submitted to synod as a sample of the type of translation the committee has made in an effort to meet synod's mandate. Although the committee will itself continue to review these samples as it continues its work, the committee would appreciate a judgment from synod as to whether synod wishes the committee to continue its work along these lines. If synod is not satisfied with this type of translation, the committee would profit from synod's judgment.

Therefore the committee recommends:

That synod express its attitude to the sample translation submitted on questions 1 to 25.

Respectfully submitted,

Prof. F. H. Klooster, chairman
 Dr. S. Woudstra, secretary
 Prof. C. Boersma
 Dr. E. Masselink
 Prof. R. F. Wevers
 Prof. S. Wiersma

New Translation of the Heidelberg Catechism

LORD'S DAY 1

1 Q. WHAT IS YOUR ONLY COMFORT IN LIFE AND IN DEATH?

- A. That I am not my own,
 but belong—
 body and soul,
 in life and in death—
 to my faithful Savior Jesus Christ.

He has fully satisfied for all my sins with his precious blood,
 and has set me free from the tyranny of the devil.

He also watches over me in such a way
 that not a hair can fall from my head
 without the will of my Father in heaven:
 in fact, all things must work together for my salvation.

Because I belong to Christ,
 the Holy Spirit assures me of eternal life
 and makes me whole-heartedly willing and ready
 from now on to live for him.

2 Q. WHAT MUST YOU KNOW TO LIVE AND DIE IN THE JOY OF THIS COMFORT?

A. Three things:

First, how great my sin and misery are.

Second, how I am set free from all my sins and misery.

Third, how I am to thank God for such deliverance.

PART I. MAN'S MISERY

LORD'S DAY 2

3 Q. HOW DO YOU COME TO KNOW YOUR MISERY?

A. The Law of God tells me.

4 Q. WHAT DOES GOD'S LAW REQUIRE OF US?

A. Christ teaches us this in summary in Matt. 22:

“You shall love the Lord your God

with all your heart,

and with all your soul,

and with all your mind.

This is the great and first commandment.

And a second is like it,

You shall love your neighbor

as yourself.

On these two commandments depend

all the law and the prophets.” (RSV)

5 Q. CAN YOU LIVE UP TO ALL THIS PERFECTLY?

A. No.

I have a natural tendency

to hate God and my neighbor.

LORD'S DAY 3

6 Q. HAS GOD THEN CREATED MAN SO WICKED AND PERVERSE?

A. No.

God created man good and in his own image—

that is, in true righteousness and holiness,

so that he might

truly know his Creator,

love him with all his heart,

and live with him in eternal happiness

for his praise and glory.

7 Q. WHERE DOES THIS DEPRAVED NATURE OF MAN COME FROM?

- A. From the fall and disobedience of our first parents,
Adam and Eve, in Paradise.
This fall has so poisoned our nature
that we all are conceived and born with the taint of sin.

8 Q. BUT ARE WE SO DEPRAVED—
TOTALLY UNABLE TO DO ANY GOOD?
AND DISPOSED TOWARD ALL EVIL?

- A. Yes,
unless we are born again, by the Holy Spirit.

LORD'S DAY 4

9 Q. BUT DOESN'T GOD DO MAN AN INJUSTICE
BY REQUIRING IN HIS LAW
WHAT MAN IS UNABLE TO DO?

- A. No,
for God created man with the ability to keep the law.
Man, however, tempted by the devil,
in reckless disobedience,
deprived himself and his descendants of these gifts.

10 Q. WILL GOD PERMIT SUCH DISOBEDIENCE AND
REBELLION TO GO UNPUNISHED?

- A. Certainly not.
He is terribly angry
about the sin with which we are born,
and about the sins which we personally commit.
He is a just judge and as such
will punish them both now and in eternity,
as he has declared:
"A curse upon any man who does not fulfil this law
by doing all that it prescribes." (NEB)

11 Q. BUT ISN'T GOD ALSO MERCIFUL?

- A. God is certainly merciful,
but he is also just.
His justice demands
that sins committed against his supreme majesty
be punished with the supreme penalty—
eternal punishment of body and soul.

PART II. MAN'S DELIVERANCE

LORD'S DAY 5

12 Q. ACCORDING TO GOD'S RIGHTEOUS JUDGMENT,
WE DESERVE PUNISHMENT,
BOTH IN THIS WORLD AND FOREVER AFTER:

HOW CAN WE THEN ESCAPE THIS PUNISHMENT
AND RETURN TO GOD'S FAVOR?

- A. God requires that his justice be satisfied.
Therefore the claims of his justice
must be paid in full,
either by ourselves or by another.

13 Q. CAN WE PAY THIS DEBT OURSELVES?

- A. Certainly not.
Actually, we increase our guilt every day.

14 Q. CAN ANOTHER CREATURE—ANY AT ALL—
PAY THIS DEBT FOR US?

- A. No.
To begin with,
God will not punish another creature for man's guilt.
Besides,
no mere creature can sustain the weight
of God's eternal wrath against sin
and so release others from it.

15 Q. WHAT KIND OF MEDIATOR AND DELIVERER, THEN,
SHOULD WE LOOK FOR?

- A. He must be truly human and truly righteous,
yet more powerful than all creatures,
that is, he must also be true God.

LORD'S DAY 6

16 Q. WHY MUST HE BE TRULY HUMAN
AND TRULY RIGHTEOUS?

- A. God's justice demands it:
man has sinned,
man must pay for his sin,
but a sinner can not pay for others.

17 Q. WHY MUST HE ALSO BE TRUE GOD?

- A. So that,
by the power of his deity,
he might sustain the weight of God's wrath in his humanity
and regain for us
and restore to us
righteousness and life.

18 Q. AND WHO IS THIS MEDIATOR
WHO IS TRUE GOD,
YET TRULY HUMAN AND TRULY RIGHTEOUS?

A. Our Lord Jesus Christ,
who was given to us
to set us completely free
and to make us righteous before God.

19 Q. HOW DO YOU COME TO KNOW THIS?

A. The holy Gospel tells me.
God himself began to reveal the Gospel already in Paradise;
later, he proclaimed it
by the holy patriarchs and prophets,
and portrayed it
by the sacrifices and other ceremonies of the law;
finally, he fulfilled it
through his own dear Son.

LORD'S DAY 7

20 Q. ARE ALL MEN, THEN,
SAVED THROUGH CHRIST
AS THEY ALL WERE LOST THROUGH ADAM?

A. No.
Only those are saved
who by true faith
are grafted into him
and accept all his benefits.

21 Q. WHAT IS TRUE FAITH?

A. True faith—
created in me by the Holy Spirit through the Gospel—
is not only a knowledge and conviction
that everything that God reveals in his Word is true,
but also a deep-rooted assurance
that, not only others, but I too,
have had my sins forgiven,
have been made forever right with God,
and have been granted salvation.
These are gifts of sheer grace
earned for me by Christ.

22 Q. WHAT THEN MUST A CHRISTIAN BELIEVE?

A. Everything God promises us in the Gospel.
That Gospel is summarized for us

in the articles of our Christian faith—
a faith beyond doubt,
and confessed throughout the world.

23 Q. WHAT ARE THESE ARTICLES?

- A. I believe in God the Father, Almighty,
Maker of heaven and earth.
And in Jesus Christ, his only begotten Son, our Lord etc.

LORD'S DAY 8

24 Q. HOW ARE THESE ARTICLES DIVIDED?

- A. Into three parts:
God the Father and our creation;
God the Son and our deliverance;
God the Holy Spirit and our sanctification.

**25 Q. SINCE THERE IS BUT ONE GOD,
WHY DO YOU SPEAK OF THREE:
FATHER, SON, AND HOLY SPIRIT?**

- A. Because in his Word
God has revealed
that these three distinct Persons
are one, true, eternal God.

REPORT 38

MATTERS OF CHURCH INCORPORATION AND
GOVERNMENTAL REGULATIONS

ESTEEMED BRETHREN:

Introduction

Embittered disputes over property that usually accompany church schisms, discredit an expressed commitment to the Christian way of life and the implied Christian manner of settling disputes. Our committee is obliged to seek ways and means of providing for the settlement of these property disputes in a genuinely Christian manner. Although the issues are as difficult to define as they are to determine, we offer the following comments:

Pre-determined provisions are essential

Pre-determined provisions for settling property rights upon schism are essential to preclude the eventuality of later-to-be-regretted property division decisions made in the emotion-charged heat of the battle. These pre-determined provisions:

- a. should be included in the articles of incorporation of each local church;
- b. should convey a distinctly Christian concern for justice;
- c. should lessen the possibility of having the dispute settled in the civil court;
- d. should discourage emotion-charged protest and emotion-charged decision-making by lowering the "stakes." If the winner gets all and the loser gets nothing, feelings run high.

In our view, the provisions of the incorporation formula of 1963 fail to satisfy criteria (b), (c) and (d). Their very existence meets criterion (a).

The provisions of the 1963 Synodical Formula are "unjust"

Under the 1963 provisions, property rights follow a determination of "faithfulness or unfaithfulness" to the Creeds and the Church Order of the Christian Reformed Church. In highly contentious and difficult matters and even in matters where the "unfaithfulness" does not affect the brotherhood in Christ—unless one restricts that brotherhood to the Christian Reformed Church—the "faithful" are given all the assets of the local church. This begs the question: Why should division of local church property be dependent on the "faithfulness" or "unfaithfulness" of a group within the local church, to church creeds, or indeed, to a denominational church order?

This question takes on added importance when one considers the present "state of affairs" in the Christian Reformed denomination. Differences of opinion on matters such as the place of the creeds, their inter-

pretation and, indeed, on the more important matters of what constitutes a reformed world-and-life view, have brought our denomination to the point where contentious issues are shelved in favor of artificial unity. The result is that the denominational umbrella covers at least three distinct and two less-defined "denominations," with all "denominations" claiming adherence to the three forms of *unity* (disunity?) and church order. The point is that within the denomination there already exist vastly differing views on the interpretation of the creeds and the role of church order. Honestly recognizing this disturbing state of affairs and openly discussing them would be the first step towards meaningful unity. Honest and open discussion on divisions that everyone knows exist are discouraged for the reason that, among others, any group judged to be "unfaithful" because of its views, loses all property rights. This fear has led some local congregations to incorporate in such a way that property is held in the name of one member so that it will be protected from the denominational faithful in the event of a synodical decision followed by a schism. (Besides the absence of unity of conviction in the Christian Reformed Church, there are several other denominations which also, at least officially, hold to the same creed, e.g. the Protestant Reformed Church and the Canadian Reformed Churches.)

The usual answer to our question—Why should division of local church property be dependent on the "faithfulness" or "unfaithfulness," of a group within the local church to church creeds, or indeed to a denominational church order?—is that money given to a church is not like investing in a business enterprise. This answer is both superficial and un-Christian. It is indeed time that giving money to a church differs from investing money in a business. But, with respect, it misses the point. *The real issue that ought to be considered is the following: How should the Christian Reformed Church, out of genuine love, Christian sensitivity, and deep concern for justice, meet its onerous responsibilities of ruling charitably and justly in property disputes?* The fact that members do not give money to the church with strings attached increases the responsibility of the office-bearers. In making gifts without strings attached, members presuppose that the office-bearers in the church will act in good faith and not arbitrarily. Authority in the church is not to be taken as license for the making of arbitrary decisions. Authority is responsibility; responsibility, in this case, for acting in good faith without collusion or arbitrariness.

This brings us to consideration of the question: How then ought the office-bearers to exercise their authority in a responsible way during church schisms and property disputes? The following might be helpful:

(a) Their responsibility during the time of dispute is to do everything possible to bring the disputing parties together on the basis of the Biblically-normed criteria for deciding not *who* is right but for deciding *what* is right.

(b) Failure to achieve that unity, as evidenced by a synodical decision followed by a decision of a group to leave the local church and the denomination, requires exercise of authority in a different way. That is, of pleading with those who have decided to withdraw, that they ought

not to do so, and that they ought to accept the decision of synod and remain members of the Christian Reformed Church.

(c) If, however, a group still decides to leave, or is forced to leave, we are convinced that the office bearers ought to provide for a just division of local church property. "Wrong" though the group that "leaves" may be, we are convinced that the office bearers' responsibility is not to *penalize* them for their "leaving." Those who "leave" must be commended to the care and judgment of the Almighty God, with the hope that they will indeed reconsider and return.

It is incumbent upon us to attempt to articulate the principles of justice which lead to the conclusion that the office bearers, in exercising their responsibility as indicative in (c) above, ought to provide that *a group which "leaves" the Christian Reformed Church and meets other pre-determined conditions, should receive a pre-determined share of the local church's assets.* Let us state, once again, that we are not dealing with the question of the rights that church members have, but with the question of determining how the church's office bearers ought to rule *righteously* in determining property disputes. In our view, a Christian conception of justice requires that those "faithful" to the decision of synod ought not to deprive the "unfaithful" of a portion of the local church's net holdings if the latter do not break the communion of saints in Jesus Christ in the sense that their new local church's confessional basis is consonant with the Word of God, as it is confessed in the historic creeds of the Protestant Reformation, particularly in Articles 3-7 of the Belgic Confession.

The decision that they are "unfaithful" to the creeds and the church order of the Christian Reformed Church ought not to be followed by the un-Christian, uncharitable, and arbitrary sentence "and you go into the street penniless."

Local not denominational-wide division of property

The principle that the group that "leaves" the Christian Reformed Church, but remains within the brotherhood of Christ, ought not to be deprived of a place of worship, would of course limit the division of property to local church property and would not give the group that "leaves" any rights to denominational property. A denomination-wide church split raises new and exceedingly complex considerations. In any event, such does not fall within the ambit of the tasks assigned to this committee.

Disputes ought to be kept out of civil courts

One of the grounds of the Hamilton overture is that property disputes ought to be kept out of the civil courts. Since this is a conviction that we all share, it is quite obvious that the 1963 formula is entirely inadequate. It does not even answer the question: Who is to decide who remains true to the church? Adding the words "according to the determination of its classis or synod," or such like, would remove this ambiguity. It must be admitted, however, that neither the 1963 formula as amended, nor the provisions suggested in the Hamilton overture, would succeed in keeping all aspects of property disputes out of the civil courts.

This is so because the case law, both in Canada and the United States, clearly indicates that although the courts will not interfere with decisions of church tribunals, with respect to who is, or who is not, faithful to the creeds of the church, *they do reserve the right to embark on an examination of the fairness of the church proceedings, both to determine the good faith of the church authorities (absence of fraud and collusion) and to determine whether the church tribunal has blatantly disregarded its own rules.* Implicit in the line of cases on this point is the concept that the consent of church members to be governed by church authorities does not envision fraudulent, arbitrary or collusive action by those authorities. The case of *Watson vs. Jones* (80 U.S. (13 Wall.) 679 (1871)) established absolute deference to churches settling their own disputes. A line of cases culminating in the case of *Gonzalez vs. Archbishop* (280 U.S. 1 (1929)) modifies the *Watson vs. Jones* principle to embody a concept of fairness by church authorities in handling disputes.

Acknowledging that the provisions of the Hamilton overture, or provisions similar thereto, do not offer a guarantee that no aspect of a property dispute will reach the civil courts, it is reasonably certain that under the Hamilton or similar provisions this possibility will be considerably less than under the present provisions because of their attention to pre-determined details. Furthermore, the knowledge that the courts reserve the above-mentioned right will certainly encourage church tribunals to act with fairness in making decisions in property disputes.

It has been suggested that serious technical problems (for instance: what will happen if only a minority is found to be faithful and there is a large mortgage on the building, or if no one wants the building?) might arise under the Hamilton provisions. It must be recognized, however, that these same problems can just as easily arise under the 1963 formula. It should be noted that any amount of money determined to be due to the group that "leaves," could be paid off by the "faithful" assuming a mortgage on the new property obtained by those who "leave," which could be paid off over a long period of time.

The present position encourages emotion-charged disputes

The winner-takes-all, tough-luck-on-the-loser character of the existing provisions contributes to the already highly emotional character of property disputes. The threat of losing all their rights following a synodical decision tends to encourage parties to exaggerate their position, to make later-to-be-regretted statements, and to intensify their protest beyond what it would have been had the "stakes" not been so high. If disputing parties realize that they will not lose all if their protest is not upheld, they will tend to be more balanced, fair, and calm in the pursuit of their protest. Hopefully, this will lead to their decision that "win" or "lose" they ought to abide by the decision of synod and ought to remain in the Christian Reformed Church.

It has also been suggested that provisions for a sharing of church assets would encourage schisms. This, of course, would be most undesirable. By the same measure, the present provisions stifle honest and forthright discussions among brothers in Christ, and in that way encourage highly emotional disputes and contribute to serious schisms. A vigorous church

must encourage, and not discourage, healthy discussions. A denomination that is willing to let the light of Scripture shine on old stands and new issues will not readily encounter "schism" problems.

Recommendations

Accordingly, we submit that the foregoing be implemented in the recommendations that follow: It should be understood that these recommendations do not exhaust all possibilities. Those who quibble with details should not be tempted to reject our *basic* approach. We recommend:

1. That article 71 of the Acts of Synod, 1963, be amended so that the therein recommended article 7 of the articles of incorporation be amended to contain the following provisions:

7 (a) The property of the local church, real and personal, shall be held subject to the following condition: In the event of a schism, as hereinafter defined, the property of the local church shall be distributed between the groups of confessing members into which the congregation is divided, upon such schism, in accordance with the ratio which the number of confessing members in each group bears to the total number of confessing members in the local church at the date of the schism.

7 (b) For the purposes of these presents, a schism is deemed to exist when a dispute has arisen between two or more groups of confessing members of the local church with respect to the interpretation and application of the Bible, and/or the official creeds and/or the church order of the Christian Reformed Church, which has resulted in:

(1) a decision of synod, followed by,

(2) the departure and withdrawal of membership of fifty confessing members from the local church and the denomination who,

(3) cause the incorporation or other establishment in accordance with the laws of jurisdiction under which this local church is incorporated of a local church affiliated with a new denomination (hereinafter referred to as "the new denomination") which is, according to a decision of an arbitration committee, constituted on a confessional basis consonant with the Word of God as it is confessed in the historic creeds of the Protestant Reformation, particularly in article 3-7 of the Belgic Confession.

(4) the arbitration committee mentioned in 3 above shall be composed of two persons chosen by the synod of the Christian Reformed Church, two persons chosen by the new denomination, and a chairman chosen by the four.

7 (c) For the purposes of these presents, "property of the church" includes all the assets, lands, buildings, tenements, chattels, monies, securities, mortgages, liens, choses in action, rights, claims, demands, actions, contracts of every nature and kind whatsoever, owned or claimed by the church or in which the local church may have any right, title or interest, minus any and all liabilities.

7 (d) The actual distribution of said property should be determined according to the following provisions:

(1) the largest single group, be it the group that remains with the Christian Reformed Church or not, shall take physical possession of the

property of the local church, unless other mutually acceptable arrangements are concluded by the other (group(s)) with the largest group:

(2) the largest group, or other group, taking the buildings, shall within 120 days of receiving notice of the incorporation of the new denomination that meets the pre-determined requirements, distribute the amounts due to the smaller group(s) by, at its option,

(a) either making full cash settlement within the 120-day period; or

(b) making term payments, or assuming payments on a mortgage on the property acquired by the smaller groups. In any event, the first term payment must be made within the 120-day period. Term payments shall, unless otherwise agreed by mutual agreement between the parties, be at least \$100.00 per "leaving" member per year until full payment has been made. In all cases, the payments are to be made to the treasurer of the new denomination, and not to individual church members.

(3) In the event that a member of the new denomination, on whose behalf a local Christian Reformed Church has paid money to the new denomination, leaves that new denomination within seven years of the date of incorporation of the new local church, the new local church shall, within thirty days, return to the local Christian Reformed Church or to the Christian Reformed denomination in the event the local church no longer exists, any and all funds paid on behalf of that member by the local Christian Reformed Church to the new denomination.

Respectfully submitted,

John A. Olthuis

Gerald Vandezande

REPORT 38-A

**MATTERS OF INCORPORATION AND
GOVERNMENTAL REGULATIONS
(Minority Report)**

A. *Material*: Overture 10 (Classis Hamilton) to the Synod of 1967.

B. *Background*: In 1963 synod adopted language recommended for inclusion in the Articles of Incorporation for all Christian Reformed Churches. Classis Hamilton requested a review of that portion which dealt with the distribution of church property in the event of a schism, and proposed a pro-rated distribution of property in such situations rather than a requirement that all of the property be given to the members remaining "true to the creeds and the church order of the Christian Reformed Church." Questions with regard to the legality of synod's language in the various jurisdiction and the propriety of the distribution caused the committee to whom the overture was referred to recommend the appointment of a study committee to:

- (1) Review the matter of ownership and disposition of church property in the event of schism in light of the synodical decision of 1963, and
- (2) Give serious consideration to the pro-rata proposal contained in the overture of classis Hamilton and if such proposal be unacceptable, to present other possible alternatives.

The recommendation was adopted by the synod of 1967 and a committee was appointed to complete the study.

C. *Analysis*: It would appear from information available to the committee that there are no legal obstacles in any of the jurisdictions to the continuation of the present "Synod" language. The U.S. Supreme Court in a recent decision held that the constitutional guarantee of the First Amendment dealing with religious freedom command civil courts to decide church property disputes without resolving underlying controversies over religious doctrine and directed that church structure their relationships involving church property so as not to require the civil courts to resolve ecclesiastical questions. The language objected to is not new language. Similar words have been recommended for inclusion in Articles of Incorporation by Synod since 1926. (See *The Polity of the Churches* by J. L. Schaver, 6th Edition, Volume 2, pages 243-46.) Many churches with Articles of Incorporation of some vintage will discover that the language is contained in paragraphs which cannot be amended. The issue of the propriety of any distribution of property or other assets must be viewed in the perspective that property is acquired by a church through contribution and sacrifices of many members who dedicate it for use by the church for perpetuation of certain fundamental doctrines of religious faith.

D. *Recommendation*: It is the undersigned's recommendation that Article No. 71 of the Acts of Synod which recommended certain lan-

guage for Articles of Incorporation be amended so that the paragraph containing the words dealing with the subject matter of this study be amended to read as follows:

"We irrevocably appropriate to the maintenance of the above mentioned official Creeds of the Christian Reformed Church and Church Order such real and personal estate as this church now has or may acquire, and declare that to these objects alone it shall be applied. In case of any schism in this church, those confessing members who, *according to the determination of its Classis or Synod*, remain true to the Creeds and the Church Order of the Christian Reformed Church shall constitute the lawful congregation of this church and the assets and estate of this church shall be held and enjoyed exclusively by such adherents. *The herein language may be interpreted by the involved Classis (subject to review by Synod pursuant to the appeal procedures of Church Order) in appropriate circumstance to permit a finding that both factions constitute the "lawful congregation" and accordingly the assets be divided on such pro-rata basis as the involved classis may determine.* (The words of clarification are in italic.)

Grounds:

(1) Christ instituted the church among men to carry out His mandate to preach the gospel.

(2) Our church maintains as its official Creeds the Belgic Confession, the Heidelberg Catechism and the Canons of Dordt, and all are based upon the acceptance of the Bible as the infallible Word of God.

(3) A church corporation is formed for the purpose of promoting these doctrines of religious faith and any church property which the corporation acquires is impressed with an implied trust to carry out such purpose. Neither a majority or a minority of the congregation can divert the property to inconsistent use.

(4) To distribute assets to a single individual or groups who reject these doctrines or portions thereof is in violation of the irrevocable trust imposed upon the property and contrary to the intent of the donor.

(5) To maintain the good order of the church and avoid chaos a system of government (polity) must be continued and the present provisions of majority rule by major assemblies over minor bodies must prevail. (This is true even at the risk that the majority decision of "proper interpretation" may with the passage of time and resultant understanding become the minority determination and be deemed to have been in error.)

(6) To provide for a pro-rate distribution of assets in the event of a schism could result in encouragement of such division rather than a deterrent.

(7) Under the provisions of Article 25 (a) of the Church Order christian charity can be exercised by the local congregation to those groups who could be considered as the "faithful minority."

Respectfully submitted,

Study Committee on Matters of Incorporation
and Governmental Regulations

Alexander Hopp

REPORT 38-B

CHURCH INCORPORATION AND
GOVERNMENT REGULATIONS
(Minority Report)

ESTEEMED BRETHERN:

Classis Hamilton overtured the synod of 1967 to change especially article seven of the Articles of Incorporation adopted by the synod of 1963, which reads as follows:

"In event of any schism in this church, those members of the congregation who remain true to the Creeds and the Church Order of the Christian Reformed Church shall constitute the lawful congregation of this church, and the assets and estate of this church shall be held and enjoyed exclusively by such adherents." See Acts of Synod, 1963, page 51; and Acts of Synod, 1967, pages 58, 59, 668.

The synod of 1967 referred the entire matter to a study committee, and this committee requested an additional year of study because of anticipated decisions to be handed down by the U.S. Supreme Court which could have considerable bearing on the issues under study. (Acts of Synod, 1969, page 173).

*Decisions of the U.S. Supreme Court and of the
Supreme Court of Georgia*

In the report presented by Mr. John A. Olthuis and Mr. G. Vandezande; and the one signed by Mr. A. Hopp, mention is made of the U.S. Supreme Court decision, *Watson vs. Jones* (1871) (80 U.S., 13 Wall). However, no historical background detail is offered of this Supreme Court decision which has been a precedent for the civil courts in U.S. and also Canada to determine legal ownership of many contested church properties.

The *Watson vs. Jones* case (1870) grew out of certain dissensions caused by the Civil War in the Presbyterian Church of the United States, also known as the Southern Presbyterian Church. The General Assembly of this denomination had, despite the fact that its constitution provided that it was not to intermeddle with civil affairs which concern the commonwealth, nevertheless on numerous occasions expressed support of the government in its struggle with the Confederacy. When the Emancipation Proclamation was issued the Church reacted favorably to it, and opposed slavery. In May, 1865, the Church decided that persons from Southern States who applied for employment as missionaries or ministers would be required to disclose their sentiments on the question of slavery. This policy in September of 1865 led the presbytery of Louisville to promulgate a "declaration and testimony against the erroneous and heretical doctrines and practices which have obtained and been propagated in the Presbyterian Church in the United States." This

action not only split the synod of Kentucky, but also produced a split in the Walnut St. Presbyterian Church of Louisville. Two groups developed, the larger one favored the General Assembly and the cause of the North, and the smaller group allied itself with the Presbyterian Church of the Confederate States and controlled both the pastor, trustees and elders of the church.

It is not necessary to mention all the details of the civil suits in lower courts; litigation finally reached in 1868 the U.S. Circuit Court of Kentucky. By way of appeal the case was finally argued before the U.S. Supreme Court in 1870, and the *decision of that court became known as the Watson vs. Jones decision of 1871*. The U.S. Supreme Court in the absence of two members, and over the dissent of two other members of the Court, declared that the Northern party on account of its recognition of the General Assembly was entitled to the disputed church property. Of the nine member Supreme Court in 1871, five of its members had been nominated by President Lincoln, two by President Grant, one by President Tyler and one by President Buchanan.

Zollman in his, "*American Church Law*," makes the following observations on the *Watson vs. Jones* decision of 1871, "The proper place of the decisions of church tribunals in the American Law has been thrown into inextricable confusion by the decision of the United States Supreme Court in *Watson vs. Jones*. This case unfortunately arose during the reconstruction period, out of a question involving loyalty toward the Union on the part of one of the great church bodies of the country. In deciding it, the sympathies of the members of the court very naturally went out toward the loyal faction of the congregation whose property was in question. Against such sentiment, the merely logical and well-reasoned decision of the court of the border state in whose midst the case had arisen adjudicating this very controversy, with the exception of its latest development, was powerless. In seeking to support its decision that the decrees of church tribunals are conclusive though these tribunals actually have transcended their power, the court was forced not only to disregard well-reasoned English cases in connection with dissenting churches, but was driven to argue that it was too difficult for the courts to examine the question of the jurisdiction of church tribunals and that our theory of religious liberty demands that they should not attempt such a task." (page 323). It should be also remembered that the *Watson vs. Jones* was a decision by only five of the nine members of the U.S. Supreme Court. The chief justice of the honorable court, Mr. Salmon P. Chase did not sit on the argument of the case and took no part in its decision. Associate justices Clifford and Davis even filed dissenting opinions.

In using the *Watson vs. Jones* decision the United States Supreme Court in 1969, Justice Brennan stated, "There, as here, the disputes arose out of a controversy over church doctrine. There, as here, the Court was asked to decree the *termination of an implied trust because of the departures from doctrine by the national organization*. The Supreme Court refused pointing out that it was wholly inconsistent with the American concept of the relationship between church and state to permit civil

courts to *determine ecclesiastical questions.*" (italics supplied) (See footnote)

The Supreme Court Decision of 1969 regarding Implied Trust

Two congregations withdrew from the Presbyterian Church in the United States because the latter it was alleged had departed from its original doctrines and tenets. In a civil suit the lower court and the Supreme Court of the State of Georgia awarded the church properties to the two dissident congregations and upheld their claim that the denomination had changed its doctrinal position, and that *therefore an implied trust of the local church properties for the benefit of the general church (Presbyterian Church in the U.S.) had terminated.* Upon appeal by the denomination a reversal was obtained from the United States Supreme Court and it was ordered that the Supreme Court of the State of Georgia had no competence to rule or claim competence legally in theological matters. The United States Supreme Court in the words of the opinion drafted by associate Justice Wm. J. Brennan, declared, "This is a church property dispute which arose when *two local churches withdrew from a hierarchical general church organization.* Under Georgia law the right to the property previously used by the two local churches was to turn on a civil court jury decision as to whether the general church abandoned or departed from the tenets of faith and practice it held at the time the local churches affiliated with it. The question presented is whether the restraints of the First Amendment, as applied to the States through the Fourteenth Amendment, permit a civil court to award church property on the basis of the interpretation and significance the civil court assigned to church doctrine." Justice Brennan also added, "It is of course true that the State has a legitimate interest in resolving property disputes, and that the civil court is a proper forum for that resolution. Special problems arise, however, *when these disputes implicate controversies over church doctrine and practice.*" (italics supplied) The U.S. Supreme Court actually declared that the First Amendment disallows any civil court to decide church property disputes on the basis of resolving underlying controversies over religious doctrines. On this basis the U.S. Supreme Court declared that the Supreme Court of Georgia was in conflict with the First Amendment.

The Georgia Supreme Court, in obedience to the decision of the U.S. Supreme Court, again reviewed the case according to the directives of the U.S. Supreme Court decision, and once again awarded the church properties to the two Savannah congregations who had severed their connections with the parent denomination, Presbyterian Church in the United States. *How could the Georgia Supreme Court take this decision?* The U.S. Supreme Court had on the basis of *Watson vs. Jones* case averred that no civil court should examine or enter upon the ecclesiasti-

Footnote: An Implied trust is a trust raised or created by implication of law; a trust implied or presumed from circumstances.

An *Expressed trust* is a trust created or declared in expressed terms and usually in writing as distinguished from one inferred by the law from the conduct or dealings of the parties.

cal aspects in dispute. The heart of the Supreme Court decision in 1969 was that civil courts may not base a judgment on doctrine and that they lacked competency in such matters. *The Georgia Supreme Court held that the decision of the U.S. Supreme Court applied just as much to the parent denomination as it did to the two congregations who had severed connections.* Hence, the Georgia decision was virtually that if doctrine may not be taken into account to determine a denomination's ownership of its churches, the principle of an implied trust disappears altogether. (italics supplied)

The Presbyterian Church in the U.S. also *appealed the second decision* of the Georgia court, but now the U.S. Supreme Court issued a one line denial and refused to consider again the case and saw no warrant to interfere with the final judgment of the Supreme Court of Georgia who had for the second time awarded the church properties to the two congregations in Savannah. The judgment of the Georgia Supreme Court in its final judgment is, when it was faced with the mandate of the U.S. Supreme Court to settle the case "*without any reference to doctrine whatever,*" promptly ruled that if doctrine cannot be taken into account to help decide a denomination's claim to its churches, then there can be no "*implied trust,*" and no denomination has a right to say that a church property is dedicated to the denomination to which it belongs. The Georgia Supreme Court decision which the U.S. Supreme Court did not desire to interfere with is that a denomination has no claim to local congregational church properties because legal title to the properties is held by the trustees selected by the congregation. (italics supplied)

In an editorial appearing in *The Presbyterian Journal*, Feb. 4, 1970, the principle of "implied trust" is accurately presented as follows: "The Presbytery of Savannah went to court to claim the property for the parent church, on grounds of a recognized legal principle known as 'implied trust.' In short, although the title to the property properly belonged with the congregations, the presbytery claimed that it is "*implied*" in the very connection the churches had with the denomination that their property was '*dedicated*' to the denomination."

"In Savannah, the Superior Court found (through a jury) that the claim of the two congregations was justified. It seemed reasonable to the jury, that if a congregation was associated with a denomination on a particular doctrinal and polity basis, and the denomination changed that basis, the congregations had a right to feel no longer bound."

"The presbytery appealed to the Supreme Court of Georgia. That body unanimously agreed with the jury. The presbytery appealed to the U.S. Supreme Court. That court sent the case back to the Georgia Supreme Court, with instructions to settle the matter *not* on the ground of doctrinal deviation, but strictly on the grounds of laws applying to property. The Georgia Supreme Court, faced with a mandate to settle the case without any references to doctrine whatever, promptly ruled that if *doctrine cannot be taken into account to help decide a denomination's claim to its churches, then there can be no 'implied trust'—no denomination has a right to say 'We are Presbyterians (or Episcopalians, or what have you) and this church property belongs to us because it also is supposed to be Presbyterian.'* Such an argument necessarily involves doctrine. Therefore (said the Georgia Supreme Court) the denomination has no claim to these churches because legal title to their property ('neutral principles of law') is obviously in their hands.

On second hearing (just concluded) the U.S. Supreme Court said, in effect, 'We see no reason to interfere.'

(See also articles in *Christianity Today* issues Feb. 14, 1969, page 42, Feb. 13, 1970, pages 26 ff., 36; *Presbyterian Journal* Feb. 4, pages 4, 5, 8; *Evangelical Press News Service*, Jan. 24, 1970; *The Presbyterian Outlook*, Feb. 2, 1970, page 4).

Implied Trust Theory in our Articles of Incorporation no longer Valid

Article seven of our present Articles of Incorporation assumes that the local church properties belong to the denomination of which the local churches are a part. For a hundred years this principle was held (1871) (Watson vs. Jones decision) that though a local congregation through its trustees chosen by the congregation held the title deed of ownership, nevertheless the property was implied to be dedicated to the denomination on the basis of a particular doctrinal and polity basis. That this view is implied in article seven of our present Incorporation Articles is evident when we read, "*in case of any schism in this church (local congregation is meant), those members of the congregation who remain true to the Creeds and the Church Order of the Christian Reformed Church shall constitute the lawful congregation of this church, and the assets and estate of this church shall be held and enjoyed exclusively by such adherents.*" (italics supplied)

The article seven as it stands does not say what the content of the Creeds are or have become since their adoption, or the revisions made in the Church Order since its adoption. It simply records that as they may happen to read at the time of a church property dispute or at the time of schism within a church, the majority or the minority of the members of the congregation at that time who agree with the Creeds and the Church Order will be deemed to be the owners of the church property. In some denominations conservative and biblical Creeds were gradually changed into liberal ones and a Church Order once agreed upon was also gradually changed. This is precisely what happened in the day of Professor Gresham Machen and the Presbyterian Church U.S.A. Professor Machen was right in attacking the Auburn Affirmation, but the General Assembly of his church ruled against him in an ecclesiastical highhanded manner. Many ministers were censured in 1935 and also that action was approved by the General Assembly in 1936. Conservatives within the church lost the battle for orthodoxy and conservative Reformed theology was shelved. It is a sad commentary that faithful minorities to the historic Christian and Reformed faith are forced to part company with liberal majorities in the same denomination, and in doing so must then forfeit all claim to church properties for which they saved their hard earned dollars, purchased church properties, and then on the basis of a civil law suit (Watson vs. Jones precedent) are deprived of all rights. Can anyone blame faithful minority groups when they take measures to incorporate in an unrepealable form to retain legal title to their church properties?

Our present Articles of Incorporation attempt to uphold as best as it can the principle of the autonomous rights of the local congregation. Our Presbyterian form of Church Polity occupies a mid-way position between

episcopacy and congregationalism, and in doing this we face certain difficulties regarding the ownership of congregational church property. Some have held that a congregation in becoming affiliated with a denomination under the presbyterian system of church government accepts certain limitations when it enters with other churches to accept and abide by the combined judgment of the affiliated churches met in a classis or synod gathering. It is held that a local church bestows upon a major ecclesiastical assembly a part of its own authority and delegates this to combined churches. *But does this also apply to the church property of a local congregation?* The Articles of Incorporation, especially articles six, nine and ten refer to *the trustees of a local congregation as the persons who hold title to the local church property, and gives them the right to have "power and authority to bargain, sell, convey, mortgage, lease, or release any real estate belonging to said church or held by them as trustees, and to erect churches, parsonages, schoolhouses, and other buildings for the direct and legitimate use of said church, and to alter and repair the same, and to fix the salary of its minister or ministers (if, at any time there be more than one) or anyone in its employ,"* as approved by a quorum vote of the confessing members of a local church at a congregational meeting. No action of a classis or synod is required for the acquisition of a church property. (italics supplied)

A classis and/or synod can become involved in church property matters only through an appeal from a local consistory involved in a dispute concerning ownership of church property when schism divides the congregation and a separation has taken place or is impending, and both parties claim sole right to the church property. *But how can a civil suit settle such a dispute?* To hold the theory of "implied trust" i.e., that one party in the dispute is loyal to the Creeds and Church Order of the denomination and the other party is not, is a position the Supreme Court of the U.S. refused to review. At best even if the civil courts would seek to settle the right of property it would on the basis of the First Amendment have to limit itself to the civil aspects of the decisions of the broadest assembly of which the church property in dispute is contested. The U.S. Supreme Court in the *Watson vs. Jones* clearly stated, "It belongs not to the civil power to enter into or review the proceedings of a spiritual court. The structure of our government has, for the preservation of civil liberty, rescued the temporal institutions from religious interference. On the other hand, it has secured religious liberty from the invasion of the civil authority" (p. 730) (italics supplied)

Are we only concerned in *obtaining civil justice when christian brethren dispute the rights of property in an ecclesiastical matter? Is such a dispute ever completely separated from all doctrinal issues?* It is difficult, indeed, to conceive of a split that is not tied up with a doctrinal issue. Past history in our denomination involving civil litigations to obtain disputed church property were all linked up with doctrinal issues which produced two factions within a church. But a civil court cannot consider such doctrinal aspects: "Whether decision of classis of Christian Reformed Church, a corporation under Comp. Laws 1915, 11030 et seq. excluding minister, deacons, and elders from their offices, was

prudent or imprudent, right or wrong, is not a subject of inquiry by Supreme Court, which will not undertake to determine whether such decision was in accordance with canon law of church except in so far as necessary in determining whether classis had jurisdiction. *Holwerda vs. Hoeksema* (1925) 232 Mich. 648, 206 N.W. 546, 565." Zollmann, *American Church Law*, p. 317. Moreover, christian brethren are interested in *christian justice* and in the exercise of *christian ethics*. (italics supplied)

Moral Judgment of the Court Regarding Church Property Litigation

A factor oft forgotten in quotations from *Watson vs. Jones* case is what did the U.S. Supreme court justices think of churches, christian brethren, fighting each other in a civil court to obtain possession of brick and mortar? The closing words of the court judgment expressed a rebuke to the two parties engaged in civil litigation. The court said, "We have held it (final decision) under advisement for a year; not uninfluenced by the hope, that since the civil commotion, which evidently lay at the foundation of the trouble, has passed away, that charity, which is so large an element in the faith of both parties, and which, by one of the apostles of that religion, is said to be the greatest of all the Christian virtues, would have brought about a reconciliation. But we have been disappointed. It is not for us to determine or apportion the moral responsibility which attaches to the parties for this result." (page 735)

The civil court has expressed reaction to church controversies. Zollmann in his, *American Church Law*, says, "It is natural that judges before whom such controversies are brought are not only painfully surprised at the unhallowed bitterness frequently exhibited by parties professing a religion which inculcates peace, humility, and forgiveness, but grievously disappointed at their rejection of the suggestions of friends for terms of reconciliation and their failure to seize with avidity the opportunity so frequently presented to accommodate disputes so dishonoring to the founder of their religion, so disreputable to themselves, and so destructive to the church." (page 253) In addressing himself to the unfortunate consequences of church controversy before the bar of civil justice, Zollmann adds, that in addition to the monetary expense involved, the difficulty of the court and counsel to determine what evidence to admit and what to reject, there is, "what is perhaps worst of all, the respect toward religion on the part of those outside of the churches receives a staggering blow by the wranglings in the courts of those who profess to be the very pillars of the church." (pages 310, 311)

I Corinthians 6 and Civil Suit re Church Properties

Is not the exercise of christian justice one that must be filled with love to our fellow christians who may honestly differ with us on a doctrinal matter which makes it impossible to worship together under the same roof as members of the same denomination? Did not the apostle Paul discourage going to the civil courts to obtain redress for wrongs existing among christian brethren? The judgment of a civil court in a church property dispute is a restricted limited judgment and can not be classified as an administration of christian justice. The civil courts have im-

posed this limitation in refusing to entertain any religious or doctrinal aspects in a church property dispute. The warning of the apostle Paul in I Corinthians 6 may not necessarily be a precept of universal application, but the civil courts in his time he deemed to be an unworthy place to settle disputes among christian brethren. However, the injunction expressed by the apostle is certainly as far as the spirit of the injunction is concerned good for all times, and the precept should serve us today as a word of caution and restraint in seeking to settle in a civil court an ecclesiastical controversy to obtain complete possession of brick and mortar.

Whereas the United States Supreme Court has refused to interfere with the final decision of the Supreme Court of Georgia in awarding church properties to two congregations who seceded from the Presbyterian Church in the United States on the ground that the "*implied trust*" theory is invalid, Article Seven of our Articles of Incorporation be now changed to read:

I. The ownership of the property of a particular church of the Christian Reformed Church is in the congregation of such church and title may be held in any form, corporate or otherwise, consistent with the provisions of civil law of the State in which said property is situated. The congregation, with respect to such property, may properly exercise such ownership possessed by property owners in such jurisdiction, and without any right of revision whatsoever by a classis or synod of the Christian Reformed Church, and that a classis or synod of the Christian Reformed Church will not undertake to attempt to secure possession of the property of any congregation against its will, whether or not such a congregation remains within or chooses to withdraw from the denomination.

Grounds:

1. The above proposed change is in agreement with articles 6, 8, 9, and 10 of the Articles of Incorporation.

2. The proposed article is in agreement with the Presbyterian and Reformed principle of Church Polity of the autonomous rights of the local congregation and its appointed trustees to hold title of property for and in behalf of the congregation.

3. The decision of the U.S. Supreme Court in its final opinion is tantamount to a recognition of the fact that no denomination has the right to say that a church property is dedicated to the denomination to which it belongs.

II. In the event of schism within a local congregation which requires a settlement of property, after all attempts at reconciliation of the parties have failed, should be settled according to the scriptural injunction in I Corinthians 6, and that christian justice be exercised to achieve amicable division of property rights, if necessary with the help of ecclesiastical or non-ecclesiastical advisors.

Ground: Schisms are divisions of churches growing out of differences of opinion over doctrine and/or church government, and a civil court has declared that it cannot decide such matters.

Humbly submitted, R. J. Danhof

OVERTURES

Overture 1 — Raise Maximum Loan from Church Help Fund

Classis Hamilton overtures synod to reconsider the maximum amount that can be borrowed from the Church Help Fund and raise the maximum to at least \$30,000 in cases of emergency.

Grounds:

- a) Smaller churches can be forced to build a church building when suddenly an area becomes heavily industrialized.
- b) In such a situation a loan of \$20,000 is unrealistic, taking into account the high cost of church building today.

Classis Hamilton,
N. VanderKwaak, Stated Clerk

Overture 2 — Appointment of Advisory Committees for Synod

I. Classis Hudson overtures synod to revise its practice in the appointment of its advisory committees by taking steps to provide for the tentative appointment of such committees by April 1 of each year, such tentative appointments to be made subject to approval or revision by the synod when it convenes.

Grounds:

- a. While all synodical delegates should be familiar with all Agenda matters, few delegates can be expected to be intensively prepared in all areas. The proposed policy would permit intensive preparation in the area of committee assignment and should make advisory committees able to do better work in less time.
- b. Under present practice the appointments are made under strict pressures of time and with limited knowledge of the background and capabilities of the delegates. The proposed policy would permit a more intensive survey of capabilities by way of questionnaire and more deliberate decisions regarding assignment.
- c. Under present practice a substantial part of the first day of synod is spent on committee appointments. Under the proposed policy this time could be better used in dealing with the issues before the synod.

II. If synod adopts the above policy, then classis Hudson further overtures synod to carry it out in the following way:

- a. Mandate the Stated Clerk of synod to circulate a questionnaire to all delegates and alternates to a forthcoming synod as soon as their names and addresses are known, this questionnaire to seek information on age, occupation, previous experience in the work of ecclesiastical organizations, and areas of special interest in the work of synod.
- b. Mandate the officers of the previous synod to meet sometime during the month of March to make tentative appointments of advisory committees based on the results of the questionnaire.

Classis Hudson,
R. Opperwall, Stated Clerk

Overture 3 — Delegation of Deacons to Synod

Classis Hamilton overtures synod to reconsider its decision "that synod do not, at the present time, move in the direction of delegating deacons to major assemblies" (Acts of Synod, 1967).

Grounds:

1. Many matters which are distinctively the responsibility of the diaconal office are considered at major assemblies. (Cf. Acts of Synod, 1967, p. 242)
2. Diaconal conferences which take decisions in matters pertaining to the work of mercy have no authority to implement these decisions in the church.

Classis Hamilton,
N. VanderKwaak, Stated Clerk

Overture 4—Lawndale Consistory and Timothy Christian School

In answer to the general letter of the consistory of the Lawndale Christian Reformed Church, Chicago, Illinois, dated Sept. 3, 1969, which was addressed to synod, the classes of the denomination and various other denominational agencies, classis Hamilton accepted the following statement in its meeting of January 21, 1970:

“Classis Hamilton, in its meeting on Jan. 21, 1970, having read the statement as adopted by the consistory of the Lawndale C.R.C. on Sept. 5, 1969, expresses its deep concern and sympathy with our brothers and sisters in the Lawndale C.R.C. who are unable to enroll their children in the Timothy Christian School. The action of classis Chicago North in upholding the schoolboard’s decision appears to be in flagrant contradiction to the synodical declaration on race relations. Classis expresses its confidence that the synod of 1970, taking all the facts into consideration, will act in a manner consistent with its previously made declarations regarding race relationships.”

Classis Hamilton,
N. VanderKwaak, Stated Clerk

Overture 5—Denial of Infant Baptism and Admittance to Lord’s Supper

Classis Huron overtures synod to make a pronouncement on the question whether the signing of the Form of Subscription permits a church council to admit to the Lord’s Table members who no longer agree with the doctrine of infant baptism.

Ground: Since this problem has come up in several churches it is advisable that synod express itself on the matter.

Classis Huron,
G. Nonnekes, Stated Clerk

Overture 6—Our Sister-Relationship to Gereformeerde Kerken in the Netherlands Questioned

Classis Grandville sends the following overture to the synod of 1970:

In view of the recent developments in the Gereformeerde Kerken, our sister-church in the Netherlands, particularly the decision to affiliate with the World Council of Churches, contrary to the requested advice of our synod of 1967, classis Grandville overtures the synod of 1970 to seriously examine the advisability of continuing our sister-relationship.

Grounds:

1. The obvious lack of consideration of and concern for our strong convictions with respect to this matter, (1) as evidenced by a failure to respond to our communication. (Cf. Acts of Synod 1967, pages 90 and 91)

2. As long as the sister relationship is in force, our pulpits are open to the ministers of this church to propagate their views.

3. This overture is in agreement with and in pursuance of the decision of the synod 1969 in its mandate to the Inter-Church Relation Committee. (2) (Cf. Acts of synod 1969, page 53)

Appendix (1)—“Our Response to the Resolutions of the Gereformeerde Kerken

A. Synod judges that in view of the grave implications of membership in the WCC, it is not sufficient to state that there is ‘no decisive impediment’ to such membership, but that it is necessary to demonstrate convincingly that one is acting in obedience to Scripture and in line with the Confession.

B. Synod requests the assistance of the Reformed Churches in the Netherlands to make their contribution in working out a positive statement on our ecumenical calling, in the context of our common confession of Articles 27-29 of the Belgic Confession. This Confession demands of us (1) fellowship with all who confess and obey Jesus Christ, and (2) separation from those who reject, deny or pervert the truth of the Gospel.

C. Synod requests its sister churches to bear in mind the situation from which we are speaking. On our Continent we are daily confronted by the blight of theological modernism, and by the fact that evangelical churches—which, for example, supply the largest number of missionaries—are generally opposed to the WCC.

D. Synod reminds the Gereformeerde Kerken that to join the WCC means to give recognition also to churches with a radically different interpretation of the Gospel. One cannot claim to be engaged in a ‘common calling to the glory of the one God, Father, Son and Holy Spirit’ with churches which in fact require the evangelistic endeavours of our local reformed congregations. Therefore, membership in the WCC, even if it were permissible, would be inadvisable.” Acts of Synod, 1967, pages 90 and 91.

(2) “B. Recommendations:

2. Synod instruct the Inter-Church Relations Committee to consider whether any of the changes which have occurred in the Gereformeerde Kerken (Synodical) would warrant a change in our relationship to these churches and to advise the next synod of its findings.

Ground: Our rules for church correspondence require that we take heed mutually lest there be deviation from the Reformed principles in doctrine, worship, or discipline.” Acts of Synod, 1969, page 53.

Classis Grandville,
John L. Meppelink, Stated Clerk

Overture 7—Delay Action on Guidelines and Principles for Jewish Missions

Classis Zeeland overtures synod of 1970 not to adopt the “Guidelines and Principles for Mission to the Jews” as found in the Acts of Synod, 1969, pp. 63, 64 and which are being presented to the synod of 1970 for adoption.

Ground: The detailed exegetical study which was supposed to be available to the churches has not been made available by the Home Mission Board as of January 20, 1970. Thus the churches have not been able to evaluate the proposed “Guidelines” in the light of the detailed exegetical study of Scripture.

Classis Zeeland,
Elco H. Oostendorp, Stated Clerk

Overture 8—Change Date of Annual Day of Prayer to Coincide with World Day of Prayer

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

Grounds:

1. Generally these two days of prayer occur within one week of each other.
2. The World Day of Prayer is observed by hundreds of churches and thousands of fellow Christians throughout the world—both in the National Association of Evangelicals and the World Council of Churches.
3. Our annual Day of Prayer will then be a fellowship with other Christians around the world.
4. The Christian Reformed Church will thus be able to benefit from any publicity given the World Day of Prayer.
5. The Christian Reformed Church will be able to give positive leadership in the important matter of prayer in and for our country and the world.

Classis Columbia,
H. B. Spaan, Stated Clerk

Overture 9 — Change Date to Call Candidates

Classis Columbia overtures synod to declare candidates for the ministry eligible for call by our churches one week from the date on which synod declares their eligibility. The Stated Clerk of synod shall mail a list of the candidates to each vacant church within two days of synod's declaration of eligibility.

Grounds:

1. This earlier date will give the classes at their fall sessions more opportunity to examine candidates.
2. The churches will be able to receive their (ordained) pastors after the fall sessions of the classes.
3. The candidates should be given calls at the earliest possible date.

Classis Columbia,
H. B. Spaan, Stated Clerk

Overture 10 — Request Pension for Widow of Former Immigration Fieldman

Classis Alberta North respectfully overtures synod to provide Mrs. H. A. Wierenga of Edmonton, widow of Mr. H. A. Wierenga, former fieldman of the Canadian Immigration Committee, with a pension of \$225.00 annually, retroactive to August 1, 1954.

Grounds:

a. History — At the recommendation of its advisory committee on Home Missions, the synod of 1948 approved the appointment of Mr. H. A. Wierenga of Neerlandia as fieldman in the Western Provinces of Canada for the Immigration Committee. (Acts of Synod 1948, p. 70, Art. 113)

While performing his duties as fieldman, Mr. Wierenga lost his life in a car accident on July 3, 1954 (Acts of Synod 1955, p. 445), leaving his wife and six children ranging in ages from 1½ to 18 years old, without income. Having served our churches faithfully for a period of six years, he passed away. (Acts of Synod 1954, Art. 51, p. 22, 237)

b. The Christian Reformed Church still has a moral obligation over against the widow of one of its full time employees, since no action was taken in 1954.

c. The synod of 1968 adopted a recommendation of classis Toronto to provide Mr. C. Steenhof, former fieldman for the Canadian Immigration Committee, with a pension and also made provision for his wife should she survive her husband. (Acts of Synod 1968, Art. 118 (ii), p. 89)

d. Calculation of Pension—based on recommendation of study committee approved by synod, 1964, Art. 46 (vi), p. 27; annual salary of Mr. Wierenga was

\$3,750 in 1954. Fifty percent of this salary is \$1,875. Six years of service rendered— $3/20 \times 1875 = \$281.25$. Four-fifth of this amount is \$225 for the widow.

e. Mrs. H. A. Wierenga has received financial support ever since the death of her husband through deacons of the local Edmonton churches (Third Edmonton C.R.C. at the moment). Mrs. Wierenga is still in financial need now.

Classis Alberta North,
A. C. Leegwater, Stated Clerk

Overture 11—Request Financial Support for Bible Translation

Classis Hackensack overtures synod to place on the list of causes recommended for financial support the project concerned with the work of translating the Bible under the name *A Contemporary Translation*.

Grounds:

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

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

Background: In the 1950's conservative churches showed a vital interest in the possibility of Evangelicals producing a faithful translation of the Scriptures in the common language of the American people. Thus in the middle fifties, the Christian Reformed Church appointed a committee on Bible Translation to investigate such a possibility; and almost simultaneously, the National Association of Evangelicals appointed a similar committee (1957). Out of these two study groups there emerged a consensus among many Evangelicals from many different ecclesiastical backgrounds that evangelical scholars should undertake the preparation of a contemporary English translation of the Bible. Accordingly, in 1965 they set up an independent 15-man committee on Bible Translation, two of whose members were Professors John Stek and Marten Woudstra of Calvin Theological Seminary.

One major obstacle to the realization of the project was the lack of money needed to carry it out. After many different organizations, including publishers and Bible societies, had been acquainted with the needs, the New York Bible Society (founded in 1809) came forward and declared its willingness to try to sponsor the project. They agreed to try to sponsor it by appealing to individuals and organizations for financial assistance for the project, and if necessary by dipping into the funds allotted for their other work, such as the many-faceted, world-wide distribution of the Gospel.

Although there are many modern translations available, there are few like ACT (*A Contemporary Translation*.) Most translations are done by single translators, such as Goodspeed, Moffat, Williams and the New Testament Good News for Modern Man. Or they are revisions of the Tyndale-King James tradition, such as the American Standard Version, Revised Standard Version or the New American Standard Version. Two exceptions are the British publications, the *New English Bible* and the Catholic *Jerusalem Bible*.

ACT, however, is a group translation. The magnitude of its scope can be seen in the fact that over a hundred scholars from all kinds of orthodox churches from all over the world are actively involved. The care used to produce a faithful translation that is up to date is enormous: a fresh translation is screened by a basic team of four, an Intermediate Editorial Committee (either Old Testament or New

Testament), a broad General Editorial Committee and the overall governing body, the Committee on Bible Translation that was established in 1965. All the way along help is sought from theologians, stylists, laymen, ministers and unchurched. It will take at least six more years to finish it. Thus ACT is a group effort of tremendous proportions.

ACT is also a fresh translation. The Committee on Bible Translation believes that our fast-moving generation is no longer listening to the archaic idioms and sentence structure of 350 years ago, even when some of the vocabulary is updated, as in the Revised Standard Version. The twentieth century American no longer talks the way the RSV is written. So the aim of ACT is a translation that is as plain and natural as the Word of God was when the Holy Spirit inspired Matthew, Paul and James to write for the man in the street two thousand years ago.

Several Christian Reformed men are taking part in the translation, including, Drs. William Hendriksen, Simon Kistemaker, John Timmerman, Sierd Woudstra, Marten Woudstra, and Rev. John Stek. Dr. Edwin Palmer is working full time as the executive secretary.

The total cost for producing the translation will exceed one million dollars. Nevertheless, support will be needed for only approximately six years, since 1976 is the target date for completion.

In 1969 a similar request was made to synod and it was temporarily rejected. But the door was not definitively closed. With an eye to the possibility of renewing the request, the phrase "at this time" was specifically added to the recommendation that synod do not accede to this request. One of the main reasons was that synod felt that the Synodical Advisory Budget Committee lacked sufficient information to make a clear-cut recommendation on this cause. By the time this overture reaches synod, the Synodical Advisory Budget Committee will hopefully have received all the information it needs to make a proper decision.

Classis Hackensack,
S. Ten Brink, Stated Clerk

Overture 12 — Request Clarification of Articles 51-55 of the Church Order (Worship Services)

ESTEEMED BRETHREN:

At the January, 1969 meeting of classis Grand Rapids South, the consistory of the LaGrave Ave. Christian Reformed Church requested that the following action be taken: That classis overture synod for a clarification of the Church Order on the two issues: Must the liturgy for the second worship service on the Lord's Day always contain a Service of the Word; and, must the Service of the Word always consist of a sermon.

At its May, 1969 meeting, classis gave to the LaGrave consistory the following answer:

... the articles of the Church Order, as well as their official interpretation in the Guide Rules for church visiting, clearly and explicitly state that the consistory shall see to it that, in the worship services of the congregation, the Word of God be proclaimed in which, through the preaching service, the Holy Scriptures are both explained and applied by those authorized to preach.

In response to this decision, the consistory of the LaGrave Ave. church addressed the following to classis Grand Rapids South at its September, 1969 meeting:

The LaGrave consistory understands the intent of classis in this decision as being that every official worship service, with no exception ever, must contain a monologic sermon.

In view of this decision of classis,

and in view of the wide liturgical variations to be found among the Christian Reformed churches, especially with respect to their evening services,

and in view of the desirability of the classes of our denomination being of one mind in their liturgical policies,

the consistory of the LaGrave Ave. Christian Reformed Church respectfully asks classis to overture synod for clarification and direction on the following questions:

(1) How much autonomy does a local consistory have in conducting and arranging the liturgy of its services?

(2) How are articles 51-55 of the Church Order to be interpreted? How mandatory are they? Do they lay down guidelines, or do they prescribe rules which are never to be broken? And in particular, do they prescribe that in every official worship service there be a sermon, and that this be monologic in character?

In response to this request from the LaGrave consistory, classis at its September, 1969 meeting adopted the following report from its sub-committee assigned to study the matter:

Your committee judges that the LaGrave Ave. consistory, in this overture, comes before classis Grand Rapids South with essentially the same problems and questions which were raised in January, 1969, and again in May, 1969. The point of order is well taken that we have no new material in this overture. We recommend, therefore, that classis should not answer the overture at this time since it has done so in May, 1969, and that it rest in its previous decision.

The consistory of the LaGrave Ave. Church is appreciative of the attention of its classis on the questions we have presented to them. We are attempting in this, and in all other matters, to honor its decisions.

We feel, however, that their decision, not to direct this issue to synod, inadequately appreciates the broad, far-reaching effect that this issue is currently presenting to our denomination. We believe, as we originally proposed to classis, that this matter should be decided by synod rather than an individual classis. In view of the fact that liturgical variations which are being tolerated in one classis are being proscribed in another, it is important that synod give some direction and leadership on these matters.

Accordingly,

in view of the wide liturgical variations to be found among the Christian Reformed churches, especially with respect to their evening services,

and in view of the desirability of the classes of our denomination being of one mind in their liturgical policies,

the consistory of the LaGrave Ave. Christian Reformed Church respectfully overtures synod for clarification and direction on the following questions:

(1) How much autonomy does a local consistory have in conducting and arranging the liturgy of its services?

(2) How are articles 51-55 of the Church Order to be interpreted? How mandatory are they? Do they lay down guidelines, or do they prescribe rules which are never to be broken? And in particular, do they prescribe that in every official worship service there be a sermon, and that this be monologic in character?

Respectfully submitted,
Consistory of the LaGrave Ave.
Christian Reformed Church,

J. D. Eppinga, President
Harold Feringa, Clerk

Overture 13—Lodge and Church Membership

I. Introduction

Classis Lake Erie presented the following overture to synod of 1969.

"Classis Lake Erie respectfully overtures the synod of 1969 to study whether it is possible for a person to hold simultaneous church and lodge membership." Synod adopted the recommendation of the advisory committee "that Synod refer the overture back to classis Lake Erie. *Ground*: The study requested can be undertaken on the classical level." Classis herewith submits the results of its study.

II. The Problem

The Christian Reformed Church has frequently dealt with, and answered, the question whether it is possible for a person to hold simultaneous church and lodge membership. The synod of 1873 decided, "No members of secret societies, whatever their name may be, will be tolerated in the church." (Acts, 1873, Art. 24) In 1900 synod adopted a lengthy report which was very critical of both the beliefs and the practices of secret societies. That synod also decided that "Every consistory must ask everyone who makes confession of faith whether he or she is a member of any secret society." (Acts, 1900, Art. 84) In 1958 synod reaffirmed the church's position on the question and ordered the report of 1900 to be translated into English and printed in the Supplement to the Acts of 1958. (Acts, 1958, Art. 125) Thus, throughout its history the Christian Reformed Church has maintained that it is not possible for a person to hold simultaneous membership in the church and in the lodge.

Classis Lake Erie believes that the present stand of the church does not adequately meet the needs of the church today in its evangelistic outreach. Home missionaries working within the area of our classis have frequently spoken of difficulties in dealing with members of secret societies in the context of our present stand. In our discussions with a group of Christians in Napoleon, Ohio, who are considering becoming a Christian Reformed congregation, we find our present policy statement quite inadequate in its attempt to show a rationale for our position. We believe others in our denomination have found the same to be true. For example, overture 6-A submitted to synod, 1969 by the Avery Street Church, South Windsor, Conn. supported the overture sent by classis Lake Erie to that synod. Also, the consistory of the Faith Presbyterian Reformed Church of Guam is appealing to synod, 1970 through the Foreign Mission Board to re-examine the present stand on secret societies.

Classis Lake Erie finds our present stand inadequate for the following reasons:

- a. Its original formulation in 1873 was geared toward the discipline of church members and therefore addressed to itself as a church.
- b. Because of the inward direction of the present position as set forth by synod in 1900 it is extremely difficult to use this document in a convincing manner when working with lodge members who are seeking church membership on the basis of their personal faith in Christ.
- c. The stand makes many statements about the lodge which lodge members find hard to believe and claim to be a distortion of the truth. For example, "the lodge is nothing less than a secret conspiracy against and a destructive cancer in state, church, and society."
- d. The present stand does not deal adequately with weakness and inconsistency which are found in everyone, but seems to declare that in this one area all weakness and inconsistency must be overcome before church membership may be permitted. The stand gives virtually no biblical support for this stringent restriction placed on lodge members.
- e. The stand violates a principle of Reformed Church policy in this one area

by depriving a local congregation of the work which we, in all other areas, jealously protect as a work which can be done only by the local consistory.

In speaking of the inadequacy of the present position we recognize the many difficulties there are in dealing with the matter of lodge and church membership. Classis does not deny that the religion of the lodge is a false religion. Neither does it in any way seek to lower the biblical requirements for church membership. What classis does desire is a position which takes into account all the Scriptural data, and which will serve the church in the best possible way in her work of bringing the gospel to the world.

Before elaborating on what we feel are some important considerations in defining what our stand should be, we would like to make a few important observations.

It should be noted that a person who accepts the religion of the lodge as his way of life will usually not seek membership in a church which is rooted in God's Word and has Christ at the center of its ministry. That is, the person who wholly embraces the world and life view as taught by the lodge will have no desire to embrace the teachings of Christianity. There can be no question that the religion upheld by the lodge is antithetical to the Christian faith. The person who makes this his life commitment should see that in so doing he cannot make a commitment to Jesus Christ. A church which is faithful to Christ ought to exclude from its membership those whose way of life is the way of the lodge.

The problem arises, however, in the case of those for whom membership in the lodge does not constitute a religious commitment. For such persons, lodge membership may have a variety of meanings, but it does not constitute their basic faith. It is with these lodge members that our problem arises. When these persons are brought to a saving faith in Jesus Christ, they may fail to see that their lodge membership stands in the way of total commitment to Jesus Christ. Commitment to the lodge and its teaching has never been total for them, and so they may fail to see how such membership is inconsistent with faith in Jesus Christ.

The possibility that lodge membership does not necessarily involve a total commitment is recognized by various writers. For example, Jaroslav Pelikan, a Missouri Synod Lutheran writes:

"It (Freemasonry) continues to employ the symbols, rites, and terms of religion and makes its appeal to some on these grounds, but its principle strength among most of its members seems to come from social and economic advantages and from its many charitable endeavors rather than from its pecifically religious tenets." *20th Century Supplement, Schaff-Herzog Religious Encyclopedia*, Vol. 1, p. 445

The same thoughts are expressed by Mervyn Jones:

"In today's highly industrialized societies, Freemasonry seems to be becoming more and more like an unofficial "guild" of businessmen—if only because it does require mutual aid and square dealing among its members." *Secret Societies*, edited by Norman MacKenzie, p. 177

This does not in any way mean that we are favorably inclined toward lodge membership. But it does point out the possibility that there may be those for whom lodge membership does not constitute a basic religious commitment. When such persons are brought to a saving knowledge of Jesus Christ the possibility exists that their understanding of lodge membership is such that *at the present time* they do not see an inconsistency between being a member of the lodge and expressing faith in Jesus Christ by membership in the Christian Reformed Church.

This brings us to the question of whether the Christian Reformed Church may exclude such persons from its fellowship. For the answer to this question we first point to the teachings of Scripture, and then will show how the Christian Reformed Church has dealt with parallel situations in the past.

III. Scripture and the Church

Throughout the Scriptures there is an emphasis on the unity of Christ with His church. The church is His body, a real part of Him. Thus, the church which presents and proclaims Christ to the world is presenting and proclaiming herself as the living witness and representative of Christ. When the church offers the discipline of Christ, she offers her own discipline. When she offers the forgiveness of Christ, she offers her own forgiveness. When she offers the fellowship and love of Christ, she offers her own fellowship and love. Likewise, when Christ receives a person, the church is duty bound to receive that person with a Christ-like embrace.

But, for many, this is where the problem lies. Has Christ really received one who holds membership in the lodge? Is his repentance and faith genuine? Does he not want the world and Christ too? Should he not make a clean break with the world?

The answer is, "Of course, he should." But does this ever happen in a sin-infested world? Is it not true that all of us cling to the world far more than we should? When someone makes what to all appearances is a true and knowledgeable confession of faith, and says it is his heartfelt desire to serve the Lord, may the church refuse membership to such a person? Despite what appears to be an inconsistency and a weakness, may we say "no" to someone to whom we believe Christ has said "yes"?

The Scriptures indicate that the church should move with the love and compassion of Christ. Her attitude should be one of understanding and edification.

We find this call to love and understanding throughout the New Testament. We refer to such passages as these: "As for the man who is weak in faith, welcome him." —Romans 14:1. "To the weak I became weak, that I might win the weak. I have become all things to all men, that I might by all means save some." —I Corinthians 9:22. And, "We exhort you, brethren, admonish the idle, encourage the faint-hearted, help the weak, be patient with them all." —I Thessalonians 5:14.

There is evidence that the early church dealt with understanding and patience in a number of "questionable" situations. We cite two examples. Bigamy was apparently practiced and a socially acceptable way of life in the days of the early church. Yet nowhere do we read that the practice of having more than one wife constituted a closed-door policy to church membership. The apostle Paul states that the office bearers of the church should have only one wife. But nowhere does he make monogamy a condition for membership. Rather, the church seems to have relied on the power of the Word and Spirit to bring people to the high ideal of Christian marriage.

Perhaps more to the point is the relationship of the Christian faith to slavery. Slavery was a universally accepted practice during the period of the early church. It is obvious to us in our present day that slavery is incompatible with the Christian faith. Yet, nowhere in the New Testament is giving up slaves made a condition for church membership. Philemon is requested by Paul to receive Onesimus as a brother, but he is not instructed to free him from slavery. Other passages in the New Testament indicate this was the attitude of early Christianity. Again, the church relied on the power of the Word and Spirit to bring people to a fuller realization of the implications of the gospel in regard to slavery.

Thus, without in any way compromising the gospel message the Scripture indicates a pattern of dealing in love and understanding with those who are weak in the faith, and a trust in the power of the Word and Spirit to bring about further growth and Christian maturity.

We believe there is a parallel between these two examples and membership in the lodge. We believe that this Scriptural pattern cannot be ignored in formulating our stand.

IV. Membership in the Christian Reformed Church

It is worthy of note that the Christian Reformed Church has followed this biblical attitude in the past in regard to membership policy. We refer specifically to the position of our church in regard to membership in labor unions.

The matter of whether a member of the Christian Reformed Church may be a member of a "neutral" labor union has been before the church many times. At least a dozen synods have dealt with the question in some form or other. In 1904, for example, synod pointed out seven characteristics by which the neutrality of labor unions may be judged. (Acts 1904, Art. 119, pp. 34, 35). In 1943 and 1945 synod dealt extensively with the matter of corporate responsibility and laid down a number of principles to serve as guidelines for the churches. The synod of 1945 also declared the following: "These principles are intended to be applied not only to labor unions, but also to all industrial, business, and professional organizations as well as to any other types of group activity. They should be faithfully expounded from the pulpit, in personal visits, and family-visits, and in the religious press. The question of their application to concretely existing local, State, or national conditions is a matter for the individual consistory and classis, and especially for the conscience of each person who becomes involved in it." (Acts 1945, Art. 100, p. 103)

It should be noted that throughout our entire history a synod has never excluded an entire group of people from church membership by virtue of their affiliations outside of the church, except for those who belong to secret societies. Nowhere has it said, for example, "Members of labor unions, whatever their name may be, shall not be tolerated in the churches." Instead, it has wisely laid down guidelines for the churches, and has left their application to the local consistory and classis and to the person involved.

This is as it should be. There are many professional, business, and political groups exerting an influence on our society today. The structure of our world is becoming increasingly complex. The counsel of our previous synods is wise and should be taken seriously. In no way should Christians and the Christian church compromise the faith. Just as the matter of affiliation with other groups becomes a matter for the local consistory and classis and for the individual concerned, we feel that the matter of affiliation with secret societies should be a matter for the local consistory and classis and the individual concerned.

V. Recommendations

A. Classis Lake Erie respectfully requests synod to declare that the matter of simultaneous membership in secret societies and the Christian Reformed Church be left to the local consistories.

Grounds:

1. The local churches are hereby allowed the freedom to function under the guidance of the Word and Spirit as it applies to specific individuals.

2. This decision is consistent with denominational policy on all other matters of affiliation with organizations outside of the church.

B. Classis Lake Erie requests synod to instruct the consistories, when interviewing persons who are seeking membership in the church, to inquire whether they are members of any organizations which require commitments contrary to the Christian faith.

Ground: This question is consistent with the nature of the exclusiveness of the Christian faith.

C. Classis Lake Erie requests synod to declare that it views the religion of secret societies as anti-Christian, and that it admonishes those seeking church membership, and church members, who are affiliated with secret societies to disolve such membership.

D. Classis Lake Erie requests synod to appoint a committee to formulate a new

statement which can be used by the churches in which convincing reasons are given for discouraging membership in secret societies.

Grounds:

1. The statement adopted in 1900 is historically conditioned and not entirely adequate to serve our needs today.

For example, excessive attention is paid to the fact that lodges are secret societies. Further, some of the assertions in the report are indefensible, such as, "the lodge is nothing less than a secret conspiracy against and a destructive cancer in state, church, and society," and "because lodges are sinful in principle all kinds of ungodly people prefer to join them: profane persons, drunkards, unbelievers, atheists, Jews, heathen, Socialists, etc. All are the kinds of persons who scarcely feel at home in divinely ordained organizations."

2. An effective, contemporary statement which points out the teaching of the lodge in the light of the Christian faith, and shows the implications of membership in it, would be a valuable asset in our evangelism effort.

3. Other churches have produced material which is effective in articulating the crucial issues and the practical implications involved in simultaneous lodge and church membership.

For example: The Lutheran Church, Missouri Synod.

Classis Lake Erie,
Sidney Draayer, Stated Clerk

Note: Rev. C. De Haan, Rev. J. Moes, elder T. Dykstra, and elder J. Visser are not in agreement with the above overture and have reserved the right to address synod on this matter.

Overture 14 — Request Revision of Classical Examination

Classis British Columbia overtures synod to re-emphasize the purpose and nature of the classical examination, and to revise the examination schedule accordingly.

I. Observations:

A. The synods of the Reformed Churches in the Netherlands from the earliest times and of the Christian Reformed Church (Wesel, 1568; Acts of Synod, 1961) have shown a great concern to ensure that the candidate-to-be-ordained prove that he feels called to the ministry, is Godfearing, sound in doctrine, and upright in walk; that he possesses the knowledge required as well as the ability to apply it to every aspect of his ministry.

B. Since 1961 the Board of Trustees, in cooperation with the faculty of Calvin Seminary, admits students to candidacy for the ministry on the grounds of academic qualifications, doctrinal soundness, spiritual fitness, and personality (Acts, 1961, pp. 54-56; 125-128).

C. It has remained the task of classis to admit the candidate to ordination, after an examination in which not the scholarly aspect, but the practical aspect is stressed (Acts, 1961, translation report 1920). The task of classis is to investigate whether the candidate is qualified practically as well as intellectually; (Acts, 1961, pp. 128-133, (Acts, 1947, p. 99); in virtue of his personal commitment to Christ and his adherence to the Reformed doctrine, and by reason of his ability to bring the knowledge he has gained of the Bible, the Creeds, Dogmatic Theology, Ethics, the Church, and Practical Theology, to bear on the various duties of the ministry (same report of 1920).

D. A number of criticisms have been expressed at various times, by the delegates to classis, the examiners, as well as the candidates about the way in which the examinations tend to be conducted. Among them stand out:

1. That the examination tends to be either too academic or too much in the

style of a glorified confession class, with too great an emphasis on textbook knowledge at the expense of the practical application.

2. That consequently the delegates from the churches have difficulty evaluating the fitness of the candidate in terms of the avowed purpose of the examination.

3. That the present order (arrangement) of the subjects with its implied priorities should be improved by re-arranging the subjects and by re-adjusting the time schedule of the examination.

4. That the examination takes too long; it places a considerable strain on the candidate(s), while the interest of the delegates is bound to flag, especially when the examination suffers from lack of relevance in term of criticisms 1 and 2.

II. Recommendations:

A. That synod re-emphasize the purpose of the classical examination and advise or require the classes to remind the delegates as well as the examiners of this purpose, before every classis meeting where an examination will take place. (This could be done on the agenda.)

B. That synod declare the need for an approach in keeping with the purpose of the examination and designed to help achieve this purpose by adopting the following examination schedule:

Proposed Examination Schedule

1. A specimen sermon on a text assigned by classis, to be orally presented, followed by a discussion between sermon critics and candidate(s). (The report to classis and recommend to continue the examination yes or no.)

2. Introduction of the candidate, covering personal history, relationship to God, motives for seeking the ministry, etc. (no time limit).

3. Knowledge of Exegesis of the Scriptures, 20 minutes each for O.T. and N.T.

4. Doctrinal Standards, Dogmatics, and Polemics, one hour.

5. Ethics, 20 minutes.

6. Church History, especially of the Christian Reformed Church; to include an evaluation of its place and mandate in the world today; 20 minutes.

7. Practica, Church Polity, and the Pastorate, 15 minutes.

Grounds:

1. There is considerable dissatisfaction with the way in which examinations are *actually* conducted, in spite of the fact that synod and the classes have *formally* recognized its practical nature (compare Observations A. B. C.).

2. These recommendations can provide the answer to the criticisms listed under Observation D, and help to eliminate the disadvantages they bring into focus.

3. Though much will depend on the examiners and their personal approach, the recommendations taken together, if re-iterated before the examination takes place, will be a fitting reminder of the purpose and the nature of the examination, both to the examiners and the delegates.

III. Rationale:

(The points 1, 2, 3, etc. corresponding to the points of the proposed examination schedule.)

1. The examination should properly start with the sermon. It affords the candidate the opportunity to prove his proficiency in his most important work, that of the Ministry of the Word. The way he acquits himself of the task of preaching is indicative of his ability to explain and apply the Word of God and the doctrines of the Church to the members of the Church, as well as to "those outside." At the same time it gives evidence of other qualities, such as the gift of communicating with people.

2. The introduction of the candidate to the delegates should follow next, covering his personal history, his commitment to Christ, and his sense of calling. The Seminary faculty has known the candidate for years, so it is reasonable to

demand that the delegates have at least some familiarity with the person of the candidate before the examination continues.

3. Next should come the subject of the Knowledge and Exegesis of the Scriptures, the rule of faith and life, the foundation of the Church and its ministry, and the proper object of theology. The candidate should prove his ability to explain and apply the Word of God.

4. After the Scriptures have received their rightful place, the knowledge of and loyalty to the doctrine of the Church should be tested, particularly as it is formulated in the Standards, and expounded in the discipline of Dogmatics, with special attention paid to the controversy with those who depart from the Reformed truth (this again requires a special effort on behalf of the examiner to make this part of the examination not academic but practical).

5. The next subject, which is closely related to the previous one and follows wholly from it, is Ethics: the discipline which deals with Christian living. The candidate has to demonstrate his knowledge of the Biblical ethical principles that should guide the believers at all times; should show his awareness of the challenge offered by contemporary trends of thought, as well as give evidence of his grasp of the problems posed by the christian life in the world today.

6. Speaking about the christian in the world, we naturally pass on to the subject of the church, particularly the Christian Reformed Church. This time the candidate is questioned not about the doctrine of the church, but about its historical manifestation and its present place and mandate in the world that needs to be saved and renewed.

7. Finally, moving on to Church Polity and the Pastorate, the candidate should be tested as to his knowledge of and loyalty to the practical application of the principles, rules, and regulations according to which the Christian Reformed Church is governed. Secondly, he should show his ability to fulfill the pastoral duties required of him: all that is involved in pastoral care and supervision, teaching, counseling, and communicating with the individual.

Classis British Columbia,
C. Bishop, Stated Clerk

Overture 15 — Proposed Form for Appointment of Advisory Committees for Synod

Classis Grand Rapids West overtures synod to prepare a form which can be used by the *Program Committee* in the appointment of advisory committees. This form shall be filled out by the stated clerk of each classis in consultation with the delegates elected to synod. These completed forms shall be in the hands of the Stated Clerk of Synod by March 10. The form shall contain the following questions:

I. For the Minister Delegates:

- a. To which previous synod(s) were you delegated, if any?
- b. At such synod(s), on which committee(s) did you serve?
- c. Of what denominational boards, standing committees, or study committees are you a member?
- d. Of what classical and local committees are you a member?
- e. What other data do you wish to submit that will aid in being assigned to a committee?
- f. If you have first and second preferences for committee assignments, state such preferences with reasons.

II. For the Elder Delegates:

- a. through f. the same.
- g. What is your present occupation?

h. What have been your previous occupations, if any?

Ground: This procedure will make it possible for the *Program Committee* to more intelligently place the delegates of synod on the advisory committees where they can serve most effectively.

Classis Grand Rapids West
M. G. Zylstra, Stated Clerk

Overture 16 — Loose Leaf Copies and Binder of Agenda Material

Classis Grand Rapids West overtures synod to explore the possibility of providing its delegates with loose leaf copies and binder of the Agenda in addition to the printed bound copies now distributed before each assembly.

Grounds:

1. The delegate can make his materials for study more easily accessible to himself.

2. Supplementary materials distributed at synod can easily be entered under the appropriate subject in the loose leaf binder.

Classis Grand Rapids West
M. G. Zylstra, Stated Clerk

Overture 17 — Proposed Changes in Synodical Procedure

The consistory of Alpine Avenue, Grand Rapids, Michigan, overtures synod to make the following changes in its operation:

1. The officers of the previous synod shall meet at a convenient date between March 15 and 25 and shall make tentative appointments of all committees and chairmen of same for the next synod.

2. An early action of synod, after officers are chosen, shall be the approval or alteration of these appointments. Dissatisfaction with an assignment can be made by letter to the Stated Clerk or on the floor of synod either for the assignment of the delegate himself or the assignment of any other delegate.

3. Synod shall prepare a form to be filled out by the stated clerk of each classis in consultation with the delegates elected to synod. These completed forms shall be in the hands of the Stated Clerk of synod by March 10 to be used by the officers of the previous synod in making the assignments. This form shall ask the following questions:

For the minister delegates:

- a. To which previous synod(s) were you delegated, if any?
- b. At such synod(s), on which committee(s) did you serve?
- c. Of what denominational boards, standing committees, or study committees are you a member?
- d. Of what classical and local committees are you a member?
- e. What other data do you wish to submit that will aid in being assigned to a committee?
- f. If you have first and second preferences for committee assignment, state such preferences with reasons.

For elder delegates:

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

4. The Stated Clerk of synod shall:

- a. serve the officers with advice.
- b. inform all delegates of assignments.

- c. suggest to chairmen and delegates sources of background.
- d. provide committee members with copies of background materials that are not readily available in previous Acts of synod.
- e. assist the tentatively appointed chairmen in communicating instructions and materials to the committee members.

Grounds:

1. The present plan of making committee appointments the first day of synod causes delegates to come unprepared for their task. The scope of the operations of our denomination is so great that no delegate is expert in every area.
2. The present plan wastes much of the first day of synod.
3. The present large appointments committee is unwieldy. Often the one delegate from each classis is not aware of the past experiences and present capabilities of his fellow delegates.
4. The officers of the previous synod are not likely to be delegates to the next synod and can be objective in their decisions.
5. Minor changes (such as those required by removal from committee of the four men chosen to be officers) can be made by the officers of the new synod.

Consistory of Alpine Avenue Christian
Reformed Church, Grand Rapids

John H. Bergsma, President
John S. Brondsema, Clerk

Overture 18 — Amend Part of Classical Examination for Ordination

Classis Toronto, overtures synod to amend its *Regulations for classical examination for ordination* (Acts of Synod, 1961, Art. 83, III., C., h., page 56) by deleting the first part of the sentence, "The sermon critics shall discuss the sermon with the candidate prior to the examination in the other branches." Specifically that part with precedes the word "prior." That synod place the rest of that sentence, "prior to the examination in other branches," in the preceding sentence so that it reads, "The sermon is to be presented orally before classis, *prior to the examination in the other branches*, the length of this presentation to be left to the discretion of classis."

Grounds:

1. Such a regulation, no matter how advisable its intention may be, does not pertain to the classical examination proper.
2. In most cases this rule is neglected at present. Observance of this rule would delay the continuation of the examination for quite some time.
3. Observance of this rule might, in case the sermon critics have negative feelings about the sermon, make the candidate feel ill at ease just at the time that he faces most of the examination yet. It is like informing an examinee during the examination that he has failed his most important subject.
4. During the proceedings of the examination the candidate—in case he would object to the criticism of the sermon critics,—would be in a very disadvantageous position to defend the structure and content of his sermon.

Classis Toronto,

Harry Van Dyken, stated clerk

PROTESTS and/or APPEALS

1. — Second Christian Reformed Church of Toronto Versus Classis Toronto

Synod of the Christian Reformed Church
In Session June, 1970
Grand Rapids, Michigan

ESTEEMED BRETHREN:

1. The appeal of the II Christian Reformed Church of Toronto is constrained to protest the action and appeal the decision taken by classis Toronto of the Christian Reformed Church at its 40th session held on September 11, 1969, in Newmarket Christian Reformed Church.

The actions of classis are as follows:

Minutes, Article 38

"2. Appeal of the Christian Labour Association of Canada regarding the action of the consistory of the II Christian Reformed Church of Toronto. (Ref. File 14) Chairman rules that the communication shall be read to classis in order to decide on whether it is properly before classis."

Recommendation of committee is adopted.

"The following request to have their negative vote recorded and reserve the right of protest: Rev. H. Van Dyken, Rev. J. Byker, Elder L. Simonse, Rev. J. De Pater, Elder G. Van Dam, Rev. S. Terpstra and Elder E. Rutters.

Rev. Van Dyken asks to have this protest inserted in the minutes:

"I wish to have my negative vote recorded to the above motion on the grounds that it is openly and clearly contrary to the rules of classis for protests and appeals. (Rules IV., E.)

"I also protest the ruling of the chair that the appeal containing certain allegations against a consistory was read to classis before it was decided that it was properly before classis and before the consistory had opportunity to prepare a reply." w/s Harry Van Dyken (Ref. File 14)

"For the communication of the consistory of II Toronto given to the committee for classis Ref. File 14."

"Classis allows the executive and the committee on overtures 10 minutes to formulate advice to classis regarding the course of action to be taken."

"Executive and committee on overtures return and recommend: That the consistory of the II Christian Reformed Church of Toronto be advised to answer the questions mentioned in the letter read to classis.

Ground: Communication has to be restored between brothers in the same house."

"3. Protest of Mr. and Mrs. E. Vander Kloet against action of the consistory of the II Christian Reformed Church of Toronto (Ref. File 14)

Committee recommends that classis declare this protest to be legally before classis."

—Adopted.

The following request to have their negative vote recorded and reserve the right of protest: Elder G. Van Daalen, Rev. J. De Pater, Rev. J. Byker, Elder L. Simonse, Rev. S. Terpstra and Elder E. Rutter."

"The correspondence relative to this protest is read by the reporter."

"The committee recommends that classis urge the consistory of the II Christian Reformed Church of Toronto to deal with Mr. and Mrs. Vander Kloet in a

more pastoral way than is evident from the correspondence, and that classis urge brother and sister Vander Kloet to deal with the consistory in Christian love.”

—Adopted

“4. The protest of Mr. D. Zuidema against action of the consistory of the II Christian Reformed Church of Toronto. Ref. File 14

The committee recommends that classis declare that the communication is not legally before classis.

Ground: Communication between the consistory and the appellant is still going on.”

We protest these actions of classis on the following grounds:

Ground I

These appeals are not properly before classis.

Article IV. E of the Rules and Procedures of Classis Toronto states about matters legally before classis: “Protests and Appeals pertaining to a consistory of Classis, shall be Acceptable, provided the Consistory concerned has received a complete copy of such a protest or appeal in sufficient time before the meeting of Classis to allow for a reply. The Classis shall decide on the legality of all protests and appeals before considering them.”

Explanation:

a. Two of the protests were not received by the consistory until Monday, September 8, 1969 and the session of classis was held on Thursday, September 11, 1969. The consistory did not have sufficient time to prepare an answer and informed classis in writing of the same. In spite of the pleading for sufficient time, classis proceeded to deal with the protests by declaring them “Properly before Classis.” Classis further made decisions without hearing the consistory.

b. One protest, that of the Christian Labour Association of Canada, was declared “properly before classis” in spite of the fact that classis had been informed in writing that the protest had not been received by the consistory. It was not received by the consistory until after classis Toronto had met.

c. In the case of one of the protests, mentioned under a., the protest of Mr. D. Zuidema, (Article 38:4, Classical minutes) the ground given for declaring the communication “not legally” before classis is that “Communication between the consistory and the appellant is still going on.” The consistory protests this ground because it had no time to answer the protest of Mr. Zuidema.

Ground II

In the case of each protest the consistory pleaded with classis to be able to make a full report and informed classis in writing, to be given time until next classis to be held January 15, 1970, when the consistory might also be heard. No doubt synod will be able to judge the irregularity of this whole procedure by examining the minutes. (Supplement Art. 38:2, 3, 4,)

Ground III

The consistory further protests the action of the chairman, Rev. L. Slofstra, in ordering the protests (Supplement 42 E and 43) read in order to determine the legality rather than judging them on the basis of proper procedure.

Introduction:

Because a hearing has been denied us by classis Toronto, The consistory of II Toronto now turns to synod. We are grateful that we may present the history relative to the protests to this body. The matter herein being presented has been occasioned by a struggle which has plagued this congregation for many years. It is a long and painful story of a congregation denied the privilege of being a church by a struggle which seems to be an attempt to make the church a service arm of persons or organizations. The appeal we make and the protests which have been launched against this consistory should be seen in the light of the lone

struggle. The II Christian Reformed Church of Toronto was organized April, 1956. We mention this date to point out that although we are not very old we have never known peace. (Supplement 3) The point has been reached that this congregation must be left alone to be a church. Brothers, hear our plea!

II. *History:*

We would emphasize again that the disturbance is of long duration and has its roots in a regrettable history. During the years of the founding and building of this church, the growth of II Toronto was rapid and fluctuating. There is a great upheaval which takes place in an immigrant situation. The magnitude of this was evident at the close of the II World War.

We shall date this history beginning in 1961, although in many respects it begins prior to this (Supplement 3). The problem which arose at classis of September 11, 1969, is partly rooted in the heritage which the immigrants took with them from the Netherlands. The largest percent, if not all, were familiar with the concept of Christian Social Action in their native country. One tends to try to create for himself the culture he understands when moving to a land of strange language, people and culture, and the II World War immigrant was no exception. He was susceptible to the leader who promoted the Christian Social Action or the separate Christian organization doctrine. This action produced rich benefit for church and Christian school.

Another factor should be mentioned. The immigrant, unfamiliar with the language, politics and culture in general in the new land, naturally had to depend upon those who were able to give leadership. They were often incapable of making a real evaluation of the development. Gradually, the new citizens became increasingly aware of the significance of certain trends.

The II Christian Reformed Church became a crucial spot and the problem became localized within that body, mainly because much of the initial leadership of Christian Action came from this church. These leaders were capable, energetic and unrelenting, though not in all cases separated from the cultural milieu of their native land. Out of these factors grew the continual agitation and disturbance within this church body.

The items around which the controversy and disturbance centered ranged from personal attacks, election of office bearers, Sunday labor, commitment to Christian Social Action programs, acceptance of appointments for various functions in the church, bulletin announcements, and collections for GLAC and AACS (formerly ARSS).

We shall attempt to point out that the controversies within the church which led to our present difficulties were determined by one's position over against the organizations and the pressure of persons promoting organization. Other members felt restricted, compelled, driven, controlled. Consistory membership was controlled so that many people felt that their church membership was conditional. Apparently two classes of Christians developed according to a given member's relationship to one of the Christian organizations; first-class Christians were granted privilege of membership in the consistory, while second-class Christians were denied this.

From the date September 23, 1963, the congregation was drawn into a controversy which did not come to rest until the classis meeting of January 13, 1966. Mr. Henry Spierenberg was nominated and subsequently elected to the office of elder by a large majority. The history of the case can be found in Synodical File and the 1964 Acts of Synod, (Article 153, pp. 119-122). Synod would be well advised to review the material in its file and also the material found in the Acts, 1964. The minutes of classis Toronto from September 1964 to January 1966 are included in supplement 6-10 to give the picture of the struggle as it continued

to manifest itself in the classis of Toronto and the congregation of II Toronto after synod 1964.

The first observation we want to establish is that the consistory of II Toronto never did make or produce an evaluation of Unionism as such. They did, however, practice exclusion of those whom they felt did not have the proper relationship to unions. This practice was given the status of a rule. This procedure was followed in the case of Mr. H. Spierenberg and the refusal to appoint him was based on consistorial authority.

"The main issues which are involved in the original case are, it seems two in number."

1. "The judgment made by the consistory that the union in question is of 'objectionable character.' Mr. Meyer and Mr. Spierenberg clearly imply that they have not been given adequate reasons by the consistory to support its judgment and the consistory is not supported by the synodical decisions with respect to membership in 'neutral' unions. Synod *has not been furnished with a material basis for the judgment of the consistory* (italics ours) that this is an 'objectionable' union. The appellants charge the consistory with having dealt only in 'generalities.' (Acts of Synod, 1964) The consistory never did at any time produce such a basis. To classis May, 1964, the consistory claimed consistorial authority. (Classis did not sustain the appellants but affirmed consistorial authority. Classis Minutes, May 1964.) (Acts of Synod, 1964, p. 121:3) 'In the case of Mr. Spierenberg classis Toronto addressed itself solely to the question of the authority of the consistory concerned.'" (italics ours)

2. The consistory never took a stand on unionism, but insisted, contrary to the judgment of many members of the congregation, that it judged each case separately. (see supplement 5)

In the judgment of the consistory at present, and of a vast majority of the congregation, this church has come under bondage to organizations. This is the *only* explanation of the recent struggle and the protests which the consistory seeks to answer.

In order to illustrate the continuing and all-inclusive demands placed upon the church by organizations, a list of all the decisions made with respect to organizations is included in (supplement 4). By inserting this, we hope to show the tremendous pre-occupation with social organizations.

With the departure of Rev. H. Venema in May, 1964 and the arrival of Rev. J. Byker in July, 1964, a definite milestone was reached. The consistory would like to make four observations which played an important role in the developing history leading to the protests.

1. By viewing the synopsis of the minutes (supplement 4) one cannot help but notice the preoccupation with the Christian Social Action organizations, particularly CLAC (Christian Labour Association of Canada) and ARSS (Association for Reformed Scientific Studies) later changed to AACS (Association for Advanced Christian Scholarship). It is almost inconceivable that any other consistory in the history of the Christian Reformed Church has so nursed, promoted and protected any non-ecclesiastical organization in such a brief period. The question may well be asked, are the offices in the church for nurturing the organizations or for the caring of the flock?

2. Evident from the minutes is that there was considerable manipulation with regard to the offices. Tenure of office bearers was extended without giving reason (Consistorial Minutes, May 12, 1964, Book II, Art. 3, pp. 123-34) though the reason for its necessity was asked. Book II, Consistorial Minutes, Article 14, page 131 reads, "Letter from brother M. Heidinga requesting reasons for continuing three elders as announced in bulletin. Decided to have clerk reply." This reply is not found in the file or minutes. In its letter of November, 1963, to the congregation, the consistory stated that it had no stand of incompatibility of con-

sistory membership and union membership and each case was considered on its own merit (see supplement 5). Yet, in reality, it was impossible for anyone whose *attitude toward unions was not considered proper to be placed on nomination*, (see supplement 11, 12, 13, 14, 15 also Consistory Minutes Book II, pp. 8, 9 Art. 2, and Art. 4, pp. 46, 47, 48, 49, 66). Most of the members in the congregation, however, believed that there was a stand relative to union membership. It was a simple fact that, in case of a check-off or any other type of relationship to a neutral union, such a member was not considered. This practice held true until 1968. There also seems to be a definite attempt to hold that line even by excluding from nomination *those who disagreed* with the consistory practice in this matter, even though such were not *themselves* related in any way to a neutral union, (Consistorial Minutes, Book II, pp. 127, 128, Art. 7, a, b, j), (Supplements 11, 12, 13, 14, 15) Another member questioned the consistory nominating only young men to office and bypassing older, qualified men. (Supplement 17) Men who were declared not suitable for nomination to consistory could serve on evangelism committees, school boards, committees of administration, etc., but not in consistory. (Book II, Consistory Minutes, p. 185, Art. 5, pp. 127, 128, Art. 7 a, b, and j) Then, perhaps out of bitterness, much of this work was refused.

Whenever an office-bearer was related to some questionable organization, it was not the consistory who made the evaluation as to the allowability of the organization in question, but the CLAC. Book II, Consistorial Minutes, p. 145 d, reads "Brother A. Knibbe wrote regarding his membership in the Jiffy's Employee's Association. This letter was read and it was decided that brother Boven call brother Knibbe pointing out that the consistory does not feel it their responsibility to go into details of the preamble of their union constitution. However, he should contact Br. Christians of the Committee of Justice and Liberty of our church to see whether this constitution could be improved."

The same was true of the case of men who served on consistory but were members of a neutral association. Their constitution was approved by officers of CLAC & CJL. The offices of these organizations were largely the same.

The consistory of the II Toronto Christian Reformed Church hopes to point out by the above that there was no item, not evangelism, not local Christian School education, nothing so dominated the life of the congregation as the demands placed upon the consistory and congregation by the proponents of the CLAC, CJL, and ARSS (now AACGS). The dissatisfaction was present already in 1961-63. We feel that the records establish that the pressure of organization *had a grip on this congregation*. Much more material could be added. We feel this should be sufficient.

An overwhelming decision was shown at the congregational meeting of May 5, 1964, when Rev. Byker was called by a vote of 185, the other candidates receiving 28 votes together. (Minutes, Book II, p. 119, Art. 6)

After the installation in July, 1964, there was a "wait and see" attitude. An uneasy peace held as the exclusive practice of electing office-bearers continued and the power structure within the consistory continued to be in the hands of those who supported Christian organizations. This practice was carried out in so far as was possible. There were others placed on nomination out of necessity who, either because of their place of employment, conviction, or because of a particular job, did not require membership in a neutral union. However, the balance of power within the consistory remained with advocates of organizations.

Rev. Byker zealously supported the organizations, speaking frequently for the CLAC. For a time the method of nomination was also supported by the new pastor.

Dissatisfaction was apparent in the congregation, especially each time nominations were made. This dissatisfaction was registered by letter, by people refusing to vote in the election for office-bearers and expressing themselves vocally. (Min-

utes, Book II, Sept. 14, 1964, p. 171, Art. 15, pp. 8, 9, Art. 2, pp. 66, 69). (Supplement 15) (Supplement 22)

Even within the consistory, there were sharp exchanges between those who disagreed with the nominating policy and CLAC members. Such exchanges could be cited ad infinitum, and should names be desired they will be supplied for examination. (Minutes, Book II, p. 127, Art. 7; p. 186, Art. 5; p. 162, Art. 10) (Book III, July 5, 1965, Art. 10; Apr. 11, 1966, Art. 8)

The formation of the Maranatha Christian Reformed Church of Woodbridge occupied the attention of the consistory for a period of time and served to relieve some of the pressure by diverting attention. Rev. H. Van Dyken accepted the call of II Toronto to bring about the formation of the new church which was effectuated on October 2, 1967. Of special interest is that on April 24, 1967, Rev. H. Van Dyken was present in the consistory meeting for the first time. On May 8, 1967, nominations for office-bearers were made and Rev. H. Van Dyken, in listening to the discussion on candidates, noted the fact that check-off membership and union membership should not be the only criterion to be used in nominating men to the office. (Minutes, Book III, Art. 4)

III. *Change in Practice in Nominating*

The uneasy situation was ended in what became a widening gap between organization advocates in the consistories, and the congregation when, on May 1, 1968, Mr. P. De Jager (who had served acceptably as elder before) and Mr. H. Sietsma were placed on nomination for elder. That both men were check-off members of a neutral union was known at the time of nomination and both were visited by their district elders regarding their relationship to the union. The district elders reported that they could find no reason for not placing these men on nomination. After elders reported on the visit to De Jager and Sietsma, no comments or questions from any consistory member were raised. This was according to the practice of the pastoral letter of November 5, 1963. (Supplement 5) There is no record of objection within the consistory to placing P. De Jager and H. Sietsma on nomination, only a request asking that their union membership be looked into, which was done. (Consistory minutes, May 1, 1968, p. 27, Art. 5) In fact, no communication ever came from the congregation concerning the *persons* placed on nomination, but always a demand from proponents of organizations that the consistory address itself to the matter of unionism. There was no protest of substantiated charges against the consistory stating that the consistory had failed to comply with the Scriptures or the stand of synod or the consistorial letter of November 15, 1963, (Supplement 5). The consistory always requested the congregation to submit names of those who might serve in the office. The names of the above were often presented, among others who held the same relationship to unions as brothers De Jager and Sietsma. (Book IV, Consistory Minutes, May 1, 1968, Art. 21) In spite of violent reaction against the nomination and election of P. De Jager and H. Sietsma by proponents of organizations, the congregation expressed their approval by electing these men to office by a substantial majority at the congregational meeting of June 8, 1968. Out of 233 ballots cast, 112 were required for a majority. Mr. P. De Jager received 165 and Mr. Sietsma 118.

To show the increased measure of interest we will compare the 1967 election with that of 1968. The minutes of consistory, Book III, June 19, 1967, show the majority for election as 69, while the majority required in 1968 was 112, nearly doubled. The interest in election of officers increased immeasurably simply because of the nomination.

Explanation: The question may be asked, if the policy was so rigidly *anti-neutralism*, how did it happen that a shift took place in 1968?

One general remark should be made first: All members of the consistory sup-

ported CLAC and the principles of that organization, and by far the majority were members. Although membership in ARSS (now AACS) was very restricted, most consistory members supported it. Surely it must be said that not all held the same measure of enthusiasm for the causes. However, the leadership in the consistory was largely confined to the super-enthusiasts, and even in that situation there were moments of confrontation. (Supplement 3)

Five reasons can be adduced for the change.

1. It was impossible to find enough qualified men who shared the enthusiasm whereby such a restrictive policy could be maintained indefinitely.

2. A larger number of men serving in the consistory sensed that there was a continual and growing lack of communication with the congregation. For example,

a. The refusal of members to have certain elders on home visiting. (e.g. P. Boogard refused to receive E. Meijers)

b. The objections by others registered to certain elders visiting (Braam, H. Vroom)

c. One elder reminded his partner that they were not present to discuss unions but for the purpose of home visiting. (Hollander and Vaartjes, Braaksma and Kok)

d. Actually, the consistory, in nominating De Jager and Sietsma, did follow the practice of judging each case individually. (See Supplement 5 and Consistorial Minutes, May 1, 1968, p. 27, Art. 5). Communications were received by the consistory asking for an explanation of change of policy. The burden of proof that a new policy of electing consistory members was instituted with the nomination of De Jager and Sietsma, is with the appellants.

3. As time passed more and more men entered the consistory, who, though supporting the principles of the organization, had never agreed with the absolute practice of the consistory. This occurred even though it appears that effort was made to keep out those who had no relationship to unions yet did not agree with the general practice of the consistory. (Minutes, Book II, p. 127, Art. 7 and p. 186, Art. 5, etc.)

4. Greater complexities arose in maintaining the practice of nominating only those who were unobjectionable from the union standpoint. (Supplements 11, 18, 19, 20)

a. employers having to hire neutral union help or go out of business.

b. a lawyer who was a member of the neutral Law Society of Upper Canada and of consistory.

c. Engineers, members of neutral Ontario Association of Professional Engineers.

d. an elder (Mr. L. Witvoet) who joined together with the other teachers in what some in the consistory considered to be coercive action against the Board of the Toronto District Christian High School. (Supplement 20)

e. consistory minutes Book III, March 28, 1966 and April 11, 1966.

5. The consistory was aware that the congregation had for a long time favored P. De Jager and Sietsma and others and had not been persuaded of the rightness of the practice which was carried on throughout the history of the church. (Supplement 3)

IV. Focalizing of the Struggle

At this point the struggle shifted from election and installation to a personal attack by the CLAC and AACS proponents upon Mr. De Jager and Mr. Sietsma. Later this attack turned exclusively to an attack upon the pastor. His leadership and preaching was called into question by CLAC and AACS enthusiasts. They were the only ones attacking the preaching and leadership. The friction which had built up was, to a greater or lesser degree, known in the congregation, and, for that reason, the consistory sent a letter of information to the congregation on

October 11, 1969. (Supplement 21). In general it may be said that the congregation was appreciative of the letter, although a minority group, leaders in CLAC, did object.

Resignations:

There were a number of resignations by office-bearers. *Mr. E. Meijers*, a leader in CLAC, began with an attack on the preaching of Rev. Byker in which brother Meijers was not sustained. (Supplement 24, p. 2) (Supplement 25) The consistory did not ask or expect a reply from Rev. Byker, although he did reply at the meeting of September 23, 1968. (Supplement 25, charge and reply) (Book

VI, Consistory Minutes) Quote:

Sept. 9, 1968, Article 11—“*Censura Morum*—At this point Br. Sietsma asks to be excused as he has to work this evening. The brother has no objections against any of the brothers regarding the discharge of their office.”

“As brother E. Meijers has seen Rev. Byker on a number of objections in the past week, he gets the floor first.”

“The brother reads 8 objections which are discussed in a haphazard way and sometimes noisy way.* No solution is found to the objections and the other brothers are asked if they have any objections.”

*“Motion not to accept these objections as submitted, as they are not specific enough.—Carried.”

“Brother Vaartjes, the recording clerk, hands in his resignation as recording clerk. At the next meeting the accompanying letter will be read. Several brothers express their deep concern about the differences in the consistory and feel they may not be able to celebrate the Lord’s Supper if these differences regarding the recent nominations, the procedures followed, and Mr. Meijer’s objections are not cleared up. Other brothers express their basic agreement with the objections made by Mr. Meijers.”

“As it is getting rather late and the discussions bring us no further to a solving of the problems, it is moved and seconded to adjourn the meeting and to reconvene on Thursday, Sept. 12, 1968 at 8 o’clock.—Carried.”

Sept. 12, 1968—Art. 2.—“*Censura Morum* is continued from Sept. 8 meeting.”

“The chairman suggests that we let Br. Meijers objections rest at this point and deal with them at a subsequent meeting, and that everybody answers with a simple *yes* or *no*.”

“He then proceeds asking everyone if there are objections to celebrating the Lord’s Supper with their fellow office bearers, and no objections are raised.”

Sept. 23, 1968 - Art. 5.

“It was then decided to deal with Br. Meijers’ objections as read at the meeting of Sept. 9, 1968 during *censura morum*.”

“The Chairman Rev. J. Byker first read Br. Meijers’ objections and then his prepared reply.”

“Br. Van Beilen points out that at the previous meeting Br. Meijer’s objections were not acceptable to the consistory due to lack of grounds, and that no additional grounds had been submitted in the meantime.”

“Br. Koersen moves to acknowledge Br. Meijers’ objections and to accept Rev. Byker’s reply as read as the consistory’s answer to these objections.”

“This motion was discussed and it was pointed out that it would be difficult for the consistory to accept Rev. Byker’s reply as the consistory’s answer, due to lack of time to thoroughly study this reply. The motion was defeated.”

“It was then moved by Mr. Van Bielen that the consistory confirm its decision taken in the meeting of Sept. 9, 1968, not to support Br. E. Meijers’ objections due to lack of grounds. This motion carried.”

“Br. E. Meijers then informed the consistory that he could not continue to work in this consistory and that he would have to resign as an elder. He said

that he would submit his complete grounds in writing before the next general consistory meeting. He then left the meeting."

"Br. Koersen moves to acknowledge Br. Meijers resignation. This motion was supported and discussed. Br. Van Beilen moves to table this motion till the next meeting in order that it may be dealt with together with Br. Meijer's letter. Carried."

Mr. E. Meijers also showed an unwillingness to work with elders De Jager and Sietsma, calling their election to office unbiblical. (Minutes, Book IV, May 1, 1968, Art. 5) (Book IV, July 3, 1968, Art. 7) (Supplement 27)

Finally, because he had not substantiated his charges concerning the preaching and his attitude in working with office-bearers, he resigned and walked out. (Supplement 26) Meijers later said that it was a withdrawal, not a resignation. The body heard the word "resignation" and accepted it. The consistory further informed Mr. Meijers that, had the resignation not been forthcoming, suspension procedures would have been necessary in view of his conduct. (Supplement 26, pp. 7 and 8)

Mr. *George Vaartjes* first resigned as recording clerk and later from his office because of unwillingness to work with the consistory. He is an officer in the executive committee of the CLAC and strongly represents the other affiliated organizations. When he resigned, the consistory regretted it immensely and asked him to remain. He would not, and his resignation amounted to a walkout. It must be said that the brother almost always supported the men with organizational ideas. (Supplement 32)

Mr. *C. K. Vander Veen* resigned in the midst of the trouble because of his health and problem with the language, he being one of the older persons immigrating to Canada, and, thus, experiencing difficulty in this respect. (Minutes, Book VI, Nov. 18, 1968, Art. 5) (Supplement 46)

Mr. *D. Zuidema* resigned on May 20, 1969, (Book VI, Art. 4) for reasons of health. He confessed sinning against the consistory on April 28, 1969 (Book 7, Art. 8) The consistory accepted the confession even though the consistory could not see that he had sinned against the body. (Minutes, Book VI, May 5, 1969, Art. 5) Shortly after resignation, he began vehement attacks upon the consistory, making many charges without substantiating them. He protested to classis, the copy coming late to the consistory. It must be said that up until the spring of 1969 brother Zuidema was one of the strongest opponents of the Meijer, Vaartjes, Witvoet, Posthumus block, all leaders and strong supporters of CLAC and AACS. However, since his resignation he has completely turned about and is equally as vehement in his opposition to the consistory.

We enclose the correspondence of brother D. Zuidema. (Supplement 31) No doubt the synod will detect from this correspondence the difficulty the consistory had and has in dealing with this brother. After resigning for health reasons on May 20, 1969, he proceeded to attack the consistory. On June 9, 1969, the district elders reported on their visit at the home of brother Zuidema following this letter to the consistory. They were told to leave the home. (Elders Minutes, Book VII, June 9, 1969, Art. 6)

Much more could be mentioned, but the consistory inserts this much with the following comments. We have no judgment as to the sudden change in this fellow office-bearer. He worked diligently for two years in office and was well received by the brothers. No doubt synod can determine as much as we are able by examining the correspondence. We gladly supply any information which might be asked.

Mr. *L. Witvoet* was suspended from the office on September 22, 1969, and it was announced on September 28, 1969, for his unwillingness to work with the body. This suspension followed two years of almost *unbearable conduct and obstruction* by the brother. Mr. L. Witvoet made himself unpleasant to work with

almost from the very beginning of his term in office. He became a member of this church in August of 1965 and was elected to the consistory on June 19, 1966. He was not too well known at the time of his election, being a member of this church less than a year. Supplement 20 is also directly related to the unrest created by the brother.

The custom of the "service elder" giving the hand to the minister before and after each service was discontinued because Mr. L. Witvoet neglected to do so. Questions as to why came from both congregation and visitors. Supplement 24 Item 1 mentions only someone outside the congregation; however, there were questions from members also. In order not to make needless disturbance in the congregation, the hand shake was discontinued. Although there was plenty of opportunity to explain why he neglected the handshake, elder L. Witvoet made no attempt to explain.

Elder L. Witvoet gave continual negative criticism with nothing ever constructive. Letter from Eldership to General Consistory Meeting, January 6, 1969, Book VI.

"Brother L. Witvoet has regularly been absent from the meetings. He has, indeed, been present at such meetings when nominations were made, answering the letters of complaint and then, it seemed for the purpose of standing in opposition to the consistory. Has left the meeting without being excused. His lack of attendance at worship services has been noted by members of the congregation and consistory."

Elder Witvoet resigned as corresponding clerk, refusing to give the reason. There was then a motion made for the consistory to deal with this in disciplinary fashion, but later withdrawn so as not to create more tension than necessary. Elder Witvoet reported to Mr. Gerald Vande Zande the consistory meeting discussion on the Vande Zande family the evening prior (March 17, 1969) to the visit made at the home of Vande Zande. (Elders Minutes, March 24, 1969, Book VII, Art. 2)

Elder L. Witvoet was asked to resign for working against the consistory on family visiting. He apologized for his actions and the consistory decided not to proceed further. (Elders Minutes, April 14, 1969, Art. 9, Book VII)

On May 5, 1969, Elder L. Vander Meulen informed the consistory that he would work with any of the brothers but would not go with Elder L. Witvoet, nor visit the home of Deacon W. Posthumus because of the utter contempt they manifest toward the minister and the consistory. (Book VI)

After failing to support the consistory on another home visit, brother L. Witvoet was again asked to resign or suspension proceedings would be instituted. (Book VI, Aug. 11, 1969, Art. 6) (Sept. 8, Art. 6; Sept. 15, Art. 7) After refusing to resign, he was officially suspended in consultation with a neighboring consistory on September 22, 1969.

Deacons

The above mentioned have all been elders. However, two deacons also resigned. Mr. R. K. Smit resigned because of health which was being affected by the tensions of the past months. Mr. W. Posthumus was an ardent supporter of the organizational philosophy. He was elected as a very young man to the office on June 19, 1966. He handed in his resignation following the suspension of Mr. Witvoet. He felt he could not support the consistory in "its recent decisions," (Supplement 30) although he offered no protest when meeting with the neighboring consistory, nor has he protested since. His resignation was nevertheless accepted.

On March 4, 1968, the brother "expressed his concern about certain remarks made in the consistory from time to time in the past. And he asks the consistory to judge whether he is lawfully called as deacon-office-bearer." "Rev. J. Byker

and Mr. R. Enter reply to Mr. Posthumus. It was felt that Mr. Posthumus' request is unwarranted since he was duly called and installed as a deacon. It was felt that all of us should use utmost care not to provoke a brother but rather show understanding." (Minutes, Book IV, March 4, 1968, Art. 8) This matter was provoked by the feeling that Mr. W. Posthumus assumed too much of a position at meetings. Even the older men did not monopolize the meetings in this way. On Nov. 4, 1968, Mr. Posthumus was asked to leave the meeting for improper behavior. (Book VI, Nov. 4, 1968, Art. 6) Later, he agreed to withdraw his charges against Rev. Byker. (Book VI, Nov. 18, 1968, Art. 3)

In connection with the pastoral letter of May 18, 1969, (Supplement 29) the brother informed the consistory, "I shall withhold part of my contributions from this church in order to give to other organizations which might be hurt by this decision."

Meeting of April 21, 1969.

Confirmed to Elder Schaafsma that he has done so and will continue to do so in the future.

Quotation from the letter from the eldership to the General Consistory, Book VI, Jan. 6, 1969 — "Brother Posthumus has been frequently absent from worship services. This has been noted by a number from time to time."

In his letter of resignation, (Supplement 30) brother Posthumus neither placed a heading of greeting or a farewell. This was called to his attention by the chair as quite unbrotherly. However, he explained it as being a small piece of paper and not having room for such. After walking out, he returned to say goodbye to the men.

The comment by elder L. Vander Meulem of May 5, 1969, about Mr. L. Witvoet also applied to Mr. Posthumus when he said . . . "nor visit the home of Deacon W. Posthumus because of the utter contempt they manifest toward the minister and the consistory." (Book VI)

We think that these actions show something of the temperament of the brother and also some of the pressure the consistory labored under.

It must be emphatically stated that each resignation mentioned with the exception of elder Vander Veen and deacon R. Smit, was by a person who in an unqualified manner, subscribes and promotes the "christian organizations." They are all younger men who have been part of the practice which developed through the years and brought the problem to the condition described.

It was expressed more than once that consistory was not intended to be a body of representatives from various organizations. This congregation knows the struggle which the leaders in organizations waged. This is our history, much of which is a story of pain, for which no minutes can be kept, written or cited, but a long, long struggle. This obstructionism in working with other people of other points of view was very evident in the activity within the consistory.

Since the resignation of these previous office bearers, it appears that their membership in the Church is retained only to manifest protest. As almost anybody in the congregation can verify, these brothers had no peers when it came to admonishing others about church attendance, giving, supporting organizations, respecting the office. Suddenly, this becomes meaningless; they attend church elsewhere, some take Lord's Supper elsewhere, are absent at *least* 50% of the time from this church. For this reason we say that their membership is held as a form of protest; they do not live with the congregation.

May we also just note that the consistory has had to spend an unbelievable amount of time on these matters. When the charge is made that we won't communicate, we ask, how could we do more?

Some observation should be made relative to inserting in this appeal material on individual office-bearers who have resigned. We do so only because Rev. P. Jonker, our church visitor and member of the advisory committee at classis,

Sept. 11, 1969 made mention of it. He did so by saying in effect that it is no secret that five elders have resigned. "Our sister is bleeding." At no time, even though he had been at II Toronto for church visiting, did he inquire about the matter. The consistory was given no opportunity to respond to this allegation. Therefore it submits the report on this matter from minutes and correspondence found in the supplement.

Attempts to bring harmony:

Attempts on the part of the consistory to bring about harmony were all rejected, and, perhaps, failed because of lack of cooperation. One attempt to solve some of the differences came about when Mr. G. Vande Zande, executive director of the CLAC, who opposed the nomination and election of Mr. De Jager and Mr. Sietsma, asked to meet with the consistory (Supplement 34). A group of members of the congregation who favored the nomination and election of De Jager and Sietsma, also asked to meet with the consistory to speak about their point of view. The consistory set August 19, 1968 (Supplement 34) for meeting both Mr. Vande Zande and the other members who had so requested. Mr. Vande Zande refused to meet the consistory in the presence of the other brothers because he had previously asked for individual appearance as his communication contained charges against individual consistory members. Each body was granted time to meet separately. Nothing fruitful resulted from these meetings. Bitterness developed between Vande Zande and the group who had requested the meeting because Vande Zande would not meet with them before the consistory. A discussion was held in the consistory on August 19 and 28, 1968, trying to explore what might be our difference and a letter to Mr. Vande Zande was formulated. (Supplement 34)

A number of discussions were held within the consistory in order to seek some manner of working together. Much of this could not be recorded in the minutes as no decision was taken. Items arose constantly about the differences surrounding the office-bearers or organization. The consistory met weekly and sometimes oftener.

Shortly after the election of De Jager and Sietsma, a special meeting including both retiring and newly elected office bearers was held to discuss the issues which seemed to divide us (Minutes, Book VI, Sept. 23, 1968, Art. 6)

Minutes taken from the special meeting of October 3, 1968 are as follows: "Brother Witvoet presents his written views on this matter and pays special attention to consistory's policies regarding nominations in the past. A lengthy but orderly discussion follows. No specific conclusions were decided from these discussions although a better understanding of all aspects of this problem should result from the discussion. Rev. Byker closes the discussion with drawing our attention to the specific requirement of office-bearers as stated in the Bible." Special instruction had been given to proponents of Christian organizations to present the biblical material for the position which they held. Nothing was presented except a review of what the consistory had practiced in the past. Eighty percent of the whole evening was taken up by three people; Mr. L. Witvoet, Mr. G. Vaartjes and Mr. D. Zuidema, who, at that time, opposed them, but later joined them in the attack upon the consistory. Nothing was resolved. Later activity proved that there was no willingness to meet at any point. Another complete meeting was held by the consistory on "What we mean by the Word of God" to determine whether this might be the point of our differences. No conclusions were reached.

On September 2 and 3, 1969, the elders held two nights of discussion on approaching the congregation and how to continue working for the benefit of the body. Prior to June, 1968, the men who had resigned, and G. Vande Zande, executive director of the CLAC, E. Vander Kloet, and C. Vander Laan, both

of the CLAC, had made their objections known by a staying away from worship services and their conduct in services, when they attended, (i.e., taking notes, talking, seemingly platooning services). A letter had been sent to Vander Kloet, Vande Zande and Vander Laan admonishing them about their absence from services dated July 14, 1969. These activities can be established by consistory members or by talking with many members of the congregation. These things and more were discussed September 2 and 3, 1969, and the decision was made to simply work with the Word of God for we could ill afford to *spend all our time* on a small minority of the congregation.

The continual personal attacks against the minister and consistory, both by way of criticism of preaching and tactics in meetings and worship, became so acute that it became more and more evident that this local church needed to be divorced from the organizations CLAC and AACS which their devotees represented and promoted. Much of the work of the office-bearers in the congregation was being neglected simply because there was no time left to do it.

Pastoral Letter:

The decision no longer to support and promote the CLAC and AACS was made April 21, 1969, (Book VI, Art. 3) and on May 18, 1969 a letter was given to the congregation announcing the same. (Supplement 29) The consistory was forced, as a direct result of the extreme pressure created by organization followers, to take such action. Naturally, this action again brought strong reaction from the same small group. The body of the congregation accepted it as necessary and the only course possible. It should be kept in mind that this action took place after almost eleven years of disturbance within the congregation and consistory.

May 18, 1969

To the Congregation:

As you read this letter you will become more and more impressed with the seriousness of its message. Some will rejoice and others will hang the head in lament. Neither is the intent of the consistory. The intent is to impress upon you the seriousness of the decision which confronted the consistory. May much prayer be offered for the church and the name of Christ in the World.

On April 21, 1969, the consistory made the following decision: "Not to continue support of the A.A.C.S. or C.L.A.C. financially or by promoting these organizations in other ways."

The grounds upon which the decision is based are:

A. The continuing pressure, power struggle and subsequent tension and disunity within the consistory and church body.

It is our conviction that the church must stand independent and free from the pressures of any group or organization so that it may operate as a church and *be a church*. No persons, organizations or publications are to have a preferred or special status in or toward the church. It is the consistory's judgment that the above mentioned organizations have demanded such preferential status in relation to this body.

B. Tremendous confusion has arisen as to the position and relations of these organizations and persons representing the said organizations. The consistory does not want to assume responsibility for fostering or upholding what creates questions and confusion.

C. The consistory does not believe that what is being manifested by the said organizations is in line with the historic Christian faith which this church ought to be committed to promote. While it is our belief that men desire to operate conscientiously, the consistory in this notice, also seeks to deal conscientiously according to its calling.

D. It is not the intent of the consistory to bind the conscience of any person.

It is undoubtedly true that the consistory would endorse many principles of the original objectives of various organizations, even as some endorse the principles and objectives of, for instance, Right to Work Committee. Granting that some may not see clearly what the consistory takes note of in this communication, the matter of support is left to the individual's conscience.

E. It should be perfectly clear that the consistory is called to build the body of Jesus Christ in the historic Christian Faith as the Word of God mandates. This is the only intent it has. To do so, it must be church and only church. When it lives as such, then it is also possible to speak of relationship to other organizations. The consistory cannot function if they are subjected to pressure groups engaged in power struggles for control of the body of the church.

Will you seriously and prayerfully hold this church and its consistory before the throne of grace in its difficult task to be church?

The Consistory."

This letter is produced above in its entirety so that it may be clearly before the minds of the delegates. We feel it necessary to comment upon each item contained in it. The reason we address ourselves directly to this communication is that the smoldering controversy culminated and brought the strongest reaction from the group now opposing the consistory and body of the congregation. Further, the protests deal directly with this letter and communications surrounding it.

Comments on the items:

A. The consistory feels that it has abundantly demonstrated the fact that throughout the years there was the "pressure, power struggle, and subsequent tension and disunity within the consistory and church body."

Further, that it had become impossible to operate as a church and serve the body under the existing conditions, or that the attempt to do so could only hurt the church.

Mr. E. Vander Kloet mentions in his protest (Supplement 43) that in his experience none of the Christian Organizations sought, "Preferred or special status in or toward the church." Again, the consistory believes that there is no official record included in any of said organizations minutes which would claim such. However, we do believe that we demonstrated in the body of this protest and appeal that some such status exists. We think (Supplement 4a and b) we abundantly demonstrate that these non-ecclesiastical organizations has an uncommon amount of attention from the consistory. We would ask the synod to examine (Supplement 57) which clearly indicates the uncommon demands made by the organizations of a consistory. Are these requests not presumptuous? The consistory rejected the request (Supplement 57) simply because it did not feel that a consistory is a record keeper for other organizations.

B. "Tremendous confusion has arisen as to the position and relations of these organizations and persons representing the said organizations. The consistory does not want to assume responsibility for fostering or upholding what creates questions and confusion." Consistorial Letter.

The consistory found confusion in the fact that, long prior to the May 18 date, the organization men absented themselves from the services the greater part of the time and certainly arbitrarily. Their conduct at church services was questionable. The membership within the congregation began asking what place the church held in relationship to organizations which demanded the support of the church. Elders left the office, unwilling to work along. People protested that family visits were being used for the promotion of organizations and some families refused certain elders on that account. It became difficult for the consistory to communicate effectively with a good part of the congregation, let alone shepherd the body of Christ. The consistory was asked how they could admonish some members of the congregation and not the proponents of organizations.

C. The consistory does not believe that what is being manifested by said organizations is in line with the historic Christian faith which this church ought to be committed to promote . . .” Consistorial letter.

By this statement, the office-bearers sought to point out that it was time to question practice and teaching until such a time as the teaching could be wholeheartedly endorsed, before the church. The consistory believes and has subsequently confirmed the fact that its decision was the right and only one which could be made.

We find questionable the article by Mr. Gerald Vande Zande, executive director of CLAC, of August 19, 1968, in which he makes a philosophical conclusion crediting it to be the Scripture or Scriptural. (Supplement 34 p. 3) But when asked, he does not supply the information as to why the consistory must accept his philosophic conclusion as a biblical one.

There is a refusal to answer questions which have been raised many times through the years, such as ‘while CLAC proposes a system of multiple representation as a bargaining agent in a given place of employment,’ knowing that this includes sitting with men of a neutral union, why may not an individual believer be allowed to work with men of a neutral union. Such multiple representation requires dealing with unbelievers and compromising with them, apparently only because of the kingdom structure concept.

We question the discrepancy of CLAC teaching of the doctrine of no-exclusive bargaining rights being granted any union or multiple bargaining units, with the CLAC demands for such rights in a contract with an employer.

Collective Labour Agreement:

Harkema Express Lines and Brampton Truck Drivers
Association” May 18, 1968

Article 2 Recognition

2.01 “The Company recognizes the Union as the *exclusive* collective bargaining agent for all its employees . . .”
thereby taking way the right of any employer not being a member to bargain with this company or employee.

It was stated before the consistory by an employer who has a contract with the CLAC that in his business there are more unbelievers than believers as members of CLAC. This leaves the question of what is meant by the concept “Christian” which name prefaces the title of the organization. Is such a title possible because the upper structure of an Association is controlled?

The executive members of CLAC as well as CLAC members in this consistory, would not address themselves to the question of dual membership, or (being a member of a neutral union and CLAC simultaneously). Neither would they address themselves to the fact that, while other churches had check-off members, full members and workers with dual membership serving in the various consistories, the only place where such membership was hotly contested was in the II Toronto Church. Why?

There are other items which caused questions which are yet unanswered questions that apply to both the CLAC and AACS because they are interlocking bodies, and concerning terms used by both bodies. It is by no means clear to the consistory what they meant by “Word of God,” a term which they use often. We make no assertion; we simply do not know.

Many vacuous concepts are repeated and repeated ad infinitum. “The kingdom of Christ,” “christianly,” “reformationally,” “biblical,” “biblicism,” “fundamentalism,” “reforming,” “secular,” “central thrust,” “communally,” “liberating,” “playing and working before His face,” are some such phrases and it seems impossible to gain any concrete, precise knowledge as to their precise meanings. It should be stated that those who lectured for AACS are masters in analysis of systems of thought and masterful in showing up the weaknesses of other systems,

but nothing positive is placed over against any such systems. (This tends to impress many young who fail to see the lack of anything positive and are impressed by the use of historical language.) We know of no place where anything concrete is given.

Though all the interrelated organizations (CLAC, AACS, CAF, and CJL) publish extensively, we have yet to note any exegetical work in the historical sense which would demonstrate that its basis is to be founded squarely upon "the Scriptures" rather than in a philosophy. Further, any evidence of its relation to the historical Christianity has not been discovered by the consistory. Neither do we know that such a relationship has ever been attempted. This certainly should cause a consistory to exercise restraint in recommending wholehearted endorsement of said organizations, especially after experiencing such pressure and conduct within the church. This also motivated the consistory to question the relation to the historic Christian faith.

Other concepts have plagued the community. Dr. H. Hart, executive director of AACS, writes an article in *Calvinist Contact*, May 19, 1967, entitled "Church Consciousness." Dr. Hart writes, "If I obey my pastor for Christ's sake, so must he obey officers of the Association, also for Christ's sake." "Membership in their (Christian organizations) is not a matter of one's sovereign human pleasure, but a matter of one's Christian duty." The article should be read in its entirety. If we understand Dr. H. Hart correctly, he makes the church and organizations separate rooms in one house which is the kingdom. What is significant is the answer Prof. Hart sends Mr. M. Heidinga when the latter raised some questions. (Supplement 40b and 40d). Hart answers Mr. Heidinga, "I am for the most part interested in what the Scriptures have to say to us." But nowhere do we find an exposition of the Scriptures on the matter and are confident none exists. This leads us to ask, what does the executive director of the AACS mean by the Scriptures? Another quotation from the same author will help to focus the uneasiness of the consistory. "Learning to live biblically in a secular world means learning to give full and active support to Christian education, Christian political action, Christian labor activity, Christian everything; and learning to understand the church-institute as the organization which is called upon to promote such support concretely and authoritatively in the name of Christ." (p. 127, *The Challenge of Our Age* by H. Hart) Is this the scriptural teaching concerning the institute of the church? We find no evidence from Dr. Hart to substantiate his claim. Will not such a doctrine bring about the death of the institute of the church, including our denomination? Such quotations can be made ad infinitum from directors and professors in AACS. Allow a quotation from Dr. Hart on the Scriptures: "But if the Scriptures provide us with an authoritative inspired instance, a sufficient of God's Word revelation, of his dealing with his people and of their obedient response, for our instruction: in that case the power of the Word cannot be limited to that instance, but comes to us in its universal authority." (p. 120, *The Challenge of Our Age*) When the author speaks of "instance," is he not saying the same thing as Barthianism? Is it surprising that the consistory wonders if this is in line with Historic Christianity?

The consistory also has questions with respect to the sermon of Dr. A. De Graaf of Trinity Christian College, also a lecturer for the AACS. This sermon "Toward a Christian Sabbath," gives no scriptural exposition, seems to make the law of God a matter of "relativism," and neglects the concept found in the Word of "holiness" which the Lord pronounces on the Sabbath. We inquired of Dr. De Graaf for some clarification but no answer was received. (Supplement 41).

Our questions and perplexities with these organizations have not been relieved. Subsequent to the letter to the congregation of May 18, 1969, Dr. A. De Graaf co-authored a book, *Understanding the Scriptures*, which causes our questions to be intensified. One quote of many which could be made will suffice. "These 'history

lessons' in the psalms and all other so-called historical accounts in the Bible are not incorporated for their own sake, as so many scientifically established, verifiable historical facts, able to satisfy the curiosity of the 20th century positivistic historian. Rather, they are recorded to confront us with the living God of heaven and earth, the God of gods. To ask, therefore, whether or not these stories happened in every detail and in the order in which they are presented is to ask the wrong question. The Bible is not a source book for the historian; that is not its purpose. Its purpose is to proclaim, to preach, in this instance by telling us the true *stories* of God's mighty acts." (italics ours p. 10, *Understanding the Scriptures*.) We question whether this is in line with the historic Christian faith? If there are "stories of God's mighty acts," why are they not "historical"?

Professor James Olthuis of the AACS, was last year extended a lectureship in ethics at Calvin Seminary. In contrasting old and new morality, he writes, "What neither seems to see is that love cannot be positivized except within the creational norms, the concentration point of which is the central love command." (*Perspective*, vol. 3, no. 2, April 1969). Dr. Olthuis spoke of the creation as the skeleton of a building which has been constructed by God; to man has been given the task of finishing and decorating the various rooms within it. Is this the language of historic christianity? If so, we simply don't see it. Mr. Olthuis continues to reveal the same mystifying tendency in *Facts, Values, and Ethics*. He writes, "For our study it is important to notice that not all the modal laws obtain or hold in the same way. The 'natural' laws (laws for the prelogical aspects) hold without human recognition. That which is subject to these laws (things, plants, animals and man to a certain extent) cannot withdraw from them. But in regard to the laws for the logical and post-logical aspects the matter is different. These laws demand human recognition and require concretization (positivation), and formulation." p. 184. Does this not open the way for subjectivism? Is this not philosophical rather than biblical?

Why did the consistory say in its letter of May 18, 1969, that "the consistory does not believe that what is being manifested is in line with the historic Christian Faith." There is much that we hear and see from these organizations and their supporters that we do not understand. We accept the claim that they are bound by one philosophy and we think that we have demonstrated that the approach is philosophical and not biblical. All of society is categorized by their structural mindedness. The church has a room, labor has a room, education a room, etc., in the kingdom house. This appears to us to be the only application of their philosophy allowable. We do have questions as to whether it is in the framework of historic Kingdom thinking.

We question the emphasis which says Scripture demands organization, but fails to demonstrate this from Scripture. Even granting such teaching, why must they proceed to say that theirs is the only one? Communication between CTU (Christian Trade Union in Hamilton, Ont.) and CLAC is evidence of that exclusive corner on the truth. (Supplement 54)

Dr. Hart's statement at the opening of the Institute (AACS): "We will speak to those without but not with those within," also indicates their exclusive corner on the truth. Scripture would seem to teach that we have to work with fellow believers, and the unwillingness of the AACS to do so has been demonstrated in this material.

We question the means, pressure, method of protesting, technique of teaching which we would call brainwashing, and obstructionism which we are sure is not in line with historic Christian faith.

Why? Because we feel it is our calling to communicate about the historic Christian faith with the congregation. This communication was being lost and was necessary to restore.

D. "It is not the intent of the consistory to bind the conscience of any person

...” The consistory did not intend to condemn the organization per se, but certainly wanted to be free from such pressure as forbids the necessary freedom. Further, it was the intent of the consistory to deal positively, as it believed and still believes that it has no right to bind the conscience. We still believe, the statement found in (D) “hoped to deal fairly and honestly for the sake of all concerned.”

E. “It should be perfectly clear” The consistory has no further comment with regard to this statement. We feel that what is expressed in it is self-evident.”

V. Organizations

A section should deal directly with the organizations which are mentioned in the Consistorial Letter. However, it would appear accurate to speak of organization, for their strong tool is a philosophy to which the leaders of the organizations claim to adhere and propagate. It is, as far as we can determine, intolerant of any other view.

The two organizations named in the Consistorial Letter of May 18, 1969 are: AACCS, or Association for the Advancement of Christian Studies, and CLAC, or Christian Labor Association of Canada. Others could be mentioned but two will suffice; the CJL, Committee for Justice and Liberty, and CAF, Christian Action Foundation. (CAF Canada and CAF U.S.A. are related as mother to daughter). Not only are these organizations united philosophically, but their boards and executive committees have been controlled through the years and are at present interlocking. Membership in these organizations is also overlapping. The short chart below will make clear how the organizations are controlled by the same personnel.

Chart showing how Organizations Interlock with Same Personnel

C.L.A.C.	C.J.L.	A.A.C.S.	C.A.F.
G. VandeZande	G. VandeZande	G. VandeZande	G. VandeZande
Jim Joosse		Jim Joosse	
H. Antonides	H. Antonides	H. Antonides	H. Antonides
S. DeJong	S. DeJong		S. DeJong
H. Cook		H. Cook	
E. Vander Kloet			
E. Vander Meulen	E. Vander Meulen	E. Vander Meulen	E. Vander Meulen
	John Olthuis	John Olthuis	John Olthuis
		Jim Olthuis	

Advisors and Consultants through Seminars

H. Hart	J. Olthuis
M. Zylstra	A. De Graaf

Professors, Directors and Vehement Supporters

E. Runner - Calvin College	Jim Olthuis - Professor AACCS
C. Seerveld - Trinity College	B. Zylstra - Professor AACCS
John Vander Stelt - Dordt College	John Olthuis
M. Vrieze - Trinity College	B. Zylstra
A. De Graaf - Trinity College	J. Hultink - Promoter AACCS
	H. Hart - executive director AACCS

This chart does not show the executive committees and boards as they are today, but shows only that the same leaders serve as advisors and lecturers in the five or six Christian organizations on this continent.

Far Reaching Effects

This monolithic structure of various organizations has had far reaching effects, far beyond this church which was being strangled. Absolutistic orientation to

structural thinking is reflected in the manner and zeal in which the organizations are promoted. All other views are labeled as secular, humanistically influenced, dualistic, biblicistic, pietistic, rationalistic, phony, etc.

1. The effects of this absolutistic thinking have been felt in the Ontario Alliance of Christian Schools where John Olthuis, James Joosse and H. Cook served. It appears to be a definite attempt to control Christian education in Canada, both grade and high school.

2. Various AACS organized High School and other conferences have been held where H. Hart, B. Zylstra, J. Olthuis, A. De Graaf and a few others, professors or supporters of AACS, have promoted their views.

3. Mr. A. De Graaf has produced a philosophic outlook of Christian School which is faithfully adhered to by those representing the organizational viewpoint. (Supplement 37)

4. The district representatives of various organizations are often men of one of the structural organizations and the boards of teachers organizations usually include men of one of these organizations.

5. The effect is also noted in the certain philosophical outlook and approach which controls the youth magazine "Credo."

6. It was in the opinion of the consistory the absolute commitment to this "certain outlook and approach" which brought near ruin to the Christian High School in Toronto in the spring of 1969 when the complete staff resigned. (Supplement 36 and 36b) The consistory sent communications to the board of the Christian High School twice on this particular item. (Minutes Elders Meeting, Dec. 9, 1968) and also letter of May 6, 1969. (Supplement 36b)

It must again be stated that these ardent structure promoters are members of this II Toronto church; they have been members of the consistory in II Toronto. These are still the people who are protesting, the *only* people, and manifesting their discontent within this congregation. It must be emphasized that the *body* of the congregation is not showing any measure of discontent with the work of the consistory. The letter of May 18, 1969 was well received by the members of the congregation, although the office-bearers were aware that the organization men would protest.

Synod is asked to examine the large amount of support received from the congregation during the period of nominations of 1968 which was being contested by the men holding the structure view of the kingdom. (Supplement 38) This is a small percentage of those who in one way or another expressed appreciation for the work and stand of the consistory. The dissent came from Vander Laan, Vander Kloet, Vande Zande, agents for CLAC, and Meijers, Vaartjes, Witvoet, Posthumus, promoters of AACS and CLAC. There were three others, two objecting, and one questioning the wisdom of the May 18, 1969 decision. The consistory acknowledges that the wisdom of any action is always open to question, but it did not see a better way at that time and does not see it now.

VI. *The Protests Proper*

Only if synod will receive our response in the light of the preceding material can it properly evaluate the answer we now make to the protests which were presented to classis.

C.L.A.C. Protest (Supplement 42)

The assertion of the protest is that the consistory declined to enter into argumentation with the CLAC with reference to the Consistorial Letter of May 18, 1969. The consistory was not allowed time by classis to respond to the protest of CLAC but was advised

"that the consistory of the II Christian Reformed Church of Toronto be

advised to answer the questions mentioned in the letter read to classis.”
“Ground: Communication has to be restored between brothers in the same house.”

Classical Minutes, p. 7, Art. 38:2

It should be emphasized that the consistory had not seen this protest until after classis had met.

A. It is the contention of the consistory that its communication is to and with the congregation and not with organizations. This was the intent of the communication of May 18, 1969, and nothing more. These organizations had sought both financial support and endorsement from this and all other Christian Reformed churches. After an extended period of time and difficulties which have been outlined previously, this consistory informed the congregation that it could not support and endorse, stating the reasons for its action. This information was given because of the deep involvement of these organizations in this *particular* congregation.

B. The consistory did not see as its duty entering into argumentation or communication with these organizations to determine continuation of any type of relationship. It was, rather, the responsibility of the organizations to establish their right to preferential treatment above the multitude of other organizations which continually address consistories. The office-bearers saw it as useless to repeat again what had been said in the many years of contact.

C. The consistory was forced to mention the organizations because they felt and still do feel that the organizations identified the few vocal members with the organizations.

D. The consistory was well aware of the viewpoint of those few members. By looking at Supplement 4a and b, it will be easy to ascertain how often the subject was on the agenda in consistory meetings. The familiarity of the matter made further argument unnecessary, and, in fact, redundant. Since the letter of May 18, 1969, the communication between the congregation and consistory has progressively become more effective and fruitful. The consistory has noted in its family visits the general improvement in attitude toward church in general and office-bearers.

E. Classis, in declaring the CLAC protest legally before classis said “Communication has to be restored between brothers in the same house,” p. 7, Classical Minutes, Art. 38. It is the position of the consistory that it will gladly communicate with those of the same house when we receive concrete material with which we can deal. But can an international labor Union be considered to be of the house of II Christian Reformed Church of Toronto?

It would seem to the consistory that CLAC should communicate with CTU (Christian Trade Union of Canada, head office, Hamilton, Ont.) which correspondence the CTU desires. CLAC has answered the CTU as follows: “At last Friday’s meeting of the National Executive Committee, your letter dated February 8, 1967, asking us to reply to your letter of December 29, was briefly discussed. It was unanimously decided to inform you forthwith that no further remarks are necessary in addition to the ones already expressed in our letter of December 12, 1966.”

“If you desire to become better acquainted with our views concerning the nature of Christian Action and freedom of Association, we wish to refer you first of all to our submissions to Royal Commissions and Federal and Provincial Governments as well as to *The Guide* and other CLAC literature. (“Letter from CLAC dated February 27, 1967, to the CTU which requested communication for co-operation”). It seems strange that the CLAC would not carry on discussions with a fellow Christian trade union and yet expects such of a consistory.

F. CTU has never asked the CRC for collections, etc., and to the best of our

knowledge, members have caused no disturbance within any local church by asking for privileged consideration.

II. *The Vander Kloet Protest*, Supplement 43.

Mr. E. Vander Kloet is a full-time employee of CLAC. This family has requested and been granted transfer of membership since the decision of classis; however, we still desire to answer the items contained therein. We have mentioned that this family protested the preaching, but we will deal with that at a later point.

Mr. and Mrs. Vander Kloet, in their appeal to classis, accuse the consistory of not dealing pastorally with its members in harmony with its God-given task of office-bearers as explained in Scripture and the Forms.

It should be understood that this family used its membership in the church to protest. They absented themselves from the fellowship and activities of the II Toronto Church, yet expressed their dissatisfaction with consistory and preaching. It was evident from their conduct that unless they approved of the way the church was run they would do with their membership as it pleased them.

Mr. Vander Kloet charges, in his very first communication, that the consistory did not answer his letter and treated him as (onmondige - immature). The consistory could not answer this charge because it was one the consistory was not guilty of.

He states, "the consistory changed position in nominating De Jager and Siet-sma." (Appendix, Nov. 1965) The consistory never dealt with the union in previous action, but refused to appoint Mr. Spierenberg, stating that it was within the consistory's jurisdiction to appoint or not appoint. (See Acts, 1964, and Supplement 5) The consistory *had no position* on unionism and so stated. (Supplement 5) Hence they were asking the consistory to discuss the problem of unionism and take a stand but did not present any objection against the persons who were nominated. (Sietsma and De Jager)

After months of delinquency in church attendance at II Toronto, brother and sister Vander Kloet protest and accuse the consistory of lack of pastoral attention. Is not this evidence of using membership sinfully, and does not the Scripture have this in mind when it speaks of sinning wilfully? However, the charge of lack of pastoral attention is not true. After the May 18, 1969, letter, the consistory became aware of the dissatisfaction, and the vice-president of the consistory contacted this family by phone during the week of May 19-23, 1969, and offered to come with the pastor to talk with them. Mrs. Vander Kloet said she wanted to consult her husband and would call back if a meeting could be arranged. There was no return call, but there was continuance of the conduct which existed a long time prior to the letter of May 18, 1969. Had they desired conversation, it was offered by the consistory.

The second item of protest was to request the consistory "to communicate properly with Christian organizations prior to making public accusations deeply affecting the very heart of their program." The consistory has answered this charge above in dealing with the protest of CLAC.

The third item in the protest, "to request the II Christian Reformed Church of Toronto to withdraw publicly its open letter of May 18, 1969 . . ." As it was not in the prerogative of classis to ask this of the consistory without hearing the consistory first, if at all, which it refused to do, the consistory sees no necessity in responding to this request.

The last item in the protest reads, "Finally, we request classis Toronto to inquire from the consistory of the Christian Reformed church of Toronto on what Specific biblical ground . . ." "Consistory does not believe, what is being manifested by the said organizations is in line with the historic Christian faith." The consistory does not believe that what is being manifested by the said organizations

is in line with the historic Christian faith which this church ought to be committed to promote. Also, the report reads, "And to determine whether these grounds are indeed valid." Again, the consistory would respond, classis could hardly speak on the matter since they did not give the II Toronto church an opportunity to respond. (See material under IV of this appeal.)

We believe that we have presented sufficient material to synod on the matters which have raised questions in the mind of the consistory. It is the conviction of the consistory that an organization must present itself for approval in its words and acts and a consistory must then evaluate these things. The words and acts of these organizations have been presented. They have raised questions and the evaluation of the consistory at a given point was in the negative. We deny that it is our responsibility to prove this to any organization's satisfaction before we may speak. Church and organizations, as we understand them, are mutually exclusive as far as internal structure and specific task are concerned. From this, we conclude that our responsibility is to the congregation, as well as in these matters which the consistory evaluated. We believe that the Church alone was instituted by Christ.

There are a few other items in this protest which require our comments though they do not form an official request. First, the assertion that by speaking about an organization we are also condemning each individual in it. In our letter of May 18, 1969, the consistory intended to say the very opposite in (D).

"It is not the intent of the consistory to bind the conscience of any person.

It is undoubtedly true that the consistory would endorse many principles of the original objectives of various organizations. . . ."

What surprises us is that when we speak of the conduct of an individual, as in the case of the executive director of the CLAC, we are told that we may not condemn an organization by its members, but when we mention organizations we are accused of condemning each member in it. We do not follow this reasoning. We mention particular organizations only as they relate to the church here in a concrete moment.

Brother Vander Kloet says in his protest that in his experience he has never known any attempt to "pressure control . . ." We feel that we have adequately demonstrated the involvement of these organizations through their members in the life of this congregation. (Supplement 2, 3, 4, 5, 11, and 14)

We would repeat that this protest was given much too late to answer to classis. Mr. Vander Kloet, wrongly and unfortunately, charges that the consistory was unwilling to communicate and takes the statement from the Consistorial Letter of August 19, 1969, ". . . it must be evident to you that by your present conduct and attitude toward your church membership you forfeit every right of protest, or the right to expect the consistory to deal with your assertions. We pray that you may see that your membership has meaning and you are responsible to make that membership meaningful where you claim to be a member." However, both classis and Mr. Vander Kloet ignored the request of the consistory in the first paragraph of the same letter, "We would ask you to substantiate your charges on the basis of the Scriptures" . . . "Should you be able to prove by the Bible that your assertion is true we shall, of course, have to deal with such proof." (Supplement 44) To this day, by means of circumlocution, that request has been ignored. However, synod will be able to see that the consistory did not in any way seek to close communications but was asking the brother and sister to follow proper procedure, which request the protestants refused to acknowledge. Although the statement of the consistory concerning the conduct and subsequent loss of right of appeal is emphasized by the protestants as evidence of the consistory's refusal to communicate, the consistory emphatically denies this. However, we do believe

that using membership right as a form of protest is wrong, and through such conduct, right of protest is lost.

VII. *The Matter of Preaching*

The consistory has had a number of complaints concerning the preaching of Rev. Byker. These are not the usual complaints found in most congregations. It should be noted that these complaints did not begin until it became noticeable that the pastor might be differing from the dogmatic line laid down. In the beginning of his ministry in II Toronto, Rev. Byker was often used as a speaker for the CLAC, but it became evident that to disagree is to be ostracized. It should also be mentioned that all the objections have come from those who are strongly devoted to a particular form of organization. Because this small group is vocal, it should in no way be thought of as being representative of the congregational opinion. Much favorable comment was made concerning the preaching on family visiting and other contacts.

Though the consistory attempted to deal with the criticism, it was unable to obtain from the critics a precise, concrete statement and proof wherein the preaching was contrary to the Scriptures and Creeds.

The protest of Mr. A. Witvoet (not to be confused with elder L. Witvoet) includes both personal (Supplement 45a and b) communication with the pastor and one letter to the consistory concerning preaching. (Supplement 47a and b)

However, prior to the actual communication by letter, there was verbal contact and disagreement. Purposely, little is shown in the minutes for the protection of persons, but such was reported and discussed in the consistory. Shortly after Rev. Byker's and also Mr. A. Witvoet's arrival in Toronto, an incident arose which marked a completely different view on morals and ethics which also gave rise to later objections. Because of the nature of the problem, it will not be discussed here but necessary material will be supplied should it be desired.

Another basic outlook which appears in the thinking is noted in the brother's approach to office in the church. Quote: (Book III, Minutes, July 13, 1965, Arts. 6 and 7)

"Art. 6 — Mr. A. Witvoet requested and was granted an audience regarding his appointment as elder. Mr. Witvoet explained that, although he said in his letter that he would abide by the consistory's decision, he had now changed his thinking. The consistory cannot see the reasons and therefore has no freedom to relieve him, and leaves the responsibility of his decision entirely up to him."

"Then Mr. Witvoet asked two questions, 1st what is a calling? 2nd Is there a choice when one receives a calling? Mr. Witvoet will be answered by mail. Mr. Witvoet leaves the meeting."

"7. Letter to Mr. A. Witvoet: Scriba will send a letter to Mr. Witvoet to the effect that the consistory understands under a calling that God calls a person to work in His Kingdom in a general office and (in Witvoet's case) in a special office. The consistory regards the office as elder the highest office possible. The consistory accepts br. A. Witvoet's call to this special office genuine and under the guidance of the Holy Spirit."

When the complaint against the preaching was received by the consistory the minister was excused and discussion was carried on far into the morning hours, in an attempt to understand and deal with the complaints. (Supplement 47a and 47b)

Neither Rev. J. Byker's response to the private letter nor the consistorial response to the protest (Supplement 47a and b) has received any reply from brother A. Witvoet, though he continues to be openly opposed to the preaching, refuses to be specific in his charges, remains away from the Lord's Supper, and insists upon a congregational meeting to resolve the matter which he calls the basic problem.

The consistory frowns upon the tactics used by the brother of duplicating the protests and sending them in the mail to each member of the consistory, rather than recognizing the regular channel set up to receive correspondence, particularly since some copies found their way to other cities. In view of the type of activity carried on, the consistory took the following decision: Minutes, Book VI, Nov. 4, 1968, Arts. 16, 17, 18.

"16. It was decided to deal with the letter of Br. A. Witvoet which was sent to all elders and deacons personally in the absence of Rev. Byker as it dealt mainly with matters between Br. Witvoet and Rev. Byker."

"Rev. Byker leaves the meeting and Br. Koersen chairs the meeting."

Br. Koersen draws the attention of the meeting to Br. Witvoet's conclusion on page 3 of his letter where he states that Rev. Byker's preaching takes away from the glory of the Lord and the edification of his people. He asks every member present whether they can agree with this conclusion. Everyone answers in the negative except elder L. Witvoet who has no comments."

"It is then moved and carried to read the draft reply prepared by the elders executive committee.

In the absence of the chairman, Rev. Byker, Br. Zuidema reads the reply."

"It was then moved and supported to send the letter as read."

"Discussion follows."

It was moved to amend the letter by deleting all reference to Mrs. Byker. Carried.

All replies to the 6 points mentioned in Br. Witvoet's letter were reread and discussed one by one.

The motion was then voted on and carried as amended.

Although the chairman requested at each of the 6 points whether there were any objections to the draft replies and none were aired Br. Witvoet could not vote in favor of the motion."

"17. Moved and carried to deal with all future letters of this nature in the elders meeting only."

"18. Moved and carried to strongly advise Rev. Byker not to open any mail of this nature or to reply to it, but to pass it on to the corresponding clerk."

We urge synod to examine this correspondence. If our answer is inadequate, as is claimed, we can only plead that the judgment of the consistory does not concur with that of the protestant, Mr. A. Witvoet, and that is the only ground the protestant gives. It should be added that Mr. A. Witvoet also represents the absolutistic viewpoint which in our judgment has made communication difficult and unfruitful. (Supplement 36)

Complaint of Enno Meijers

Mr. Enno Meijers has for years been on the executive committee of the CLAC and until recently a member of the National Board of the same organization. He also represents the "absolutistic" point of view.

Mr. Meijer's objections to the preaching began September 9, 1968. Prior to that time he was a member of the consistory and raised no protest to our knowledge. See (Supplement 23) for his protest. The consistory had further correspondence concerning this matter, which was of the same nature as Mr. A. Witvoet's criticism. There is nothing concrete; rather mere assertion (Supplement 26a) to which the consistory responded. (Supplement 26c) It disappoints the consistory that these brothers felt compelled to take up so much of the time which should be devoted to work in the congregation and yet fail in every way to substantiate their contentions.

Complaint of Mr. and Mrs. Vander Kloet

Mr. and Mrs. E. Vander Kloet, who have since transferred to the Rehoboth Church, have also complained about the preaching. They credit their absence from

services, at least 50% of the time, to the preaching. (Supplement 43, 44, 48, 49) Their criticism is also negative and mere assertions. The criticism and comment is not confined to the preaching (Supplement 50 and 51), and came privately to Rev. J. Byker and to the consistory. Both are enclosed as (Supplement 43, 44, 48, 49, 50, 51). The private complaint was discussed in private conversation between the minister and Mr. E. Vander Kloet. (Supplement 52) The consistory was aware of the communication at all times. (Supplement 52b) The material of both complaints are essentially the same: irrelevant preaching, incoherent, biblicistic, and fundamentalistic. Because it was almost impossible to deal with this brother and sister, the consistory asked for written substantiation of the charges (Supplement 51 a, b, c.). Mr. Vander Kloet, an agent for the CLAC represents the same viewpoint as the other protestors and is very vocal with respect to other people's organizational obligations. (Supplement 52, 53) The request for transfer to Rehoboth Christian Reformed Church of Toronto came after the consistory pressed for substantiation for the assertions that the preaching was irrelevant, incoherent, biblicistic and fundamentalistic.

Although they had no charge against the teaching, Mr. and Mrs. Vander Kloet withdrew their children from catechism classes because, they said, of the adverse effect the minister had on their children. They quote the children, "He" (the minister) "prays in worship that we be kept from secularism, but then does not support those who fight secularism such as CLAC." (quote from Mrs. Vander Kloet over the telephone to Rev. Byker, Sept. 22, 1969)

Elder L. Witvoet, a man of the same point of view, though asked constantly, proved unwilling to concretely establish his objections. However, he did ask for discussion on the sermons. (Consistory Minutes, Mar. 4, 1968, Art. 7.) Because his objections were so vague the consistory could not deal with these misgivings. This brother also used the method of distributing duplicate copies. (Supplement 51a) This type of activity made communication difficult with these members.

Mr. Gerald Vande Zande, executive director of CLAC, never sought to establish any unscriptural or unconfessional sermonizing, though he did mention his dissatisfaction on home visit and repeatedly made his dissatisfaction known in the congregation.

All complaints concerning the preaching, which where out of the ordinary, came from this small group. We emphasize that this is a very small group. They are very vocal, but simply do not provide the consistory with concrete material with which to deal.

VIII. General Unity

At one point Rev. Byker asked for leave of absence to study, feeling that his departure might assist the consistory in improving communication with the congregation and the small organizational group. The consistory was of the conviction that neither he nor his preaching was the cause of the problem, in fact, that his leaving would only aggravate the problem. The consistory asked him to cancel his request and to remain. (Minutes, Book VI, April 16, 1969, Arts. 3, 4, 5, 6)

That the congregation was of the same mind was abundantly substantiated when in October, 1969, Rev. Byker received a call from the First Church of Kalamazoo, Michigan. Not only was the consistory most anxious to have him remain, but it may be safely said that an overwhelming majority of the congregation expressed in depth their desire that he remain.

"9. Rev. J. Byker informs the meeting that he has received a call from Kalamazoo, Michigan, to serve as minister. After several members addressed Rev. Byker out of appreciation for his work done here, and out of concern for the well-being of this church a motion was made and accepted: To give Rev. Byker permission to consider this call and request the prayers of the congregation in this consideration." (Book VII, Oct. 15, 1969, Art. 9) (Elders Minutes)

"7. Rev. Byker speaks words of appreciation for support received from consistory members and congregation during time of consideration of call to Kalamazoo." (Book VI, Nov. 10, 1969, Art. 7)

The response from the congregation was indeed gratifying to the consistory and gave it much heart to continue its work with the members entrusted to its care. It is with deep joy that the consistory, since its letter of May 18, 1969, has now again engaged itself in working with the members of this church and is not spending such large amounts of its time with matters of organization presented by just a few members of the congregation.

Another evidence of the general unity which prevails between the consistory and congregation occurred the evening of November 29, 1969, held to remember the fifteen years of the pastor's ministry and to express thanks to Rev. Byker for declining the call to Kalamazoo, Michigan. The evening was arranged by members of the congregation with approval of the consistory. The evening again gave overwhelming evidence of that unity. The small group was conspicuous by its absence. The remaining membership was represented in mass.

Classis:

We would call to the attention of synod something which we consider very unbrotherly on the part of Rev. Peter Jonker who served both as church visitor for II Toronto and on the classical advisory committee on the protests when they were dealt with.

Rev. Jonker felt so strongly about the matter that he pleaded on the floor of classis, without the consistory being heard, that the appellants be heard on the basis of their appeal. He made statements publicly which the delegates were convinced he based strictly on rumor, such statements as: "Our sister needs help, we must help her, she is bleeding," and "Five office-bearers have walked out of the consistory." We were not sure of the source of the rumors which prompted Rev. Jonker's remarks, but we knew that he had sought no information from the consistory as to the truth or falsity of the comments he would make at classis. He conducted church visiting April 7, 1969 and classis was held September 11, 1969.

Since preparing this appeal, we have become aware of the source of some of the material he used on the floor of classis. On March 24, 1969, Elder L. Witvoet was asked by the consistory to resign. Mr. Witvoet reported to Rev. Byker and deacon Van Roon privately, and to the consistory, that he had consulted Rev. P. Jonker and been counseled on his difficulties with the consistory. Mr. Enno Meijers had also sent copies of his correspondence of October 4, 1968 and November 3, 1968 (Supplement 26a and 26d) to the church visitors. On April 7, 1969, the church visitors, Rev. Jonker and Rev. Van Dyk, met with the consistory. Rev. Jonker made no mention of his knowledge of the matter. The consistory had dealt with all the matters embodied in this appeal and did not feel the need of the help of the church visitors, particularly since, it was, in its nature, a matter on which one of the visitors could not be objective. If, however, Rev. Jonker, as a church visitor, felt that this church was "bleeding," he should have brought up the matter at the visit, not on the floor of classis without so much as having consulted with the consistory as to the truth or falsity of the matters which had come to his ears. In fact, Rev. Jonker seemed so unaware of it that he said he hoped that there were no problems because he had to pick up his wife at the airport at 9:30 P.M. He arrived at 8 P.M. The matter of difficulties within the consistory was introduced by Rev. Byker, but even then Rev. Jonker did not inquire or indicate that he knew anything of the matter, nor did he suggest or ask if the visitors should return to discuss the matter. The consistory considers it very unbrotherly to deal thus on the basis of rumor publicly. We consider it even more unbrotherly when he, without in any way indicating

the fact of communication with certain members of the congregation and consistory, preceded to serve on the classical advisory committee and then pronounce judgment on the consistory and congregation with one-sided information. We believe that when a matter is brought to a higher ecclesiastical body, it is sent for impartial judgment. In view of the fact that both Meijers and Witvoet stood in opposition to the consistory (Supplement 26a and d, pp. 14 and 14 of this appeal indicate this), it was impossible for Rev. Jonker to give impartial judgment in the matter.

X. *Summary Remarks*

Some remarks should be made in summary even though they might seem repetitious.

1. The charge is continually made that the consistory refuses to communicate. The truth of the matter is that we really do not know what is meant by "communication." It appears to the consistory that the protestants mean - unquestioned agreement with their approach and program.

2. The method of approach made by the leadership in organization is distasteful, arrogant, and possessed with self esteem. Mr. Gerald Vande Zande, on home visit, speaks of being able to take the "consistory to the cleaners." (Supplement 58) Many more examples from the same report and other instances can be given. The consistory asks synod to note the communication (Supplement 55) received from AACCS with respect to Mr. E. Meijers. Mr. W. Posthumus has asserted in consistory and to an elder that he would and has withheld some of his contributions to the church in favor of organization. (See IV - B - 7 of this appeal) We also ask that note be taken of Supplement 56 as it represents the same approach, a letter to the consistory, with no salutation and no complimentary closing. These are not uneducated people. It seems to us that they represent an attitude of strong contempt for the consistory.

3. Their manner of working is objectionable. They demand that an explanation be given, threaten that unless it is given certain consequences will follow. The only thing they consider as proper explanation is submission on the part of the rest of the people. One need never expect an answer to any concrete question from this group which represents the particular outlook noted in this appeal.

4. Whether the consistory was wise in its letter of May 18, 1969 has been questioned. We knew of no other way then and no other way now. We would like direction as to how a church must deal with such a problem as has confronted II Toronto. However, we are convinced that communications within our congregation has increased and improved immeasurably. For the consistory, this has been its reward.

5. The charge is sometimes made that the consistory was only negative in its letter of May 18, 1969. It should be clear from (D) of the Consistorial Letter that its action was not directed against these organizations but only as they stood at a given moment in relationship to this church. Quote: "It is not the intent of the consistory to bind the conscience of any person."

May God give his wisdom to those who must examine this material and determine this matter.

XI. *Requests*

The consistory of II Toronto Christian Reformed Church requests synod to:

1. Sustain the consistory of II Toronto in its protest against the action of classis Toronto and declare that classis erred in declaring the protest of CLAC, September 8, 1969 and of Mr. and Mrs. E. Vander Kloet, September 2, 1969, legally before classis and in dealing with them contrary to classis' own printed rules.

2. To declare that the president wrongly decided that the protests should be

read over protest from the floor, before they were declared legally before classis and before the consistory had opportunity to respond to the protest.

3. Deal with II Toronto's appeal from the decision of classis Toronto:

a. By declaring the decisions of classis nul and void. Ground: Classis did not give opportunity to the consistory to present its material relative to the protest.

b. By declaring that there is no ground for the protests of the C.L.A.C. and brother Vander Kloet and that the consistory of II Toronto should consider itself cleared of all charges dealing with these issues.

c. By declaring that the consistory of II Toronto owes no explanation of its actions to non-ecclesiastical organizations.

XII. *Other Requests*

The consistory of II Toronto Christian Reformed Church requests synod to:

1. Examine on the basis of the information in this appeal:

a. The endorsement synod gives for financial assistance to the C.L.A.C.

b. The endorsement synod gives for financial assistance to A.A.C.S.

Would it not be for the welfare of the church as a whole and is it not a grave inconsistency for these organizations to receive endorsement when they have been the source of so much agony in one of the churches?

2. State clearly that the consistory of II Toronto be allowed to do its work unhindered by members who feel compelled to represent one point of view. Should synod not see its way clear to sustain the consistory, the consistory feels that it is impossible to work fruitfully in the congregation.

Humbly submitted,

The Consistory II Toronto Christian
Reformed Church

Rev. John J. Byker, President

Mr. S. Venema, Corresponding Clerk

2. — Consistory of Willard, Ohio, vs. Classis Lake Erie re Lodge Question

ESTEEMED BRETHREN:

The consistory of the Willard Christian Reformed Church appeals to the synod of 1970 regarding the overture of classis Lake Erie re the Church/Lodge membership question. We protest against those parts of the study report and overture of classis which would require of synod to alter its official stand on the Church/Lodge membership question by declaring "that the matter of simultaneous membership in secret societies and the Christian Reformed Church be left to the local consistories." (See number 13 under Overtures)

I. **General observations**

A. We observe at the outset that the report of the study committee of classis leading up to the overture adopted by classis and forwarded to synod is viewed by classis as a *study* of the Church/Lodge membership question. It is our judgment that this study report falls far short of being a thorough study of the matter under question. It is our humble opinion that we might expect such a thorough study to be made concerning this important matter if a change in our official position on membership in secret societies is to be recommended. Article 29 of our Church Order says, "The decisions of the assemblies shall be considered settled and binding, unless it is proved that they conflict with the Word of God or the Church Order."

B. We observe furthermore that classis does make some commendable statements, such as, "There can be no question that the religion upheld by the Lodge is antithetical to the Christian faith. The person who makes this his life commitment should see that in so doing he cannot make a commitment to Jesus Christ. A Church which is faithful to Christ ought to exclude from its membership those whose way of life is the way of the Lodge." After reading these statements we would expect classis to be wholeheartedly in agreement with our present stand. However, this is not the case, for classis wants the matter of receiving or not receiving lodge members placed in the hands of the local consistories, so that they may determine whether or not a lodge member should be received into the fellowship of the Church. Classis is convinced that some lodge members, without renouncing the oaths they have taken, may be committed to Christ rather than to the false religion of the lodge, and that should the local consistory judge them so committed to Christ and not to the religion of the lodge they must be accepted into the Church. It is right here that one must ask, "Can a person who has taken an oath binding him to a false religion and to an institution that is basically a religious institution antithetical to the Christian Church be now judged as committed to Christ without renouncing that former oath in the presence of the authorities of the lodge?" It is at this point that the weakness of the classical report appears.

II. Specific criticisms

A. The report does not give evidence that there was made an in-depth study of the nature, structure, and demands of the lodge upon its members.

B. There is no recognition of the knowledge of the religion of the lodge which an applicant must have before making his "confession of faith in God" together with the taking of his oath in the lodge.

C. There is no consideration of the binding nature of the oath. It is assumed by classis that it is possible for a man to take an oath and yet not be committed to that which is sworn to in the oath. Is an oath by its very nature binding? Or isn't it? And is it still viewed by those who are in the lodge as binding as long as it is not renounced? These questions are not considered in the report. It speaks of that which the lodge member disavows as he stands before the consistory, but not of that which he avows by his unrenounced oath in the lodge. Thus classis does not view the lodge member as one living in a sin that excludes from membership in the Church, but speaks, instead, of "inconsistency" and "weakness."

D. Though the report recognizes the religion of the lodge as antithetical to the Christian faith, it fails to recognize the lodge as an essentially religious institution. The latter is claimed by lodge leaders with whom we have had conversations concerning the lodge. This is also claimed in written statements by lodge leaders. For example, Albert G. Mackey, "On the contrary I contend without any sort of hesitation, that Masonry is, in every sense of the word, except one, and that its least philosophical, an eminently religious institution—that it is indebted solely to the religious element which it contains for its origin and for its continued existence, and that without this religious element it would scarcely be worthy of cultivation by the wise and the good." (*Encyclopedia of Freemasonry*, McClure Publishing Co., Philadelphia, 1917, p. 727.) "Masonry may rightfully claim to be called a religious institution." (*Ibid.*, p. 728.) We believe this basic nature of the lodge, not recognized in the study report of classis, is very pertinent to the Church/Lodge question.

E. The report and overture does not give evidence that due consideration was given to the principles governing corporate responsibility as set forth by the synod of 1945. What responsibility does the lodge member have by virtue of his oath for the religious teachings and practices of the lodge?

III. Classis' endeavor to follow art. 29

A. Appeal to Scripture is twofold

1. The appeal stated

Classis argues that the Scriptures lay emphasis on the unity of Christ with His Church. Since the Church is Christ's witness and representative on earth "when Christ receives a person, the Church is duty bound to receive that person with a Christ-like embrace." But when does Christ receive a person? Here the answer is implied in the question "When someone makes what to all appearances is a true and knowledgeable confession of faith, and says it is heartfelt desire to serve the Lord, may the Church refuse membership to such a person?" Classis then concludes that his remaining a member of the lodge appears to be an "inconsistency" and a "weakness." It is in this judgment, that it is only an inconsistency and weakness, the appeal is made to Scripture:

a. Weakness—The passages which admonish the church to receive the weak: Romans 14:1; I Corinthians 9:12; I Thessalonians 5:14.

b. Inconsistency—The examples of the early church receiving bigamists and slaveowners into the church.

2. Our criticism of the above appeal to Scripture.

a. The appeal to Scripture rests on the assumption that lodge membership and church membership is an inconsistency and weakness, not a public sin that bars from membership. Not having given attention to the binding nature of the oath which was taken relative to the religion of the lodge and not having viewed the basically religious nature of the lodge, it is easy to see how Classis appeals only to passages that speak of weakness or inconsistency.

b. We are told in the report, "What Classis does desire is a position which takes into account all the Scriptural data." Are we to assume the quotations by classis are all the light Scripture sheds on the problem? We trust not. Note: 1). Acts 15:20, "but that we write unto them, that they abstain from the pollutions of idols . . ." 2). "Whosoever would be a friend of the world maketh himself an enemy of God," James 4:4b. 3). "And what concord hath Christ with Belial? or what portion hath a believer with an unbeliever? And what agreement hath a temple of God with idols? for we are a temple of the living God; even as God said, I will dwell in them, and walk in them, and I will be their God, and they shall be my people. Wherefore come ye out from them, and be ye separate, saith the Lord, and touch no unclean thing; and I will receive you," I Corinthians 6:15-17. 4). "and have no fellowship with the unfruitful works of darkness, but rather reprove them;" Ephesians 5:11.

c. It is our judgment that even the passages used by classis concerning the weak are not applicable to the problem at hand. These weak of whom Paul writes were Christians who had come out of paganism and now would not even eat meats which were bought in the market place, lest possibly they would eat meat that had been sacrificed to idols. These wanted to stay as far away from idolatry as possible. This is a far cry from the lodge member who still wants to belong to a religious institution that is antithetical to the Christian faith.

d. In re the argument that slaveowners and bigamists were accepted into the early Church we reply:

1). The early Church did accept the bigamist and slaveowners, but in the course of time, under the guidance of the Holy Spirit, the Church has made progress so that today the Church as we know it would forbid either of these practices.

2). Let it also be noted, however, that the early Church took a strong stand *against* idolatry and associated practices by forbidding such in the lives of its members. (Acts 15:28, 29). It is not a sign of spiritual progress but of retro-

gression, if our Church would now permit idolatry in the form of lodge membership.

B. Appeal to denominational policy on all other matters of affiliation with organizations outside of the Church.

1. The argument of classis Lake Erie is that it is the policy of our denomination to let the question of membership in unions, etc. up to the judgment of the local consistories. Synod gives the principles to guide the consistories but does not herself apply these by excluding an entire group from membership by synodical decree. This is a consistory matter. Synod is acting as she should.

2. Our criticism.

a. Classis makes the mistake of speaking comparably of the lodge and the union. It should be noted that the union is not a basically religious institution. This is clear from the decisions that synod has made concerning union membership. Synod speaks of the possibility of a so-called neutral union championing sin in its activities, but does not speak of the union either having a false religion or being a non-Christian religious institution. We conclude that this distinction should be remembered when synod acting as she did in excluding lodge members who belong to an institution that champions a false religion, claiming this religion as the very heart of its existence. She speaks out concerning the lodge and she would speak the same way concerning those who would want to retain membership in any other antithetical religious organization.

b. It is evident from the Jerusalem Council that there can be a blanket rule made by a synod concerning the matter of idolatry.

IV. Recommendations:

A. We appeal to synod to reject the first (A) recommendation of classis Lake Erie.

Grounds:

1. Classis has not proved from Scripture that synod has acted unscripturally in excluding lodge members from membership in the Christian Reformed Church. In fact the very Scripture passages quoted by classis tend to fortify the position of synod.

2. Classis has not proved the present synodical policy in re lodge members seeking membership in our churches inconsistent with synodical policy in regard to membership in other organizations.

3. Classis has not disproved the arguments set forth by the synod of 1900. A few questionable statements are referred to but the body of that report is not dealt with.

4. The local autonomy of the church or, if you will, the freedom to function under the guidance of the Word and Spirit as it applies to specific individuals is not abrogated by the denominational stand re the question under discussion. The spiritual welfare of all churches is served by this stand.

B. As to recommendations B and C of classis Lake Erie we feel much of that which is requested is already the stand of the church and would only be redundant.

C. We request that, should synod deem it necessary to appoint a committee to reformulate the statement of our stand, special attention be given to the need of the lodge member seeking membership in our church and that this formulation be in full agreement with our present stand.

Consistory of Willard Chr. Ref. Church

C. De Haan, Pres.

B. Van Zoest, Clerk

3. — Consistory of Toledo, Ohio, vs. Classis Lake Erie re Church/Lodge Question

ESTEEMED BRETHREN:

The consistory of the Toledo Community Christian Reformed Church of Lambertville, Michigan, wishes to inform synod that the consistory, and its two delegates registered, at the January session of Classis Lake Erie, their unanimous rejection of the report of the classical study committee on Church/Lodge membership with its recommendations. We opposed the overture of classis Lake Erie to synod re Church/Lodge membership for reasons given below. (See number 13 under Overtures)

Seeing the report of the study committee was adopted and forwarded to synod, we feel we must request synod for the division of the question, and that the following action be taken with regard to the overture of classis Lake Erie:

Grounds for division of the question:

Some parts are far more drastic than others. Recommendation A, for instance, asks far more than the body of the report and the remaining recommendations. The body of the report suggests that a very select few lodge members might be considered for church membership and that consistories should be the ones to decide whether these few qualify. Recommendation A however clearly allows consistories to decide about all lodge members and denies the right of the churches together to prescribe any kind of standard. Such widely differing thoughts should be considered separately.

I. *We request that synod refuse to go in the general direction proposed in the body of the report and specifically withhold action on Recommendation A.*

Grounds:

A. The proposal is contrary to these parts of the Church Order:

1. Art. 29 says, "The decisions of the assemblies shall be considered settled and binding, unless it is proved that they conflict with the Word of God or the Church Order."

a. Classis has cited no specific article of the Church Order to which the decision on the lodge is contrary.

b. The decision of 1873 was that "No members of secret societies . . . will be tolerated in the churches." Classis calls this decision into question but has not proved it to be contrary to Scripture.

c. The decision of 1900 says that "membership of the lodge is sin, not merely a secret sin but a public sin, not just a momentary sin but a constant living in sin. It is therefore a gross sin for everyone, but especially for a member of the church." Classis denies this for some yet has not proved that this decision is contrary to the Word of God, nor has it shown how membership for some can be considered only "weakness" and not censurable sin.

d. Synod of 1945 adopted five points on corporate responsibility of which point d. said, "It is possible, moreover, that one neither engages actively in the sinful acts of his associates (1), nor promotes them or consents to them in any manner (2), nor even fails to reprove them (3), and yet involves himself in co-responsibility for these evil practices; namely if one remains a member of such organizations which refuse to mend their evil ways when the latter have been exposed and reprovved." The committee of classis deliberately ignored this decision of synod even after it was pointed out to them and has not attempted to prove it contrary to the Word of God.

e. The decision of 1900 (sec. IV) expressed no doubt that "churches which are united in one bond of communion should follow one policy." What that synod condemned as "Independendism," classis now proposes but gives no Biblical

reference to prove synod in error. (Not to mention the practical question how to prevent chaos in our mobile society when memberships are transferred.)

2. The proposal is contrary to the Church Order, Art. 31, which says, "A request for a revision of a decision . . . shall be honored only if sufficient and new grounds for reconsideration are presented."

a. Classis mentions only a "more complex society" but does not spell out what is so new now that was not considered by earlier synods nor given clearly sufficient reason for reconsideration.

3. Precedent has been set in that synods, when asked to rule on questions of doctrine or church order, have refused to deal with these in the abstract but insisted that a specific concrete case only be taken up (see Van Dellen and Monsma, *The Revised Church Order Commentary*, Pages 131-2.)

a. The proposed exception for a certain kind of lodge member suggested in the report seems impossible to spell out in understandable terms without having a specific case.

B. We request withholding action because the following aspects of classis' report and recommendation A if adopted would be contrary to the Word of God. It is contrary to Scripture to suggest:

1. That one policy need not be adhered to by all; for see that to be of one mind, to all walk by the same rule is:

a. commanded: I Cor. 1:10; II Cor. 13:11; Rom. 12:16; I Pet. 3:8; Phil. 3:15-16.

b. prayed for: Rom. 15:5-6.

c. approved by example given: Acts 4:32

d. promised a reward: Gal. 6:16

e. the opposite impossible: Amos 3:3.

2. That *synods* cannot set standards for the churches: for see

a. the example of the synod of Jerusalem: Acts 15 (false worship particularly).

b. all the commands to be subject to higher authority: Rom. 13; Titus 3:1; I Peter 5:5; Heb. 13:17.

c. the apostolic commands to exercise discipline: I Cor. 5:2, 5, 7; Matt. 18; Titus 3:10; II John 10.

3. That standards for regulating associations between Christians and unrepentant sinners is not within the sphere of higher powers to set:

a. Paul for the church in I Cor. 5:9-13 does not make it a rule that Christians have "no company with" idolators at all. But he does make it a rule that Christians exclude them from the fellowship, that is, from any kind of brotherhood relationship—even to the point of not eating with them. Also II Tim. 3:5; II Thess. 3:6, 14.

b. Paul again for the church, in Eph. 5:7 and 11 says, "be not partakers with them," and "have no fellowship with the unfruitful works of darkness . . . the things which are done by them in secret. . . ." Also I Cor. 10:20.

c. Paul in I Cor. 10:14-33 establishes the principle for the church by which to make judgments, namely: connections "in the shambles" are not to be forbidden but perhaps even encouraged; however, when the activity involves a person in a joint statement of belief or a joint act of worship (here "communion," "participation in," "partaking of" the acts of non-Christians in their religious dimension involves the person in all that the activity represents, just as much as eating of the Table of the Lord involves one in all that the Table represents) this provokes the Lord to jealousy. See the numerous references in the Old Testament; II John 11.

d. John, when he says in I John 5:21 "to guard one's self from all manner of fellowship with heathen worship," (Thayers translation) likewise has in mind the organizational, bound-by-contract, brotherhood-establishing kind of relation-

ship with non-Christian religious practice. From this the church must protect itself.

e. Moses sets the standard for the whole Old Testament church in Deut. 13:6ff. The whole church is responsible for executing the sentence. When Israel failed in this they were driven from their land by a jealous God.

4. To suggest the independentistic, existentialistic, anarchistic idea that each person may, while remaining associated with a group, interpret for himself the rules, principles and practice of the group; or that he can divest himself of responsibility for the rules and principles of the group; for

a. In the church no man liveth to himself or dies to himself: Rom. 14:7. To be joined to a harlot is to defile the Body of Christ: I Cor. 6:15ff. See points 3, a and c above.

b. To suggest that one can make light of his oath; for see
a. Zech. 8:16-17, ". . . and love no false oath, for all these things I hate, saith Jehovah." and Zech. 5:3-4, "The curse . . . shall enter into the house of him that sweareth falsely by My Name," he "shall be cut off." See also Lev. 19:12, 42; Zeph. 1:5; Mal. 3:5; Matt. 5:33-37; Eph. 5:5-6, 11.

b. Covenant breakers are condemned: Rom. 1:31.

C. Even the wording of recommendation A is faulty, since it does not specify whether the question of membership should be left up to the church consistory or the lodge consistory. (Many lodges have consistories specifically so called.)

II. *We request that synod adopt recommendation B of the report of classis but only after revising it to read:*

That synod instruct the consistories, when interviewing persons who are seeking membership in the church to inquire whether they are members of any organizations which require commitments contrary to the Christian faith; and to inform those who are that membership in good standing in the church will be granted them as soon as their membership in the opposing organization is dropped.

Grounds for revising the recommendation of classis:

In the wording of classis there is no indication as to what must be done with the results of the inquiry. In the light of the next recommendation it is like a "Dead-end" sign at the wrong end of a dead-end street.

Grounds for adopting the recommendation as amended:

a. This is a matter which may properly be before the assembly since it does not change the present stand but only adds details.

b. The decision of 1900, reaffirmed in 1957-8, deals primarily with those who are already members of the church but does not give as specific instructions on how consistories should deal with prospective members.

c. This recommendation broadens the decision of 1900 by including anti-Christian organizations in addition to secret societies.

III. *We request that synod adopt recommendation C but only after revising it to read:*

That synod declare that it views the religion of secret societies as anti-Christian, and that it considers membership of any kind in such societies as rendering the member jointly responsible for and therefore guilty of the sins of Anti-Christ and idolatry. Synod therefore instructs consistories to admonish church members and all others who are affiliated with such societies to repent of this sin and discontinue such affiliation.

Grounds for revising the recommendation of classis:

a. The revision has consistories rather than synod doing the admonishing which is the proper course.

b. The revision says something not only about the lodge but (as the report of classis rightly makes a point of) also something about the individual member,

making the decision of 1945 re corporate responsibility apply specifically in the case of *membership* in the lodge.

Grounds for adopting the recommendation as revised:

a. The declaration, based on information available from the lodge itself, is in harmony with such Bible passages as I Cor. 5, I Cor. 10 and Acts 15 which teach that Christians are to *apéchesthai* (keep off, lit., to hold ones self separate from) that which is done in sacrifice to idols, because such involvement with false religion constitutes communion with demons.

b. The recommendation as amended takes an approach more positive than that which has been taken before in that it enlarges the mission mandate to consistories to include not only those coming to us for church membership but also reaching out to all members of secret societies to bring them to repentance, resting on the promise that the Spirit will lead into all truth.

c. This is in keeping with the Form of Subscription where office-bearers declare that they "are disposed to refute and contradict" "all errors that militate against" the teachings of the Word of God.

IV. *We request that synod adopt recommendation D after revising it to read:*

That synod appoint a committee to formulate a new statement which can be used by the churches in which convincing reasons are given for withholding membership in good standing in the church from those who are members of anti-Christian organizations.

Grounds for revising the recommendation of classis:

If, as synod has declared in 1900, such membership is sin, then consistories must do more than just "discourage."

Grounds for adopting the recommendation as revised:

a. The grounds given by classis make the matter worthy of consideration.

b. Art. 31, C.O. indicates this can be a matter for synod to take care of.

c. This is a matter which concerns the churches in common as well as one that could not be finished to the satisfaction of all in the minor assembly and therefore, according to Art 28b is the concern of synod.

Humbly submitted,

The consistory of the Toledo Community
Christian Reformed Church,
Rev. John M. Moes, pres.
Ralph Wheaton, clerk

4. — Consistory of Lawndale, Chicago, vs. classis Chicago North

ESTEEMED BRETHERN:

The following protest was brought to classis Chicago North, meeting in session January 21, 1970 at Trinity Christian College in Palos Heights, Illinois:

The board of directors of Timothy Christian schools has continued to deny black covenant children admission into the Timothy Christian grade schools located in Cicero, Illinois. Repeatedly the Lawndale consistory has come to classis Chicago North requesting help with the resulting problem which we have in meeting articles 41 and 71 of the Church Order. This problem has in no way abated and the Lawndale consistory has informed classis and synod of our inability to answer meaningfully the question on our classical credentials which pertains to this matter. (See Acts of Synod, 1969, article 134, pp. 93, 94.)

The Lawndale consistory believes that the stance of classis Chicago North with regard to this matter is in conflict with the deliverance of synod 1968 (Acts 1968, art. 36, IV, pp. 18-19) and in conflict with the deliverance of synod 1969 (Acts 1969, art. 134, pp. 93, 94), specifically the following:

“That synod declare that fear of persecution or of disadvantage to self or our institutions arising out of obedience to Christ does not warrant denial to anyone, for reasons of race or color, of full Christian fellowship and privileges in the Church or in related organizations, such as Christian colleges or schools, institutions of mercy and recreational associations; and that if members of the Christian Reformed Church advocate such denial, by whatever means, they must be reckoned as disobedient to Christ and be dealt with according to the provisions of the Church Order regarding Admonition and Discipline.”

We, therefore, hereby lodge formal protest against classis Chicago North, charging that classis has pursued a course of action and assumed a position which is in conflict with the deliverance of synod quoted above.

Grounds:

A. At a special meeting of classis Chicago North to deal with this problem, classis refused to take action on a motion to declare to be sinful the policy of the Timothy board which denies admission to black covenant children. (See Minutes of classis Chicago North, July 28, 1969, art. 14.) Classis failed to take this action even though synod had already said that its 1968 deliverance on race did indeed apply to this situation. (Acts 1969, art. 134, p. 93.)

B. At this same special meeting of classis, classis formed a new committee to study the problem but refused to give that committee the mandate to carry out its work in the light of the synodical deliverance on race of 1968. (See Minutes of classis Chicago North, July 28, 1969, art. 13a.)

C. At the meeting of classis on September 17, 1969 classis defeated the motion to call the policy of the Timothy board sinful. (See Minutes of classis Chicago North, September 17, 1969, art. 26e.)

D. In the face of the four-year history and the urgency of this problem, (including the fact that synod 1969 had stated that its pronouncements on race of 1968 applied to this situation), and in the face of an urgent letter from the Lawndale consistory, classis Chicago North in its September 1969 session saw fit only to appoint still another committee to study the matter, failing even to give this committee a time deadline for carrying out its mandate. (See Minutes of classis Chicago North, September 17, 1969, art. 27, a and b.)

E. Even though the Lawndale consistory has informed classis and synod that this situation makes it impossible for us to fill out our classical credentials meaningfully, and even though we have indeed presented highly irregular credentials (See Minutes of classis September 17, 1969, art. 26a), classis has failed to take any action at all with regard to these credentials.

We hereby call upon classis to bring its position into harmony with the deliverances of synod 1968 and 1969 which pertain to this matter by:

1) confessing that classis Chicago North, by its own lack of spiritual discipline regarding this matter, has:

- a) led ministers to “give an uncertain sound” in their preaching;
- b) had the effect of sanctioning the neglect by elders of meaningful mutual censure in this matter, and consequently,
- c) had the effect of sanctioning the neglect by elders of their responsibilities for admonition and discipline in the congregations;

2) affirming the deliverance of synod quoted above in this document and found in Acts 1968, art. 36, IV, and in Acts 1969, art. 134.

We respectfully inform classis that if it fails to bring its position into harmony with the position of synod, the Lawndale consistory will appeal to synod.

Done in consistory,
December 9, 1969,
Joseph E. Ritchie, vice-pres.
Luther Benton, clerk

Classis Chicago North defeated a motion to sustain this protest. (Minutes of classis Chicago North, January 21, 1970, art. 15.)

The consistory of the Lawndale Christian Reformed Church appeals to synod to require classis Chicago North to bring its policy and position into harmony with the deliverances of synod and to begin to implement these deliverances.

Done in consistory,
March 14, 1970,

Joseph E. Ritchie, vice-pres.
Luther Benton, clerk

5. — **Maranatha Christian Reformed Church, Toronto,
vs. Classis Toronto**

ESTEEMED BRETHREN:

The consistory of the Maranatha Christian Reformed Church, in its session December 3, 1969, decided to appeal to synod, 1970 to review the decision of classis Toronto, in which it was decided that a protest against the consistory of the II Christian Reformed Church of Toronto was legally before classis. (Ref. Minutes of Classis, Fortieth session, September 11, 1969, Article 38, 3.)

Grounds:

1. The II Christian Reformed Church stated at classis that a copy of the above-mentioned protest was received by the consistory three days before the classical session, thus not allowing the consistory sufficient time to prepare a proper answer to the protest.

2. The decision of classis is contrary to its own ruling (Ref. Classical Rules, IV., E.)

For the consistory,

Harry Van Dyken, President
Norman Friend, Clerk

DELEGATES TO THE SYNOD OF 1970

DELEGATES	ALTERNATES
Classis Alberta North	
Ministers.....Rev. W. Dryfhout Rev. P. De Bruyne	Ministers.....Rev. J. Postman Rev. C. Vriend
Elders.....Mr. N. Greidanus Mr. D. Van Dyke	Elders.....Mr. J. De Leeuw Mr. D. Nyland
Classis Alberta South	
Ministers.....Rev. R. Koops Rev. K. Verhulst	Ministers.....Rev. J. Vriend Rev. A. Van Eek
Elders.....Mr. H. Venhuis Mr. G. Wiegman	Elders.....Mr. B. Sterenberg Mr. P. De Boer
Classis British Columbia	
Ministers.....Rev. B. Nederlof Rev. P. Van Egmond	Ministers.....Rev. J. Van Hemert Rev. J. Hielema
Elders.....Mr. J. Ingwersen Mr. D. De Rover	Elders.....Mr. F. Van Delft Mr. J. M. Ridder
Classis Cadillac	
Ministers.....Rev. A. Poel Rev. F. J. Van Dyk	Ministers.....Rev. F. J. Netz Rev. R. D. Ritsema
Elders.....Mr. G. Grashuis Mr. E. Meyering	Elders.....Mr. J. Ouwinga Mr. B. Euwema
Classis California South	
Ministers.....Rev. L. J. Dykstra Rev. J. Van Ens	Ministers.....Rev. W. Ackerman Rev. J. Howerzył
Elders.....Mr. M. Tanis Mr. J. R. Byma	Elders.....Mr. J. Niemeyer Mr. G. Byrne
Classis Central California	
Ministers.....Rev. L. Voskuil Rev. B. Huizenga	Ministers.....Rev. D. Vander Wall Rev. J. Versluys
Elders.....Mr. T. Van Groningen Mr. R. Bulthuis	Elders.....Mr. C. De Vries Mr. J. Van Zwalenberg
Classis Chatham	
Ministers.....Rev. C.C. Spoor Rev. J. B. Vos	Ministers.....Rev. G. Bouma Rev. J. De Jong
Elders.....Mr. E. Ennema Mr. L. Batterink	Elders.....Mr. H. Dekker Mr. H. Mulder
Classis Chicago North	
Ministers.....Rev. O. Breen Rev. H. De Mots	Ministers.....Rev. R. Leestma Rev. H. Vellinga
Elders.....Mr. R. T. Hoekstra Mr. J. Buitier	Elders.....Mr. A. Dykema Rev. Juan Boonstra
Classis Chicago South	
Ministers.....Rev. G. Stoutmeyer Rev. W. Witte	Ministers.....Rev. C. Abbas Rev. G. Vanderhill
Elders.....Mr. G. Mulder Mr. S. Karsen	Elders.....Mr. J. R. Swierenga Mr. J. Pegman

DELEGATES	ALTERNATES		
Classis Columbia			
Ministers.....	Rev. H. Wildeboer	Ministers.....	Rev. R. J. Buining
	Rev. A. H. Venema		Rev. H. B. Spaan
Elders.....	Mr. E. S. Smith	Elders.....	Mr. H. Slickers
	Mr. F. Ypma		Mr. W. Jansen
Classis Eastern Canada			
Ministers.....	Rev. H. Vander Plaat	Ministers.....	Rev. D. J. Hart
	Rev. A. W. Schaafsma		Rev. J. Klomps
Elders.....	Mr. L. Pietersma	Elders.....	Mr. D. Poel
	Mr. H. Vanderwerff		Mr. F. Vedder
Classis Florida			
Ministers.....	Rev. D. Wisse	Ministers.....	Rev. J. Heerema
	Rev. A. Rienstra		Rev. R. De Vries
Elders.....	Mr. F. Fisher	Elders.....	Mr. H. Hoogenboom
	Mr. W. Hollemans		Mr. D. Ondersma
Classis Grand Rapids East			
Ministers.....	Rev. I. Apol	Ministers.....	Rev. W. Van Rees
	Rev. M. Gootte		Rev. J. Guichelaar
Elders.....	Mr. S. De Young	Elders.....	Dr. M. Vande Guchte
	Mr. P. Wobbema, Jr.		Mr. H. Langeland, Sr.
Classis Grand Rapids South			
Ministers.....	Rev. J. Eppinga	Ministers.....	Rev. G. Gritter
	Rev. W. Buursma		Rev. L. Bossenbroek
Elders.....	Mr. A. De Kraker	Elders.....	Mr. E. Timmer
	Dr. R. S. Wierenga		Mr. H. Van Dyke
Classis Grand Rapids West			
Ministers.....	Rev. Marvin Doornbos	Ministers.....	Rev. J. Uitvlugt
	Dr. R. De Groot		Rev. G. Van Oyen
Elders.....	Mr. P. Van Heest	Elders.....	Mr. D. Hamming
	Mr. J. Ten Elshof		Mr. J. Brondsema
Classis Grandville			
Ministers.....	Rev. J. Medendorp	Ministers.....	Rev. J. Meppelink
	Rev. L. Hofman		Rev. J. VanderLugt
Elders.....	Mr. E. Blanke	Elders.....	Mr. P. Haan
	Mr. H. Gelderloos		Mr. S. Geers
Classis Hackensack			
Ministers.....	Rev. S. Ten Brink	Ministers.....	Rev. E. Bradford
	Rev. F. De Boer		Rev. P. Szto
Elders.....	Mr. A. Borduin	Elders.....	Mr. R. Post
	Dr. T. Wiersma		Mr. G. Smith
Classis Hamilton			
Ministers.....	Rev. L. Mulder	Ministers.....	Rev. H. Mennega
	Rev. D. C. Los		Rev. L. Schalkwyk
Elders.....	Mr. W. Spoelstra	Elders.....	Mr. P. Suk
	Mr. H. Douma		Mr. J. Kralt

DELEGATES	ALTERNATES
Classis Holland	
Ministers Rev. T. Van Kooten	Ministers Rev. C. Steenstra
Rev. G. Haan	Rev. W. J. Hofman
Elders..... Mr. A. Tuls	Elders..... Mr. L. Witteveen
Mr. N. Yonker	Mr. A. De Vries
Classis Hudson	
Ministers Rev. D. T. Van Oyen	Ministers Rev. N. R. Prins
Rev. E. T. Lewis	Rev. J. Hasper
Elders..... Mr. E. Burgess	Elders..... Mr. H. Schuurman
Mr. C. Johnson	Mr. N. W. Leas
Classis Huron	
Ministers Rev. P. L. Van Katwyk	Ministers Rev. H. Lunshof
Rev. J. C. Derksen	Rev. C. Nonnekes
Elders..... Mr. A. Boertjes	Elders..... Mr. C. Van Dongen
Mr. E. Tuintjer	Mr. J. Lisa
Classis Illiana	
Ministers Rev. L. A. Bazuin	Ministers Rev. A. Vander Griend
Rev. N. Vogelzang	Rev. J. C. Ribbens
Elders..... Mr. A. Vanden Bosch	Elders..... Mr. D. Pastoor
Mr. D. Dykstra	Mr. A. Vander Wall
Classis Kalamazoo	
Ministers Rev. J. A. Mulder	Ministers Rev. G. Vanderlip
Rev. W. Huyser	Rev. H. Vander Kam
Elders..... Mr. M. Langeland	Elders..... Mr. M. Hoekstra
Mr. J. Gritter	Mr. D. Pastoor
Classis Lake Erie	
Ministers Rev. R. Van Harn	Ministers Rev. J. Malestein
Rev. R. Peterson	Rev. C. De Haan
Elders..... Mr. R. Fopma	Elders..... Mr. S. Van Til
Mr. J. Elffers	Mr. S. Schaafsma
Classis Minnesota North	
Ministers Rev. R. R. Graves	Ministers Rev. J. O. Schuring
Rev. G. Corvers	Rev. R. Slater
Elders..... Mr. A. Geurkink	Elders..... Mr. D. De Kok
Mr. B. J. Donkersgoed	Mr. L. Wieberdink
Classis Minnesota South	
Ministers Rev. G. Compaan	Ministers Rev. B. Den Herder
Rev. W. Green	Rev. J. Witvliet
Elders..... Mr. M. Breems	Elders..... Mr. R. Bleeker
Mr. M. Wolterstorff	Mr. F. Feikema
Classis Muskegon	
Ministers Rev. T. Verseput	Ministers Rev. R. Boeskool
Rev. J. Pott	Rev. T. M. Hofman
Elders..... Mr. W. J. Karsten	Elders..... Mr. E. Hall
Mr. B. Wiersma	Mr. D. Teerman
Classis Northcentral Iowa	
Ministers Rev. H. P. Baak	Ministers Rev. F. Einfeld
Rev. J. H. Elenbaas	Rev. E. J. Blankespoor
Elders..... Mr. A. Cooper	Elders..... Mr. A. Verbrugge
Mr. H. Beninga	Mr. H. Van Meekeren

DELEGATES		ALTERNATES	
Classis Orange City			
Ministers	Rev. W. H. De Vries	Ministers	Rev. W. De Jong
	Rev. G. Vanden Berg		Rev. J. Pruim
Elders.....	Mr. G. Post	Elders.....	Mr. M. Petroelje
	Mr. J. Levering		Mr. H. Haarsma
Classis Pacific Northwest			
Ministers	Rev. J. Fondse	Ministers	Rev. B. Byma
	Rev. H. Wigboldy		Rev. J. Hofman, Jr.
Elders.....	Mr. T. Whip	Elders.....	Mr. L. Stegink
	Mr. B. Ackerman		Mr. H. Bosman
Classis Pella			
Ministers	Rev. J. W. Dykstra	Ministers	Rev. S. Kramer
	Rev. D. J. Drost		Rev. A. E. Pontier
Elders.....	Mr. J. Vander Molen	Elders.....	Mr. W. Jansen
	Mr. J. Veldhouse		Mr. F. Ryken
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	Mr. M. Tamminga		Mr. J. Vander Boom
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	Mr. D. Ver Hage		Mr. P. Vanderson
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	Rev. O. De Groot		Rev. J. T. Holwerda
Elders.....	Mr. J. Dyk	Elders.....	Mr. A. De Kock
	Mr. H. Verhulst		Mr. H. Smit

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