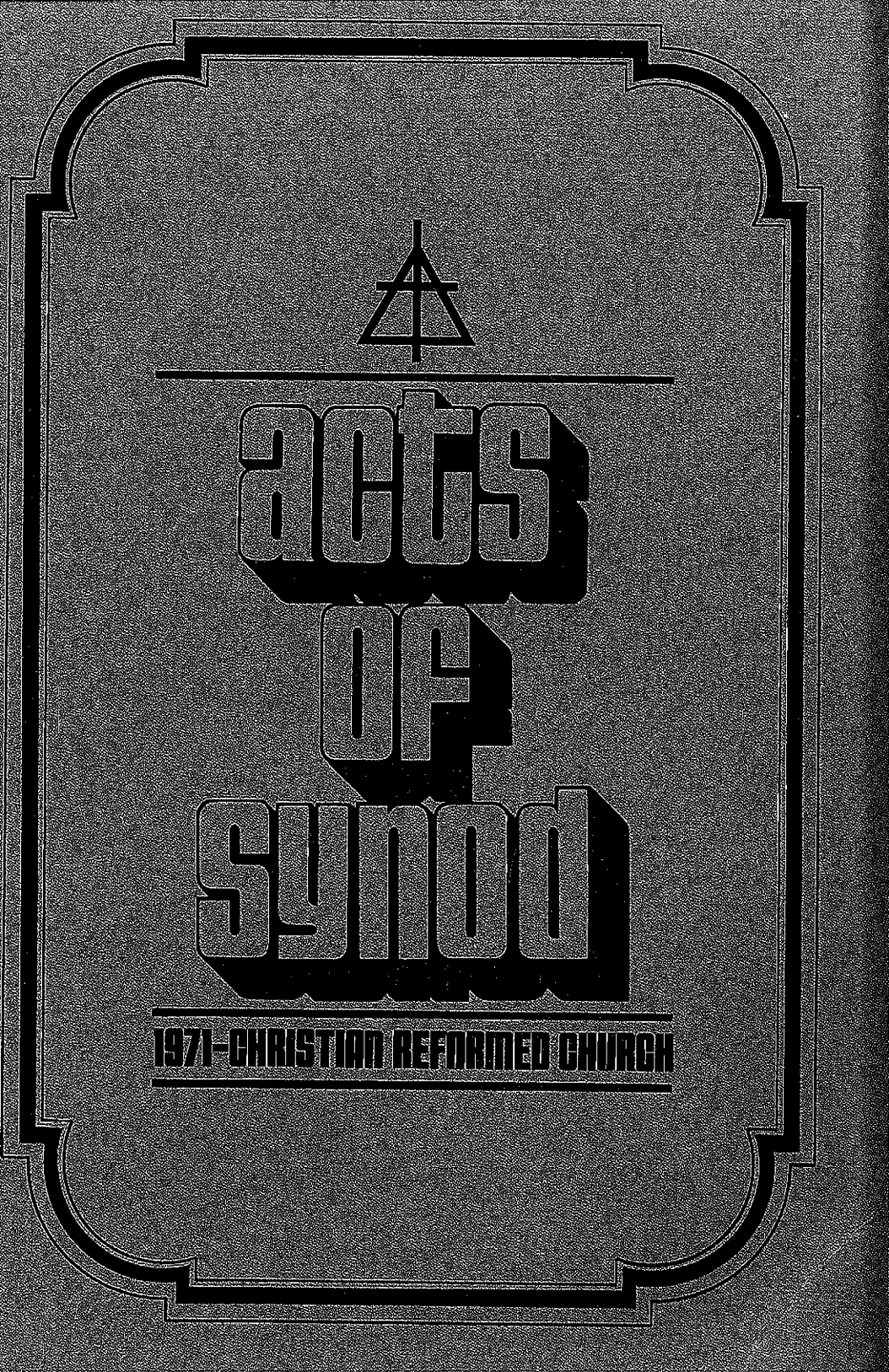

ACTS
OF
SYNOD
1971-CHRISTIAN REFORMED CHURCH

ACTS OF SYNOD 1971

June 8 to 18, 1971

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

Board of Publications of the Christian Reformed Church
2850 Kalamazoo Avenue, S.E., Grand Rapids, Michigan, U.S.A.

Prayer Service for Synod, 1971

Sponsored by
RIDGEWOOD CHRISTIAN REFORMED CHURCH
of JENISON, MICHIGAN

Fine Arts Center - Calvin College

Monday, June 7, 1971

ORGAN PRELUDE:
"Prelude in E Minor (The Cathedral)" .....J. S. Bach
"O My Soul, Be Glad and Joyful" .....J. Pachelbel

CHORAL CALL TO WORSHIP:
"Now Let Us All Praise God and Sing" .....Gordon Young

Now let us all praise God and sing
Our great Redeemer's praise;
That we may all with one accord,
Our joyful voices raise.
Sing Alleluia!
All ye servants of the Lord,
Praise Him forever,
Sing Jehovah's mighty pow'r,
Praise Him for ever,
Sing of His righteousness,
Praise Him forever.

SILENT PRAYER (Concluded by Organ)

*HYMN OF RESPONSE
"God Himself is With Us" - 324:1 .....J. Neander

*INVOCATION AND SALUTATION

*HYMN OF ADORATION: - 224:1-5
"Praise God, Ye Servants of the Lord" .....W. B. Bradbury

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

*RESPONSE:
"Come Thou Almighty King" - 317:4.....F. de Giardini

SELECTIONS OF SCRIPTURE: Ezekiel 34:11-16, Psalm 34:3, 8, 10

CHORAL ANTHEM: Ridgewood Choir
"I Will Feed My Flock" .....Caleb Simper

I will feed my flock, in good pastures;
Upon the hills of Israel, shall their fold be,
saith the Lord God
O taste and see that the Lord is good,
Blessed is the man that trusteth in Him.
They that seek the Lord,
Shall not want any good thing.
O taste and see that the Lord is good,
Blessed is the man that trusteth in Him.
O magnify the Lord with me,
And let us exalt His name together. Amen.

SCRIPTURE: James 4:1-10

SERMON: "WHEN GOD IS NEAR" .....Leonard J. Hofman
Pastor of Ridgewood Church

*HYMN - 426:1-5
"Jesus, With Thy Church Abide" .....John H. Gower

PRAYER

— the congregation, in unison:

Our covenant God and Father, we come to you in Jesus' name. We come boldly because of your gracious invitation, yet with reluctance because of our sin. We bless you for mercy mightier than our rebellion, and grace greater than our sin.

We recognize your sovereign power, a power which called the universe into being, and tenderly sustains each one of your creatures. We thank you for not keeping your name a secret, but for revealing it in such grand style, in all of creation We marvel at a love that stoops to our level, and provides a sacrifice at Calvary. Help us to respond, in our worship and work, to your love and your power, with hearts that are bent in adoration. Teach us your will, so we may be clear as to our duty; teach us your love, so we may be Christian as we obey. Give us the joy of your salvation, the peace which passes understanding, enlightenment as to all we need to know, patient submission in all that remains a mystery. Give us hearts to grasp the revelation of your love, and wills to bow before your will.

We confess that our vision is limited, and our concern is confined. At a time when many are oppressed, and too few really care, we pray for broader vision, and Christian concern, and the courage to show it. We pray as brothers and sisters, professing a common faith. We pray that the unity we profess tonight, may characterize our efforts in days to follow.

Teach us to recognize authority, the authority of your Word. Teach us to discuss the questions of our day, in the light of the wisdom of your Word. Guide us to right conclusions, through the leading of the Spirit. Help us to be understanding of others, but uncompromising with respect to the truth. Add to our desire to be of service, a willingness to sacrifice, a humility that is cooperative, a love for the church, a commitment to your Word, a feeling of oneness, an awareness of your presence, a repentant spirit, and a grateful heart - in Jesus' name. Amen!

— by the minister (a prayer for Synod, 1971)

OFFERTORY: "Salvation Unto Us Has Come" .....Unknown
The Back to God Hour - Radio Bonaire
C.R.W.R.C. - Zuni Emergency

OFFERTORY PRAYER

*HYMN: - 479:1-5
"I Love Thy Kingdom Lord" .....Aaron Williams

*DOXOLOGY: 211:23

*BENEDICTION

*MOMENT OF MEDITATION

POSTLUDE: "In Thee Is Gladness".....Johann Sebastian Bach

---

*Congregation Standing

The organist for this service is Miss Laurie Hofman. The accompanist for the choir is Mrs. Ellen DeJong. Mr. Paul Achterhof is the director of the choir.

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ACTS OF SYNOD

of the

CHRISTIAN REFORMED CHURCH

TUESDAY MORNING, JUNE 8, 1971
First Session

ARTICLE 1

The Rev. Leonard J. Hofman, pastor of the Ridgewood Christian Reformed Church of Jenison, Michigan, the convening church, calls the assembly to order and leads in devotions, leading synod in the prayer with the *Opening Prayer for Ecclesiastical Assemblies.*

ARTICLE 2

On behalf of the convening church, the Rev. Mr. Hofman welcomes the delegates to synod and addresses the assembly as follows:

Delegates to the Synod of 1971, fraternal delegates, faculty advisors, and representatives of boards and agencies—in behalf of the convening church, the Ridgewood Christian Reformed Church of Jenison, Michigan, its consistory and congregation—I welcome you.

We are thankful for your safe arrival.

You have been entrusted with an opportunity for service that is second to none, for you will be living and serving at the heart of that church which our God considers precious, that church of which we sing, making reference to the Savior: From heaven he came and sought her, to be his holy bride, with his own blood he bought her, and for her life he died.

King Jesus would have you handle this opportunity for service very responsibly . . .for your conclusions will be far reaching, your decisions long lasting . . . therefore approach the matters you will be called upon to consider carefully, prayerfully. No one need remind you that what happens within these walls will reverberate across a denomination, and farther still. If these decisions shake the church, may it be for her good, but remember that you are laborers who build upon the foundation that is God's Word, and in connection with the direction already established by Christ who is the head of the corner.

You are men of distinction—not because of what you are, but because of the task for which you have been set apart. May your distinction compare favorably to that of John the Baptist who was great in the sight of the Lord, who was a lamp that burned and shone, who said: "I must decrease—he must increase."

The Lord has given you a treasure—the Word—to use. Listen to it, pray over it, bow before it, reckon with it. Be more concerned about the treasure than the vessel you are.

Then—be steadfast, unmovable, always abounding in the work of the Lord, forasmuch as you know that your labor is not in vain in the Lord.

ARTICLE 3

The president pro tem requests the Stated Clerk to call the roll of delegates, and the credentials of our thirty-seven classes indicate that the following delegates are present:

DELEGATES TO THE SYNOD OF 1971

Classis Alberta North
Ministers ..... Rev. P. W. De Bruyne
Rev. C. Vriend
Elders..... Mr. J. De Leeuw
Mr. G. Koning

Classis Alberta South
Ministers ..... Rev. R. Koops
Rev. A. Van Geest
Elders..... Mr. D. Bouwsema
Mr. B. Wobben

Classis British Columbia
Ministers ..... Rev. J. Tuininga
Rev. L. Slofstra
Elders..... Mr. P. Grootendorst
Mr. G. Ensing

Classis Cadillac
Ministers ..... Rev. R. Ritsema
Rev. F. L. Netz
Elders..... Mr. J. Vande Weide
Mr. G. Koster

Classis California South
Ministers ..... Rev. J. Wiegers
Rev. W. Ackerman
Elders..... Mr. J. Snapper
Mr. O. Markus

Classis Central California
Ministers ..... Rev. H. Bajema
Rev. H. Visscher
Elders..... Mr. G. Vander Sluis
Mr. R. Groen

Classis Chatham
Ministers ..... Rev. A. Kuyvenhoven
Rev. L. T. Schalkwyk
Elders..... Mr. H. Marissen
Mr. J. Tamming

Classis Chicago North
Ministers ..... Rev. O. Breen
Rev. C. Abbas
Elders..... Mr. A. Bulthuis
Mr. L. J. Mensink

Classis Chicago South
Ministers ..... Rev. C. Klompien
Rev. J. Vander Lugt
Elders..... Mr. J. Rooze
Mr. R. Tolsma

Classis Columbia
Ministers ..... Rev. T. Medema
Rev. B.J. Niemeyer
Elders..... Mr. H. E. Dykema
Mr. L. Smith

Classis Eastern Canada
Ministers ..... Rev. D. Hart
Rev. A. Dreise
Elders..... Mr. J. Drost
Mr. E. Te Nyenhuis

Classis Florida
Ministers ..... Rev. E. Heerema
Rev. G. Hubers
Elders..... Mr. F. Fisher
Mr. A. Vroon

Classis Grand Rapids East
Ministers ..... Rev. W. M. Van Dyk
Rev. J. R. Kok
Elders..... Dr. Louis Vos
Mr. E. R. Post

Classis Grand Rapids South
Ministers ..... Rev. A. Brink
Rev. G. Gritter
Elders..... Mr. L. Van Ess
Mr. G. B. Jager

Classis Grand Rapids West
Ministers ..... Rev. J. Uitvlugt
Rev. J. Bergsma
Elders..... Mr. G. Van Dyken
Mr. J. Tuit

Classis Grandville
Ministers ..... Rev. E. Knott
Rev. H. Vanderwell
Elders..... Mr. C. VanderKam
Mr. W. Timmer

Classis Hackensack
Ministers ..... Rev. E. Bradford
Rev. E. Cooke
Elders..... Mr. P. Damsma
Mr. G. Smith

Classis Hamilton
Ministers ..... Rev. M. Geleynse
Rev. J. J. Hoytema
Elders..... Mr. A. R. J. Bakker
Mr. H. Douma

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

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

Classis Huron
Ministers ..... Rev. A. Beukema
Rev. J. Van Stempvoort
Elders..... Mr. A. Boertjes
Mr. J. Lise

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

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

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

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

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

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

Classis Northcentral Iowa
Ministers ..... Rev. F. Einfeld
Rev. M. Van Donselaar
Elders..... Mr. G. Bakker
Mr. A. Verbrugge

Classis Orange City
Ministers ..... Rev. W. De Jong
Rev. D. Boonstra
Elders..... Mr. J. Bolkema
Mr. M. Petroelje

Classis Pacific Northwest
Ministers ..... Rev. D. Van Gent
Rev. H. Petersen
Elders..... Mr. T. Triezenberg
Mr. L. Bode

Classis Pella
Ministers ..... Rev. T. L. Brouwer
Rev. A. E. Pontier
Elders..... Dr. S. Kanis
Mr. H. Vermeer

Classis Quinte
Ministers ..... Rev. C. O. Tuyl
Rev. H. Numan, Jr.
Elders..... Mr. J. De Boer
Dr. Leo Jonker

Classis Rocky Mountain
Ministers ..... Rev. D. Aardsma
Rev. C. O. Buus
Elders..... Mr. E. T. Begay
Mr. R. Buteyn

Classis Sioux Center
Ministers ..... Rev. L. Van Drunen
Rev. D. Houseman
Elders..... Mr. C. De Bruyn
Mr. H. Snieder

Classis Toronto
Ministers ..... Rev. W. Van Dyk
Rev. P. M. Jonker
Elders..... Mr. C. C. Vande Riet
Mr. H. Roelfsema

Classis Wisconsin
Ministers ..... Rev. J. Olthoff
Rev. J. Hoeksema
Elders..... Mr. B. Winter
Mr. A. Eggebeen

Classis Zeeland
Ministers ..... Rev. C. W. Niewenhuis
Rev. J. T. Holwerda
Elders..... Mr. K. R. Baker
Mr. J. Grysen

ARTICLE 4

Synod is now declared constituted and proceeds to elect by ballot the following officers: President, the Rev. George Gritter; Vice-President, the Rev. P. M. Jonker; First Clerk, the Rev. A. Brink; Second Clerk, the Rev. A. Kuyvenhoven.

ARTICLE 5

The Rev. George Gritter, president, expresses the appreciation of synod to the president pro tem, the Rev. Leonard J. Hofman, for his sermon preached in the prayer service Monday evening and for his services connected with the opening of synod. He acknowledges with thanks the confidence shown the officers of synod by the delegates and solicits their prayers.

ARTICLE 6

The president, having requested the delegates to rise, reads the public declaration of agreement with the forms of unity and the delegates respond with their "amen."

ARTICLE 7

The president welcomes faculty advisors, the presidents of Calvin College and Seminary, other advisors, editors of the church periodicals, and indicates that fraternal delegates, who are not yet present, will be welcomed as they arrive.

ARTICLE 8

The president suggests the usual time schedule, which is adopted: morning session, 8:30—11:45; afternoon, 1:30—5:45; evening, 7:30—9:30. Coffee breaks of 15 minutes at 10:00 a.m. and 3:30 p.m.

ARTICLE 9

The president appoints the following committees:

Obituary Committee: The Rev. E. Bradford and Mr. Elmer Walcott.

Reception Committee: The Rev. T. Hofman and Rev. W. M. Van Dyk.

Devotional Assignments: The Rev. J. Uitvlugt.

Dining Room Procedure: The Rev. G. Hubers.

News Releases: The clerks and the Rev. Howard Vander Well.

ARTICLE 10

A. The Stated Clerk reads the report of the Synodical Interim Committee (Report 49). The work as reported is approved.

B. The Stated Clerk reads the Stated Clerk's report (Report 49B). It is presented as information and so received.

ARTICLE 11

The Stated Clerk presents the report of the Program Committee, composed of the officers of the previous synod and the Stated Clerk of the Christian Reformed Church. The following schedule of Advisory Committees is proposed:

Committee 1—Appeals and Protests, No. I

Chairman, the Rev. E. Bradford; Reporter, Dr. G. Stob; the Revs. T. Heyboer, R. Koops, T. Medema, and A. Walcott; Elders J. Balkema, R. Dornbush, P. Grotendorst, K. Kamminga, and L. Van Ess; Faculty Advisor, Dr. F. Klooster

Committee 2—Appeals and Protests, No. II
Chairman, the Rev. W. Lenters; Reporter, the Rev. C. Steenstra; the Revs. C. Abbas, and J. W. Van Stempvoort; Elders G. Bakker, A. Boertjes, G. Christians, J. Den Boer, H. E. Dykema, J. Vande Weide; Faculty Advisor, Dr. M. Hugen

Committee 3—Appointments
Chairman, the Rev. E. Cooke; Reporter, the Rev. D. Van Beek; the Revs. W. Ackerman, H. Numan, Jr., F. Van Houten; Elders R. Buteyn, C. De Bruyn, M. Langeland, P. Mast, and C. C. Vande Riet

Committee 4—Budget Matters
Chairman, Elder A. Vroon; Reporter, Elder J. Snapper; the Revs. D. Boonstra, A. Dreise, F. Einfeld; Elders K. Bakker, D. Bouwsema, R. Groen, H. Marissen, G. Van Dyken

Committee 5—Church Order, No. I
Chairman, the Rev. J. Van Ryn; Reporter, the Rev. O. Breen; the Revs. T. L. Brouwer, C. O. Buus, L. Slofstra; Elders H. Bratt, H. Douma, Dr. Leo Jonker, H. Roelfsema, J. Rooze, G. Smith; Faculty Advisor, Dr. B. Van Elderen

Committee 6—Church Order, No. II
Chairman, the Rev. E. Knott; Reporter, the Rev. W. M. Van Dyk; the Revs. D. Aardsma, M. D. Geleynse, C. Klompien, D. Van Gent; Elders Dr. S. Kanis, R. Knoll, C. Vander Kam, P. Wattez, B. Winter; Faculty Advisor, Dr. M. Hugen

Committee 7—Church Order, No. III
Chairman, the Rev. L. Van Drunen; Reporter, the Rev. John Bergsma; the Revs. D. Hart, A. E. Pontier, G. Vander Lip; Elders A. J. Bakker, T. De Vos, J. Grysen, M. P. Petroelje, G. Vander Sluis; Faculty Advisor, Dr. C. Kromminga

Committee 8—Ecumenical Matters
Chairman, the Rev. D. Houseman; Reporter, the Rev. G. Hubers; the Revs. A. Beukema, J. Vander Lugt, C. Vriend; Elders A. Bulthuis, G. B. Jager, G. Koning, J. Lise, E. Tenyenhuis; Faculty Advisor, Dr. F. Klooster

Committee 9—Educational Matters
Chairman, the Rev. J. A. Hoeksema; Reporter, the Rev. T. Hofman; the Revs. Peter Brouwer, J. O. Schuring, A. Van Geest; Elders E. T. Begay, G. Ensing, R. Tolsma, T. Triezenberg, C. Vriesman; Faculty Advisors, Dr. J. Kromminga and Dr. W. Spoelhof

Committee 10—Foreign Missions
Chairman, the Rev. J. Malestein; Reporter, Dr. Louis Vos; the Revs. L. T. Schalkwijk, J. Uitvlugt, J. B. White; Elders F. Fisher, M. Hoekstra, H. Vermeer, B. Wobben; Faculty Advisor, Dr. C. Kromminga

Committee 11—Home Missions
Chairman, the Rev. J. R. Kok; Reporter, the Rev. H. Vander Well; the Revs. H. Bajema, M. Van Donselaar, W. Van Dyk, J. Wiegers; Elders A. Eggebeen, G. Koster, J. Porter, J. Tuit, A. Verbrugge; Faculty Advisor, Dr. B. Van Elderen

Committee 12—Publication Matters
Chairman, the Rev. J. C. Ribbens; Reporter, the Rev. C. Greenfield, the Revs. W. De Jong, J. W. Postman, R. Ritsema; Elders J. De Leeuw, E. R. Post, R. Pothoven, L. Smith, J. Tamming; Faculty Advisor, Dr. J. Kromminga

Committee 13—Varia Matters, No. I

Chairman, the Rev. E. Heerema; Reporter, the Rev. B. Niemeyer; the Revs. J. J. Hoytema, F. Netz, J. Tuininga; Elders J. Drost, G. Dykstra, O. Markus, L. J. Mensink, W. Timmer; Faculty Advisor, Dr. M. Woudstra

Committee 14—Varia Matters, No. II

Chairman, the Rev. J. T. Holwerda; Reporter, the Rev. H. Petersen; the Revs. W. Gebben, C. W. Niewenhuis, C. Tuyl, H. Visscher; Elders L. Bode, P. Damsma, A. Geurkink, H. Snieder, E. Walcott; Faculty Advisor, Dr. M. Woudstra

—Adopted

ARTICLE 12

The morning session is closed with prayer.

TUESDAY AFTERNOON, JUNE 8, 1971

Second Session

ARTICLE 13

The session is opened with devotions.

ARTICLE 14

The Rev. L. J. Hofman, Secretary of the Board of Trustees of Calvin College and Seminary, presents the names of those whom the board recommends for candidacy. By motion synod declares these brethren eligible to be called to the ministry of the Word and sacraments.

Admiraal, James
Alferink, Jerry
Baker, Ronald
Bulthuis, W. Keith
Cooper, Dale
De Boer, John
De Jong, Harold
De Jong, Peter
De Moor, Henry
De Vries John
De Vries, Stanley
De Vries, Henry
De Young, Ronald Duane
De Young, Ronald William
Dykman, Thomas
Engelhard, David
Flikkema, Melvin
Hogan, Orlin
Holtrop, Philip
Janke, David
Joldersma, John
Kok, Philip
Kuiper, Aldon
Lamsma, Henry
Lobbezoo, Ronald
Mast, Stanley
Meyer, Larry
Osterhouse, James
Plantinga, Neal
Remeur, James
Roeda, Jack
Samplonius, Homer
Scholten, James
Slings, Larry
Smits, Lee
Steen, Robert
Timmer, Robert
Vander Borgh, John
Vander Meer, Sieds
Vander Plate, Jack
Van Klompenberg, Sherwin
Vredeveld, Ronald
Vugteveen, Howard
Wezeman, Kenneth
Zoerhof, Laryn

The churches may extend calls to the candidates after June 22, 1971.

ARTICLE 15

The Board of Trustees recommends that the candidacy of Mr. Richard Rienstra, who was declared a candidate in 1970 and has not accepted a call but has been active in youth work in Muskegon, be extended for a year. —*Approved*

ARTICLE 16

Synod recesses until Wednesday morning at 8:30 a.m. and this session is closed with prayer.

WEDNESDAY MORNING, JUNE 9, 1971
Third Session

ARTICLE 17

The session is opened with devotions.

ARTICLE 18

The president recognizes Rev. James White and Rev. Frederick Netz who were not present at the initial public declaration and these brethren now stand to indicate their agreement with the formulas of unity.

The president also announces that the Rev. John Hoeksema will leave the sessions soon because of the unexpected death of his father-in-law.

ARTICLE 19

The Rev. W. M. Van Dyk, for the *Reception Committee,* presents the Rev. James Lont, Director of United Calvinist Youth, who speaks of his work with the youth, introduces a few members of his staff, and shows several projected pictures of the new central building which was dedicated May 1.

Rev. James Kok responds.

ARTICLE 20

In view of the fact that Dr. R. J. Danhof, who gave long service as Stated Clerk is now in failing health, synod decides that Stated Clerk William P. Brink express to him our concern and assure him of our prayers.

ARTICLE 21

Advisory committee 9 on Educational Matters, Rev. T. Hofman reporting, presents the appeal of Mr. Edwin Dykstra who was declared a candidate in 1970, has not accepted a call, and requested extension of his candidacy for another year. This request was not granted by the Executive Committee of the Board of Trustees of Calvin Seminary.

Recommendation: That synod sustain the appeal of Edwin Dykstra and that he be granted extension of candidacy.

Ground: Mr. Dykstra sustained the interview with the committee in convincing fashion thereby removing the uncertainty reflected in the decision of the board. —*Adopted*

The committee presents the appeal of Mr. Arlo Compaan who graduated from the seminary in 1968, studied three years at Claremont College in pastoral counselling, and applied for candidacy at the May meeting of the Board of Trustees of Calvin Seminary. The board recommended that he not be declared a candidate but engage in a year of internship and his licensure extended.

Recommendation: That synod sustain the appeal of Mr. Compaan and that he be declared a candidate for the ministry of the Word and sacraments in the Christian Reformed Church.

Ground: Mr. Compaan sustained the interview with the committee in clear and convincing fashion thereby removing the need, in the judgment of the committee, for further testing involved in an internship.

—*Adopted*

(Educational matters continued in Art. 44)

ARTICLE 22

The advisory committee 14, *Varia II,* the Rev. H. Petersen reporting, presents the following:

I. UNITED CALVINIST YOUTH

A. *Material:* Report 28, 28A.

B. *Recommendations:*

1. Synod grant Rev. James Lont the privilege to address synod on behalf of the three divisions of our youth movement (cf. Art. 19).

2. Synod acknowledge gratefully the report of the synodical representatives to United Calvinist Youth, taking special note of the recent dedication of the new UCY building. —*Adopted*

II. PROOF TEXTS FOR THE HEIDELBERG CATECHISM

A. *Material:* Report 40.

B. *Recommendations:*

1. Synod bring the membership of the Committee on Proof Texts for the Heidelberg Catechism up to the original number of five.

Ground: Two members have left the committee. —*Adopted*

2. Synod appoint two men who are regularly engaged in the pastoral and pulpit ministry.

Ground: Present membership does not include such men. —*Adopted*

III. COMMITTEE TO STUDY HOMOSEXUAL PROBLEM

A. *Material:* Report 41.

B. *Recommendation:* Synod add one member to the committee, as requested, in order to expedite the committee's work. —*Adopted*

IV. A NEW TRANSLATION OF THE HEIDELBERG CATECHISM

A. *Material:* Report 42.

B. *Recommendations:*

1. Synod take note of the progress of the committee's work in its provisional translation of Questions and Answers 26-50 of the Heidelberg Catechism.

2. Synod urge consistories and individual church members to inform the committee of their reactions to the provisional translation so far completed. —*Adopted*

(Varia II report continued in Art. 142)

ARTICLE 23

The Advisory Committee 8, *Ecumenical Matters,* the Rev. G. Hubers reporting, presents the following:

I. CHRISTIAN REFORMED WORLD RELIEF COMMITTEE

A. *Material:* Report 8.

B. *Recommendations:*

1.That synod grant the privilege of the floor to Mr. John J. Vander Ploeg, President of the CRWRC; Rev. Wilbert Van Dyk, Ministerial Board member; and Mr. Louis Van Ess, Executive Secretary, during this discussion of matters relating to the CRWRC. —*Adopted*

2. That synod approve the continuation of the work of mercy in Korea, known as the Korean Aid Program for another year.

Grounds:

a. There is a continued need.

b. Efforts toward increasing involvement by national Christian groups warrant continued financial and personnel aid by the CRWRC.

—*Adopted*

3. That synod approve the continuation of the work of the CRWRC in Mexico for another year.

Grounds:

a. The work fills an urgent need.

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

4. That synod approve the continuation of the work of the CRWRC in Nigeria for another year.

Grounds:

a. There is a continued need for such an outreach.

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

5. That synod approve the continuation of the work of the CRWRC in the Philippines for another year.

Grounds:

a. The need is very urgent.

b. The Philippine General Conference and the Board of Foreign Missions have requested a continuation and expansion of the program.

—*Adopted*

6. That synod approve the continuation of the work of the CRWRC in the Cuban Refugee Aid program for another year.

Grounds:

a. The work continues to fill a real need.

b. The program allows for an expression of Christian mercy by individual diaconates through resettlement opportunities. —*Adopted*

C. *Observation:*

The advisory committee calls the attention of synod to the fact that 58 of our churches did not participate in the support of the work of the CRWRC in 1970, and that 166 churches responded minimally with only one offering during the course of the year. —*Received as information*

(Advisory Committee 8 report continued in Art. 66)

ARTICLE 24

Synod adjourns until Thursday 8:30 a.m. The session is closed with prayer.

THURSDAY MORNING, JUNE 10, 1971

Fourth Session

ARTICLE 25

During the opening devotions of this session, special prayer is offered on behalf of the Richard Sytsma family who must bury their seventeen-year old daughter Cathy today in Japan.

ARTICLE 26

The roll is called by the first clerk. The Rev. John Verbrugge has replaced the Rev. J. Hoeksema as delegate for Classis Wisconsin. By rising he expresses his assent to the declaration of agreement.

ARTICLE 27

Minutes of June 9th are read and approved by motion.

ARTICLE 28

The Rev. Wilbert M. Van Dyk introduces the Rev. John Edgar, moderator of the Synod of the Reformed Presbyterian Church who brings fraternal greetings and expresses appreciation for what his eye has seen (the Knollcrest Campus) and his ear has heard (at the synodical sessions). Thankfully he mentions our doctrinal unity and he praises the report on the nature of biblical authority. In response the Rev. Arnold Brink mentions the Rev. Madany as the Reformed Presbyterian's greatest gift to us. On behalf of the Christian Reformed Church, Mr. Brink expresses the wish that our musical furniture will not forever bar the two denominations from living under one roof.

ARTICLE 29

Advisory Committee 6, *Church Order II,* the Rev. W. M. Van Dyk reporting, presents the following:

I. INCORPORATION OF CHRISTIAN REFORMED SYNOD TRUSTEES

A. *Materials:*

1. Report 17.

B. *Recommendation:* That synod note the incorporation of its trustees has been completed.

II. UPDATE RULES FOR THE SYNODICAL COMMITTEE AND THE JOB DESCRIPTION FOR THE OFFICE OF THE STATED CLERK

A. *Materials:*

1. Report No. 37 (Pages 305 ff) with the supplementary modifications
2. Report No. 1-A: The Back to God Hour
3. Report No. 10-A: The Board of Foreign Missions; Item No. 2
4. Communications No. 11: Fund for Needy Churches Committee
5. Letter from Hammond, Indiana, Chr. Ref. Church, dated May 1

B. *Evaluation of Objections to the Update Report:* Items 2-5 of the materials are critical reactions to the proposal of the Update Committee concerning the Synodical Committee. These reactions fall chiefly in the following two categories:

1. "The Update Committee went beyond its mandate."

In the judgment of the advisory committee the Update Committee did go beyond its 1970 mandate. However, there was adequate reason for doing so. It would have been difficult to accept the decision of synod to appoint a Financial Coordinator, to write a job description for the Stated Clerk, to update the rules for the Synodical Committee in the light of the recent history of the committee without moving outside of a limited interpretation of the mandate.

(Note: the mandate given to the study committee by the Synod of 1970 reads as follows: ". . . to update the rules governing this [Synodical] Committee.")

Recommendation: That synod accept the report of the Update Committee as legally before the 1971 Synod. —*Adopted*

2. "The recommendation of the Update Committee is not in keeping with the present concepts of our Church Order."

This objection has not been illustrated by those who have made it; nor are there grounds given. The advisory committee considered this objection and does not feel that the proposed Synodical Committee is inconsistent with Reformed Church polity. It does not violate the autonomy of the local congregation. It does not do injustice to the position of classis in its delegation to denominational boards and to synod. It does not do violence to the authority of synod.

C. *Recommendation:* That synod grant the privilege of the floor to the chairman of the committee, Rev. T. C. Van Kooten, and the secretary, Rev. M. C. Baarman. —*Adopted*

The session is closed with prayer.

THURSDAY AFTERNOON, JUNE 10, 1971
Fifth Session

ARTICLE 30

After opening devotions synod decides by option to recommit the proposals concerning the re-structuring of the Synodical Committee and the Standing Advisory Budget Committee to Advisory Committee 6 for reformulation.

(Advisory Committee 6 report continued in Art. 68).

ARTICLE 31

The Advisory Committee 12, *Publication Matters,* the Rev. C. Greenfield reporting, presents the following:

I. FAITH, PRAYER AND TRACT LEAGUE

A. *Material:* Report 24

B. *Recommendations:*

1. Synod gratefully acknowledges the report of Mr. Peter Doot, the synodical representative. —*Adopted*

2. Synod appoint a representative to the board. —*Adopted*

II. BACK TO GOD TRACT COMMITTEE

A. *Material:* Report 16

B. *Recommendation:* Synod approve the work of the Back to God Tract Committee. (See Art. 164 for committee membership.) —*Adopted*

III. SERMONS FOR READING SERVICES

A. *Material:* Report 6

B. *Recommendations:*

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

2. Synod approve the publication of the *Living Word* sermons series from June 1, 1972 through May 31, 1973. —*Adopted*

3. Synod recommend the use of *Living Word* sermons to the churches. —*Adopted*

4. Synod continue the Committee on Sermons for Reading Services. (For committee membership see Art. 164) —*Adopted*

IV. CHRISTIAN REFORMED BOARD OF PUBLICATIONS

A. *Materials:*

Report 9, Communication 21.

B. *Recommendations:*

1. Synod permit the president of the board, Rev. Clarence Boomsma, and the secretary, Rev. John A. Mulder, to represent the board in all matters pertaining to the board coming before synod; the director of education, Rev. William Vander Haak, in matters relating to education, and the business manager, Mr. Peter Meeuwsen, in matters of business. —*Adopted*

2. Synod reappoint the following for terms of three years:

As members of the Education Committee: Mr. Herman Baker, Dr. Marion Snapper, Dr. Gordon Werkema;

As member of the Periodicals Committee: Dr. E. William Oldenberg;

As member of the Business Committee: Mr. John Hekman. —*Adopted*

3. Synod authorize the board to make preparations to phase out the production of DE WACHTER so that its publication will terminate at the time when the Rev. William Haverkamp's term as editor expires.

Grounds:

a. The continuing decline of subscriptions to DE WACHTER.

b. The deficit with which DE WACHTER has been operating for a number of years is increasing annually. —*Defeated*

4. Synod acknowledge the twenty-five years of faithful service of the Rev. John H. Schaal as editor of the Sunday school papers. In view of this and that Rev. Schaal's term of service will terminate on December 31, 1971, synod plan some appropriate recognition during its session. —*Adopted*

5. Synod reappoint the Rev. William Vander Haak as Director of Education for a term of four years.

Grounds:

a. He has served under a two-year appointment and a four-year appointment is in keeping with church polity.

b. He has demonstrated competency in the position, continuity of leadership which is of great value in a long range planning, and he has unique experience as a leader and coordinator in the wide range of educational challenges facing the church. —*Adopted*

6. Synod appoint for terms of two years, subject to reappointment according to the rules of synod, the following:

a. As Editor - Theological type—the Rev. Andrew Kuyvenhoven

b. As Editor - Pedagogical type—Mr. Robert Rozema

Grounds:

1. Synod of 1969 approved the structure of the editorial staff of the Education Committee which provides for the appointment of these editors.

2. The board after carefully screening candidates for these positions concludes that these two brethren are very well qualified. —*Adopted*

7. Synod endorse the continuing of the board's Spanish literature program.

Ground: There is still an urgent need for this literature. —*Adopted*

8. Synod grant the Board of Publications permission to use the denominational mailing list as compiled by Calvin College for various mailings that may be made in the future. —*Adopted*

V. REQUEST RE REFORMED FELLOWSHIP

A. *Material:* Overture 49

B. *Summary:* Classis Hudson overtures synod to request the Reformed Fellowship, Inc., not to use the name, "The Christian Reformed Outlook" for its magazine.

C. *Recommendations:*

1. Synod note that the Reformed Fellowship has changed the name of its publication, leaving out the words, "Christian Reformed."

2. Synod state that this is its answer to Overture 49. —*Adopted*

VI. LAYMEN FOR DENOMINATIONAL BOARDS

A. *Material:* Overture 8

B. *Recommendations:*

1. Synod encourage the classes to make more use of the talents of their non-ministerial members by assigning them to various committees, boards and functions.

Grounds:

a. This would seem to be more in harmony with the precedent of the early Christian church where the disciples appointed deacons that they (the disciples) might "continue steadfastly in prayer and in the ministry of the Word." (Acts 6:4)

b. This would tend to involve the membership of the church more actively in the King's business and thwart hierarchical tendencies in the church.

c. Neither the Church Order nor respective board "orders" require the membership of ordained men.

2. Synod state that this is its answer to Overture 8 of Classis Orange City. —*Adopted*

(Advisory Committee 12 report continued in Art. 64).

ARTICLE 32

Advisory Committee 11, *Home Missions,* the Rev. H. VanderWell reporting, presents the following:

I. FUND FOR NEEDY CHURCHES

A. *Materials:*

1. Report 18
2. Overture 19 of Classis Columbia
3. Overture 40 of Classis Minnesota North
4. Overture 41 of Classis Huron
5. Overture 59 of Classis Central California
6. Communication 8 of Fund for Needy Churches Committee
7. Communication 10 of Fund for Needy Churches Committee

B. *Recommendations:*

1. That synod grant the privilege of the floor to the vice-president and treasurer of F.N.C. when matters pertaining to the F.N.C. are being considered. —*Adopted*

2. That synod set the minimum salary for ministers serving churches which receive assistance from F.N.C. at $7,000 for 1972.

Grounds:

a. This would be consistent with the problems caused by inflation.

b. This would be consistent with "Guidelines for Ministers' Salaries" adopted by the Synod of 1970. —*Adopted*

3. That synod establish the per family contribution toward the minister's salary in congregations receiving aid from the F.N.C. in 1972 to be not less (and if possible more) than $109 in the United States and $104 in Canada. —*Adopted*

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

That synod declare this is our answer to Overtures 19 and 59. —*Adopted*

5. That synod declare that a $350 car allowance be given to each minister serving a church which receives assistance from F.N.C. Each church is required to pay a minimum of $500 car allowance to its minister over and above the salary paid. —*Adopted*

Synod declare this is our answer to Overture 40. —*Adopted*

6. That synod submit Overture 41 (2 and 3) to the F.N.C. for its study and recommendation to the Synod of 1972.

Grounds:

a. This overture concerns itself with a basic change in procedure, and the late arrival of the overture has not allowed adequate time for study.

b. F.N.C. has not had the opportunity to study and respond to this matter. —*Adopted*

II. FUND FOR NEEDY CHURCHES REQUEST

A. *Materials:*

1. Report 31
2. Overture 76 of Classis Alberta North
3. Communication No. 9 of F.N.C. Committee

B. *Recommendations:*

1. That synod grant the privilege of the floor to the chairman and the secretary of the committee when this report is being considered.

—*Adopted*

2. That synod declare that an organized church which cannot support itself, should not ordinarily become a calling church until it has reached at least the level of thirty families.

Grounds:

a. Good stewardship of denominational and local funds require this.

b. A 30-family congregation is able to pay approximately 50% of the salary of the minister and contribute to the quotas.

c. This has been the rule of thumb of the Board of Home Missions for some time. —*Adopted*

3. That synod declare that exceptions to this rule shall be made only after a thorough investigation by the classis involved in cooperation with the F.N.C. Committee and approval of both bodies. —*Adopted*

4. That synod instruct the F.N.C. Committee to study those churches which number less than 30 families and have not shown any growth for some time, in order to determine whether continuation of denominational financial assistance from F.N.C. is warranted. The investigation, *in loco* when necessary, must take into account the history of the church involved, the local situation, geographical location, evangelistic program and proximity of other churches. The committee shall work with the consistory of the church involved and the classis in which the church resides.

—*Adopted*

5. That the above is synod's answer to Overture 76. —*Adopted*

6. That synod discharge the committee and declare that its mandate has been fulfilled by the submission of their report. —*Adopted*

III. LEAGUE OF CHRISTIAN REFORMED LAYMEN

A. *Material:* Report 21

B. *Recommendation:* That synod continue to name a representative for the League of Christian Reformed Laymen. —*Adopted*

IV. CURTAILING HOME MISSION PROGRAM

A. *Materials:*

1. Report 11, IX, H
2. Overture 24 of Classis Alberta South
3. Overture 47 of Hills Chr. Ref. Church
4. Overture 63 of Oak Hills Chr. Ref. Church

B. *Recommendations:*

1. That synod defer action on the Alberta South overture re decentralization, and refer this overture to the Board of Home Missions for its study and recommendation.

Ground: This study is already underway in response to communication from the Sunnyside, Washington, Chr. Ref. Church and from Classis Columbia. —*Adopted*

2. That synod declare this to be its answer to Overtures 24, 47, and 63. —*Adopted*

(Advisory Committee 11 reports continued in Art. 37)

ARTICLE 33

The president announces that the evening will be devoted to the meetings of the Advisory Committees. The fifth session is closed with a prayer of thanksgiving.

FRIDAY MORNING, JUNE 11, 1971

Sixth Session

ARTICLE 34

Synod's session is begun with devotions.

ARTICLE 35

Roll call revealed all classes fully represented.

ARTICLE 36

Minutes of fourth and fifth sessions are read and approved.

ARTICLE 37

Advisory Committee 11, *Home Missions,* (continued from Art. 32), the Rev. Howard Vanderwell reporting, presents:

Grants-in-Aid:

I. HOME MISSION MATTERS

A. *Materials:*

1. Report 11.

2. Report 11A.

3. Communication 17 from Garfield Christian Reformed Church Steering Committee.

B. *Recommendations:*

1. That synod 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.

2. That synod approve the following Grants-in-Aid for the year 1972:

a. Renewal of previous requests:

Oak Harbor, Washington	$5,000.00
Rapid City, South Dakota	2,500.00
Paterson, N.J. (Madison Ave.)	7,000.00
Ames, Iowa	3,000.00
Big Rapids, Michigan	5,500.00
Eastern Ontario (Board of Seaway Ministry)	3,500.00
Classis Cadillac (Mt. Pleasant)	7,500.00
Lansing, Michigan	7,000.00
Denver III, Colorado	7,400.00
Zion, Oshawa (Y.E.S.)	5,500.00

Bellingham, Washington	6,500.00
Paterson, N.J. (Bethel)	7,500.00
for a second worker	2,500.00
Vermillion, South Dakota	4,000.00
Toronto, Ontario	8,000.00
Vancouver, B.C.	5,000.00
Washington, D.C.	7,000.00

b. New Requests:

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

—Adopted

3. That synod not accede to the request of the Garfield Christian Reformed Steering Committee for a denominational Home Missions Grant-in-Aid of $7,000.00 for salary subsidy beginning January 1, 1972.

Ground: Such a request does not meet the Grant-in-Aid qualifications, for this request is for salary subsidy whereas the Grant-in-Aid program is intended to provide assistance for evangelistic programs in addition to the support of the pastor. *—Adopted*

II. REQUEST FROM GARFIELD STEERING COMMITTEE

A. *Material:* Communication 17 from Garfield Christian Reformed Church Steering Committee.

B. *Recommendation:* That synod instruct the F.N.C. Committee to provide assistance of $7,000 for salary subsidy beginning January 1, 1972, by way of exception to the present rules for one year.

Grounds:

1. Precedent for such action was set in 1966 by synod's concern for providing for the "present need of the Manhattan C.R.C." (cf. Acts of Synod 1966, p. 84, 85.)

2. The purpose for which the fund is intended, i.e., salary subsidy, is consistent with the purpose of the F.N.C.

3. By action of Classis Chicago North on May 19, 1971, the Garfield congregation is now organized as a calling church.

4. The very recent date of this action by Classis Chicago North has made it impossible for this request to be received and studied before that time. *—Adopted*

(Advisory Committee 11 report continued in Art. 74)

ARTICLE 38

Advisory Committee 2, *Appeals and Protests II*, the Rev. C. Steenstra reporting, presents:

I. PROTEST OF MR. ABEL VAN KAMPEN, RECONSIDERATION OF QUOTA SUPPORT

A. *Materials:*

Letter from Mr. Abel Van Kampen.

Overtures 7, 48, 56, and 69.

B. *Analysis:*

Both the letter and overtures ask synod to reconsider and/or rescind the action of Synod 1970 re the quota for the United Calvinist Youth

Building Fund. Primary reason is that the UCY is not a denominational agency, under the control of the church.

Synod granted the United Calvinist Youth their quota request for their Building Fund of $1.00 per year on the grounds that (1) "The Standing Advisory Budget Committee after studying this matter recommends that this request be granted, subject to synod approval," (2) "Synod can make this exception to grant them special recognition since they work with the youth of the denomination," and (3) "The quota request is limited, to three years." (Acts of Synod, 1970, pp. 85-86)

C. *Recommendation:* That synod not sustain the protest of Mr. Abel Van Kampen nor accede to Overtures 7, 48, 56, and 69 re quota support for the United Calvinist Youth Building Fund.

Grounds:

1. No new material of weighty significance has been adduced to reconsider the decision of the Synod of 1970.

2. Synod of 1970 made an exception in the case of the United Calvinist Youth and stated a limitation of quota support for three years, and its decision should not be construed as establishing a precedent for quota support for other agencies. —*Adopted*

II. OBSERVANCE OF SPECIAL DAYS

A. *Material:* Overture No. 28.

B. *Recommendation:* That synod not accede to the overture of Classis Rocky Mountain "to change that part of Article 51b (Church Order) which states: '. . . and ordinarily on Old and New Year's Day,' to read: '. . . and optionally, on New Year's Eve, New Year's Day, or both.' "

Grounds:

1. New Year's Eve and New Year's Day, though without redemptive association, are significantly meaningful to warrant public worship.

2. The word "ordinarily" allows for enough flexibility as to the observance or non-observance of New Year's Eve or New Year's Day or both. —*Adopted*

(Advisory Committee 2 report continued in Art. 45)

ARTICLE 39

Advisory Committee 3 on *Appointments,* the Rev. D. Van Beek reporting, presents:

I. THE COMMITTEE ON THE PENSION PLAN FOR UNORDAINED WORKERS IN THE CHRISTIAN REFORMED CHURCH

A. *Material:* Report 3

B. *Recommendation:* That synod reappoint Mr. Wilbert Venema to the Committee on the Pension Plan for Unordained Workers. —*Adopted*

II. CALVIN COLLEGE CAMPUS SALE COMMITTEE

A. *Material:* Report 4.

B. *Recommendation:* That synod appoint Mr. Edsko Hekman to the Calvin College Campus Sale Committee. —*Adopted*

III. MINISTERS' PENSION COMMITTEE

A. *Material:* Report 5.

B. *Recommendation:* That synod appoint Dr. J. Harkema and Mr. A. Walters for 3 year terms to the Ministers' Pension Committee.
—*Adopted*

IV. SERMONS FOR READING SERVICES COMMITTEE

A. *Material:* Report 6.

B. *Recommendation:* That synod appoint the Rev. F. Guillaume and Dr. S. Greidanus to the Sermons For Reading Services Committee, and Dr. R. Kooistra as alternate. —*Adopted*

V. FAITH, PRAYER AND TRACT LEAGUE

A. *Material:* Report 24.

B. *Recommendation:* That synod reappoint Mr. Peter Doot as synodical representative to the board of the Faith, Prayer and Tract League.
—*Adopted*

VI. PROOF TEXTS FOR THE HEIDELBERG CATECHISM STUDY COMMITTEE

A. *Material:* Report 40.

B. *Recommendation:* That synod appoint the Revs. F. Guillaume and E. Haan to the Proof Text For The Heidelberg Catechism Study Committee. —*Adopted*

VII. COMMITTEE TO STUDY HOMOSEXUAL PROBLEM

A. *Material:* Report 41.

B. *Recommendation:* That synod appoint Dr. Melvin D. Hugen to augment the membership of the Committee to Study Homosexual Problem. —*Adopted*

VIII. LEAGUE OF CHRISTIAN REFORMED LAYMEN

A. *Material:* Report 21.

B. *Recommendation:* That synod reappoint the Rev. George Holwerda as synodical representative for The League of Christian Reformed Laymen. —*Adopted*

IX. THE FUND FOR NEEDY CHURCHES COMMITTEE

A. *Material:* Report 18

B. *Recommendations:*

1. That synod reappoint Mr. J. Swierenga for a 3-year term to the Fund For Needy Churches Committee.

2. That synod approve the following nominations, 3-year terms: Lay member: Mr. H. R. Schaafsma, Mr. Henry Wierenga. Ministerial member: the Revs. Oliver Breen and John Scholten. —*Adopted*

X. INTER-CHURCH RELATIONS COMMITTEE

A. *Material:* Report 15.

B. *Recommendations:*

1. That synod reappoint Dr. Dick Van Halsema as general alternate to the Inter-Church Relations Committee.

2. That synod approve the following double nominations: the Revs. Jacob Eppinga, Tymen Hofman, Eugene Los, Jacob Uitvlugt.
—*Adopted*

XI. THE BACK-TO-GOD HOUR RADIO COMMITTEE

A. *Material:* Report 1.

B. *Recommendation:* That synod approve the following nominations: Layman—Chicago area: Mr. James Recker, Mr. Roger Triemstra. Minister—Midwest area: the Rev. Andrew Cammenga, the Rev. Richard Venema. Minister—Eastern Canada area: Dr. Sidney Greidanus, the Rev. Jerry Hoytema. —*Adopted*

XII. THE CHRISTIAN REFORMED BOARD OF HOME MISSIONS

A. *Material:* Report 11.

B. *Recommendation:* That synod approve the following nomination for the position of alternate delegate, member-at-large, Central U.S.A.: Mr. H. Soper, Mr. Jack Van Eerden. —*Adopted*

XIII. CONTACT COMMITTEE WITH THE CANADIAN REFORMED CHURCHES

A. *Material:* Report 44.

B. *Recommendation:* That synod approve the nomination: the Rev. D. C. Los, and the Rev. G. J. Hoytema. —*Adopted*

XIV. BOARD OF TRUSTEES—CALVIN COLLEGE AND SEMINARY

A. *Material:* Report 12-A

B. *Recommendation:* That synod approve the following nominations:

1. Eastern District
   Regular: *John Last, A. Snope (present alternate)
   Alternate: **B. Nawyn
2. Central District
   Regular: Dr. T. Vanden Berg (present alternate), B. Sevensma
   Alternate: **Dr. Henry De Leeuw
   Regular: *J. Feikens, Dr. G. Van Noord (present alternate)
   Alternate: **F. Pettinga
3. Mid-West District
   Regular: *A. Geurkink, C. De Bruyn (present alternate)
   Alternate: **C. Wiersma —*Adopted*

XV. CHRISTIAN REFORMED BOARD OF FOREIGN MISSIONS

A. *Material:* Reports 10, 10A

B. *Recommendation:* That synod approve the following nominations:
   Member-at-large: Mr. Wilbert J. Venema (incumbent)
   Mr. Charles Werner
   Member-at-large, Central area: Mr. Sidney De Young
   Mr. Phil Vanden Berg
   —*Adopted*

XVI BACK-TO-GOD TRACT COMMITTEE

A. *Material:* Report 16

B. *Recommendation:* That synod approve the following nominations:
   Group I Rev. Harvey Baas, Mr. Stuart Ellens
   Group II Rev. Ike Apol (eligible for re-election)
   Rev. Al Jongsma

(*Indicates incumbent; **Indicates that the nominee not elected as the regular delegate will be added to the alternate nomination.)

Group III Mr. Vern De Weerd (assistant manager at Dickinson Printing)
Mr. Clair Flietstra (accountant, executive at Station WZZM) —*Adopted*

XVII THE CHAPLAIN COMMITTEE

A. *Material:* Report 13

B. *Recommendation:* That synod approve the following nominations:

1. Rev. Theodore Verseput (incumbent and chairman)
2. Dr. Paul Schutt, Dr. Floyd Westendorp —*Adopted*

XVIII CHRISTIAN REFORMED WORLD RELIEF COMMITTEE

A. *Material:* Report 8

B. *Recommendation:* That synod approve the following nominations:

1. Minister: Delegate: Rev. John Bergsma, Rev. Wilbert Van Dyk (incumbent)
Alternate: Rev. Milton Doornbos
Rev. James Kok (incumbent)
2. Accountant: Delegate: Mr. Clare Ackerman (incumbent)
Mr. Kenneth Horjus
Alternate: Mr. Donald E. Pruis
Mr. Edgar Westenbroek

XIX. TRANSPORTATION SECRETARY

A. *Material:* Letter from Mr. A. H. Andriese

B. *Recommendations:*

1. That synod accept the resignation of Mr. A. H. Andriese from the position of Transportation Secretary.

2. That synod instruct the Stated Clerk to express in a letter to Mr. Andriese synod's thanks for his many years of service to synod in the capacity of Transportation Secretary.

3. That synod discontinue the office of Transportation Secretary.

Ground: Conditions no longer warrant its continuation. —*Adopted*

(Advisory Committee 3 report continued in Art. 65).

ARTICLE 40

Advisory Committee 1 on *Appeals and Protests,* Dr. George Stob reporting, presents:

I. APPEAL AND JUDICIARY MATTERS

A. *Material:* Report 32

B. *Subject:* Classis Lake Erie overtures the Synod of 1969 "to appoint a Standing Judiciary Committee which will deal with the judicial aspects of all matters forwarded to synod," with recommendations concerning the structure of this committee and rules to govern membership and procedures. (Acts of Synod 1969, Overture 7, p. 506f., Agenda 1971, p. 244f.)

Dr. R. J. Danhof submitted to the Synod of 1969 a report calling attention "to discrepancies which exist in the way in which appeal cases are dealt with at synod," and the need to improve our judicial procedures. (Acts 1969, p. 9)

The overture of Classis Lake Erie and the report of Dr. Danhof were referred to a committee consisting of Dr. R. J. Danhof, and the Revs. Wm. P. Brink and Wm. Haverkamp for study and recommendations. (Acts 1969, p. 101)

The study committee recommends, for reasons given, that synod do not appoint such a committee, but also proposes the adoption of several rules "in order to guarantee fair judgment and remove judicial discrepancies."

C. *Recommendations:* In general agreement with the findings and recommendations of the study committee, your Advisory Committee recommends:

1. That synod do not appoint a Standing Judiciary Committee as proposed by Classis Lake Erie.

Grounds:

a. Previous experience of synod has shown that this amounts to dual consideration, and that the advice of the pre-synodical committee became superfluous.

b. Pre-synodical hearing of appeals by a Standing Judiciary Committee will tend to remove responsibility from the ecclesiastical assembly to which it is assigned by the Church Order, Art. 30.

If appellants must appear before a pre-synodical "court," their right to a hearing by the assembly of the church is jeopardized and the work of synod is in danger of becoming a rubber stamp procedure. The hearing of appeals is one of the basic functions of an ecclesiastical assembly, and the right to be heard by an assembly is a basic right of all church members.

c. The Synod of 1970 approved a plan for the tentative preappointment of advisory committees (Acts 1970, Art. 108, p. 56). This program may give members of the Advisory Committee on Appeals early opportunity to begin study of appeals and thus expedite the work to be done at synod.

d. A careful and conscientious concern for consideration of right and justice and for the scrupulous observance of just and proper rules of procedure, can give measurable guarantee of fair and right judgment within the present framework. —*Adopted*

2. That, for better promotion of fair and just adjudication in all matters of appeal and protest, synod adopt the following rules, with the qualification that these relate to appeals and protests which concern persons, and not their views on issues and programs. —*Adopted*

a. The appellant or protestant shall submit notice and copies of all appeals and protests to the ecclesiastical bodies and/or persons concerned, in time for them to submit their response for consideration by synod. —*Adopted*

b. Appeals and protests to synod must be in the hands of the Stated Clerk by March 15. Allowance shall be made, however, for protests and appeals with reference to actions occurring too late to meet this deadline. —*Adopted*

c. The appellant and the defendant shall have the right to appear before the advisory committee of synod to be heard, and shall be expected to indicate whether and when they will so appear. —*Adopted*

d. The appellant and the defendant shall have the right of hearing the case on the floor of synod and they shall have the privilege of explaining and defending their position on the floor of synod, if synod so decides, upon the recommendation of the advisory committee. —*Adopted*

e. The appellant and the defendant shall have the right to be represented by a spokesman. —*Adopted*

f. The advisory committee shall present a clear and adequate statement of the content of each appeal to the entire synod. —*Adopted*

g. Copies of the protests and appeals not appearing in the Agenda, and, if possible, the principal related documents, shall be sent to the members of the pre-appointed synodical advisory committee as soon as possible. —*Adopted*

(Advisory Committee 1 report continued in Art. 116).

The sixth session of synod is closed with prayer.

FRIDAY AFTERNOON, JUNE 11, 1971

Seventh Session

ARTICLE 41

Opening devotions are conducted.

ARTICLE 42

The Rev. J. Boonstra and the Rev. A. Vander Griend, alternate delegates for Chicago South and Illiana, rise to express agreement with the Form of Unity.

ARTICLE 43

The president recognizes the Reception Committee. The Rev. T. Hofman introduces Dr. Andrew Bird who addresses synod on behalf of the Lord's Day Alliance, an agency devoted to the promotion of the first day of the week as a day of "rest, renewal, worship and religious education." Dr. Bird expresses appreciation for the staunch support received from the side of the Christian Reformed Church, in the form of contributions in the *Sunday Magazine* and financial donations. The Rev. J. T. Holwerda, board member of the Lord's Day Alliance for more than twenty years, responds in fitting terms.

The Rev. Allan Baldwin is introduced by the Reception Committee. He addresses synod on behalf of the Reformed Presbyterian Church, Evangelical Synod. He describes the similarity of problems experienced in his and our church and urges that in both denominations a certain diversity without division should be sustained and that between the two denominations a practical, if not an organizational unity ought to prevail. Thankfully he mentions the benefits received by him, his family and his church through the seminary, the Calvin library, guest preachers, the Reformed Bible Institute and the parental Christian school system.

The Rev. Jacob Uitvlugt responds on behalf of synod.

ARTICLE 44

Advisory Committee 9, *Educational Matters* (continued from Art. 21), the Rev. T. Hofman reporting, presents the following:

I. APPOINTMENTS TO SEMINARY STAFF

A. *Materials:* Report 12, I. B. 1. b. and c. and II. A.. Report 12-A, II. A. 2.

B. *Recommendations:*

1. That synod approve the nomination and proceed to elect by ballot the Assistant Professor of Old Testament from the nomination of Dr. David Engelhard and Dr. Sierd Woudstra.

Motion tabled until later executive session (cf. Art. 54)

(Dr. J. H. Kromminga, president of the seminary, introduced Dr. David Engelhard and Dr. Sierd Woudstra. Delegates are encouraged to make further acquaintance with the nominees during the intermissions.)

2. That Professor Robert Recker be reappointed as Associate Professor of Missions for a two-year term. —*Adopted*

3. That, whereas Professor Henry Zwaanstra would have been under consideration for reappointment with permanent tenure had he been available for interview, his present appointment be extended for one year. Professor Zwaanstra is studying in the Netherlands —*Adopted*

4. That synod adopt the recommendation of the Board of Trustees that a regular appointment to the staff of the Practical Theology Department (in "Church Education") be delayed till the Synod of 1972.

Grounds:

a. The availability of persons qualified for regular appointment is limited and another year will afford the faculty time to locate and evaluate available teaching talent.

b. The additional time gained will allow the Division of Practical Theology to stabilize the undergraduate curriculum in the division, define the shape and designate the kinds of elective offering in the division, and determine the best use of available talent in the teaching of core and elective courses. —*Adopted*

5. That synod approve the appointment of Rev. Dirk Lieverdink as Acting Dean of Students and as Acting Director of Field Education for 1971-72. —*Adopted*

II. SEMINARY LIBRARY STAFF

A. *Materials:* Report 12, I. B. 1. f.

B. *Recommendation:* That the reappointment by the board of Mr. Peter De Klerk as Head of the Theological Division of the Library for a four-year term be approved by synod. —*Adopted*

III. CALVIN CAMPUS SALE COMMITTEE

A. *Material:* Report 4

B. *Recommendations:*

1. That synod continue the Campus Sale Committee for another year.

2. That the committee continue to use every means it deems advisable to find prospects for the purchase of the Franklin campus.

3. That the committee, in consultation with the Executive Committee of the Board of Trustees of Calvin College and Seminary, invest the funds it judges appropriate to study the feasibility of suggested use of the Franklin site. —*Adopted*

IV. COMMITTEE FOR EDUCATIONAL ASSISTANCE TO CHURCHES ABROAD

A. *Material:* Report 7

B. *Recommendation:* That synod approve the work done by the committee and its mandate be continued. —*Adopted*

V. COLLEGE STAFF MATTERS

A. *Materials:*

Report 12-A, I. C.; Report 12-A, II. B; Report 12, II. B.

B. *Recommendations:*

1. That synod approve the following new appointments to the college faculty:

Mrs. Claude-Marie Baldwin—Visiting Asst. in Romance Languages (French) for one year.

Miss Ellen D. Borger, Instructor in Romance Languages (French) for two years.

Dr. B. Thomas Duthler, Asst. Prof. of Psychology, for two years.

Mrs. Dolores Jeanne Hageman, Assistant in Physical Education, for one year. —*Adopted*

2. That synod reappoint Mr. Donald Lautenbach as Director of admissions for four years. —*Adopted*

3. That synod make the following appointments to new positions:

Rev. Bernard E. Pekelder, Vice President for Student Affairs (continues as Chaplain) for two years;

Mr. Peter Vande Guchte, Vice President for Student Personnel Services (continues as Registrar) for two years. —*Adopted*

4. That synod take recognition:

a. of 10 years of devoted service of Dr. Bert P. Bos who is retiring at the end of the academic year, having been conferred the title: Director of Teacher Certification and Field Services, Emeritus; and that this be done in an appropriate manner; —*Adopted*

b. Synod recognize, in an appropriate way, the following who have served on the Calvin faculty for twenty-five years:

Dr. John Bratt, Prof. Martin Karsten, Dr. William Spoelhof, Dr. Earl Strikwerda, Prof. John Tuls, Miss Catherine Van Opynen; —*Adopted*

c. Synod hold a testimonial dinner in honor of those here designated and all others whom synod may see fit so to honor, on Wednesday, June 16. —*Adopted*

5. That synod reappoint the following:

a. To the faculty of Calvin College—

1. John Beebe, Ph.D., as Asst. Prof. of Biology for two years;
2. Melvin E. Berghuis, Ph.D., who will return to the Speech Dept. as Prof. of Speech with permanent tenure. (Note: this is a reassignment following Dr. Berghuis' resignation as Vice-President for Student Affairs.)
3. Gilbert Besselsen, Ph.D., as Associate Prof. of Education for two years;
4. Kathryn Blok, M.A., as Visiting Asst. Prof. of Education for four years;
5. Robert Bolt, Ph.D., as Prof. of History with permanent tenure;

6. Paul Boonstra, Ph.D., as Prof. of Mathematics with permanent tenure;
7. Robert A. Bosscher, M.A., as Asst. Prof. of Economics for one year;
8. James H. De Borst, M.A., as Associate Prof. of Political Science for four years;
9. Peter A. De Vos, M.A. as Associate Prof. of Philosophy for four years;
10. Bert De Vries, Ph.D., as Associate Prof. of History for four years;
11. George Harris, Ph.D., as Prof. of Classical Languages with permanent tenure;
12. Cornelius P. Hegewald, M.A., as Asst. Prof. of Germanic Languages for two years;
13. David J. Holquist, M.A., as Asst. Prof. of Speech for four years;
14. Ralph H. Honderd, M.A., as Asst. Prof. of Physical Education for four years;
15. Carl J. Huisman, M.F.A., as Instructor in Art for two years;
16. Gertrude A. Huisman, M.A., M.M. as Asst. Prof. of Music for two years;
17. Beverly J. Klooster, M.S. as Asst. Prof. of Biology for two years;
18. Annette E. Knoppers, M.A., as Instructor in Physical Education for three years;
19. Kenneth J. Konyndyk, Ph.D., as Asst. Prof. of Philosophy for two years;
20. Albion J. Kromminga, Ph.D., as Professor of Physics with permanent tenure;
21. James L. Lamse, M.A., as Asst. Prof. of Germanic Languages for two years;
22. Norman Matheis, M.F.A., as Asst. Prof. of Art for four years;
23. Clarence Menninga, Ph.D., as Associate Prof. of Physics for two years;
24. George N. Monsma, Ph.D., as Associate Prof. of Economics for four years;
25. Ann J. Noteboom, Ph.D., as Prof. of Speech with permanent tenure;
26. Larry R. Nyhoff, Ph.D., as Associate Prof. of Mathematics for two years;
27. John H. Primus, Th.D., as Prof. of Religion and Theology with permanent tenure;
28. Lois Westra Read, M.A., as Asst. Prof. of Romance Languages for two years;
29. Frank C. Roberts, B.D., M.A., as Asst. Prof. of History for two years;
30. Howard J. Slenk, Ph.D., as Professor of Music with permanent tenure;
31. J. William Smit, Ph.D., as Professor of Sociology with permanent tenure;
32. Calvin R. Stapert, M.A., as Instructor in Music for two years;
33. G. Dale Topp, Ph.D., as Associate Prof. of Music for four years;
34. Jenniete T. Vander Berg, M.A., as Instructor in Physical Education for two years;
35. Dale K. Van Kley, Ph.D., as Asst. Prof. of History for two years;

36. David W. Vila, M.A., as Associate Prof. of Romance Languages for two years;
37. Clarence J. Vos, Th.D., as Associate Prof. of Religion and Theology for two years;
38. A. Donald Vroon, M.A., as Asst. Prof. of Physical Education with permanent tenure;
39. Clarence P. Walhout, Ph.D., as Associate Prof. of English for two years;
40. Mary Ann Walters, M.A., as Asst. Prof. of English for four years;
41. Ronald A. Wells, Ph.D., as Asst. Prof. of History for two years;
42. John W. Worst, M.A., as Asst. Prof. of Music for four years;

—Adopted

b. To the Faculty-Library Staff—

1. Conrad Bult, M.A., M.A.L.S., as Librarian (rank of Assistant Prof.) with permanent tenure;
2. Stephen L. Lambers, M.A., M.A.L.S., as Librarian (rank of Assistant Prof.) for two years;
3. Marvin Monsma, M.A., M.A.L.S., as Librarian with permanent tenure; *—Adopted*

c. To the Administrative Staff—

1. James P. Hoekenga, M.A., as Coordinator of Alumni Relations and College Information with permanent tenure;
2. Preston J. Kool, A.B., as Coordinator of Corporate Development for two years;
3. Dennis Hoekstra, Ph.D., as Assistant Dean of Academic Affairs for one year. *—Adopted*

VI. NON-MINISTERIAL MEMBERS OF THE BOARD OF TRUSTEES

A. *Materials:* Supp. Report 12-A, II.D recommends

That synod increase the number of non-ministerial members on the Board of Trustees of Calvin College and Seminary to eighteen (18).

Ground: This would provide the same ratio of one non-ministerial member to two ministers which obtained when non-ministerial members were first added to the board on 1948.

B. Synod refers proposed increase of non-ministerial delegates to the Board of Trustees of Calvin College and Seminary to the Calvin Board of Trustees for further reflection.

(Advisory Committee 9 report continued in Art. 54).

ARTICLE 45

Advisory Committee 2, *Appeals and Protests,* the Rev. C. Steenstra reporting, presents its answer to the appeal of the Rev. Kent Kelley *vs.* the Consistory of Ogilvie and Classis Minnesota South. After discussion the material is recommitted to the advisory committee.

(Advisory Committee 2 report continued in Art. 130).

ARTICLE 46

Synod adjourns for dinner after closing prayer.

FRIDAY EVENING, JUNE 11, 1971

Eight Session

ARTICLE 47

The meeting is opened with devotions.

ARTICLE 48

The Rev. Alfred Walcott, delegate for Wisconsin and the Rev. J. Guichelaar, as delegate for Grand Rapids East, express their agreement with the Form of Unity by rising.

ARTICLE 49

Advisory Committee 13, *Varia Matters I,* the Rev. B. Niemeyer reporting, presents the following:

I. SYNODICAL DEPUTIES' REPORTS

Kenneth Wezeman. The synodical deputies M. Doornbos (Grand Rapids West), C. Niewenhuis (Zeeland), and J. Medendorp (Grandville) concur with Classis Grand Rapids East in granting the request of the Boston Square Christian Reformed Church to call Seminarian Kenneth Wezeman, when he is declared a candidate, as Associate Pastor, to serve as Chaplain-Intern at the Appalachian Hospital in Harlan, Kentucky.

Recommendation: That synod approve the work of the synodical deputies. —*Adopted*

II. PENSION MATTERS

A. *Material:* Report 5

2. *Recommendation:* That synod grant the privilege of the floor to Mr. D. Vander Ploeg and Mr. J. Stoepker on pension related matters. —*Adopted*

B. *Reimbursement from Ministers' Pension Fund*

1. *Material:* Overture 11

2. *Recommendations:*

a. That synod deny the request of Classis Pacific Northwest to reimburse Mr. Gilbert Holkeboer and Mr. Jack Paauw 100% of their contributions to the Ministers' Pension Fund.

Grounds:

1) The request goes contrary to the rules of the Pension Fund. (Former rules, Art. IV, B, 1. New rules, Acts of Synod 1971, p. 233, Part 9, paragraph 2)

2) Honorable dismissal does not warrant special treatment. —*Adopted*

b. That synod declare this to be an answer to Overture 11. —*Adopted*

C. *Specific benefits for orphan children*

1. *Materials:*

a. Overture 61

b. Correspondence between Mr. Stoepker and Attorney Vander Ploeg.

2. *Recommendations:*

a. That synod do not adopt the overture to amend the Rules for Ministers' Pension Fund to include specific benefits for the unmarried minor children of ministers in the event that both parents are deceased.

Grounds:

1) Such children are provided for through the Supplemental Fund, according to the directive of synod. (Acts 1970, p. 35)

2) The present funding and rate of contribution do not provide for these benefits. —*Adopted*

b. That synod declare that this constitutes its answer to Overture 61. —*Adopted*

D. *Ministers' Pension Rules*

1. *Materials:*

a. Overtures 79 and 80

b. Report 5

2. *Recommendations:*

a. That synod refer Overtures 79 and 80 to the Pension Fund Committee for further study, and to report to the Synod of 1972.

Ground: The actuarial and administrative ramifications of this problem warrant further study. —*Adopted*

b. That synod authorize the Ministers' Pension Fund Committee to continue to operate under its adopted rule "that each organized congregation was entitled to only one minister for its quota payments. $750 (or more) would have to be paid to obtain the benefits of the plan for all additional ministers." (p. 43, 1971 Agenda) —*Adopted*

c. That synod declare this to be its answer to Overtures 79 and 80. —*Adopted*

E. *Emeritation*

Recommendation: That synod approve the honorable emeritation of the following ministers:

1. Rev. Ellsworth C. Dykstra—Classis Zeeland; reason: health and age; Oct. 1, 1970

2. Rev. Gareth S. Kok—Classis California South; reason: age; Jan. 1, 1971

3. Rev. Henry Numan, Sr.—Classis Huron; reason; age; Jan. 1, 1971

4. Rev. Menko Ouwinga—Classis Zeeland; reason: age; July 1, 1971

5. Rev. Edward F. Visser—Classis Minnesota South; reason: age; June 1, 1971

6. Rev. Martin Gritters—Classis Sioux Center; reason: age; July 1, 1971

7. Rev. Gerard Terpstra—Classis Grand Rapids West; reason: health; July 1, 1971. The emeritation requested is to be without benefits from the Pension Fund for the present.

8. Rev. L. Voskuil—Classis Central California; reason: age; Oct. 1, 1971. —*Adopted*

F. *The following beneficiaries and participants died during the year:*

1. Mrs. C. Maring, June 3, 1970

2. Rev. John Roorda, June 3, 1970

3. Mrs. Gertrude Van Deelen, June 7, 1970

4. Mrs. Gertrude Byleveld, November 10, 1970
5. Rev. John Gritter, December 19, 1970
6. Rev. and Mrs. Roy Boeskool, January 4, 1971
7. Rev. Henry Verduin, February 16, 1971
8. Rev. Hessel Bouma, Sr., February 27, 1971
9. Rev. Henry Vande Kieft, March 8, 1971
10. Miss Frances Bajema, March 20, 1971
11. Rev. Aletinus J. Rus, April 4, 1971.

III. CHAPLAIN COMMITTEE

A. *Material:* Report 13

B. *Recommendations:*

1. That synod grant the privilege of the floor to the chairman or the executive secretary of the Chaplain Committee on matters related to the Chaplain Committee. —*Adopted*

2. That synod give permission to Mr. Jack Holwerda, chairman of the finance sub-committee, to speak on the matter of the Pension Report. —*Adopted*

3. That active duty military chaplains who may be present during synod's sessions be presented to synod. —*Adopted*

4. That synod adopt the general outline of the Chaplains' Deposit Fund, as given on pages 180-183 of the 1971 Agenda.

Ground: This has been approved by both the Chaplain Committee and the Pension Fund Committee. —*Adopted*

5. That the Ministers' Pension Fund Committee work out the administrative details of the Chaplains' Deposit Fund. —*Adopted*

(Advisory Committee 13 report continued in Art. 56).

ARTICLE 50

At 8:30 P.M. synod adjourns. Prayer of thanksgiving is offered to God.

SATURDAY MORNING, JUNE 12, 1971

Ninth Session

ARTICLE 51

Session is opened with devotions.

ARTICLE 52

Roll Call reveals all delegates present except Rev. Henry Petersen, absent with notification.

ARTICLE 53

Minutes of Friday's sessions are read and approved.

ARTICLE 54

Advisory Committee 9, *Educational Matters,* the Rev. T. Hofman reporting, presents the nomination of the Board of Trustees of Calvin College and Seminary for Assistant Professor of Old Testament, Dr. David

Engelhard and Dr. Sierd Woudstra. President J. H. Kromminga presents a "profile" of each nominee, sketching experience, qualifications, and special competences, and answers the questions of the delegates. Synod approves the nomination and the date for balloting is set for Tuesday, June 15. (cf. Arts. 44, 103, 110).

ARTICLE 55

Advisory Committee 9, *Educational Matters,* presents the appeal of Harry Schuld to be declared a candidate for the ministry.

Recommendation: That synod do not accede to the appeal of Mr. Harry Schuld.

Ground: Having heard Mr. Schuld and having fully considered his appeal, the committee judges that the grounds given by the Board of Trustees for its action have not been invalidated. —*Adopted*

(Advisory Committee 9 report continued in Art. 67).

ARTICLE 56

Advisory Committee 13, *Varia I,* (continued from Art. 49) the Rev. B. Niemeyer reporting, presents the Brent Averill matter which is tabled until Overture 34 from Classis Muskegon has been dealt with.

(Advisory Committee 13 report continued in Art. 77).

ARTICLE 57

Advisory Committee 5, *Church Order I,* the Rev. O. Breen reporting, presents:

I. COMMITTEE ON BIBLE TRANSLATION

A. *Material:* Report 14.

B. *Recommendation:* That synod without giving any official status to the review, approve the suggested procedure of the Committee on Bible translation, viz., that a review of Today's English Version be published in *The Banner* and *De Wachter* and other periodicals willing to accept it.

Ground: This is in agreement with the mandate that the committee "inform the churches concerning the quality of new translations." (Acts, 1969, p. 49.) —*Adopted*

II. COMMITTEE ON ECCLESIASTICAL OFFICE AND ORDINATION

A. *Material:* Report 34.

B. *Recommendation:* That synod receive as information the progress report of the committee. The study committee expects to present a completed report to the Synod of 1972. —*Adopted*

III. FORMULARIES FOR BAPTISM AND ORDINATION (INSTALLATION)

A. *Materials:*

Report 39.

Overture 52.

B. *Summary:*

Synod of 1964 appointed a Liturgical Committee and gave the committee a broad mandate to review all the liturgical forms, bring them

under scrutiny, and, if necessary, revision. The committee was unable to complete their work on the form for the public profession of faith and the place of the second service, nor are they ready to present a revised form of the present form of baptism.

A form for baptism was presented to the Synod of 1970. This form was referred to the churches for study and the churches were requested to send reactions to the committee. On the basis of these reactions the committee is now presenting these forms for trial use.

The Forms for Ordination (Installation) have been refined and are now ready for final adoption.

C. *Recommendations:*

1. That synod grant the privilege of the floor to the Rev. John Vriend and the Rev. John Schuurmann in considering this report. —*Adopted*

2. That synod permit the use of the form for baptism, both for the baptism of children and the form for the baptism of adults, to be used in our churches on a trial basis for three years with a view to eventual adoption by synod. —*Adopted*

THE FORM FOR THE BAPTISM OF CHILDREN

The Institution

Congregation of our Lord Jesus Christ:

Let us hear our Lord's command concerning the sacrament of holy baptism. After he had risen victorious from the grave, Jesus said to his disciples:

"All authority in heaven and on earth has been given to me. Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all that I have commanded you; and lo, I am with you always, to the close of the age" (Matthew 28:18-20).

In obedience to this command of our Lord, the church baptizes in the name of the Father, Son and Holy Spirit all those brought into fellowship with God by the preaching of the Gospel.

The Promises

Let us hear the promises of God, proclaimed in his Word, and confirmed in the sacrament of baptism.

In the Old Testament, the Lord made this great promise to Abraham: "I will establish my covenant between me and you and your descendants after you throughout their generations for an everlasting covenant, to be God to you and to your descendants after you" (Genesis 17:7).

In later years, though Israel was unfaithful, God renewed his promise through the prophet: "This is the covenant which I will make with the house of Israel after those days, says the Lord: I will put my law within them, and I will write it upon their hearts; and I will be their God and they shall be my people . . . for I will forgive their iniquity, and I will remember their sin no more" (Jeremiah 31:33, 34).

In the fullness of time, God came in Jesus Christ, to give pardon and peace through the blood of the cross, the "blood of the covenant, which is poured out for many for the forgiveness of sins" (Matthew 26:28).

After Jesus had risen from the dead, the apostles proclaimed: "Repent, and be baptized every one of you in the name of Jesus Christ for the forgiveness of your sins; and you shall receive the gift of the Holy Spirit. For the promise is to you and to your children and to all that are far off, everyone whom the Lord our God calls to him" (Acts 2:38, 39).

The apostle Paul proclaims: "The saying is sure: if we have died with him, we shall also live with him; if we endure, we shall also reign with him" (II Timothy 2:11, 12).

All these promises of God find their "Yes" in Jesus Christ. "That is why we utter the Amen through him, to the glory of God" (II Corinthians 1:20).

Minister: Let us all say, "Amen."

Congregation: Amen.

The Instruction

Let us also recall the teaching of Scripture concerning the sacrament of baptism.

By the sign of baptism, God identifies us as his children, confirms all the promises of his covenant to us, and sets us apart for his service.

The Word of God teaches us that when we are baptized we are buried with Christ (Romans 6:4; Colossians 2:12). From this we learn that our sin has been condemned by God, that we are to hate it and consider ourselves as having died to it. The Bible also teaches us that in baptism we are raised with Christ (Colossians 2:12). We learn from this that God identifies us as new creatures in Christ born again to new life, and heirs of the life to come.

The Word of God also tells us that, just as we are baptized with water, our lives are washed clean from sin through the shed blood of Christ (Titus 3:5). Though we are sinful by nature and under God's judgment, baptism certifies that we are free from sin, accepted as righteous by God, and will one day be made perfectly whole by his Spirit.

Baptism seals all the promises God gave to us when he made a covenant with us and our children. The sacrament assures us, therefore, that God will lead us, in union with Christ, through the sufferings of this life into the glory of his new creation.

Baptism is also a witness to our obligations. For in making covenant with us, God not only gives himself to us, but also summons us to new obedience as his covenant children. For this reason, baptism calls us to give ourselves freely as servants of his grace to do his will on earth.

God graciously includes our children in his covenant, and all his promises are for them as well as us (Acts 2:39). Jesus himself embraced little children, and blessed them (Mark 10:16); and the apostle Paul said that children of believers are holy (I Corinthians 7:14). So, just as the children of the old covenant received the sign of circumcision, our children are given the sign of baptism. We are therefore always to teach our little ones that they have been set apart by baptism as God's own children.

The Prayer of Preparation

Father in heaven,

We pray that thou wilt never destroy us in our sin as with the Flood, but save us as believing Noah and his family, and spare us as the Israelites who walked safely through the Sea.

We pray that Christ,

who went down into the Jordan and came up to receive the Spirit, who sank deep into death and was raised up Lord of life, shall always keep us and our little ones in the grip of his hand.

We pray, O holy Father,

that thy Spirit will separate us from sin and openly mark us with a faith that can stand the light of day and endure the dark of night.

Prepare us now, O Lord, to respond with glad hope to thy promises so that we, and all entrusted to our care, may drink deeply from the well of living water.

We pray in the name of Jesus Christ our Lord. Amen!

The Vows

The minister addresses the parents:

Since you have presented this child (these children) for holy baptism, you are asked to answer the following questions before God and his people:

First, do you confess Jesus Christ as your Lord and Savior, accept the promises of God, and affirm the truth of the Christian faith which is proclaimed in the Gospel and confessed in this church of Christ?

Second, do you believe that your child, though sinful by nature, is received by God in Christ as a member of his family, and therefore ought to be baptized?

Third, do you promise, in reliance on the Holy Spirit, to do all in your power to instruct this child in the Christian faith and to lead him by your example into the life of Christian discipleship?

The parents respond: We do, God helping us.

The minister addresses the congregation:

Do you, the people of the Lord, promise to receive this child in love, pray for him, help care for his instruction in the faith, and encourage and sustain him in the fellowship of believers?

The congregation responds: We do, God helping us.

The Sacrament

The minister shall say:

Our Lord said: "Let the children come to me, do not hinder them; for to such belongs the kingdom of God" (Mark 10:14).

In administering the sacrament the minister shall say:

I baptize you, ... into the name of the Father, and of the Son, and of the Holy Spirit.

A Triumphant Hymn

The Baptismal Prayer

Lord our God, who art forever faithful to thy promises, we thank thee for assuring us again that thou wilt forgive us and receive us as thy children in Christ.

Grant wisdom and love to the parents and to us all as we carry out the vows just made.

We pray that thou wilt guide these little ones throughout their lives. Enable them to respond in faith to the Gospel. Fill them with thy Spirit and make their lives fruitful. Uphold them in their hour of trial, and when Christ returns, let them celebrate thy greatness and goodness forever in the joy of thy new creation. Amen.

(Where desired, "thou" in the prayers may be changed to "you.")

FORM FOR THE BAPTISM OF ADULTS

Congregation of our Lord Jesus Christ:

It is always a joy for the church to receive new believers into her fellowship. At our last consistory meeting ..... declared his faith in Christ and expressed his desire to receive the sacrament of baptism. Today we are happy that he will confess his faith before us all and receive the sacrament.

The Vows

....., will you stand, and in the presence of God and his people respond to the following questions.

1. Do you believe that Jesus Christ is the Son of God sent to redeem the world, and do you declare with repentance and thanksgiving that he is your Savior from sin and the Lord of your life?

I do.

2. Do you believe that the Bible is the Word of God revealing Christ and his redemption, and that the confessions and proclamation of this church faithfully reflect this revelation?

I do.

3. Do you promise to do all you can, with the help of the Holy Spirit, to strengthen your commitment to Christ by sharing faithfully in the life of the church, honoring its authority; and do you promise to join hands with the people of God in doing the work of the Lord everywhere?

I do.

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

(The questions may be changed into statements, and be said by the confessor.)

(The confessor may be seated).

The Institution

Let us now hear our Lord's command concerning the sacrament of holy baptism. After he had risen victorious from the grave, Jesus said to his disciples:

"All authority in heaven and on earth has been given to me. Go therefore and make disciples of all nations, baptizing them in the name

of the Father and of the Son and of the Holy Spirit, teaching them to observe all that I have commanded you; and lo, I am with you always, to the close of the age" (Matthew 28:18-20).

In obedience to this command of our Lord, the church baptizes in the name of the Father, Son and Holy Spirit all those brought into fellowship with God by the preaching of the Gospel.

The Promises

Let us hear the promises of God, proclaimed in his Word, and confirmed in the sacrament of baptism.

In the Old Testament, the Lord made this great promise to Abraham: "I will establish my covenant between me and you and your descendants after you throughout their generations for an everlasting covenant, to be God to you and your descendants after you" (Gen. 17:7).

In later years, though Israel was unfaithful, God renewed His promise through the prophet: "This is the covenant which I will make with the house of Israel after those days, says the Lord: I will put my law within them, and I will write it upon their hearts; and I will be their God, and they shall be my people . . . for I will forgive their iniquity, and I will remember their sin no more" (Jer. 31:33, 34).

In the fullness of time, God came in Jesus Christ, to give pardon and peace through the blood of the cross, the "blood of the covenant, which is poured out for many for the forgiveness of sins" (Matt. 26:28).

After Jesus had risen from the dead, the apostles proclaimed: "Repent, and be baptized every one of you in the name of Jesus Christ for the forgiveness of your sins; and you will receive the gift of the Holy Spirit. For the promise is to you and to your children and to all that are far off, everyone whom the Lord our God calls to him" (Acts 2:38, 39).

The apostle Paul proclaims: "The saying is sure: if we have died with him, we shall also live with him; if we endure, we shall also reign with him" (II Timothy 2:11, 12).

All these promises of God find their "Yes" in Jesus Christ. "That is why we utter the Amen through him, to the glory of God" (II Corinthians 1:20).

Minister: Let us all say, "Amen."
Congregation: Amen.

The Instruction

Let us also recall the teaching of Scripture concerning the sacrament of baptism.

By the sign of baptism, God identifies us as his children, confirms all the promises of his covenant to us, and sets us apart for his service.

The Word of God teaches us that when we are baptized we are buried with Christ (Rom. 6:4; Col. 2:12). From this we learn that our sin has been condemned by God, that we are to hate it and consider ourselves as having died to it. The Bible also teaches us that in baptism we are raised with Christ (Col. 2:12). We learn from this that God identifies us as new creatures in Christ born again to new life, and heirs of life to come.

The Word of God also tells us, just as we are baptized with water, our lives are washed clean from sin through the shed blood of Christ (Titus 3:5). Though we are sinful by nature and are under God's judgment, baptism certifies that we are free from sin, accepted as righteous by God, and will one day be made perfectly whole by his Spirit.

Baptism seals all the promises God gave to us when he made a covenant with us and our children. The sacrament assures us, therefore, that God will lead us, in union with Christ, through the sufferings of this life into the glory of his new creation.

Baptism is also a witness to our obligations. For in making covenant with us, God not only gives himself to us, but also summons us to new obedience as his covenant children. For this reason, baptism calls us to give ourselves freely as servants of his grace to do his will on earth.

The Prayer of Preparation

Father in heaven,

We pray that thou wilt never destroy us in our sins as with the Flood, but save us as believing Noah and his family, and spare us as the Israelites who walked safely through the Sea.

We pray that Christ,
who went down into the Jordan and came up to receive the Spirit, who sank deep into death and was raised up Lord of life, shall always keep us and our little ones in the grip of his hand.

We pray, O holy Father,
that thy Spirit will separate us from sin and openly mark us with a faith that can stand the light of day and endure the dark of night.

Prepare us now, O Lord, to respond with glad hope to thy promises so that we, and all entrusted to our care, may drink deeply from the well of living water. We pray in the name of Jesus Christ our Lord. Amen!

The Sacrament

The minister addresses the confessor (standing):

Do you now wish to be baptized in the name of the triune God, and will you receive your baptism as a sign and seal that God accepts you in Christ, forgives all your sins and incorporates you into his church?

The confessor responds: I do, with all my heart.

The minister addresses the congregation:

Do you, the people of the Lord, promise to receive ..... into your fellowship as a member of the body of Christ, and do you promise to encourage him in the Christian faith and help him in doing the work of the Lord?

Congregation: We do, God helping us.

In administering the sacrament the minister shall say:

I baptize you, ..., into the name of the Father, and the Son, and of the Holy Spirit.

A Triumphant Hymn (congregation stands)

The Baptismal Prayer

Our Father in heaven, we thank thee for Jesus Christ, for the new life given in him, and for the one faith, one hope, and one baptism which thy people have shared through the ages. We rejoice that ..... is now one with thy church and that we may receive him as a member of this congregation. Guide him in the Christian way and sustain us all in the fellowship and service of our Lord. Amen.

(Where desired, "thou" may be changed to "you.")

3. That synod include the following footnote to the Form for Baptism of Children. "The Promises" and "The Instructions" may be used alternately in churches where the sacrament is administered frequently.

—Adopted

4. That synod not accede to the request of Overture 52 not to adopt the form for baptism.

Ground: The charges made in the overture are not substantiated.

—Adopted

5. That synod give final approval for the Form for Ordination (Installation) (Agenda, p. 347). Note: Substitute the paragraph (Agenda p. 347) which begins "Beloved brother" for the similar paragraph (Agenda, p. 339) in order to bring it in line with the use of the RSV.)

—Adopted

6. That synod include the following pledge in the Form for Ordination (Installation):

THE PLEDGE OF THE CONGREGATION

Dear people of God and members of this church:

Since this solemn act involves obligations also on your part, I ask you before God:

Do you in the name of the Lord welcome this brother as your pastor?

Do you promise to receive the Word of God proclaimed by him and to encourage him in the discharge of his duty?

Will you pray that he may, in the power of the Spirit, equip you in the work of advancing God's kingdom for the honor of Christ our Lord, the building up of his church, and the salvation of men?

To these questions, what is your answer?

Answer: We promise, God helping us.

Ground: A response by the congregation is appropriate. *—Adopted*

7. That synod make the Forms for Baptism and for Ordination (Installation) available to the churches in booklet form. *—Adopted*

8. That synod express its appreciation to the Liturgical Committee for its work. *—Adopted*

(Advisory Committee 5 report continued in Art. 126)

ARTICLE 58

The First Clerk is recognized by the chair and presents the following motion:

Synod urge our assemblies and members to refrain from overtures, appeals, or communications which are repetitious, or mere expressions of agreement or disagreement with matters already on the agenda of synod.

Synod authorizes the Stated Clerk to omit such items from the printed agenda at his discretion. In such cases they shall merely be listed and accepted as informative communications. The senders shall be notified and their materials shall be given to one of the advisory committees of synod to be received as information. Matters received as information will not ordinarily be mentioned in advisory committee reports or the Acts of Synod.

Grounds:

1. Such materials contribute no additional light, and tend to obscure the deliberate character of synod.

2. The materials that are printed in the Agenda and Acts of Synod should meet the demands of intrinsic value and good stewardship in the elimination of needless expense. —*Adopted*

ARTICLE 59

Synod adjourns until 8:30 A.M. Monday, June 14, and this session is closed with prayer.

MONDAY MORNING, JUNE 14, 1971

Tenth Session

ARTICLE 60

Session of synod begins with devotions.

ARTICLE 61

Minutes of Saturday's session are read and approved.

ARTICLE 62

Roll call reveals that all classes are represented.

ARTICLE 63

Elder E. Meyering, who is present for the first time, rises to express his agreement with the formulas of unity.

ARTICLE 64

Advisory Committee 12, *Publication Matters,* (continued from Art. 31) Rev. C. Greenfield reporting, presents:

I. PSALTER HYMNAL REVISION OR SUPPLEMENT

1. *Materials:*

Overture 17 of Classis Cadillac

Overture 60 of Classis Eastern Canada

Overture 75 of Classis Hackensack

B. *Recommendations:*

1. Synod provide a wider range of music and songs by way of a supplement to the Psalter Hymnal.

Grounds:

a. There is a wide range of musical taste and religious experience among our worshipers and these call for a wide range of music and

songs as media of expression, particularly for our young people and those received into our churches from other backgrounds.

b. Because music and song is such a basic element in Reformed worship service we must always be open to possible improvement in this area.

c. There is a considerable number of doctrinally sound and biblical hymns which could very well serve our people. —*Adopted*

2. Synod appoint a broadly representative committee to work in consultation with the Liturgical Committee in providing this supplement to the Synod of 1972. —*Adopted*

3. Synod state that this is its answer to Overtures 17, 60, 75. —*Adopted*

II. COMMITTEE ON ABORTION

A. *Materials:*

Overtures 33, 62, and 74

Communications 12 and 13 from Bethel, Paterson, and Grandville Ave., Grand Rapids.

B. *Recommendations:*

1. Synod appoint a committee to search out and set forth the scriptural teaching relative to (induced) abortion and recommend a statement to synod for adoption.

Grounds:

a. Proposed alteration of various state laws demands a consistent Christion approach in this area.

b. Such a statement could give moral guidance for our membership in this complex problem.

c. The diversity of personnel required for a qualified committee makes impossible an adequate study on the local level. —*Adopted*

2. Synod state that this is its answer to Overtures 33, 62, 74, and Communications 12 and 13. —*Adopted*

(Advisory Committee 12 report continued in Art. 76)

ARTICLE 65

Advisory Committee 3, *Appointments* (continued from Art. 39) the Rev. D. Van Beek reporting, presents:

I. UNITED CALVINIST YOUTH—CALVINETTES

A. *Material:* Letter, Calvinettes

B. *Recommendation:* That synod appoint Mrs. Lewis (Sharon) Blohm and Mrs. Ronald (Sharon) Wierenga as Synodical Representative and alternate, respectively, to Calvinettes. —*Adopted*

II. CANADIAN BIBLE SOCIETY

A. *Material:* Report 23

B. *Recommendation:* That synod appoint Rev. K. Verhulst as alternate representative to the Canadian Bible Society.

III. CONVENING CHURCH

A. *Recommendations:*

1. That synod declare that the Synodical Prayer Service shall ordinarily be held in the Fine Arts Auditorium of Calvin College.

Ground: This will serve the convenience of the delegates —*Adopted*

2. That the Shawnee Park Christian Reformed Church of Grand Rapids, Michigan, be designated the convening church for Synod 1972. —*Adopted*

IV. HISTORICAL COMMITTEE

A. *Material:* Letter, Historical Committee

B. *Recommendation:* That synod appoint Dr. Herbert Brinks as Denominational Archivist.

Grounds:

1. The denominational archives are kept in Heritage Hall.

2. This appointment is agreeable to the personnel of the Calvin College Library which is involved.

3. This answers the question raised in the committee's report to Synod 1970 concerning the successor to Dr. L. De Koster (cf. Acts, p. 265). —*Adopted*

V. NOMINATIONS

A. *Observation:* The Appointments Committee has observed, in its functioning to serve this synod, that the methods by which names are brought to the attention of the Appointments Committee are highly irregular.

B. *Recommendation:* That synod remind its standing committees in which vacancies must be filled to present multiple nominees instead of single name appointees.

Grounds:

1. It is the prerogative of synod to choose the membership of its committee.

2. The rules of synod declare, "That all administrative standing committees be elected from nominations presented to synod. That all secretaries of administrative standing committees present their nominations by June 1 to the Stated Clerk, who will submit those nominations to the Committee on Appointments" (cf. "Rules for Synodical Procedure" VI, 4, b, (2) and (3). —*Adopted*

(Advisory Committee 3 report continues in Art. 95.)

ARTICLE 66

Advisory Committee 8, *Ecumenical Matters,* (continued from Art. 23) Rev. G. Hubers reporting, presents:

I. RELATIONS WITH THE GEREFORMEERDE KERKEN IN NEDERLAND

A. *Materials:*

1. Report 15 (paragraph re Gereformeerde Kerken)

2. Overture 55 from Classis Eastern Canada

3. Communication 3 (reply from the Gereformeerde Kerken dated April 6, 1971)

B. *Background:*

The Synod of 1969 instructed the Committee on Inter-Church Relations to consider "whether any of the changes which have occurred in the Gereformeerde Kerken (Synodaal) would warrant a change in our relationship to these churches and to advise the next synod of its findings" (Acts 1969, p. 53, V, B, 2).

The Synod of 1970 authorized the Committee on Inter-Church Relations to "continue its inquiry into and evaluation of recent theological trends in our sister church in the Netherlands and to advise the next synod whether or not such trends warrant a change in our relationship to these churches" (Acts 1970, p. 51, I, C, 1). In addition, a letter, in the spirit of a concerned sister church was sent to the Gereformeerde Kerken (Acts 1970, p. 51, I, C, 2).

The Synod of Sneek (November 1970) made several decisions in dealing with a report concerning the authority of Scripture and the authority of the confession. These sessions were attended by our fraternal delegate, Prof. Henry Zwaanstra, who has reported to our Committee on Inter-Church Relations. In addition, the Synod of Sneek in a letter dated April 6, 1971, responded to the letter sent by Synod of 1970.

Classis Eastern Canada has overtured synod to broaden the mandate given by Synod of 1970 to include "not only theological trends, but especially the official pronouncements and decisions of the synods of the Gereformeerde Kerken" and to instruct the Committee on Inter-Church Relations to report to the Synod of 1972 with definite advice whether or not a change in our relationship with the Gereformeerde Kerken is warranted.

C. *Recommendations:*

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

Grounds:

a. The committee could not fulfil its mandate in keeping with the decision of Synod of 1970.

b. There is a continuing concern in our churches for the theological developments in a sister church. —*Adopted*

2. That synod instruct the Committee on Inter-Church Relations to include in its inquiry the letter received from the Gereformeerde Kerken, and official pronouncements and decisions of the synods of the Gereformeerde Kerken.

Grounds:

a. The letter of April 6, 1971, was received after submission of the committee's report to synod and too late for proper analysis by the committee.

b. Since official decisions have now been taken, these should be carefully scrutinized. —*Adopted*

3. That synod instruct the Committee on Inter-Church Relations to submit its recommendations to the Synod of 1972.

Ground: The issue is urgent and has affected the life and peace of the church. —*Adopted*

4. That synod declare this to be its answer to Overture 55. —*Adopted*

II. REFORMED ECUMENICAL SYNOD—CORRESPONDENCE OF MEMBER CHURCHES

A. *Material:* Report 15

B. *Background:*

The Synod of 1970 instructed the Inter-Church Relations Committee to serve the Synod of 1971 with appropriate recommendations concerning a proposal which came from the Reformed Ecumenical Synod of 1968 (Acts, 1970, Art. 167, I, C, 1, d).

The proposal came originally from the Reformed Churches of New Zealand by way of the following communication to the RES:

"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 Reformed Ecumenical Synod decided:

"The Reformed Ecumenical Synod recommends to the member-churches to reconsider their system of correspondence in the light of the proposal of the Reformed Church of New Zealand and report their conclusions to the RES Secretariat for distribution to the member-churches."

Among the observations of the Committee on Inter-Church Relations were the following:

1. The RES action which motivates the present consideration is a simple request to member churches to reconsider their systems of correspondence in the light of this request. The RES itself has neither endorsed nor rejected the request or taken any interpretive action concerning it.

2. From the standpoint of the Christian Reformed Church it is hard to determine what is new about this proposed procedure. The Christian Reformed Church is an active member of the RES. The Christian Reformed Church also has made and does make its own sister and correspondence relationships with other churches.

C. *Recommendations:*

That synod respond to RES 1972 by declaring:

1. That it regards highly direct denominational relationship between member churches within the RES. —*Adopted*

2. That the Christian Reformed Church already has "either geographical proximity or other reasons for special intimacy" with the churches with which it maintains correspondence. —*Adopted*

3. That realignment of the system of correspondence does not appear desirable for the Christian Reformed Church at this time. —*Adopted*

III. REFORMED ECUMENICAL SYNOD—1972

A. *Materials:*

1. Report 15
2. Communication 6 (RES, May 4, 1971)
3. Communication 7 (RES, May 4, 1971)

B. *Background:*

The correspondence from the RES includes three major items:

1. Dr. Gordon Spykman, secretary of the study committee on biblical authority, has been invited to participate in the conference on Scripture at RES 1972. The RES request that the Christian Reformed Church provide transportation expenses for Dr. Spykman.

2. In 1968 the Christian Reformed Church contributed $3300.00 to the RES Central Assistance Fund to assist smaller churches to send delegates to RES. The RES requests that the Christian Reformed Church again make a proportionate contribution to the fund.

3. Information is given regarding the arrangements for RES 1972, meeting in Australia, and the invitation is received that the Christian Reformed Church send three (3) voting delegates and three (3) non-voting delegates.

C. *Recommendations:*

1. That synod appoint three voting delegates and three non-voting delegates to RES 1972. —*Adopted*

2. That synod provide for Dr. Spykman's attendance at the Conference on the Authority of Scripture. —*Adopted*

3. That synod approve the contribution of $3300.00 to the RES Central Assistance Fund.

Ground: This amount was determined to be the proportionate share of our denomination in 1968. —*Adopted*

IV. CHRISTIAN REFORMED CHURCHES IN CANADA

A. *Material:* Acts of Council, 1970

B. *Recommendations:*

1. That synod take note that the Council of the Christian Reformed Churches in Canada met for the second time on April 28-30, 1970. —*Adopted*

2. That synod thank the Council for copies of the Acts of Council, 1970. —*Adopted*

V. CONTACT COMMITTEE WITH THE CANADIAN REFORMED CHURCHES

A. *Material:* Report 44

B. *Recommendations:*

1. That synod continue the Contact Committee with the Canadian Reformed Churches.

Ground: The committee's assignment has not yet been fully carried out and the matter of correspondence needs further discussion. —*Adopted*

2. That synod make a new appointment to complete the membership of this committee.

Ground: Rev. L. Mulder, appointed by the Synod of 1970, has since moved to Alberta, which makes his serving on this committee no longer feasible. —*Adopted*

3. That synod instruct its Contact Committee to convey to the Deputies of the Canadian Reformed Church:

a. That synod shares concern with the Canadian Reformed Churches about certain developments in the Gereformeerde Kerken (Synodical) which concern has recently been expressed in a letter to that denomination (see Acts, 1970, Art. 99, C. 2). —*Adopted*

b. That synod intends to exercise its influence for the good of the Gereformeerde Kerken (Synodical) as long as possible. —*Adopted*

c. That the decision of the Synod of 1969 (Acts 1969, Art. 76, IV, B, 4) must be seen in this light, that synod wanted to urge the Canadian Reformed Churches to use their influence for the preservation of the Reformed faith in the Gereformeerde Kerken (Synodical) even though the Canadian Reformed Churches do not have official correspondence with that denomination. —*Adopted*

(Advisory Committee 8 report continues in Art. 81.)

ARTICLE 67

Advisory Committee 9, *Educational Matters,* (continued from Art. 55) Rev. T. Hofman reporting, presents:

I. REVERSE CALVIN COLLEGE POLICY

A. *Materials:* Overtures 53, 9

B. *Elucidation:*

An overture of the Dutton Church to Classis Grand Rapids East was taken over by the classis at its January 1971 meeting and was submitted to synod. The First Christian Reformed of Grand Rapids protested the overture of its classis and appealed to synod to reject the overture of Classis Grand Rapids East. At its May 1971 meeting, classis withdrew its overture and subsequently First Christian Reformed Church also withdrew its appeal to synod. Thereupon the Dutton church reinstated its overture and addressed it to synod.

The overture asks synod "to instruct the Calvin College Administration to reverse its permissive policies with respect to campus programs and entertainment and student publications" requesting "faculty control" over the same, asserting that these are presently under "student control."

C. *Observations:*

The overture of the Dutton Church seeks a very simplistic solution to what is a very complex and difficult matter. The affairs of Calvin College are governed by a Board of Trustees elected by the churches, each classis delegating a minister as member of the Board. The Board of Trustees is responsible for the governing of Calvin College, subject to the approval of synod. The task of government is laid upon the administration of Calvin College with the president of the college bearing the responsibility of carrying out the mandate of the Board of Trustees. As such, the president and the Board of Trustees are responsible for the affairs of Calvin College.

However, in the actual functioning of the college, the administration, the faculty, and the student body all have duties and responsibilities, and all are involved in the ordering of the day to day student activities of the college. The regulations governing "campus programs and entertainment and student publications" have been drawn up so as to involve students and faculty and administration participation in a responsible manner; those regulations are so formed as to attempt always *to maintain significant and responsible student participation* and *responsible faculty-administration supervision* and are consequently subject to study, revision and improvement. All significant regulations governing student

affairs are approved by the Board of Trustees; when experience indicates that a change in regulation would bring forth more responsible student participation and administrative supervision, such change is made. Any suggestion or demand for policy change coming from the churches ought therefore to be submitted in good faith to the Board of Trustees.

Considering the very sensitive relationship between students and administration in the college world today, it is indeed remarkable that the occurrence of "objectionable episodes" has been so limited in comparison with colleges in general.

D. *Recommendation:*

That synod does not accede to the overture of the Dutton Church.

Grounds:

1. The "campus programs and entertainment and student publications" are not under the type of student control as alleged by the overture. They are under the jurisdiction of faculty-student committees, working together as a unit, the actions of which can be subject to executive veto. Such an administrative arrangement ought not to be equated with "permissive policy".

2. Approval of the overture would, in essence, bring to an end a cooperative student-faculty approach to the management of student affairs and thus remove from the students the opportunity to exercise and develop a responsible Christian maturity in the ordering of student activity.

3. The Board of Trustees has at its February and May meetings this year taken further steps to improve the guidelines governing student activities, including film presentation and student publications, thereby indicating its keen sensitivity to its responsibilities and to the good of the college and its students, and the church it serves. —*Adopted*

E. Synod declare this to be its answer to Overture 53. —*Adopted*

(Report of Advisory Committee 9 continued in Art. 152.)

ARTICLE 68

Advisory Committee 6, *Church Order II,* (continued from Art. 30), the Rev. W. M. Van Dyk reporting, presents the following:

I. THE COMMITTEE ON MEMBERSHIP LOSSES

A. *Materials:*

1. Report 43

2. Report 43-A, which came after the deadline for materials, but which the advisory committee requested to be distributed and included in the final report.

B. *Recommendations:*

1. That the chairman of the committee, Rev. N. Vanderzee, be given the privilege of the floor. —*Adopted*

2. That the responses and derived data relating to this study remain in the possession of the Calvin College Sociology Department in the interests of further study and analysis. —*Adopted*

3. That the denominational Stated Clerk be authorized to grant or deny access to these materials to others who may request such access. —*Adopted*

4. That the denominational Stated Clerk, in consultation with the Sociology Department of Calvin College, be authorized to augment the Yearbook Questionnaire with a view to maintaining current data necessary for such studies as this, such data to be received annually by said department and the findings thereof to be reported to the Synodical Interim Committee. —*Adopted*

5. That synod ask the Membership Loss Committee to write a digest of their study and to draw conclusions concerning the character of the Christian Reformed Church on the basis of their study, and report these to the 1972 synod.

Grounds:

a. The report is of such statistical complexity that the church would best be served by such a digest.

b. The report implies, but not not draw, specific conclusions.

—*Adopted*

6. That synod continue the committee to measure the membership gains to the Christian Reformed Church.

Ground: This was part of the original mandate. —*Defeated*

II. RESTUDY BIRTH CONTROL TESTIMONY

A. *Materials:*

1. Overture 26

2. Communication from Classis Northcentral Iowa

B. *Recommendation:*

That synod appoint a committee to study the church's testimony on birth control in the light of biblical principles and the problems arising from increasing world population and environmental deterioration and report its findings with recommendations to synod.

Grounds:

1. The 1936 testimony of synod needs restudy and revision to relate to the specific problems of today.

2. The existence of a contemporary testimony on birth control would be helpful to the church in her witness to the world. —*Defeated*

III. DISCIPLINE OF MINISTERS

A. *Material:* Overture 6

B. *Recommendation:* That synod reject the overture.

Ground: The formulation of guidelines could be done by a lower ecclesiastical assembly and recommended to synod for denominational adoption. —*Adopted*

IV. MINISTERS IN EXTRAORDINARY SERVICES

A. *Material:* Overture 25

B. *Recommendation:* That overture 25 be assigned to the Committee on Ecclesiastical Office and Ordination.

Ground: The basis for judging the validity of a minister entering a particular extraordinary service and maintaining his ministerial status lies in the concept of ordination. A committee of synod is presently engaged in this study. —*Adopted*

C. Synod declare this to be its answer to Overture 25. —*Adopted*

(Advisory Committee 6 report continued in Art. 87.)

ARTICLE 69

This session is closed with thanksgiving.

MONDAY AFTERNOON, JUNE 14, 1971

Eleventh Session

ARTICLE 70

The session was opened with devotions.

ARTICLE 71

Elder T. Ribbens is seated for the first time as delegate for Grand Rapids East. He rises to express agreement with the Forms of Unity.

ARTICLE 72

The Chairman recognizes the Rev. W. M. Van Dyk for the Reception Committee, who introduces the Rev. Leroy B. Oliver, fraternal delegate for the Orthodox Presbyterian Church. On behalf of his church the Rev. Oliver expresses gratitude for the many benefits which our churches have enjoyed through close association. He commends our churches to the benediction of the Lord. At the request of the chairman the Rev. Oliver introduces the Rev. Jack Petersen, an Orthodox Presbyterian representative on the Committee for Conversations with the Christian Reformed Church. The latter will be available to answer questions when the relationship to the Orthodox Presbyterian Church is discussed at synod. On behalf of synod the Rev. D. Aardsma replies to the Rev. Mr. Oliver.

ARTICLE 73

The chairman allows a motion instructing the committee on abortion to evaluate the decision of the Synod of 1936 known as a Testimony on Birth Control. *—Defeated*

ARTICLE 74

Advisory Committee 11 on Home Missions (continued from Art. 37), the Rev. H. Vanderwell reporting, presents the following:

I. PROCEDURE FOR ORGANIZING CHURCHES

A. *Material:* Overture 27 of Classis Rocky Mountain

B. *Recommendation:* That synod accede to the overture of Classis Rocky Mountain and recommend, in conjunction with Art. 38 of the Church Order, the following procedure for the organization of new congregations:

1. that classis instruct the consistory mandated to effect the organization of the new congregation to meet with the petition signers to arrange for the organizational meeting and the nominations for election of office-bearers. Nominations are to be made by petition signers and announced two successive Sundays before the organizational meeting. Any objections to the nominations are to be heard by the petition signers at a meeting with the consistory or representatives of the consistory advising;

2. that at the organizational meeting, the office-bearers be elected by balloting of all confessing members whose letters of transfer or dismission have been received and a majority is sufficient to elect;

3. that no professions of faith be heard at the organizational meeting;

4. that the papers of incorporation be prepared with legal counsel at a meeting of the newly organized consistory and presented for approval of the new congregation as early as possible after their organization.

Grounds:

a. The new congregation would profit by having time for careful consideration of nominees for office-bearers.

b. Recommended procedures of the past, such as a two-thirds majority in free balloting for office-bearers, professions of faith at organizational meetings, and articles of incorporation considered at the organizational meeting, are poor Reformed church polity; and many are not in common practice.

c. A new congregation is not profited by avoiding frank discussion nor by allowing procedures not accepted in the organized churches.

d. The proposed changes would be conducive to good order at the organizational meeting of a new congregation.

—*Recommitted for complete formulation*

II. HOME MISSION MATTERS (cont.)

A. *Materials:*

1. Report 11
2. Overture 43 of Classis Orange City
3. Overture 51 of Classis Pacific Northwest

B. *Recommendations:*

1. That synod give the privilege of the floor to the Rev. W. Smedes.

—*Adopted*

2. That synod approve the following revised policy statement for Grants-in-Aid as found in Report 11:

Grants can be provided in order to assist in:

a. The establishment of new churches

—Evidence must be given that the potential for the establishment of a church does really exist and that the sponsoring group is committed to this goal.

—The same criteria used to begin a home mission field should guide in determining the potential of an area.

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

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

2. Documents needed when application for a Grant-in-Aid is made: (Applications must be in by November 1.)

Documents should set forth:

a. The evidence of the potential for evangelism

—The "Basic Information Relative to the Proposed Field" when the establishment of a church is envisioned.

—The nature and potential of the community indicating the need of extra help to minister faithfully.

—The actual need for a special ministry. (In the case of ministry to students the Campus Evaluation guide is available.)

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

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

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

e. The proposed budgets and financial statements:

(1) For the work to be carried on

(2) Of the group requesting funds

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

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

h. The declaration of approval from the classis.

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

3. Policies that regulate the Grant-in-Aid program:

a. Grants are for one year and can be renewed. (Since grants are to assist in getting an evangelistic program started, serious consideration should be given to decreasing the amount requested for a renewal grant.)

b. Both renewals and new requests must be sent in to the Board of Home Missions office by November 1 to be processed at the February board meeting and the following synod. Grants begin the January after the synod gives approval.

c. Requests for a renewal of the Grant-in-Aid must be accompanied by the following documents:

(1) Assurance of the continued potential of the field and the necessity for the ministry for which the grant is provided.

(2) Specific goals for the coming year.

(3) Budgets and financial statements for the work being carried on and of the group requesting funds.

(4) Indication that the local group is doing all it can to keep the requested grant at a minimum.

(5) Classical approval.

d. The same criteria will be used for Grant-In-Aid programs as guide the other ministries of the Board of Home Missions.

e. Monthly reports shall be submitted by the missionaries with copies going to the local committee, the sponsoring group and the Classical Home Mission Committee.

f. The persons to be appointed or called under Grant-In-Aid programs must have the approval of the Board of Home Missions. This approval must be obtained before appointment is made or call extended.

g. The salary of the persons employed must be at least commensurate with the salary scale used by the Board of Home Missions.

h. Grant-In-Aid programs should be carried on in accord with the best methods and principles of Home Missions. Periodic visits will be made to the field to aid in this. —*Adopted*

3. That synod approve the following "Principles and Guidelines for Jewish Evangelism" as found in Report 11:

Principles and Guidelines for Jewish Evangelism:

1. The following is presented to synod for adoption:

a. The Word of God urges the church to have a concern for mission to the Jews. It is evident from Romans 9-11 that we have a debt and calling to the Jews.

b. The church must recognize that God has not "cast off all the 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).

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

d. The church must recognize that the provocation to "jealousy" and "emulation" of Romans 11 stands out as God's provision for pressing the claims of the gospel upon the Jew, and that this provocation does not imply a specific method other than confronting the Jews with a personal and collective witness to the saving grace of God in Christ by the church.

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

f. The Lord of the church who controls the history of mankind calls us through the tragic and dramatic events of our modern history to be aware of the urgency of the Jew's continuing need for the Gospel.

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

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

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

4. That synod grant the privilege of the floor to Rev. William Huyser, chairman of this sub-committee, when matters relating to "Guidelines and Principles for Youth Evangelism" are being considered. —*Adopted*

5. That synod approve the "Principles and Guidelines for Youth Evangelism" as amended and here presented.

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

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 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) The fundamental ingredients of conversion are (a) an experience of need resulting from man's sinfulness, and (b) the fulfillment of his need by way of a personal relationship with Jesus Christ through faith.

4) Though true conversion in the radical sense cannot be repeated, 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. —*Defeated*

6. That synod declare this to be its answer to Overtures 43 and 51. —*Adopted*

7. That synod authorize the creation of a board member-at-large position to represent the Classis Rocky Mountain area, and that this position be filled by an Indian.

Grounds:

a. Nearly 40% of all home mission personnel and ⅓ of the annual home mission budget are allocated to the Indian mission field.

b. This is in harmony with the spirit of synod's decision favoring representation by racial and/or minority groups on the Board of Publications. (cf. Acts 1970, Art. 148, III, B, 2, p. 100) —*Adopted*

8. That synod take note that the Home Mission Board has responded to Overture 20 of Classis Quinte to the Synod of 1970 regarding the training of home missionaries. (cf. Report 11, IX, K, 1, 2, and Acts 1970, Art. 162, II, page 115) —*Adopted*

9. That synod approve the re-appointment of Rev. M. C. Baarman for a third 4-year term as Executive Secretary. —*Adopted*

10. That synod approve the re-appointment of Mr. G. J. Borst for a second 4-year term as Treasurer. —*Adopted*

11. That synod add the following to the rules for the administration of the Church Help Fund:

Church Help Fund loans for purchase or erection of facilities may be made to churches moving from inner city or "changing neighborhood" communities only if said churches have made provision or contribution, commensurate with challenge and ability, to or for some continuing ministry to the communities they are leaving.

Ground: Such strictures as these are an inevitable consequence of the inner-city policy statement adopted by synod. The absence of such strictures may be viewed as a contradiction to the concerns enunciated in the inner-city policy statement. —*Defeated*

III. LUKE SOCIETY, INC.

A. *Materials:*

1. Report 29

2. Supplementary Report to synod from Luke Society

B. *Recommendations:*

1. That synod grant the privilege of the floor to a representative of the Luke Society when this report is under consideration. —*Adopted*

2. That synod accede to the request of the Luke Society that a yearly subsidy from the Board of Home Missions be continued for care of indigent patients, regardless of their racial origin, and Indian students under the ministry of the Board of Home Missions, at Rehoboth Christian Hospital. —*Adopted*

(Advisory Committee 11 report continued in Art. 117.)

ARTICLE 75

Advisory Committee 10 on *Foreign Missions,* Dr. L. Vos reporting, presents the following:

I. BACK TO GOD HOUR, RADIO COMMITTEE

A. *Material:* Report 1

B. *Recommendations:*

1. Synod grant Dr. J. Nederhood and either the president, the Rev. D. Negen, or the secretary, the Rev. L. Bazuin, the privilege of the floor when Back to God Hour matters are discussed. —*Adopted*

2. Synod authorize the Radio Committee to continue its cooperation in the Indonesian broadcasting venture through June, 1972.

Grounds:

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

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

c. Being a cooperative ministry with Geredja Kristen Indonesia and Indonesian Broadcasting Foundation, this is a "relatively low budget matter." —*Adopted*

II. FOREIGN MISSIONS

A. *Material:* Reports 10, 10-A

B. *Recommendations:*

1. Synod grant the Rev. John Bylsma, the chairman of the board, Mr. Wilbert J. Venema, treasurer of the board, and the Rev. Henry J. Evenhouse, the executive secretary of the board, permission to represent the board on all matters related to foreign missions. —*Adopted*

2. Synod approve the request of the Board of Foreign Missions that the number of lay members-at-large be increased from four to five, and that this added member be someone from the central area so that he can be a member of the Executive Committee.

Ground: There is need for added personnel to deal especially with matters of finance and mission business and such an additional member will also be a member of the board's Finance Committee. —*Adopted*

3. Synod endorse the board's establishment of area secretaries and the appointment of the Rev. Edward Van Baak as Area Secretary for the Far East for a two-year period and the appointment of the Rev. Dr. Eugene Rubingh as Area Secretary for Nigeria for a two-year period.

Grounds:

a. Synod of 1969 has already approved this organizational plan. (See Acts of Synod 1969, Art. 47, II, C, 4, 5)

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

c. The Rev. Edward Van Baak is well qualified for this position, having served for twenty years as a missionary of our church in Japan and has for the past year served in our mission office in promotional work.

d. The Rev. Dr. Eugene Rubingh is well qualified for this position, having served in Nigeria for nine years as a missionary of our church and has for the past two years been serving as secretary of recruitment and orientation in the board office. —*Adopted*

4. Synod approve the opening of work in Honduras as a new mission field for the Christian Reformed Church.

Grounds:

a. An opportunity has been given to us by the pleas and invitation of a Reformed Presbyterian Church group in Tegucigalpa.

b. The Rev. J. Pott and the Rev. Mr. Delgado urged that a program of missions be given favorable consideration by our board for Honduras with the congregation of Tegucigalpa as the center of operation.

c. The board's own committee has investigated this field and has favorably evaluated its potential.

d. The city of Tegucigalpa (250,000 population) presents the challenge of a large area where there is no Reformed witness outside the small Tegucigalpa congregation. —*Adopted*

5. Synod approve the request that two missionaries be called for the work in Honduras, and that at least one of them be an ordained man.

Grounds:

a. There is need of a pastor for the established Reformed group.

b. There is need of additional help in the evangelistic work in this area.

c. It has been the experience of the board that it is not a good practice to send just one man to a new area. —*Adopted*

6. Synod approve the board's request to make arrangements for manning the field in Honduras as soon as possible since the Rev. Mr. Delgado has agreed to fill the need only through the summer months. —*Adopted*

7. Synod authorize the Board of Foreign Missions to sell the house at 1960 Collins Avenue, Grand Rapids, Michigan, to the Rev. Gerard Terpstra at a price mutually agreed upon.

Grounds:

a. The Rev. G. Terpstra has proposed that he purchase this house and secure title to the property.

b. The Board of Foreign Missions, which holds the title to this property, no longer has need of it. —*Adopted*

8. Synod stipulate that should the Rev. Mr. Terpstra be incapacitated due to illness, the Board of Foreign Missions should review the arrangements made. —*Adopted*

9. Synod declare that the proceeds from the sale of this house be used by the Board of Foreign Missions to provide housing for foreign missionaries home on furlough.

Grounds:

a. The Synod of 1962, which authorized the purchase of this property stated that final disposition of the house was to be determined by a future synod.

b. The money was originally spent for housing a foreign missionary and therefore it would seem most proper to use this money in a similar manner. —*Adopted*

III. TELEVISION CORRESPONDENCE

Material: Overture 23

The recommendation of the advisory committee, "that synod do not accede to" overture 23, is rejected.

Synod *adopts* the following overture:

Synod encourages our people to correspond with the television broadcasting corporations and their sponsors, making presentations, from a biblical and Reformed perspective, for better and cleaner programs, objecting to programs which are contrary to a biblical emphasis.

Ground: Many programs and commercials on television contribute adversely to the attitudes and actions of young people, children and adults in North America and foster continued moral and spiritual decline.

(Report of Advisory Committee 10 continued in Art. 136).

ARTICLE 76

Advisory Committee 12 on *Publication Matters* (continued from Art. 64) the Rev. C. Greenfield reporting, presents the following:

I. CLARIFICATION OF CHURCH ORDER AND ARTICLE 44, ACTS OF SYNOD, 1963

A. *Material:* Overture 34 of Classis Muskegon

B. *Analysis:*

1. *Summary*—Classis received a letter from the Rev. Robert Eggebeen of the Reformed Church in America requesting admittance into the min-

istry of the CRC according to Art. 8 of the C.O. Classis also received a letter from the Ferrysburg CRC indicating a desire to call Rev. Eggebeen under Article 13 of the C.O.

Three synodical deputies having considered documents on hand, and having conferred with the Rev. Mr. Eggebeen, concluded that his request for admittance into the ministry of the CRC was premature and therefore advised classis not at this time to honor his request.

2. *Request of synod—*

a. To clarify meaning of *honor* in 1963 Acts, p. 23, b. 2, whether it means to grant or to consider, and to indicate what constitutes *need* when the request comes from the minister himself.

b. To advise classis to reconsider the request of Rev. Eggebeen.

C. *Recommendations:*

1. In regard to use of *honor* and *need* in Acts, 1963, p. 23ff

a. Synod declare that in its clarification of procedure in the Acts of 1963, relative to calling ministers from other denominations, the word honor means both to consider and to grant. The approval of the synodical deputies is required both for the initial consideration and for the final approval of a request of a minister to be admitted to the ministry of the Christian Reformed Church. This is evident from the following chronological order:

1) Point b.2 states that such approval shall be obtained before the classis shall proceed to honor the request.

2) The subsequent points describe the concerns to be investigated and the examination to be conducted.

3) Point b.9 again specifies the requirement of approval by the synodical deputies after the examination has been completed. *—Adopted*

b. Synod declare that the question of need is explained in this Acts of Synod, p. 21, d, by stating that "no classis shall proceed to honor the request of a minister by way of Art. 9 (now Art. 8) until the need of the churches for the services of such a minister shall have been demonstrated," and that this means that there must be a very real special need in the Christian Reformed Church that cannot readily be met by ministers of our denomination. Cf. also Acts, 1945, p. 86. *—Adopted*

2. In regard to the second request, synod declare that Classis Muskegon can consider the request of the Rev. R. Eggebeen only by following the provisions of Art. 8, Church Order, section b. *—Adopted*

II. CLARIFICATION ABOUT UNORDAINED STATED SUPPLY

A. *Material:* Overture 31

B. *Observation:* Classis Minnesota South requests synod to declare whether or not it is proper for an individual without ordination or proper theological training to serve as stated supply in an organized church.

In reflecting on this request it becomes evident that there is no clarity as to the derivation or precise meaning of the term "stated supply" or the precise regulations which should govern it. It is obvious from the Church Order that unordained men should not occupy the pulpit unless they have been licensed (Art. 43 C.O.).

The further question is whether all who qualify for classical licensure are capable also of discharging the other duties demanded of a so-called stated supply, such as counselling, teaching, and conducting meetings.

C *Recommendations:*

1. Synod declare that it is highly inadvisable to have a man without proper theological training serve as stated supply. —*Adopted*

2. Synod declare that the employment of a stated supply should not delay unduly the calling of an ordained man.

Grounds:

a. The underlying assumption throughout the Church Order is that the churches are to be served by ordained pastors unless special circumstances make this impossible.

b. The reservation of "official acts of the ministry" to ordained men, cf. Church Order Art. 11 and 53b, means that full ministerial service cannot be rendered to a congregation by an unordained man.

—*Adopted*

ARTICLE 77

Advisory Committee 13 on *Varia Matters I,* the Rev. B. Niemeyer presents the following: (Report continued from Art. 56)

I. PENSION PLAN FOR UNORDAINED WORKERS

A. *Material:* Report 3

B. *Recommendation:* That synod acknowledge the work of the committee. —*Adopted*

II. HISTORICAL COMMITTEE

A. *Material:* Report 19

B. *Recommendation:* That synod approve the work of the Historical Committee. —*Adopted*

III. REFORMED BIBLE INSTITUTE

A. *Material:* Report 20

B. *Recommendation:* That synod express appreciation for the work of the Reformed Bible Institute. —*Adopted*

IV. LORD'S DAY ALLIANCE OF THE UNITED STATES

A. *Material:* Report 22

B. *Recommendations:*

1. That synod express its appreciation for the work of the Lord's Day Alliance.

2. That synod maintain representation to the board of the Lord's Day Alliance. —*Adopted*

V. CANADIAN BIBLE SOCIETY

A. *Material:* Report 23

B. *Recommendation:* That synod recognize the Canadian Bible Society as worthy of our prayers and continued support. —*Adopted*

VI. WORLD HOME BIBLE LEAGUE

A. *Material:* Report 25

B. *Recommendation:* That synod commend the work of the World Home Bible League and recommend it for continued support. —*Adopted*

VII. AMERICAN BIBLE SOCIETY

A. *Material:* Report 26

B. *Recommendation:* That synod commend the work of the American Bible Society and recommend it for continued support. —*Adopted*

VIII. THE EVANGELICAL LITERATURE LEAGUE

A. *Material:* Report 27

B. *Recommendation:* That synod recommend The Evangelical Literature League to our churches for support. —*Adopted*

IX. NATIONAL CHRISTIAN ASSOCIATION

A. *Material:* Report 47

B. *Recommendations:*

1. That synod acknowledge the efforts of our synodical representative to maintain contact with the National Christian Association.

2. That synod do not appoint a representative to the National Christian Association.

Ground: The synodical representative's efforts to effect a meaningful relationship with the National Christian Association have been unsuccessful. —*Adopted*

X. LORD'S DAY ALLIANCE OF CANADA

A. *Material:* Report 48

B. *Recommendation:* That synod refer the report of the synodical representative to the Lord's Day Alliance of Canada to the Council of Christian Reformed Churches in Canada, with the request that it evaluate the changing pattern and policy of the Lord's Day Alliance of Canada to advise synod whether our churches should continue to support the Alliance. —*Adopted*

XI. SYNODICAL DEPUTIES' REPORTS ON THE CLASSICAL EXAMINATION OF CANDIDATES

Classis	*Candidate*	*Synodical Deputies*
Alberta North	James Miedema Harry Vriend	J. Van Dyk, British Columbia Ted Medema, Columbia H. De Bolster, Alberta South
Alberta South	Marcus Lise	J. Pereboom, Alberta North G. Pars, Pacific Northwest J. Van Dyk, British Columbia
British Columbia	Gordon Pols	J. Postman, Alberta North H. De Bolster, Alberta South G. Pars, Pacific Northwest
Cadillac	Maynard Nieboer	G. Rozenboom, Grand Rapids West J. Hellinga, Grand Rapids South J. Pott, Muskegon
Chatham	Henry Getkate	S. Draayer, Lake Erie H. Numan, Huron J. Hoytema, Hamilton
Chicago North	John Berends	J. Piersma, Illiana R. Leestma, Chicago South J. Mulder, Kalamazoo
Chicago North	Robert Boertje	T. Van Kooten, Holland T. Van Eerden, Illiana H. Exoo, Wisconsin

Classis	*Candidate*	*Synodical Deputies*
Eastern Canada	John Veenstra	L. Praamsma, Hamilton P. Jonker, Toronto J. Nutma, Quinte
Grand Rapids East	Herman Schutt	J. Eppinga, Grand Rapids South M. Doornbos, Grand Rapids West J. Medendorp, Grandville
Grand Rapids South	John Hutt	W. Van Rees, Grand Rapids East G. Rozenboom, Grand Rapids West J. Medendorp, Grandville
Hackensack	Robert Walter	J. Klomps, Eastern Canada G. Stob, Hudson E. Heerema, Florida
Hamilton	Fred Bakker Herman Praamsma	J. Van Harmelen, Chatham H. Numan, Huron R. Kooistra, Toronto
Holland	John Hanegraaf Ronald Hempel	H. Vander Kam, Kalamazoo C. Nieuwenhuis, Zeeland J. Medendorp, Grandville
Hudson	Timothy Limburg	S. Draayer, Lake Erie F. De Boer, Hackensack J. Klomps, Eastern Canada
Illiana	Bert De Jong Allen Petroelje	W. Witte, Chicago North A. De Jong, Chicago South J. Mulder, Kalamazoo
Lake Erie	David Baak Thomas Kaastra Henry Post	P. Sluys, Chatham J. Eppinga, Grand Rapids South H. Arnold, Zeeland
Minnesota North	Carl Afman Michael Reitsma Anthon Schweitzer	M. Gritters, Sioux Center H. Entingh, Minnesota South J. Rubingh, Orange City
Minnesota North	Louis Roossien	J. Engbers, Sioux Center H. Entingh, Minnesota South J. Rubingh, Orange City
Minnesota South	James Vander Laan	M. Gritters, Sioux Center H. Hollander, Northcentral Iowa H. Rubingh, Orange City
Northcentral Iowa	Winson Elgersma Ronald Lammers Allen Likkel	M. Gritters, Sioux Center P. Bakker, Pella J. Rubingh, Orange City
Orange City	LeRoy Christoffels	H. Hollander, Northcentral Iowa M. Gritters, Sioux Center H. Entingh, Minnesota South
Pacific Northwest	Stuart Pastine Curtis Roelofs	J. Van Dyk, British Columbia J. Pereboom, Alberta North K. Slager, Columbia
Pella	Jason Chen Leonard VanderZee Wesley Van Dyk	M. Gritters, Sioux Center H. Hollander, Northcentral Iowa J. Rubingh, Orange City
Rocky Mountain	Stanley Verheul	T. Heyboer, Minnesota South P. Bakker, Pella J. Rubingh, Orange City
Sioux Center	Gerry Heyboer Gerald Essenburg	G. Van Den Berg, Orange City H. Hollander, Northcentral Iowa H. Entingh, Minnesota South

Classis	*Candidate*	*Synodical Deputies*
Toronto	Sidney Greidanus	H. Numan, Huron L. Praamsma, Hamilton R. Popma, Quinte
Wisconsin	Andrew Cammenga	W. Witte, Chicago North R. Leestma, Chicago South T. Van Eerden, Illiana

Recommendations:

1. That synod approve the work of the synodical deputies. —*Adopted*

2. That synod instruct the synodical deputies to file complete reports in accordance with the rules for such reports. —*Adopted*

XII. SYNODICAL DEPUTIES' REPORTS

A. *Rev. Gordon Mouw*

1. On October 26, 1970 the synodical deputies M. Gritters (Sioux Ctnter), H. Entingh (Minnesota South) and John Rubingh (Orange City) approved placing the name of the Rev. G. Mouw of the Orthodox Presbyterian Church on nomination as pastor of the Crookston-Bejou churches.

Grounds:

1. The urgent need of this field as evident from the long vacancy, the many declines and pressing problems.

2. The man appears to have the qualifications to fill this need.

Recommendation: That synod approve the work of the synodical deputies. —*Adopted*

2. At Classis Minnesota North in session Dec. 15, 1970 the synodical deputies J. Engbers (Sioux Center), J. Rubingh (Orange City), and H. Entingh (Minnesota South) heard the Colloquium Doctum of the Rev. Gordon D. Mouw, and advised classis to admit the brother to the ministry of the Christian Reformed Church.

Recommendation: That synod approve the work of the synodical deputies. —*Adopted*

(Report of Advisory Committee 13 continued in Art. 82.)

ARTICLE 78

The eleventh session is closed with prayer and thanksgiving. Synod adjourns for dinner.

MONDAY EVENING, JUNE 14, 1971

Twelfth Session

ARTICLE 79

The session is opened with song, scripture reading and prayer.

ARTICLE 80

Elder V. Nyhof and the Rev. O. Duistermars as delegates for Classes Muskegon and Grand Rapids West are present for the first time. By rising they express their agreement with the forms of unity.

ARTICLE 81

Advisory Committee 8, *Ecumenical Matters,* (report continued from Art. 66) the Rev. G. Hubers reporting, presents the following:

NEW CONFESSIONAL STANDARD

A. *Materials:*

1. Overture 5 from Classis Chatham
2. Overture 77 from Classis Alberta North

The recommendation of the committee is debated for two hours. A motion is adopted to recommit the material to the advisory committee with the instruction to reformulate, giving special attention to the overture of Alberta North and the discussions on the floor of synod.

(Report of Advisory Committee 8 continued in Art. 133.)

ARTICLE 82

Advisory Committee 13, *Varia Matters I,* the Rev. B. Niemeyer reporting, continues its presentation (continued from Art. 77):

SYNODICAL DEPUTIES' REPORTS

1. *Rev. Brent Averill*

The synodical deputies S. Draayer (Lake Erie), R. Kooistra (Toronto), and F. De Boer (Hackensack), having heard the Colloquium Doctum of the Rev. Brent Averill, concur in the motion of Classis Hudson to sustain his examination and to declare him eligible for call in the Christian Reformed churches.

Recommendation: That synod approve the work of the synodical deputies. —*Adopted*

2. *Candidate Jason Chen*

The synodical deputies J. Rubingh (Orange City), M. Gritters (Sioux Center), and H. Hollander (Northwest Iowa) approve the request to call Mr. Chen to the campus work at Iowa City.

Ground: This task is spiritual in character and directly related to the ministerial calling (Church Order, Art. 13).

Recommendation: That synod approve the work of the synodical deputies. —*Adopted*

3. *Rev. B. T. Haan*

The Synod of 1970 (Acts Art. 163, D, e, b) instructed the synodical deputies to review the request of the Rev. B. T. Haan that the privilege of preaching the Word be restored to him. In a letter dated May 26, 1971, synodical deputies T. Heyboer (Minnesota South), P. Bakker (Pella), and J. Rubingh (Orange City), noting that synod gave Rev. Haan this privilege in the area of Classis Rocky Mountain, advised that this arrangement be continued.

1. The Rev. B. T. Haan has given acceptable service in the pulpits of the churches of Rocky Mountain.

2. Inconclusive medical reports make it advisable to defer taking additional action at this time.

3. A letter dated June 2, 1971 from the consistory of the Third Christian Reformed Church of Denver heartily supports this decision.

Recommendation: That synod approve the work of the synodical deputies. —*Adopted*

4. *Dr. Seymour Van Dyken*

The synodical deputies A. Hannink (Cadillac), M. Doornbos (Grand Rapids West) and H. Arnold (Zeeland) at the meeting of Classis Grand Rapids East on Sept. 17, 1970, concurred in granting the request of the Neland Avenue Consistory to call Dr. Van Dyken as associate minister, for the purpose of loaning him to Calvin Seminary for teaching as specified by the seminary during the academic year 1970-71.

Ground: Teaching at the seminary is spiritual in character and directly related to the ministerial calling (Church Order, Art. 13).

Recommendation: That synod approve the work of the synodical deputies. —*Adopted*

5. *Rev. Gilbert Holkeboer and Rev. Jack Paauw*

The synodical deputies J. Van Dyk (British Columbia), J. Pereboom (Alberta North), and K. Slager (Columbia) advise Classis Pacific Northwest that they concur with the decision of the classis to grant honorable release from the office of the ministry to the Revs. Gilbert Holkeboer and Jack Paauw.

Recommendation: That synod approve the work of the synodical deputies. —*Adopted*

6. *Bethesda Hospital Chaplain*

The synodical deputies P. Bakker (Pella), J. Rubingh (Orange City), and H. Entingh (Minnesota South) concur in the decision of Classis Rocky Mountain to call an ordained man to serve as hospital chaplain at Bethesda Hospital.

Grounds:

1. The nature of the work is spiritual in character and directly related to the ministerial calling.
2. The precedent which has been established in the chaplaincy that already exists at Bethesda and other similar institutions.

Recommendation: That synod approve the work of the synodical deputies. —*Adopted*

7. *Navigator Campus Ministry*

The synodical deputies M. Doornbos (Grand Rapids West), C. Niewenhuis (Zeeland), and J. Medendorp (Grandville) concur with the motion of Classis Grand Rapids East to grant the request of the Seymour Christian Reformed Church to call an associate pastor to serve with the Navigator Campus Ministry.

Ground: This request meets the provisions of Art. 13 of the Church Order as interpreted by the Synods of 1961 and 1964.

Recommendation: That synod approve the work of the synodical deputies. —*Adopted*

(Reports of Advisory Committee 13 continued in Art. 131.)

ARTICLE 83

The twelfth session is closed with thanksgiving.

TUESDAY MORNING, JUNE 15, 1971

Thirteenth Session

ARTICLE 84

The session is opened with devotional exercises.

ARTICLE 85

The roll call reveals that all delegates are present.

ARTICLE 86

Minutes of Monday's sessions are read and, with slight redactional corrections, approved.

ARTICLE 87

Advisory Committee 6, *Church Order II,* Rev. W. M. Van Dyk reporting, presents: (Continued from Art. 68)

I. SYNODICAL INTERIM COMMITTEE, STATED CLERK, STANDING ADVISORY BUDGET COMMITTEE, FINANCIAL COORDINATOR

A. *Materials:*

1. Report 37 with the supplementary modifications.
2. Report 38, "A" (Majority Report) and "B" (Minority Report)
3. Reactions to the above reports:

a. Report No. 1 - A: The Back to God Hour which asked synod to reject Report 37 on the following grounds:

1) "We feel the study committee went beyond the mandate of synod."

2) "The creation of the proposed . . . structure . . is not in keeping with . . . good Reformed Church polity since this proposal tends to conflict with the principle of congregational autonomy.

3) "Such a committee . . . would be detrimental to the direct supervision synod now exercises over its agencies."

b. Report 10 - A: The Board of Foreign Missions which "desired to bring to the attention of synod the following response:

1) "The concept of a Synodical Committee functioning strictly as an 'interim' committee similar to that of a classical committee on the lower level of our ecclesiastical life is sufficient"

2) Synod should "exercise caution so that the (Financial Coordinator) shall function as a counselor to the denominational agencies and as advisor to synod, but not have the rights of autocratic decisions."

c. Communication 11: The Fund for Needy Churches Committee which responds as follows:

1) "Greater authority should be vested in the (Financial Coordinator). He should have more than mere advisory power."

2) "The principle objection is the danger of excessive concentration of power in one rather small but very powerful committee."

3) "The committee expresses itself . . . in sympathy with the observations and recommendations of Mr. Jerry Jonker."

d. Report 12 - A. The Board of Trustees of Calvin College and Seminary favors the Minority Report of the Standing Advisory Budget Committee.

e. Letter from Hammond, Indiana, Christian Reformed Church urging synod to recommit the report to a study committee "since it is not a proper response to the 1970 synodical mandate."

B. *Background:* Synod of 1970 gave a study committee the mandate "to update the rules governing the Synodical Committee and to formulate a job description for the office of Denominational Stated Clerk."

The study committee first reviewed the history. The existence of the Synodical Committee dates back to 1864. It consisted of three ministers and was given responsibilities in matters of correspondence, implementation of synodical decisions, and advice to classes. In 1902 a Stated Clerk was appointed; made a full time position in 1956. Throughout the first half of the 20th century the jobs of the Synodical Committee and the Stated Clerk became increasingly complex. It was during this time that the Synodical Committee, for example . . .

". . . had responsibility for foreign missions, Church Help Fund matters, inter-church correspondence, chaplains certification, war relief concerns, servicemen's care and counsel. Gradually each of these functions became the responsibility of a separate committee as the work load became too heavy. The result was separation . . . . We have delegated the work of synod to many agencies but we have no agency for unifying and coordinating all the facets of denominational work." "More recently the Synodical Committee has not met regularly and in some years not at all."

Organizationally, the Synodical Treasurer has always been under the supervision of the Synodical Committee. The Standing Advisory Budget Committee, on the other hand, has been separate, except for the fact that the Stated Clerk is an ex-officio member of the Standing Advisory Budget Committee. As late as 1946 the budget of synod is listed as "section b" of the report of the Synodical Committee. It appears that during the past decade or two there has been a gradual drift of the financial aspects of denominational work into the "watch-dog" function of the Standing Advisory Budget Committee without specific reference to programming and goal setting of denominational agencies.

The situation in 1970 was as follows:

1. Synod wanted an updating of the rules for the Synodical Interim Committee.
2. Synod wanted a job description for the office of denominational Stated Clerk.
3. Synod approved the idea of a denominational Financial Coordinator, and instructed the Standing Advisory Budget Committee to prepare a job description.

The situation in 1971 is as follows:

1. A study committee report recommending rules for the Synodical Committee and a job description for the denominational Stated Clerk.
2. A study committee report which recommends a coordinated effort which would include both the office of the Stated Clerk and the Financial Coordinator.
3. A Standing Advisory Budget Committee report which unanimously approves the job description for the denominational Financial Coordinator.

4. A majority of six of the Standing Advisory Budget Committee which approves the inclusion of the Financial Coordinator and the work of the Standing Advisory Budget Committee in the proposed Synodical Committee's mandate.

5. A minority of one of the Standing Advisory Budget Committee who favors a separate Standing Advisory Budget Committee with its own Financial Coordinator not organizationally related to the Synodical Committee.

The foregoing makes it clear that the proposed Synodical Interim Committee is not an additional committee in our ecclesiastical structure. It is an updating and coordinating of existing work within one committee which would include the functions presently performed by the Synodical Interim Committee, the Standing Advisory Budget Committee, and the Synodical Trustees, which would cease to exist as separate agencies. The proposed Synodical Interim Committee would add the dimensions of a service committee to the agencies of synod, and a supervising committee to the Stated Clerk and the Financial Coordinator.

C. *Recommendations:*

1. That synod constitute a Synodical Interim Committee to embrace the functions of the present Synodical Committee, the Standing Advisory Budget Committee, and the Synodical Trustees; to serve as a service committee to denominational agencies and committees; to supervise the work of the Stated Clerk and the Financial Coordinator; to work within the following diagram of relationships; and to work according to the following rules.

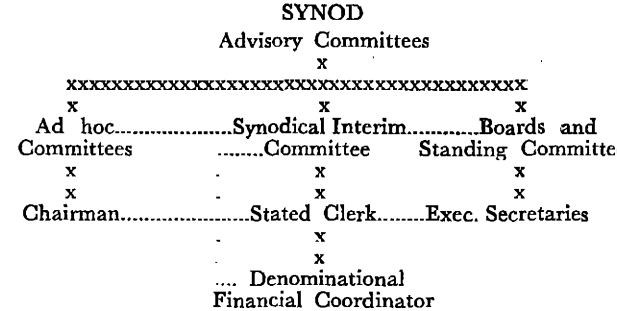
Grounds:

a. This would result in greater efficiency and unification in the work of synod, without adding a new board.

b. This would give organizational opportunity for mutual consultation in the inter-related matters of denominational agencies and committees.

c. This would provide the proper lines of advice and supervision in the work of the Stated Clerk and Financial Coordinator.

The diagram of relationships:



—*Adopted*

RULES FOR THE SYNODICAL INTERIM COMMITTEE

I. MEMBERSHIP

The Synodical Interim Committee shall be composed of fourteen (14) members, elected by synod from nominations submitted by the Synodical Interim Committee. Synod has the right to add to the nominations presented by the Synodical Interim Committee.

A. One-half of the Synodical Interim Committee shall be ministers and one-half non-ministers who are or who have previously served as office bearers in the church. The terms shall conform to the synodical rules which apply.

B. The alternate member will take the place of the regular member when a member moves outside his area or is incapacitated. The terms of the alternate shall conform to the synodical rules which apply.

C. Each of the following regions shall be represented as follows:

1. Far West (United States) — two
2. Western Canada — one
3. Rocky Mountain to Mississippi River — two
4. Central United States — six
5. Eastern Canada — two
6. East Cost — one

II. OFFICERS: — The Synodical Interim Committee shall elect its own officers, with this exception: that the Stated Clerk shall function as general secretary of the Synodical Interim Committee.

III. MEETINGS: — The Synodical Interim Committee shall meet at least three times a year: in October, February, and May.

IV. ORGANIZATION: — The Synodical Interim Committee shall designate at least three sub-committees from within its membership (including alternates):

A. Church Polity and Program
B. Finance
C. Trustees.

V. MANDATE:

A. The Synodical Interim Committee shall execute all matters committed to it by definite instruction of synod.

B. The Synodical Interim Committee shall execute all synodical matters which cannot be postponed until the next synod.

C. The Synodical Interim Committee shall supervise the work of the Stated Clerk and the Denominational Financial Coordinator, and advise them in respect to the discharge of their work.

D. The Synodical Interim Committee shall be responsible to synod for the planning, coordination, and application in regard to the work of synod.

E. The Synodical Interim Committee shall receive progress reports from all study committees and *ad hoc* committees appoined by synod.

F. The Synodical Interim Committee shall receive regular program and financial reports from the agencies of synod and approved by synod to enable the committee to evaluate budget requests in the light of cur-

rent projects and future goals and to make appropriate recommendations to synod.

G. The Synodical Interim Committee shall be available for consultation with standing committees and denominational agencies to secure program coordination of the total denominational effort.

H. The Synodical Interim Committee, through the Stated Clerk, shall serve the classes, consistories, and individuals with advice and information regarding the Church Order and the decisions of synod.

I. The Synodical Interim Committee shall be responsible for the preparation and distribution of the Synodical Agenda, the Acts of Synod, the Yearbook, and such other official publications as the synod shall authorize.

J. The Synodical Interim Committee shall present a full report of its actions to each synod. *—Adopted*

2. That synod put this arrangement into effect for a period of five years. A review of the effectiveness of this arrangement shall be presented to Synod of 1976 by a committee to be appointed by the Synod of 1975.

Grounds:

a. This would coordinate the initial appointment of the Synodical Interim Committee with the first term of the Financial Coordinator.

b. This would give the church an opportunity to experience how effective this arrangement would be without committing the church to a permanent arrangement. *—Adopted*

3. That synod designate the Synodical Interim Committee as the corporate trustee for the synod of the Christian Reformed Church.

4. That synod refer nominations to the membership of the committee to the Committee on Appointments, instructing it to confer with the "Update Study Committee" before any appointments or nominations are recommended. *—Adopted*

5. That synod adopt the following job description for the office of denominational Stated Clerk.

JOB DESCRIPTION OF DENOMINATIONAL STATED CLERK

I. QUALIFICATIONS:

A. The Stated Clerk shall be theologically trained.

B. The Stated Clerk shall have served as a pastor in at least one of the congregations of the denomination.

C. The Stated Clerk shall be well acquainted with the Christian Reformed denomination, its churches, ministers, lay-leaders, and agencies both in the Dominion of Canada and in the United States.

D. The Stated Clerk shall possess a thorough knowledge of the Church Order, and be competent in interpreting the same.

E. The Stated Clerk shall have the ability to write lucidly and succintly. He should also be competent in public address.

F. The Stated Clerk shall possess administrative and organizational ability.

G. The Stated Clerk shall be broad in spirit, able to move with ease and dignity in the North American ecclesiastical circles. He should be

congenial and able to cooperate with representatives of other churches as well as members of our own denomination.

II. ORGANIZATIONAL RELATIONSHIPS:

A. The Stated Clerk shall be the executive officer of synod.

B. The Stated Clerk shall be an ex-officio member of the Synodical Committee and shall serve as its general secretary.

C. The Stated Clerk shall be an ex-officio member of the Inter-Church Relations Committee.

D. The Stated Clerk shall have privilege of the floor at synodical meetings in all matters relating to the exercise of his office. He shall be present during all executive sessions of synod.

III. SUPERVISION: — The Stated Clerk shall work under the supervision of the Synodical Interim Committee and shall be ultimately responsible to synod.

IV. APPOINTMENT:

A. The Stated Clerk shall be appointed by synod (Acts 1956, pp. 104, 105, Art. 143), from a nomination by the Synodical Interim Committee. Inasmuch as extensive evaluation is involved in making a nomination, any nominations from outside the Synodical Interim Committee shall be evaluated by the committee.

B. The term of appointment shall be four years after which the Stated Clerk shall be eligible for reappointment to additional four-year terms.

C. An alternate Stated Clerk shall be annually appointed by the Synodical Interim Committee, preferably from within its own membership and shall function when the Stated Clerk is incapacitated due to illness, injury, or other extraordinary circumstance. He shall not automatically succeed to the office of Stated Clerk.

The alternate Stated Clerk should be:

1. Near at hand.
2. Kept informed at all times.
3. If the alternate Stated Clerk is not already a member of the Synodical Interim Committee he shall he an ex-officio member of the Synodical Interim Committee.
4. When the alternate Stated Clerk serves as Stated Clerk, he shall be a non-voting member of the committee during the time he serves.

V. DUTIES AND RESPONSIBILITIES

A. Responsibilities to Synod:

1. The Stated Clerk shall edit, and have suitably printed such official publications as the synod or the Synodical Interim Committee shall authorize.

2. The Stated Clerk shall have synodical papers, including correspondence, surveys, questionnaires, materials, reports, minutes, etc., produced for the synod and shall keep a file of synodical correspondence. He shall keep an accurate record of the proceedings of synod and the Synodical Interim Committee.

3. The Stated Clerk shall have surveillance over denominational archives and historical documents on behalf of the Synodical Interim Committee, and shall be responsible for the right of access to such documents.

4. The Stated Clerk shall inform all persons who have been appointed by synod to serve on committees, provide them with relevant data concerning their assignment.

5. The Stated Clerk shall receive progress reports and/or minutes from the committees appointed by synod.

6. The Stated Clerk shall serve synod with information and advice as requested regarding matters which come to the floor of synod.

7. The Stated Clerk shall perform such duties as synod or the Synodical Interim Committee shall direct.

B. *Responsibilities to the Denomination*

1. The Stated Clerk shall handle the general correspondence of the denomination.

2. The Stated Clerk shall, when called upon, give advice and information regarding the provisions of the Church Order, and the decisions of synod. In matters of major proportions, this advice shall be given in consultation with the Synodical Interim Committee.

3. The Stated Clerk, in consultation with the Synodical Interim Committee, shall consult with denominational agencies and denominationally related agencies and alert synod regarding the coordination of effort and procedures for mutual cooperation.

4. The Stated Clerk on behalf of synod and the Synodical Interim Committee shall be a servant of the people, the churches, and the denominational agencies. To this end he shall respond to invitations, maintain liaison, and visit classes, as time and circumstances allow, or as the Synodical Interim Committee may direct.

C. *Responsibilities on behalf of the Denomination*

1. The Stated Clerk shall represent the denomination or secure the proper representation of the denomination at civic and religious functions in keeping with its relationship to the government of Canada and the United States. In all cases the Stated Clerk shall act in accordance with the approved policies of the Christian Reformed Church. In cases where there is a question, the Synodical Interim Committee should be consulted.

2. The Stated Clerk, as agent of the Synodical Interim Committee or synod, shall prepare news or information bulletins for the news media which will inform the public of the work and witness of the church.

3. The Stated Clerk shall, with the approval of the Synodical Interim Committee, perform services which will represent the position and extend the witness of the Christian Reformed Church.

D. In order that the Stated Clerk may be able to perform the foregoing duties and discharge his responsibilities, he shall be provided with the necessary personnel and equipment. —*Adopted*

(Report of Advisory Committee 6 continued in Art. 141.)

ARTICLE 88

The session is closed with prayer and thanksgiving.

TUESDAY AFTERNOON, JUNE 15, 1971

Fourteenth Session

ARTICLE 89

The session begins with opening devotions.

ARTICLE 90

The chairman recognizes the *Reception Committee,* Rev. T. Hofman, who presents the Rev. Heinrich Baarlink, Fraternal Delegate of *De Gereformeerde Kerken* in the Netherlands and Graafschap-Bentheim sector of Germany. The Rev. Mr. Baarlink speaks of the tensions in his church, coupled with a strong desire for and struggle to maintain unity. This leads them to see the need for ecumenical involvements. In contrast to false conservatism, which is content to be isolated, the double demand for truth and unity, seeks to listen to others and wants others to listen. He pleads, therefore, for our continued watchful concern with the theological struggles in his church.

The Rev. A. Kuyvenhoven replies for synod.

ARTICLE 91

Advisory Committee 7, *Church Order III,* Rev. J. Bergsma reporting, presents:

I. CLASSIS CHICAGO NORTH RESPONSE TO SYNOD 1970

A. *Materials:*

Report 46; Printed Appeals 1, 2, and 3; Personal appeals: Appeal of Mr. Martin La Maire, Appeal of members of Chicago North Churches *vs.* Classis Chicago North; Overtures: 50, 64, 65, 73; Communications: From Elder Jon Sharpe; From Urban Caucus of the Christian Reformed Church (Eastern Region).

B. *History:* The Synod of 1970 had before it a protest from the consistory of Lawndale Christian Reformed Church, Chicago, Illinois, against Classis Chicago North in which it appealed to synod to "require Classis Chicago North to bring its policy and practices into harmony with the deliverances of synod and to implement these decisions." (Art. 114, p. 61, Acts of Synod, 1970) This protest grew out of the difficulty which members of the Lawndale Christian Reformed Church encountered in attempting to enroll some of the children of the church families in the Timothy Christian School of Cicero, Illinois.

The question concerning the enrollment of children from the Lawndale Christian Reformed Church in the Timothy Christian School of Cicero had already been considered by previous synods. The Synod of 1968 issued its Declarations on Race Relations and commended them to the churches for study and application. It was in the light of those declarations that the Lawndale Consistory presented a protest to Classis Chicago North charging that "classis has pursued a course of action and assumed a position which is in conflict with the decision of synod." The decision of synod was, "that synod express its genuine concern for the problems faced by the Lawndale Consistory to meet the Christian educational needs of their covenant children at the nearest Christian school

and urge the parties involved to do all in their power to meet these needs at the earliest possible date, in accordance with the following deliverance of Synod, 1968: "That synod declare that fear of persecution or of disadvantage to self of our institutions arising out of obedience to Christ does not warrant denial to anyone, for reasons of race or color, of full Christian fellowship and privilege in the church or in related organizations, such as Christian colleges and schools, institutions of mercy and recreational associations; and that if members of the Christian Reformed Church advocate such denial, by whatsoever means, they must be reckoned as disobedient to Christ and be dealt with according to the provisions of the Church Order regarding admonition and discipline." (Acts of Synod 1969, art. 134, I, C, 1, pp. 93-94)

In response to the Lawndale protest synod declared, "that in its handling of the Lawndale-Timothy issue Classis Chicago North has failed to act in accord with the Declarations on Race of the Synods of 1968 and 1969, and synod calls upon the classis to bring its policies and practices into harmony with the deliverances of synod without further delay. Failure to comply will cause Classis Chicago North to be considered in contempt of synod and in open disregard of the judgment of the church of Jesus Christ." (Acts of Synod 1970, Art. 114, I, E, 1, p. 64)

Further, synod instructed "Classis Chicago North to fully inform the Synod of 1971 of what it has done to bring its policies and practices into harmony with the Declarations on Race." (Acts of Synod, 1970, Art. 119, 3, p. 65)

Report 46, and Overture 65, entitled "Clarification of Timothy-Lawndale Issues," are the response of Classis Chicago North to the declarations and instructions of the Synod of 1970 above referred to. This response reflects the actions and decisions of Classis Chicago North taken at its meetings of Nov. 10, 1970 and Jan. 20, 1971. The other pertinent materials relative to the declarations and instructions of the Synod of 1970, Printed Appeals 1, 2, 3, Personal Appeals 6, 7, Overtures 50, 73, and Communications 14, 15, either in specific detail or in broad statement call into question the adequacy of the response and/or action of Classis Chicago North relative to what classis had done to "bring its policies and practices into harmony with the Declaration on Race."

C. *Mandate:*

The advisory committee considers its mandate to be to make a determination whether the decisions taken and the action indicated by and subsequent to those decisions by Classis Chicago North is an adequate response to and compliance with the following declarations of Synod, 1970:

"Synod declare that in its handling of the Lawndale-Timothy issue Classis Chicago North has failed to act in accord with the Declaration on Race of the Synods of 1968 and 1969, and synod calls upon classis to bring its policies and practices into harmony with the deliverances of synod without further delay. Failure to comply will cause Classis Chicago North to be considered in contempt of synod and in open disregard of the judgment of the church of Jesus Christ." (Acts of Synod 1970, art. 114, I, E, 1, p. 64)

"Synod instructs Classis Chicago North to fully inform the Synod of 1971 of what it has done to bring its policies and practices into harmony with the Declarations on Race." (Acts of Synod 1970, art. 119, 3, p. 65)

D. *Response of Classis Chicago North to the declarations of Synod, 1970.* (Report 46)

1. "Classis acknowledges its guilt and sorrow in failing to act in accord with the Declarations on Race of the Synod of 1968 and 1969 concerning the Timothy-Lawndale issue."

2. Classis defeated a motion "that classis declare that the practice of excluding black covenant children from the Timothy Christian School in Cicero out of fear is disobedient to Christ."

3. Classis wrote a pastoral letter to the Timothy School Board imploring it no longer to countenance the exclusion of children of black Christians from its Cicero school.

4. Classis declared:

a. We are convinced that the Timothy Board is not excluding black children from its Cicero school because of racial prejudice.

b. We are convinced that the Timothy Board is sincere in its attempt to provide Christian education for all covenant children.

c. We are convinced that the Timothy Board has made progress in accommodating all covenant children.

Grounds:

1) The junior high school was moved from Cicero to Elmhurst and integrated.

2) The Timothy Board is cooperating with the negotiating committee of classis.

5. Classis adopted a recommendation "that pastors, consistories, and congregations engage in public and private prayers to the end that the Holy Spirit will enable us to manifest a true spirit of love and understanding."

6. Classis appointed a committee for the purpose of negotiation. The charge of this committee will be to call together representatives of the Lawndale Church and Garfield Chapel, and representatives of the Timothy Christian School Board to discuss the problems confronting each in regard to the education of black children. The goal of this committee is to help resolve the differences of the parties involved and develop a workable solution to the problems.

7. Classis overtures Synod of 1971 "to institute a study committee to arrive at an operational definition of the sin of racism in an ecclesiastical context. This committee should advise the Synod of 1972 on what kinds of acts in this context are sinful and how the churches may most effectively deal with these sins." (Overture 64)

8. Classis declared "that it is in basic agreement with the declarations of the Synod of 1968 regarding racial matters insofar as it condemns the exclusion of children from our school on the basis of race."

9. Because certain fundamental principles of church policy are involved in this matter and classis finds the practical solution of this problem to be difficult, classis respectfully requests clarification from synod on the following points:

a. The validity of the statement of the Synod of 1968: That synod declare that fear of persecution or of disadvantage to self or our institutions arising out of obedience to Christ does not warrant denial to anyone, for reasons of race or color, of full Christian fellowship and privilege in the church or in related organizations, such as Christian colleges and schools, institutions of mercy and recreational associations; and that if members of the Christian Reformed Church advocate such denial, by whatever means, they must be reckoned as disobedient to Christ and be dealt with according to the provisions of the Church Order regarding admonition and discipline.

b. We would request clarification especially of the last part of the statement "be dealt with according to the provisions of the Church Order regarding admonition and discipline."

c. Classis requests clarification as to the legitimacy of synod making such a statement in view of Article 27 of the Church Order, The exercise of admonition and discipline is the task of the local consistory and "the authority of the consistories is original and that of the major assemblies is delegated." Based on this fundamental principle, it is questionable whether synod has the right to legislate the use of admonition and discipline in a specific situation. Cf. Acts of Synod, 1969, Art. 134, I, C, p. 93, 94 (Minutes of Classis Jan. 20, 1971, art. 36f).

d. Classis would request clarification as to the practical implementation of this statement of synod. How would classis proceed with admonition and discipline in this case which involves a non-ecclesiastical organization? Moreover, discipline is always directed toward an individual, not an organization. The problem is now complicated by the Timothy Christian School Society's unanimous support of the school board's actions and policies.

e. Classis asks clarification as to the point at which the church initiates "admonition and discipline." The decision of the Synod of 1968 states that "they must be reckoned as disobedient to Christ and be dealt with according to the provisions of the Church Order regarding admonition and discipline."

While the Scriptures command perfect obedience ("Be ye holy," "Be ye perfect"), the church in its attempt to attain to this ideal, uses only the discipline of the Word, and not discipline which leads to eventual excommunication. Examples of imperfect obedience are in the realm of Christian stewardship and Christian witness. Classis is of the conviction that in our present complex problem, with its social and civic factors, the church is not dealing scripturally in declaring that "they must be reckoned as disobedient to Christ and be dealt with according to the provisions of the Church Order regarding admonition and discipline."

f. Classis would ask clarification from synod as to the meaning and interpretation of the phrase "be considered in contempt of synod," as used by the Synod of 1970.

1) This is legal phraseology and normally is not used in ecclesiastical matters.

2) The right of synod to make such a statement can be called into question in view of Article 27 of the Church Order.

3) That classis inform synod that two of the four facilities operated by the Timothy School Board are now integrated. We would also call to the attention of synod that no covenant black student in our area is currently being denied the privilege of a Christian education. Our classis is committed to inner city evangelism and currently supports this work with funds and personnel as it has done for many years.

10. Classis "forwards the overture of Mr. Martin La Maire to synod without comment."

11. Classis adopted the following from the appeal of Mr. J. Sharpe: "Ministers in Classis Chicago North are urged and admonished in spite of opposition to preach the whole counsel of God regarding the rights, privileges, and duties of all Christian Reformed members, so that all believers will know their responsibilities toward fellow members of the body of Christ, and will be impelled to practice true Christian love toward them."

12. From the same appeal classis adopted this: "That pastors, consistories, and individual Christians admonish all those in the church who are at present unwilling to practice the will of God, giving them the biblical norms which should influence their actions, and informing them of the words of comfort and strength which God has given for us in times of stress and danger, urging them to be faithful to the commands of God."

E. *Observations:*

1. The advisory committee notes that in its report to synod Classis Chicago North does indicate some progress in an effort to comply with the declaration and instruction of Synod, 1970. Attention is called particularly to the following:

a. Responses No. 1, 3, 5, 6, 8, 11, 12. (see above)

b. We are also pleased to note in response 4. c) 1) and 2) that the junior high school was integrated and that the Timothy Christian School Board is cooperating with the negotiating committee of classis.

2. The advisory committee also found reasons for concern with some of the limitations and/or inconsistencies of the response of Classis Chicago North to synod.

a. It is commendable of classis to implore the Timothy Christian School Board in a pastoral letter that it change the former decisions with respect to the admission of black children to the Cicero school because the one who said, "Let the children come to me" unites believers and their children of every race. It is likewise commendable of classis later on it its pastoral letter to encourage the Timothy Christian School Board with the following counsel, "When we go in God's way, we may safely trust him who closed the mouth of lions for Daniel and who made of no account the unalterable decree of Ahasuerus," proceeding then to direct the board's attention to the synodical decision which reads, "Synod declares the church ready and willing to offer total support to Classis Chicago North and its constituency should it actually experience spiritual or physical distress in the fulfillment of its obligations to the black covenant children of its communities." Yet these commendable expressions stand in contradiction to the immediately previous defeat of the motion "that classis declare that the practice of excluding black covenant chil-

dren from the Timothy Christian School in Cicero out of fear is disobedient to Christ."

b. Classis in its requests for clarification of certain statements in the Declarations on Race of 1968 and 1969, and in its actions (or inactions) in response to written proposals to classis both by its own study committees (cf. Acts, 1970, p. 63) and by various appellants (cf. printed appeals 1, 2, 3; Personal appeals 6, 7) indicates a disagreement with these statements from the Declarations on Race, particularly with Point 6 of the declarations, "that synod declare that fear of persecution or of disadvantage to self or our institutions arising out of obedience to Christ does not warrant denial to anyone, for reasons of race or color, of full Christian fellowship and privilege in the church or in related organizations, such as Christian colleges or schools, institutions of mercy and recreational associations." (Acts of Synod 1968, Art. 36, IV. B, 6) *Yet classis has not appealed to synod against the statements of the Declarations on Race with which it indicates disagreement.*

c. Classis' apparent failure to urge the Timothy School Board to use legal authorities in obtaining legal protection for families of Lawndale who desire to enroll children in Timothy Christian School, and the lives and properties of the Cicero families who enroll children in Timothy Christian School, questions whether classis has done all in its power to "bring its policies and practices into harmony with the deliverances of synod."

d. It is commendable of classis, as expressed in its responses 11 and 12 above, to admonish the churches and Christians of classis to preach and practice the will of God. But classis does not clearly indicate how the churches and individual Christians are to implement its admonitions with respect to the Timothy-Lawndale situation. And yet again the general statement of classis' admonitions stands in contradiction to the defeated motion "that classis declare that the practice of excluding black covenant children from the Timothy Christian School of Cicero out of fear is disobedient to Christ."

3. Your advisory committee now faces the problem of estimating the adequacy of the reply of Classis Chicago North in the light of the decision of the Synod of 1970: "Synod declare that in its handling of the Lawndale-Timothy issue Classis Chicago North has failed to act in accord with the Declarations on Race of the Synods of 1968 and 1969, and synod calls upon the classis to bring its policy and practices into harmony with the deliverances of synod without further delay. Failure to comply will cause Classis Chicago North to be considered in contempt of synod and in open disregard of the judgment of the church of Jesus Christ" (Acts, 1970, p. 64, pt. 1.).

Classis informs synod that classis is "convinced that the Timothy Board is not excluding black children from its Cicero school because of racial prejudice . . . that the Timothy Board is sincere in its attempt to provide Christian education for all covenant children," and "that the Timothy Board has made progress in accommodating all covenant children." Classis also informs synod of the actions of the board which support these judgments. All of these items of information are designed to let synod

know that, in the judgment of classis, black covenant children are not being excluded from Timothy's Cicero facility *simply because they are black.*

We call synod's attention to the fact that, as one explicitly reported decision of classis (cf. Report 46, 1. c.) Communication 14, and Appeals 1, 2, 3, 6 and 7 clearly show, classis consistently refused to declare "that the practice of excluding black covenant children from the Timothy Christian School in Cicero out of fear is disobedient to Christ." The motion to this effect was defeated at the special meeting of classis held November 10, 1970. Moreover, in connection with its request to synod for "clarification," classis on January 20, 1971, states that it "is of the conviction that in our present complex problem, with its social and civic factors, the church is not dealing scripturally in declaring that 'they [persons denying participation in Timothy-Cicero to those of another race out of fear of persecution] must be reckoned as disobedient to Christ and be dealt with according to the provisions of the Church Order regarding admonition and discipline.' " (Cf. Report 46, 2, g. 5)

We conclude that classis, while not wishing formally to dispute point 6 (and its grounds) of the 1968 Declarations on Race, definitely refuses to judge the actions of the Timothy Board and Society according to the requirements of that declaration. Black covenant children are excluded from the Cicero facility at the present time because of fear of persecution. Classis does not present reasoned argumentation against the position of the 1968 Declarations on Race, point 6 (or its grounds) in its communication to synod. Without adducing proof from Scripture, it merely states its conviction that under the circumstances that obtain, the church is not dealing scripturally in declaring that " 'they must be reckoned as disobedient to Christ and be dealt with according to the provisions of the Church Order regarding admonition and discipline.' "

Classis appears unwilling "to bring its policy and practices into harmony with the deliverances of synod without further delay" when it comes to applying to the Timothy Board's action the statement of point 6 of the 1968 Declarations on Race. We therefore observe:

a. The Timothy Board continues to fear that there will be persecution if black covenant children are admitted to its Cicero facility. (This is the board's position set forth in its 1969 position paper entitled "All Things Are Lawful; But Not All Things Are Expedient," and reiterated in its answer to the pastoral letter of Classis Chicago North, (cf. Report 46, 2. a.)

b. Classis appears to regard this fear to be well-founded.

c. In this situation, classis refused to regard as sin the Timothy Board's refusal to admit black covenant children to its Cicero facility.

From this it would appear that, as the various protests contend, *on this point* the classis has not brought its policy and practices into harmony with the deliverances of synod.

Does this now mean that classis is "in open disregard of the judgment of the church of Jesus Christ" on this point? In the judgment of your advisory committee, "open disregard of the church of Jesus Christ" means that a classis, consistory, congregation, or individual does not fully

comply with the decision of synod *and* does not appeal these decisions. We conclude that classis has begun to comply with the decisions of synod. However, it has not complied with item 6 of the Declarations on Race of 1968, but rather has indirectly appealed the validity of item 6 of the Declarations on Race of 1968 when it says in points (1) and (5) of Overture 65 that "the church is not dealing scripturally in declaring that 'they must be reckoned as disobedient to Christ and be dealt with according to the provisions of the Church Order regarding admonition and discipline.' "

We can sympathize with the problem which the classis faces. There is a deeper issue here which may help to explain the fact that classis hesitates to express *disagreement* with point 6 of the 1968 Declarations on Race as a *generally* valid statement, but one which it is reluctant to apply in the concrete situation it has faced and continues to face. We shall now attempt to clarify that issue.

Classis Chicago North and the Timothy School Board are apparently basically convinced that they face a genuine moral dilemma, a conflict between two equally valid, equally divine requirements. This is hinted at in the reply to Mr. Jon Sharpe (cf. Communication 14, p. 12, point 3) where classis alludes to scriptural examples of "flight for physical safety."

The board has two obligations: first, to admit black covenant children to any and all facilities of the Timothy Christian School Society; second, to insure the safety of all children attending its facilities from acts of violence on the part of a bitter and hostile community. Should they endanger the lives of children attending Timothy-Cicero by obeying the obligation to admit black covenant children? Or should they avoid endangering the lives of the attendants by disobeying the obligation to admit black covenant children? The board has sought to narrow the extent of its obedience to the obligation to admit black covenant children by opening other facilities at other locations to them. But in Cicero the disobedience to this obligation continues.

While recognizing this dilemma, we must ask whether the board, classis, and the church at large have done all in their power, by moral suasion in the community and formal appeal to the magistracy, to insure that *full* obedience to the obligation to admit black covenant children will not entail or, at least, will drastically lessen, the possibility that the sixth commandment will be violated.

It is understandable that in this situation black covenant parents see the board's choice in this matter as *de facto* agreement with the alleged racial prejudice of the Cicero civic and social community. Blacks are forced to accommodate themselves to alternate arrangements because of the prejudice against them in the Cicero civic and social community. Again, black liberty is circumscribed by white prejudice, and a Christian institution acquiesces without total and vigorous protest.

Two duties of the entire Christian Reformed Church now surface, duties which have not been placed forcefully, or a least effectively, upon the consciences of all parties concerned. They are:

a. The duty to testify vigorously and continuously to the civic and social institutions and communities in our countries generally, and in Cicero in particular, that we regard it as required of us by God that all our institutions be open to all in our fellowship without regard to race or color, and that it is the *deliberately adopted* and *clearly stated* policy of our Christian institutions to admit all qualified Christian applicants without regard to race or color.

b. The duty to testify unrelentingly to the civic and social institutions and communities in our countries generally, and in Cicero in particular, that they have the solemn duty to obey, uphold, and enforce the law of the land and that disobedience will incur the judgment of God.

Discussion of this recommendation takes up the balance of this session. (Report of Advisory Committee 7 continued in Art. 96).

ARTICLE 92

The session is closed with prayer.

TUESDAY EVENING, JUNE 15, 1971
Fifteenth Session

ARTICLE 93

This session is called to order at 7:15 P.M. and opened with devotions.

ARTICLE 94

The Rev. H. Erffmeyer, present for the first time from Classis Grandville rises to express his agreement with the formulas of unity.

ARTICLE 95

Advisory Committee 3 on *Appointments,* the Rev. D. Van Beek reporting, presents the following slate of nominations, and these, by motion, are approved and synod proceeds to vote. (Continued from Article 65)

I. APPOINTMENT TO THE CHAIR OF OLD TESTAMENT—CALVIN SEMINARY
Dr. David Engelhard
Dr. Sierd Woudstra

II. BOARD OF TRUSTEES—CALVIN COLLEGE AND SEMINARY
Alternate Delegates: Members-at-large

Eastern District	B. Nawyn
	*A. Snope
Central District	H. De Leeuw
	*T. Vanden Berg
Central District	F. Pettinga
	*G. Van Noord
Midwest District	*C. De Bruyn
	C. Wiersma

III. BOARD OF HOME MISSIONS
Member-at-large, Rocky Mountain District
Delegate and Alternate
Mr. Edward Begay
Mr. Ernest Benally

ARTICLE 96

Synod returns to a discussion of the first recommendation of *Church Order III,* Advisory Committee 7. (Continued from Art. 91)

The recommendation is tabled to consider the following motion from the floor:

"Synod recognizes that Classis Chicago North has been endeavoring, yet not adequately, to deal with a difficult and complex problem. Synod recognizes, moreover, that she should extend pastoral aid to Classis Chicago North to make progress in realizing the will of the Lord in this matter. Therefore, synod appoint a committee to meet with representatives of all those involved: Lawndale Christian Reformed Church, Timothy Christian School Board, Classis Chicago North, with the earnest hope that a peaceful solution may be found." —*Defeated*

Delegates from Classis Chicago North indicate that they have not voted on the motion.

Recommendation of the Advisory Committee 7 is taken from the table and amended to read:

1. "Synod declare that Classis Chicago North has refused to comply fully with the decisions of Synods 1968, 1969 and 1970 and has not directly appealed these decisions."

Ground: Classis has begun to comply with the decisions of synod. However, it has not complied with item 6 of the Declarations on Race of 1968, but rather has indirectly appealed the validity of item 6 of the Declarations on Race of 1968 in point (1) of Overture 65, and when it says in point (5) of Overture 65 that "the church is not dealing scripturally in declaring 'they must be reckoned as disobedient to Christ and be dealt with according to the provisions of the Church Order regarding admonition and discipline.'" —*Adopted*

(Report of Advisory Committee 7 continued in Art. 103.)

ARTICLE 97

The session is closed with prayer.

WEDNESDAY, MORNING, JUNE 16, 1971

Sixteenth Session

ARTICLE 98

Session begins with devotions.

ARTICLE 99

Roll call reveals all delegates present.

ARTICLE 100

Minutes of Tuesday sessions are read and approved.

ARTICLE 101

Elder Driesenga, delegate for Grand Rapids West, present for the first time, rises to express agreement with the Forms of Unity.

ARTICLE 102

Dr. David Engelhard is elected to a teaching position in the Old Testament Department of Calvin Seminary.

ARTICLE 103

Advisory Committee 7, *Church Order III,* the Rev. J. Bergsma reporting, presents the following recommendations: (continued from Art. 96)

2. Synod urge Classis Chicago North to continue to insist upon a change of policy with respect to the admission of black covenant children to the Cicero facility of the Timothy Christian School Society.

Ground: The situation addressed by classis in its pastoral letter to the board is essentially unchanged. —*Adopted*

3. Synod admonish Classis Chicago North with respect to its failure to address the Cicero civic and social community, reminding it of its obligation to obey the law of the land, specifically by not obstructing compliance with the law, or allowing others to obstruct compliance with the law.

Ground: Article 36 of our Belgic Confession testifies to this obligation on the part of civil rulers. —*Adopted*

4. Synod urge Classis Chicago North to instruct its negotiating committee to function in harmony with the above decisions and the deliverances of synod. —*Adopted*

5. Synod urge the Lawndale Consistory to meet with the negotiating committee of classis, and accept its share of the responsibilities necessary to bring this delicate problem to a successful conclusion.

Grounds:

a. The printed appeal of the Lawndale Consistory (Printed Appeal No. 3) indicates that the Lawndale Consistory did not send delegates to the meeting of classis Nov. 11, 1970.

b. If problems are to be solved, Christian brethren must meet and speak together, in spite of frustrations. —*Adopted*

The Rev. Dr. George Stob registers his negative vote on recommendation 5 and presents the following protest:

The undersigned is constrained to register protest against the adopted resolution "to urge the Lawndale Consistory to meet with the negotiating committee of classis, and accept its share of responsibilities necessary to bring this delicate problem to a successful conclusion."

Grounds:

1. After more than five years of frustration and humiliation in their endeavor to secure the enrollment of black children in the Timothy Christian School, through letters to the Timothy Board, meetings with committees from the Timothy Board and classis, and repeated representations to classis, Lawndale cannot be charged with failure "to accept its share of responsibilities" for the resolution of the problem.

2. The request of synod that the Lawndale Consistory "meet with the negotiating committee of classis" is in contradiction to synod's own position adopted in 1970 in response to an appeal from the Lawndale Consistory, that "classis . . . bring its policy and practices into harmony with the deliverances of synod *without further delay,*" (italics added), and the position now adopted which urges "Classis

Chicago North to continue *to insist* upon a change of policy with respect to the admission of black covenant children to the *Cicero facility* of the Timothy Christian School Society" (italics added).

3. Compliance with these directives is what Lawndale has asked for and what synod has required, and this is non-negotiable. Negotiation in this connection can be only an agency for evasion or compromise. To be true to its own conscience and loyal to the decisions of synod, Lawndale cannot, and should not be called upon to "negotiate" what is by synod's own judgment the clear requirement of obedience to Christ.

Respectfully submitted,
George Stob

6. Synod encourage Classis Chicago North and its churches to continue to use the discipline of the Word to effect necessary changes in the situation. —*Adopted*

7. Synod remind Classis Chicago North and its churches of the necessity of using procedural discipline when members refuse to heed the discipline of the Word in this matter. (Church Order, Art. 83-87)

—*Decided to Withhold Action*

(Report of Advisory Committee 7 continued in Art. 105.)

ARTICLE 104

The chairman recognizes the Rev. W. M. Van Dyk for the Reception Committee. He introduces the Rev. Kye Suk Hwang, general secretary of the Hapdong Presbyterian Church of Korea. Rev. Hwang addresses synod in the Korean language, while Mr. Han, at Calvin Seminary, serves as his interpreter. The Christian Church in Korea has three million members which constitutes 10% of the total population. The Hapdong Church is the largest Presbyterian Church with 600,000 members divided over 2,000 churches. While Presbyterian churches in Korea have affiliated either with the W.C.C. or the I.C.C.C., the Hapdong church has membership only in the R.E.S. Rev. Hwang expresses appreciation for the help received through professors of our seminary and the work performed in Korea by the CRWRC.

Mr. Louis Van Ess responds for synod while Mr. Han serves again as interpreter.

ARTICLE 105

Advisory Committee 7, *Church Order III,* the Rev. J. Bergsma reporting, presents the following recommendations: (Report continued from Art. 103)

8. Synod urge Classis Chicago North to recommend to the Timothy Christian School Board that every legal avenue be explored and applied for the protection of the Cicero school and its members in connection with the enrollment of black covenant children in the Cicero school.

Ground: In response to the pastoral letter of classis (Report 46, 2a), the Timothy Christian School Board expresses the fear of bodily injury and property damage. —*Adopted*

9. Synod affirm that the Christian Reformed Church is ready and willing to render total support to Classis Chicago North and its constituency as they seek to obey the will of Christ with respect to full and unhindered fellowship of all members of his body.

Ground: Synod, 1970 made this affirmation (Acts, Art. 119, 2., p. 64-65.) It is well for synod, 1971 to give the same assurances. —*Adopted*

10. Synod urge the Christian Reformed Church in its total membership to serious self-examination as to its obedience to the principles enunciated in the 1968 Declarations on Race and in the above decisions.
—*Adopted*

11. That synod instruct Classis Chicago North to fully inform the Synod of 1972 of what it has done to bring its policy and practices into harmony with these decisions and with the 1968 Declarations on Race.
—*Adopted*

12. Synod sustain the appeals of First Des Plaines Christian Reformed Church, the Wheaton Christian Reformed Church, the Lawndale Christian Reformed Church, Mr. Martin La Maire, Mr. Jon Sharpe, and members of several churches of Classis Chicago North (Printed Appeals 1, 2, 3, Personal Appeals 6, 7), insofar as they appeal against the inadequate response of Classis Chicago North to synod's instruction to "bring its policy and practices into harmony with the deliverances of synod without further delay."

Grounds:

a. Classis defeated a motion "that classis declare that the practice of excluding black covenant children from Timothy Christian School in Cicero out of fear is disobedient to Christ."

b. Classis does not give answer to many parts of these appeals, even though other parts of them were adopted. —*Decided to withhold action.*

13. Synod declare that this is its answer to Printed Appeals 1, 2, 3, Personal Appeals 6, and 7, Overtures 50, points 1 and 2, and 73, Communications 14, and 15. —*Adopted*

The delegates of Classis Chicago North abstained from voting on the matters mentioned in Arts. 96, 103, and 105.

Elder Richard Knol, delegate for Classis Illiana, Elder M. Langeland, delegate for Classis Kalamazoo, Elder Harry S. Vermeer, delegate for Classis Pella, Elder Dr. Stewart Kanis, delegate for Classis Pella, wish to have their negative votes recorded on all decisions mentioned in articles 96, 103, and 105.

The Rev. J. W. Postman, delegate for Alberta North, wishes to have his negative vote registered on synod's withholding action on recommendation 12.

The Rev. Tymen Hofman submits the following protest:

I have registered my negative vote on items 12 and 13 as two parts of one matter in essence, and I hereby protest the action of synod since the decision to "withhold action" on the motion to deal with the appeals in question is in essential conflict with good order. In dealing with appeals, synod is a judicial body and it should either sustain or reject appeals submitted to it for judgment. Not to do so works to erode the confidence of the members of the churches in the functioning of the judicial processes of the major assemblies. For synod to "declare" that it has answered the appeals when it has officially withheld action on them is to contribute to such erosion.

Tymen Hofman

(Advisory Committee 7 report continued in Art. 110).

ARTICLE 106

The sixteenth session is closed with thanksgiving and prayer.

WEDNESDAY AFTERNOON, 1 O'CLOCK

Seventeenth Session

ARTICLE 107

Opening devotions are conducted.

ARTICLE 108

Advisory Committee 3 on *Appointments,* the Rev. D. Van Beek reporting, presents the following nominations for the Synodical Interim Committee: (Advisory Committee 3 report continued from Art. 102.)

1. Central—Minister (2 yrs.)
   - Delegate: Rev. A. Hoogstrate; Rev. G. Rozenboom
   - Alternate: Rev. J. De Kruyter; Rev. C. Greenfield
2. East Coast—Minister (1 yr.)
   - Delegate: Rev. W. Boelkins; Rev. G. Stob
   - Alternate: Rev. R. Opperwall; Rev. R. De Ridder
3. Rocky Mountain—Mississippi River (3 yrs.)
   - Delegate: Dr. P. Y. De Jong; Rev. K. Vander Wall
   - Alternate: Rev J. H. Rubingh; Rev. S. Kramer
4. Western Canada—Minister (2 yrs.)
   - Delegate: Rev. J. Joosse; Rev. L. Slofstra
   - Alternate: Rev. P. Van Egmond; Rev. J. W. Postman
5. Eastern Canada—Non-minister (3 yrs.)
   - Delegate: W. M. Van Wyk; A. R. J. Bakker
   - Alternate: D. Van Leeuwen; P. Feddema
6. Rocky Mountain-Mississippi River (1 yr.)—Non-minister
   - Delegate: M. Petroelje; H. Vermeer
   - Alternate: Dr. R. Hamstra; Dr. S. Kanis
7. West Coast—Non-minister (1 yr.)
   - Delegate: J. Byma; E. Z. Blankers
   - Alternate: R. Gritter; J. Snapper

—Adopted

(Report of Advisory Committee 3 continued in Article 143.)

ARTICLE 109

The chairman recognizes the Rev. W. M. Van Dyk for the Reception Committee, who presents the executive secretary of the Board of Home Missions, the Rev. M. C. Baarman. The Rev. Mr. Baarman introduces the following home missionaries who are serving Synod, 1971, as delegates: D. Aardsma, C. O. Buus, G. Hubers, B. Niemeyer, J. O. Schuring, D. Van Beek, D. Van Gent. He also introduces Elder Edward Begay, member of the Navajo Tribal Council and the Rev. James White, pastor of our Manhattan Church, while making grateful mention of the special contributions of these men.

The Rev. W. M. Van Dyk responds to the secretary of the Home Missions Board.

The Reception Committee presents the Rev. H. Evenhouse, executive secretary of the Board of Foreign Missions, who introduces the following missionaries, now on furlough: For the Nigerian field: Mr. and Mrs. Dick VanderSteen, Mr. and Mrs. Leroy Baas, Dr. and Mrs. Ipema, Mr. Frank Kass, the Rev. and Mrs. Cornelius Persenaire, the Rev. and Mrs. Edgar Smith, Miss Evelyn Vredevoogd, Miss Ruth Veldkamp, the Rev. and Mrs. Gerard Terpstra, Dr. and Mrs. Ray Prins, the Rev. George Spee, Dr. Harry Holwerda, Mr. and Mrs. William Lemcke; From the Philippines: Mr. and Mrs. Henry De Vries; From Mexico: the Rev. and Mrs. Chester Schemper, the Rev. and Mrs. Gerald Van Oyen.

Mr. Vander Steen addresses synod on behalf of the Nigerian field and the Rev. Mr. Schemper presents the work and challenges of the Mexican field.

The Rev. Mr. Evenhouse presents two specific requests for prayer: that the government of Nigeria may continue to grant visas for our missionaries, and that more ordained men may be led to enter the service of the Board of Foreign Missions.

The Rev. Edward Cooke responds on behalf of synod.

ARTICLE 110

Advisory Committee *Church Order III*, the Rev. John Bergsma reporting, presents the following: (Continued from Art. 105)

I. CLARIFICATION OF TIMOTHY-LAWNDALE ISSUES

A. *Materials:* Overture 65

B. *History:* The content of Overture 65 is essentially the same as that contained in point 2.g. as it appears in Report 46, "Classis Chicago North Report." Since it appears in Report 46, the substance of it is dealt with as it applies to the advisory committee's assessment of that report. However, since classis apparently recognized that it is not quite clear from the report that Classis Chicago North desired to have Synod, 1971, consider the requests stated as an overture, Overture 65 was subsequently sent to synod as a "clarification." The advisory committee, therefore, proposes the following answer to the overture of Chicago North, as well as its references to the same material as it appears in the Report 46.

C. *Recommendations:*

Because certain fundamental principles of church policy are involved in this (Timothy-Lawndale) matter and classis (Chicago North) finds

the practical solution of this problem to be difficult, classis respectfully requests clarification from synod on the following points:

1. The validity of the statement of the Synod of 1968: That synod declare that fear of persecution or of disadvantage to self or our institutions arising out of obedience to Christ does not warrant denial to anyone, for reasons of race or color, of full Christian fellowship and privilege in the church or in related organizations, such as Christian colleges and schools, institutions of mercy and recreational associations; and that if members of the Christian Reformed Church advocate such denial, by whatever means, they must be reckoned as disobedient to Christ and be dealt with according to the provisions of the Church Order regarding admonition and discipline.

Recommendation: Synod declare that Classis Chicago North has presented no evidence to challenge the validity of the statement of the Synod of 1968. —*Adopted*

2. We would request clarification especially of the last part of the statement "be dealt with according to the provisions of the Church Order regarding admonition and discipline."

Recommendation: synod declare:

a. It is the intent of the declaration of 1968 that members should be dealt with individually, and,

b. the normal steps of discipline be followed as outlined in the Church Order. —*Adopted*

3. Classis requests clarification as to the legitimacy of synod making such a statement in view of Article 27 of the Church Order. The exercise of admonition and discipline is the task of the local consistory and "the authority of the consistories is original and that of the major assemblies is delegated." Based on this fundamental principle, it is questionable whether synod has the right to legislate the use of admonition and discipline in a specific situation. Cf. Acts of Synod 1969, Art. 134, I, C, p. 93, 94 (Minutes of classis Jan. 20, 1971, Art. 36f).

Recommendation: Synod declare that, while the exercise of admonition and discipline in a specific situation is indeed the task of the local consistory, when synod, speaking for all the churches in common, takes a stand on an issue, synod has the right to require such admonition and discipline on the part of minor assemblies as is consistent with the position adopted by the major assembly. (cf. C.O. art. 27 and 29).

—*Adopted*

4. Classis would request clarification as to the practical implementation of this statement of synod. How would classis proceed with admonition and discipline in this case which involves a non-ecclesiastical organization? Moreover, discipline is always directed toward an individual, not an organization. The problem is now complicated by the Timothy Christian School Society's unanimous support of the School Board's actions and policies.

Recommendation: Synod declare that

a. Discipline must be administered to individuals who in their personal lives or as members of decision-making bodies act contrary to Scripture.

b. The fact that large numbers of individuals are involved does not cause the action to be less sinful.

c. Where large numbers of individuals are involved it is wise to begin with the admonition of the Word. Classis Chicago North suggests this very procedure in Report 46, 2, i and j. —*Adopted*

5. Classis asks clarification as to the point at which the church initiates "admonition and discipline."

a. The decision of the Synod of 1968 states that "they must be reckoned as disobedient to Christ and be dealt with according to the provisions of the Church Order regarding admonition and discipline."

Recommendation: Synod declare that the church should follow the normal practice

1) Each consistory must determine at what point admonition and discipline is to be initiated in each individual case.

2) Should the consistory be unable to make a determination, it should call in the church visitors or ask the advice of classis. (C.O. Art. 42, c.) —*Adopted*

b. "While the Scriptures command perfect obedience ('Be ye holy,' 'Be ye perfect'), the church in its attempt to attain to this ideal, uses only the discipline of the Word, and not discipline which leads to eventual excommunication. Examples of imperfect obedience are in the realm of Christian stewardship and Christian witness. Classis is of the conviction that in our present complex problem, with its social and civic factors, the church is not dealing scripturally in declaring that 'they must be reckoned as disobedient to Christ and be dealt with according to the provisions of the Church Order regarding admonition and discipline.' "

Recommendation:

c. The conviction expressed by Classis Chicago North is in direct contradiction to the Declarations on Race of the Synods 1968 and 1969. The lack of perfection in the face of complex problems does not preclude the use of admonition in order to bring men into more perfect obedience to Christ, and even, in the face of continued disobedience, the use of discipline. —*Adopted*

6. Classis would ask clarification from synod as to the meaning and interpretation of the phrase "be considered in contempt of synod," as used by the Synod of 1970.

a. This is legal phraseology and normally is not used in ecclesiastical matters.

b. The right of synod to make such a statement can be called into question in view of Article 27 of the Church Order.

c. That classis inform synod that two of the four facilities operated by the Timothy School Board are now integrated. We would also call to the attention of synod that no covenant black student in our area is currently being denied the privilege of a Christian education. Our classis is committed to inner city evangelism and currently supports this work with funds and personnel as it has done for many years.

Recommendation: That synod declare "contempt of synod" is legal phraseology and, in this case, has in view possible actions on the part of minor assemblies which, 1) run counter to the decision of synod, and 2)

do so without the registration of protest and argued disagreement on the part of said minor assemblies (cf. C.O. Art. 29, 31).

It is preferable in the ecclesiastical setting to use the expression "open disregard of the judgment of the Church of Jesus Christ" to describe the nature of such possible actions. —*Adopted*

7. *Recommendation:* Synod declare that this is its answer to Overture 65. —*Adopted*

II. OVERTURE 64: "DEFINITION OF RACISM"

Classis Chicago North overtures Synod of 1971 to institute a study committee to arrive at an operational definition of racism in an ecclesiastical context. This committee should advise the Synod of 1972 on what kinds of acts in this context are sinful and how churches may most effectively deal with these sins.

Grounds:

1. The subcommittee of the denominational Committee on the Christian and Race Relations, together with three members of the study committee of classis so urged the classis to proceed on January 21, 1970 (cf. Minutes of classis, January 21, 1970, art. 36b.)

2. the continuing discussion of the question of "racism" demonstrates that the appointment of such a synodical study committee is imperative (Minutes January 20, 1971, art. 36b.).

Recommendation: Synod not accede to the request of Classis Chicago North to institute a study committee to arrive at an operational definition of racism in an ecclesiastical context.

Grounds:

1. Operational definitions of sin ought not be given except in specific situations.

2. Synod has given an operational definition of the sin of racism in a specific context when it declared, "fear of persecution or of disadvantage to self or our institutions arising out of obedience to Christ does not warrant denial to anyone, for reasons of race or color, of full Christian fellowship and privilege in the church or in related organizations, such as Christian colleges or schools, institutions of mercy and recreational associations." (Acts of Synod, 1968, Art. 36, IV, B, 5 and 6) —*Adopted*

III. OVERTURE 50, POINT III

"III. Classis Hudson urges that synod declare Classis Chicago North in contempt of synod and suspend the voting privileges of the delegates of Classis Chicago North to synod until synod is satisfied that Classis Chicago North is free from contempt of synod and/or violation of the discipline of the church.

Ground: While the church does not specifically address itself to the question of how to handle cases involving a possible violation of discipline by a classis, the Church Order, in various articles, recognizes that suspension from official functions is the appropriate first step in disciplining office bearers (See Church Order articles 88, 90, 91 and 93)."

Recommendation: Synod not accede to the request of Classis Hudson in Overture 50, Point III.

Ground: Classis Hudson asks that the matter under consideration be judged before it is considered, which action would be prejudicial.

—Adopted

ARTICLE 111

The following communications are read to synod by the First Clerk:

Dear Brothers in Christ:

It is a privilege to receive and hereby accept your appointment as Far East Area Secretary of the Board of Foreign Missions. Kindly carry to your churches the need for prayerful concern for me, for our missionaries, and for the Asian millions among whom they are witnessing for Christ.

Gratefully yours,
Edward A. Van Baak

Esteemed Colleagues:

May I take this moment to accept your action in appointing me to the post of Nigeria Secretary.

If present trends continue, by the turn of the century over 300 million Christians will be alive in Africa, and many millions of these will be Nigerians. Meanwhile agonizing problems of church-mission relationships confront us as the Nigerian churches stand tall and ask for our interaction as full brothers and sisters in the Lord. Our institutions stand short-staffed because of visa problems, and our 93 missionaries and their families face huge work-loads and trying times.

The awesome responsibility we now face in Nigeria would stagger us were we not convinced that God holds the future, and that, in the words of a famous missionary, "The future is as bright as the promises of God." May that conviction give you joy in all your deliberations as well.

Sincerely in Christ's service,
Eugene Rubingh
Nigeria Secretary

Esteemed Brethren:

Greetings in our Lord.

It is with gratitude to God that I have heard of my reappointment to the missions department of Calvin Seminary. It has been a joy to serve the last two years, and I gladly accept the challenge to continue in that capacity. In the age in which we are living there is a special need for a clear sense of identity and of purpose on the part of the Church. May God through his Spirit add his blessing to this effort at Calvin Seminary that it might contribute to this sense of identity and that our elan as soldiers of the cross might be quickened. I covet the prayers of the church as I carry on along with the others who serve in Calvin Seminary. May a rich sense of community continue to be nurtured.

Once again, thank you for your confidence, and I pray that the Spirit of the living God may continue to guide you into all truth.

Yours in Christ,
Robert Recker

The chairman gratefully acknowledges these communications and commends these brethren to the delegates and the churches for prayerful support.

ARTICLE 112

Synod adjourns at 3:00 p.m. The session is closed with prayer.

A special dinner was held at Point West Restaurant in Holland at which synod gave special recognition to the following persons for their faithful and distinguished service:

Dr. William Spoelhof for 25 years of service on the Calvin College faculty, and twenty years as the president of Calvin College.

Dr. John Bratt, Prof. Martin Karsten, Dr. Earl Strikwerda, Prof. John Tuls, and Miss Catherine Van Opynen for twenty-five years of service on the Calvin College faculty.

The Rev. John Schaal for his twenty five years of service as editor of our denominational Sunday school papers.

WEDNESDAY EVENING, JUNE 16, 8:45 p.m.

Eighteenth Session

ARTICLE 113

The session is opened with song, Scripture reading and prayer.

ARTICLE 114

Elder A. VanderWal, delegate for Classis Illiana is present for the first time. He rises to express agreement with the Forms of Unity.

ARTICLE 115

Motion carries to instruct the Stated Clerk to send a letter of thanks to Mr. and Mrs. Kenneth Bergsma who hosted synod at a banquet in Point West Restaurant, Holland, Michigan.

ARTICLE 116

Advisory Committee 1, *Appeals and Protests I,* the Rev. Dr. George Stob reporting, presents the following: (Report continued from Art. 40)

GIFTS OF THE HOLY SPIRIT AND NEO-PENTECOSTALISM

A. *Materials:*

1. Overture 22
2. Overture 71
3. Protest of Mr. H. J. Jongsma re: Extended Indwelling of the Holy Spirit
4. Appeal of Mr. H. J. Jongsma re: The Believers' Water Baptism

B. *Analysis:* Classis Sioux Center requests synod "to make a declaration on our church's position regarding the special gifts of the Holy Spirit (tongue speaking, healing, prophecy, baptism of the Spirit, etc.) especially in the light of Neo-Pentecostalism as it is creeping into our denomination." Classis Chicago North requests synod to "appoint a committee to prepare statements of counsel and interpretation regarding the gifts of the Holy Spirit." The protest of Mr. Jongsma appends a request that synod "appoint a committee to make an exhaustive study of the matter" of the extended indwelling of the Holy Spirit. The appeal of Mr. Jongsma appends a proposal that synod "appoint a committee to make an in-depth study of the believer's baptism."

C. *Recommendations:*

1. That synod appoint a committee of seven members to study, in the light of the biblical teaching on the Holy Spirit, the teachings and practices associated with that which is popularly called "Neo-Pentecostalism,"

and explore the reasons for its growing appeal in the Christian Reformed Church.

Grounds:

a. There is much unrest and confusion over this matter in our denomination.

b. The creeds of the church are not explicit in reference to this subject. —*Adopted*

2. That this committee be requested to submit its report to the Synod of 1972.

Grounds:

a. There is a crisis situation developing in some congregations and in some areas within the denomination.

b. Guidance is urgently needed by consistories and by members of the churches. —*Adopted*

3. That synod urge especially ministers and elders to give careful attention to the teachings and practices of Neo-Pentecostalism in order to be ready in preaching, teaching and counselling to face responsibly the complex issues involved. —*Adopted*

4. That synod urge those with special competence on the subject of Neo-Pentecostalism to serve the church with published articles on the subject, evaluating the movement from the biblical perspective. —*Adopted*

5. That synod declare the above decisions to be its answer to Overtures 22 and 71 and the requests of Mr. H. J. Jongsma. —*Adopted*

(Advisory Committee 1 report continued in Art. 161.)

ARTICLE 117

Advisory Committee 11 on *Home Missions,* the Rev. H. Vanderwell reporting, presents the following: (Report of Committee 11 continued from Art. 74).

I. FUND FOR NEEDY CHURCHES

A. *Material:* The matter referred to our committee by synod concerning the appointment of a Canadian member to the F.N.C. Committee to serve as liaison.

B. *Recommendation:* In order to implement the decision of synod re F.N.C.'s role in studying those churches which number less than 30 families and have not shown any growth for some time, synod advise the F.N.C. to make extensive use of the Classical Home Missions Committees.

Grounds:

a. The task of F.N.C. has been considerably broadened by this action and it will need additional assistance.

b. Classical Home Missions Committees can serve the F.N.C. well by providing local observation and information.

c. Classical Home Missions Committees are able to serve as effective liaison to promote mutual understanding. —*Adopted*

II. PROCEDURE FOR ORGANIZING CHURCHES

A. *Material:* Overture 27 of Classis Rocky Mountain

B. *Recommendation:* That synod accede to the overture of Classis Rocky Mountain and recommend, in conjunction with Art. 38 of the Church Order, the following procedure for the organization of new congregations:

1. That classis mandate a neighboring consistory to effect the organization of the new congregation. —*Adopted*

2. That this consistory which is so mandated meet with the petition-signers to arrange for the organizational meeting and the nomination of at least twice the number of office-bearers to be elected, or less than twice the number to be elected, giving reasons for this departure from the rule. Prior to making these nominations, the effecting consistory shall give the petition-signers an opportunity to direct attention to suitable persons. Nominations are to be announced two successive Sundays before the organizational meeting. Any objections to the nominations are to be heard by the consistory or representatives of the effecting consistory. —*Adopted*

The Rev. D. Aardsma registers his negative vote to the adoption of recommendation 2, and submits the following protest:

I protest the above decision on the ground that the consistory charged with organizing a new congregation has in effect been given the authority to rule on the validity of the nomination of the consistory members of another church. This to me is hierarchial and therefore unreformed.

Rev. Dirk H. Aardsma

3. That the consistory mandated to effect the organization shall accept and hold memberships of the petition-signers and present them at the organizational meeting. —*Adopted*

4. That at the organizational meeting, the office-bearers be elected by the balloting of all confessing members whose letters of transfer or dismission have been accepted by the effecting consistory, and a majority is sufficient to elect. These office-bearers shall be ordained and shall sign the formula of subscription at the organizational meeting. —*Adopted*

5. That no professions of faith shall be heard at the organizational meeting. —*Adopted*

6. That the papers of incorporation be prepared with legal counsel at a meeting of the newly organized consistory and presented for approval of the new congregation as early as possible after their organization.

Grounds:

a. The new congregation would profit by having time for careful consideration of nominees for office-bearers.

b. Recommended procedures of the past, such as two-thirds majority in free balloting for office-bearers, professions of faith at organizational meetings, and articles of incorporation considered at the organizational meeting, are poor Reformed church polity; and many are not in common practice.

c. A new congregation is not profited by avoiding frank discussion nor by allowing procedures not accepted in the organized churches.

d. The proposed changes would be conducive to good order at the organizational meeting of a new congregation. —*Adopted*

(Advisory Committee 1 report continued in Art. 124).

ARTICLE 118

The eighteenth session is closed with thanksgiving and prayer.

THURSDAY MORNING, JUNE 17, 8:30 a.m.
Nineteenth Session

ARTICLE 119

The session is opened with devotions.

ARTICLE 120

Roll call reveals all delegates present.

ARTICLE 121

Minutes of Wednesday's sessions are read and approved.

ARTICLE 122

The clerk reads the following communication:

Esteemed Brothers:

I accept the appointment as (theological) editor of educational materials and I hope to be worthy of your confidence.

The consistory of the Wallaceburg Christian Reformed Church will acquiesce in this decision.

It is my fervent prayer that wider usefulness may justify relinquishing the regular ministry which I love so much.

Respectfully,
Yours in Christ,
Andrew Kuyvenhoven

ARTICLE 123

Motion prevails that today and tomorrow synod will have one hour for lunch. Afternoon sessions will begin at 1 o'clock.

ARTICLE 124

Advisory Committee 11 on *Home Missions,* Rev. H. Vanderwell reporting, presents: (Advisory Committee report continued from Art. 117)

I. LUKE SOCIETY, INC.

A. *Material:* Report 29

B. *Elucidation:*

1. A brief resumé of the Mississippi Evangelistic Medicine is found on pages 235 and 236 of the printed Agenda.

2. Until last year the Luke Society was placed on the list of "Non-denominational Causes Recommended for Financial Support" with the stipulation that it receive funds for Rehoboth Christian Hospital only.

3. The Luke Society now requests permission to solicit funds for 1972 to support M.E.M., and therefore said program needs to be evaluated before synod's Advisory Budget Committee can consider this request.

C. *Recommendations:*

1. That synod take grateful recognition of and give its approval to the program of M.E.M. as carried on by the Luke Society.

Grounds:

a. These Christian medical men are uniquely qualified for such an endeavor.

b. M.E.M. is presently meeting a very critical need very effectively in the name of Jesus Christ. —*Adopted*

2. That synod instruct the Christian Reformed World Relief Committee and the Boards of Home and Foreign Missions to enter into careful consultation together and with the Luke Society in order to mutually establish clear lines of responsibility in regard to those areas in which their work overlaps.

Grounds:

a. Their programs have overlapped in the past.

b. The coordination of plans and appeals for funds can be handled wisely only through mutual consultation. —*Adopted*

II. INTERNATIONAL STUDENTS, INC.

A. *Materials:*

1. Letter from International Students, Inc. to the Stated Clerk, dated March 9, 1971.

2. Letter of Endorsement of I.S.I. from the Ridgewood Christian Reformed Church of Ridgewood, New Jersey, dated March 20, 1971.

B. *Elucidation:*

1. I.S.I. has requested that they be placed on the approved list of non-denominational causes for financial support, and therefore said program needs to be evaluated before synod's Advisory Budget Committee can consider this request.

2. According to the letter received, "I.S.I. is a missionary organization. We endeavor to assist the local church in sharing the love of Christ with foreign students and visitors. This in essence brings the foreign mission field right to the local church and to the Christian home."

3. Analysis of its material for promotion indicates that its principal building is located in Washington, D.C. and other buildings are located mostly on the east coast. Its program is of principal interest and concern to university and college cities and towns with large foreign student populations.

4. I.S.I.'s statement of faith indicates it is a faith-mission. They subscribe to the inspiration and authority of the Scriptures, Triune God, reality of sin, substitutionary death of Jesus Christ, justification by faith, everlasting heaven and hell, and the premillennial return of our Lord.

C. *Recommendation:* Though the program is not widely used and available in communities where the Christian Reformed Church is concentrated, synod acknowledge that its program is worthy of the support of Christians and forward the request of I.S.I. to its Advisory Budget Committee for their consideration. —*Defeated*

ARTICLE 125

Motion is made and carries that the Stated Clerk send a letter to consistories calling attention to synod's decision regarding Neo-pentacostalism. (See Art. 116)

ARTICLE 126

Advisory Committee 5, *Church Order I,* the Rev. O. Breen reporting, presents: (Committee 5 report continued from Art. 57)

I. THE NATURE AND EXTENT OF BIBLICAL AUTHORITY

A. *Materials:*

Report 36; Overture 57 (Classis Holland); Communication, Rev. L. Verduin, endorsed by Bethel, Grand Rapids, Consistory.

B. *Observations:*

The Synod of 1969 appointed a committee to study the nature and extent of biblical authority. The mandate for this committee reads as follows:

"Synod appoint a committee to study the nature and extent of biblical authority, and in particular 'the connection between the content and purpose of Scripture as the saving revelation of God in Jesus Christ and the consequent deducible authority of Scripture'; to evaluate critically in the light of the above-mentioned study and our professional standards, the manner of interpreting Scripture presently employed by some contemporary Reformed scholars and to serve the churches with pastoral advice in these matters."

C. *Recommendations:*

1. That synod grant the privilege of the floor to Dr. G. Spykman and Dr. D. Holwerda as spokesmen for the committee. —*Adopted*

2. That synod adopt for pastoral advice to the churches the following five points relating to the nature and extent of biblical authority.

a. Synod reminds the churches that the authority of Scripture lays its comprehensive claim upon the total life of the church, so that biblical authority is not only to be believed and confessed as an article of faith, but also to be consistently applied and practiced in the life and ministry of the church.

b. Synod calls the churches, in harmony with our common commitment of the Reformed confessions, to maintain the clear witness of the creeds to the authority of Scripture as the saving revelation of God in Jesus Christ, a revelation rooted in the historical reality of redemptive events (including Creation and the Fall) as recorded in Scripture, yet honoring such freedom of exegesis or diversity of insight as does not conflict with our forms of unity.

c. Synod, acknowledging that Scripture is self-authenticating, therefore reminds the churches that the authority of Scripture is not dependent upon the findings of science, and that whole scientific findings can serve as occasions for a better understanding of Scripture, nevertheless the church may appeal only to the authority of Scripture as the basis for its biblical message, and accordingly must seek to develop a Christian community within which all scholarly work is carried on in faithfulness to the authoritative Scriptures.

d. Synod warns against any use of the historical-critical method which excludes or calls into question the redemptive events of biblical history or their revelational dimension, thus compromising the full authority of Scripture as the Word of God.

e. Synod urges the churches to continue to confess that the authority of the biblical message is rooted in the historical reliability of the redemptive events therein recorded, and to acknowledge that these events are presented as prophetic and kerygmatic history.

Grounds:

(1) The appointment of this committee in 1969 was in part motivated by the confusion in the churches on this basic issue of the authority of Scripture and in part by the need for pastoral advice to the churches to remove this confusion.

(2) The study committee has fulfilled the third part of its mandate through the formulation of these five points.

(3) Synod's adoption and promulgation of these five points for pastoral advice will help allay the unrest and calm the fears in the churches by affirming without reservation the basic facets of the authority of Scripture which every Reformed believer must confess.

(Report continued in Art. 134.)

ARTICLE 127

Session is closed with thanksgiving to God.

THURSDAY AFTERNOON, JUNE 17, 1971

Twentieth Session

ARTICLE 128

Session is opened with a song, Scripture and prayer.

ARTICLE 129

Elder Howard Hall is present as delegate of Classis Orange City. He rises to express his agreement to the formulas of unity.

ARTICLE 130

Synod meets in executive session. Advisory Committee 2, *Appeals and Protests II,* Rev. W. Lenters, chairman of the committee, reporting, presents: *Appeal of Rev. Kent E. Kelley* (Advisory Commtitee 2 report continued from Art. 45.

Recommendations:

1. Synod take cognizance that the relationship between the Rev. Kent E. Kelley and the Ogilvie Christian Reformed Church has been severed according to C.O. 17 because of an intolerable situation between him and the church. —*Adopted*

2. Synod declare to Classis Minnesota North that it has the right to emeritate the Rev. Kelley for a limited term in order to make further determination of his status upon receipt of competent psychological evaluation. Until such evaluation and disposition be made, the restrictions of his ministerial function may remain in effect.

Grounds:

a. There are sufficient indications of a personality problem serious enough to warrant such action.

b. There is adequate precedence to warrant such action. —*Adopted*

3. Synod not sustain point one of the appeal of the Rev. Kelley.

Ground: The meeting referred to was not an official meeting of the consistory. It was rather a meeting of a committee of classis with members of the consistory. —*Adopted*

(Advisory Committee 2 report continued in Art. 146).

ARTICLE 131

Advisory Committee 13, *Varia,* the Rev. B. Niemeyer reporting, presents: (continued from Art. 82)

Reports of Synodical Deputies:

A. *Rev. John Cooper* — In a letter dated Jan. 26, 1971, the synodical deputies F. De Boer (Hackensack), J. Klomps (Eastern Canada), and S. Draayer (Lake Erie) concur in the decision of Classis Hudson to release the Rev. John Cooper from active ministerial service in the East Palmyra Christian Reformed Church. (Church Order Art. 17a)

Recommendation: That synod approve the work of the synodical deputies. —*Adopted*

B. *Rev. William Vander Hoven* — The synodical deputies A. Hannink (Cadillac), M. Doornbos (Grand Rapids West), and H. Arnold (Zeeland) concur in the motion of Classis Grand Rapids East to depose the Rev. William Vander Hoven from the ministry of the Word in the Christian Reformed Church.

Ground: Serious deviation from godly conduct. (Church Order, Art. 89a)

Recommendation: That synod approve the work of the synodical deputies. —*Adopted*

C. *Rev. Andrew Zwart* — The synodical deputies H. Vander Kam (Kalamazoo), C. Niewenhuis (Zeeland), and J. Medendorp (Grandville) advise Classis Holland that they concur in its motion to depose Rev. Andrew Zwart from the ministry of the Word in the Christian Reformed Church.

Grounds:

1. He has been guilty of insubordination to his consistory.

2. He has been guilty of deviation from godly life and conduct.

Recommendation: That synod approve the work of the synodical deputies. —*Adopted*

ARTICLE 132

The chairman recognizes our Minister of Evangelism, the Rev. Wesley Smedes, who speaks briefly about our involvement in *Evangelism Thrust.*

ARTICLE 133

Advisory Committee 8 on *Ecumenical Matters,* the Rev. G. Hubers reporting, presents: (Continued from Art. 81)

CLOSER RELATIONS WITH THE ORTHODOX PRESBYTERIAN CHURCH

A. *Materials:*

1. Report 35

2. Communication from the General Assembly of the Orthodox Presbyterian Church, May 27, 1971

B. *Background:* For twelve years the Committee for Closer Relations with the Orthodox Presbyterian Church has been functioning under the mandate "to increase its efforts . . . that the way may be paved for possible eventual union." There have been years in which it was felt that real progress had been made, but recently the committee has not noted progress. The difficulties were outlined in the report of the committee to the Synod of 1970, and synod took official note of this lack of real progress in the committee meetings with their counterparts in the OPC, and that "the committee is experiencing difficulty in promoting a 'plan of union' with the OPC because the Orthodox Presbyterian brethren claim to see a trend toward liberalism in our church." (Acts 1970, p. 31, II, B, 2) Synod also decided to "retain the committee as it is presently constituted for another year. . . ." (Acts 1970, p. 31, II, B, 3)

The committee has carried out the mandate of Synod, 1970, and as may be noted in its report, it has continued to confront difficulties in making real progress. The committee sees this difficulty on two fronts. On the one hand, there is the attitude of our churches toward possible eventual union, and the apparent evidence that this is not a burning issue within our church today. Synod must indeed examine its own state of mind and heart on this question. We must not merely ask ourselves about our generally undefined and unspecific desires toward unity in the church, but we must confront very specifically the absence of intense and substantial inclinations toward unity with the OPC.

On the other hand, the committee has continued to confront insistent allegations of liberalism within the Christian Reformed Church, allegations which are based not so much on the official pronouncements of our synods, but mostly on articles written by our leaders, and even on reports of conversations of Christian Reformed persons. Part of the difficulty faced by our committee is the fact that they are "unequally yoked" with the committee of the OPC. Initially, the mandates of the two committees were identical, but in 1967 the committee of the OPC was given an additional mandate which either by decree or by practice became the primary mandate of that committee, that is, that they investigate allegations of liberalism within the Christian Reformed Church. This has tended to force our committee into a defensive posture and shift the focus away from working toward an eventual union based on the faith that we share into an undue emphasis on defending statements and answering allegations which deal in subtle areas of differences, and not infrequently, on semantic differences.

The advisory committee wishes to be very frank and open in this background material so that the position recommended, and the motivation behind it may be very clear. There is strong sentiment on the basis of the committee report that synod modify the mandate of the committee. However the advisory committee is of the opinion that the Committee for Closer Relations with the OPC could serve synod well with a more positive recommendation for a revised mandate.

In addition, however, the letter which has been received from the

General Assembly of the OPC seems to indicate a rather radically different outlook from that which the committee has confronted in its recent meetings with the representatives of the OPC. This letter seems to open the way to a new—and hopefully fruitful—time of discussion.

The proposal of the advisory committee to continue both the present committee and the present mandate for another year is motivated by the desire to explore this apparently new posture of the OPC. We propose that the committee continue its conversations with the representatives of the OPC and report to the Synod of 1972, whether or not this spirit of conciliation and cooperation which is manifest in the letter is evidenced in the continued conversations, and whether or not the progress noted by that letter, and the strong desire expressed in that letter for union finds concrete expression in the discussions with the representatives of the OPC.

C. *Recommendations:*

1. That synod grant the privilege of the floor to Rev. Herman Hoekstra, chairman of the Committee on Closer Relations with the Orthodox Presbyterian Church. —*Adopted*

2. That synod continue the present committee for another year. —*Adopted*

3. That synod continue the present mandate of the committee for another year. —*Adopted*

4. That synod instruct the committee to report to the Synod of 1972 as to whether the progress implied by the letter from the OPC is reflected in the continued conversations, and whether the strong desire for union evident in the letter is also evident in the discussions with the representatives of the OPC. —*Adopted*

5. That synod instruct the committee, should it deem a revised mandate necessary, that it submit positive recommendations for a revised mandate to the Synod of 1972. —*Adopted*

(Report of Advisory Committee 8 continued in Art. 140).

ARTICLE 134

Synod returns to the report on *Nature and Extent of Biblical Authority.* (Advisory Committee 5 report continued from Art. 126).

After further lengthy debate, a motion proposed by the officers of synod is adopted, recommitting the entire matter to the advisory committee with the intention that they move in the direction of:

1. Submitting the entire report to the churches for study and reaction.
2. Submitting the entire report to the RES for consideration and reaction.
3. Retaining the study committee to receive and evaluate these reactions.

(Advisory Committee 5 report continued in Art. 154).

ARTICLE 135

The chairman recognizes the Rev. H. Baarlink, fraternal delegate from the Netherlands, who reads a short statement to correct a false impression made in the course of the foregoing discussion.

ARTICLE 136

Advisory Committee 10, *Foreign Missions*, Dr. L. Vos reporting, presents: (Report continued from Art. 75)

I. NIGERIAN MISSION FIELD MATTERS

A. *Material:* Board of Foreign Missions Report (10), Section Six: Nigeria

B. *Background:* In 1970 the synod approved the "Supplementary Four Year Certificate Class" as a suitable plan for training pastors for NKST and EKAS Benue and authorize its implementation. (Acts of Synod 1970, p. 73, Art. 132, II, B.) This plan was intended to provide "for a re-evaluation of the total theological training program including the growth and needs of the churches, the nature of theological training being received by NKST and EKAS Benue candidates and cooperation of these churches in theological training" (Ground "c" of the above recommendation). The synod of 1970 conveyed this decision, which was considered to be its answer to the NKST request for assistance to establish a Reformed Seminary, by means of a fraternal letter. The Tiv Church apparently did not accept this plan for they have opened a seminary of their own and have named it the Reformed Theological College of Nigeria. The Nigerian General Council NGC), after reviewing the history of the mission's, the home board's, and the CRC synod's position on a separate seminary, concluded that it could not in good conscience support this seminary and reiterated its support of the 1970 synodical decision. In view of these decisions and developments the Board of Foreign Missions made some decisions which are now being presented to synod for endorsement.

C. *Recommendations:*

1. Synod endorse the decision "A" as stated: "In view of the decision of the Synod of 1970 and in view of the decision of NGC, it was decided that we do not at this time grant support by way of monetary and staff assistance, and membership on the Board of Governors of RTCN founded by the NKST Synod."

Ground: This action is consistent with past decisions of synod.

—*Adopted*

2. Synod endorse the decision "B" as modified to read: "It was decided to seek to reopen negotiations with NKST with reference to the Supplementary Four Year Certificate Class approved by the Synod of 1970 for both NKST and EKAS churches."

Ground: This action is consistent with past decisions of synod.

—*Adopted*

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

Ground: This is consistent with past synodical decisions. —*Adopted*

4. Synod endorse the decision "D" as stated: "With a sincere longing that this matter of a Reformed Seminary in Nigeria be resolved, we ask the prayers of NKST, EKAS, NGC, and the Christian Reformed denomination." —*Adopted*

II. RE ASSOCIATION OF CHRISTIAN REFORMED LAYMEN AND PROPER ECCLESIASTICAL PROCEDURE

A. *Materials:*

Overture 44 from Classis Orange City; Board of Trustees, Report 12-A

B. *Background:* The Sanborn CRC overtured Classis Orange City regarding the activities of some professors at Calvin College and Seminary and regarding some student activity. Specific allegations were made in this overture. Classis Orange City rejected this overture, but appointed a committee to study the allegations. The committee also addressed itself to the problem of unrest in the church, dealing with such persons and organizations which have been alleged to contribute to such unrest. The results of this study led to the overture requesting synod to investigate the Association of Christian Reformed Laymen (ACRL) for causing unrest in the Church.

C. *Recommendations:*

1. That synod, while expressing strong disapproval of the circulation of charges against persons, institutions, and ecclesiastical gatherings in the church by persons or groups, contrary to good order in the church and the requirements of Scripture, do not accede to the overture from Classis Orange City requesting synod to investigate the Association of Christian Reformed Laymen (ACRL) for causing unrest in the church.

Ground: ACRL is not an ecclesiastical organization and there are therefore no provisions in the Church Order for synod to deal with this organization. —*Adopted*

2. That synod remind consistories and individuals to refrain from acting on rumor or circulated reports in an official way without first inquiring whether the persons circulating such reports have themselves directly presented their grievances to the allegedly offending persons or institutions and sought redress through proper ecclesiastical channels.

Ground: This is consistent with proper ecclesiastical procedure.

—*Adopted*

3. That synod reiterate that consistories have the duty to admonish and deal with members who persist in functioning individually or through extra-ecclesiastical organizations in attacking the church, in fomenting divisiveness in the body of our Lord and in slandering fellow members.

—*Adopted*

4. That synod declare these recommendations as its answer to Overture 44. —*Adopted*

(Report of Advisory Committee 10 continued in Art. 162).

ARTICLE 137

This twentieth session is closed with prayer.

THURSDAY EVENING, JUNE 17, 1971

Twenty-first Session

ARTICLE 138

This session begins with devotional exercises.

ARTICLE 139

The Rev. M. Groeneveld is present for Classis Grand Rapids West and the Rev. N. Punt for Classis Chicago South. They rise to express their agreement with the formulas of unity.

ARTICLE 140

Advisory Committee *Ecumenical Matters,* Rev. G. Hubers reporting, presents: (Report continued from Art. 133)

I. REFORMED ECUMENICAL SYNOD—USE OF CALVIN CAMPUS (FRANKLIN STREET)

A. *Material:* Communication 4 (Reformed Ecumenical Synod, Conference on Race)

B. *Recommendations:*

1. That synod take note of this request. —*Adopted*
2. Refer this matter to the Campus Sale Committee. —*Adopted*

II. NEW CONFESSIONAL STANDARD

A. *Materials:*

Overture 5 from Classis Chatham.

Overture 77 from Classis Alberta North.

B. *Analysis:*

Classis Chatham requests synod to declare that it is necessary and desirable to re-express the faith of the church in a new confession which will replace the Belgic Confession, the Heidelberg Catechism, and the Canons of Dort as a statement of the truth and as our standard of unity. Five grounds are set forth by classis in support of this proposal.

The overture of Classis Alberta North eliminates one feature of the Chatham overture when it proposes the elimination of the phrase "which will replace etc. . . ." Thus the overture of Classis Alberta North retains the request that "synod declare that it is necessary and desirable to re-express the faith . . . ." This overture would also retain the grounds as stated in the Chatham overture.

The advisory committee in reflecting on the grounds adduced by both overtures feels that the weight of the grounds falls primarily in the area of replacement rather than re-expression, and are more negative than positive in their thrust, particularly grounds 1-4. Ground 5, which is more positively in the area of re-expression could be objectionable in that it makes two assumptions, that is, that it is unbelief which paralyzes the church today and that the church's confessional task is identical in all ages. For these reasons the advisory committee has elected not to make use of these grounds as presented.

C. *Recommendations:*

1. That synod, recognizing that it is always desirable for the church to confess its faith in contemporary ways, and recognizing that at times it becomes necessary for the church to augment its confession, appoint a committee to study

a. How the church can confess its faith in contemporary ways today.

b. Whether the churches consider it necessary to augment their confession at this time, and if so,

c. In what areas the church desires to augment its confession.
—*Adopted*

2. That synod request this committee, on the basis of this study to present recommendations to the Synod of 1972. —*Adopted*

3. That synod declare this to be its answer to overtures 5 and 77.
—*Adopted*

III. INDO-CHINA WAR

A. *Material:* Overture 66.

B. *Background:* This overture was submitted by the Immanuel Christian Reformed Church to the Stated Clerk of synod on March 12, 1971. At this time the overture had not been considered by Classis Grand Rapids South. Upon the advice of the Stated Clerk it was submitted to Classis Grand Rapids South. The classis did not adopt this overture. A letter dated May 24, 1971 "resubmitted" this overture to synod.

C. *Recommendation:* That synod declare this overture to be not legally before synod.

Grounds:

1. On March 12, 1971 the proper procedure had not been observed (Rule V B, *Rules for Synodical Proceduce*).

2. On May 24, 1971 this overture was received too late to be dealt with by this synod. (*Rules for Synodical Procedure* V-F). —*Adopted*

ARTICLE 141

Advisory Committee, 6, *Church Order II,* Rev. W. M. Van Dyk reporting, presents the recommendation: (Report continued from Art. 87)

I. FINANCIAL COORDINATOR

1. That synod adopt the following job description for the office of Denominational Financial Coordinator:

JOB DESCRIPTION OF
DENOMINATIONAL FINANCIAL COORDINATOR

I. *Qualifications:*
   A. The Financial Coordinator should be a Certified Public Accountant or have a broad accounting background.
   B. The Financial Coordinator shall have had several years of experience in a financial administrative position.
   C. The Financial Coordinator shall possess the ability to communicate effectively.
   D. The Financial Coordinator shall be a member of and familiar with the Christian Reformed Church.

II. *Organizational Relationships*
   A. The Financial Coordinator shall be responsible to the Synodical Interim Committee through the denominational Stated Clerk but be ultimately responsible to synod.
   B. The Financial Coordinator shall work closely with the Finance Committee of the Synodical Interim Committee.
   C. The Financial Coordinator shall be an ex-officio member of the Synodical Interim Committee.

D. The Financial Coordinator shall be present at all public meetings of synod and have the privilege of the floor in all matters relating to the exercise of his office.

III. *Duties and Responsibilities:*

A. The Financial Coordinator shall exercise careful oversight of the administration of finances of the denomination with a view to the greatest possible economy and efficiency.

B. The Financial Coordinator shall examine the budgets of denominational agencies, analyze their requests for quotas or financial support, and assist the Finance Committee in making its recommendations through the Synodical Interim Committee to synod.

C. The Financial Coordinator shall receive and examine regular financial reports of all denominational agencies.

D. The Financial Coordinator shall determine that financial records of all denominational agencies have been audited by Certified Public Accountants.

E. The Financial Coordinator shall receive, examine, and analyze financial reports of all non-denominational agencies requesting financial support.

F. The Financial Coordinator shall advise, counsel, and assist the denominational agencies on matters such as size of reserves, fund management, financial reporting, and insurance, pension, and investment programs.

G. The Financial Coordinator shall systematically collect relevant economic and financial data that will assist his office, the Finance Committee, and the Synodical Interim Committee in completing their respective work.

H. The Financial Coordinator shall perform such duties as may be assigned by synod, the Synodical Interim Committee, the Finance Committee, or the Stated Clerk.

I. In order that the Financial Coordinator may be able to perform the foregoing duties and discharge his responsibilities, he shall be provided with the necessary personnel and equipment.

IV. *Appointments:*

A. The Financial Coordinator shall be appointed by synod from a nomination(s), evaluated and approved by the Finance Committee, and submitted by the Synodical Interim Committee.

B. The term of appointment shall be four years, after which the Financial Coordinator shall be eligible for reappointment to additional four-year terms. —*Adopted*

2. That synod instruct the Synodical Interim Committee to prepare nominations for the position of denominational Financial Coordinator to be presented to the Synod of 1972.

Grounds:

a. It would be unfair to ask a person to assume the position for one year.

b. The interim appointment recommended by the Standing Advisory Budget Committee would make it difficult for synod to vote on a new

nomination in 1972 without feeling a commitment to the man already appointed. —*Adopted*

3. That synod declare the foregoing to be its answer to:

a. Report No. 1-A.

b. Report No. 10-A.

c. Communication 11. (On file)

d. Report No. 12-A, I, D, 3.

e. Letter from Hammond, Indiana, Christian Reformed Church. (On file) —*Adopted*

II. CHURCH PRIORITIES CONFERENCE

A. *Material:* Communication 20. (On file)

B. *Recommendation:* That although synod recognizes the importance of the concern for coordinated goal setting which is expressed in this communication, it rejects the request.

Grounds:

1. The letter is not among those "matters legally before synod."

2. The proposed conference can be arranged by a body other than synod. —*Adopted*

III. COUNSELLING GUIDELINES ON MARRIAGE

A. *Material:* Overture 18.

B. *Recommendations:*

1. That synod appoint a study committee to evaluate the material of Classis Toronto and to compare it with the 1956 decisions of synod on divorce and remarriage with a view towards establishing guidelines for pastors and consistories in their care of (a) couples contemplating marriage, (b) couples involved in marital difficulties, (c) divorced persons, and (d) those who have been divorced and contemplate remarriage; and to report their findings with recommendations to synod.

Grounds:

a. The approach of the Toronto study to marriage, divorce, and remarriage is significantly different from the approach of synod, 1956.

b. The Toronto overture requests guidelines that merit serious consideration. —*Adopted*

2. That synod declare this to be its answer to Overture 18. —*Adopted*

IV. DECLARATIONS ON MARRIAGE

A. *Material:* Overture 36.

B. *Recommendation:* That synod reject the overture.

Grounds:

1. The nature of the Reformed Ecumenical Synod reaction to the 1956 studies of the Christian Reformed Church on Divorce and Remarriage indicates that it would be difficult to establish a universally acceptable statement on marriage.

2. Studies such as this must begin on lower ecclesiastical levels. Synod should first deal with such questions itself, and then report its findings to the Reformed Ecumenical Synod. —*Adopted*

V. PROGRAMMING SURVEY REQUEST

A. *Material:* Communication 16. (On file)

B. *Recommendation:* That synod refer this request to the Synodical Interim Committee for its action. —*Adopted*

(Advisory Committee 6 report continued in Art. 160)

ARTICLE 142

Advisory Committee 14, *Varia II,* the Rev. H. Petersen reporting, presents: (Report continued from Art. 22)

I. REASSIGNMENT OF THE SYNODICAL MANDATE ON RACISM

A. *Materials:*

1. Report 11C.
2. Overture 12 from Classis Florida.
3. Overture 13 from Orlando, Florida.
4. Overture 68 from Classis Chicago South.
5. Overture 72 from Miami, Florida.
6. Overture 78 from Classis Lake Erie.

B. *Analysis:*

The Synod of 1968 mandated the Christian Reformed Board of Home Missions: "To design, organize and implement programs through which the denomination, individual churches, and members, can effectively use all available resources to eliminate racism, both causes and effects, within the body of believers, and throughout the world in which we live." (cf. Acts, 1968, Art. 36, III, B, p. 18)

The Board of Home Missions has attempted to carry out this mandate through a sub-committee of its Urban Fields Committee and designated the Race Commission. The Race Commission has been active in three areas: 1) It has conducted professionally guided research in seven aspects of our church life in conjunction with the Sociology Department of Calvin College. 2) It has produced educational materials on racial problems for discussion groups. 3) It has furnished consultative services in specific cases in crisis situations.

The Race Commission, feeling somewhat hampered in its work, comes in Report 11C with a proposal for the reassignment of the synodical mandate on racism to a separate committee, directly answerable to synod. This proposal is endorsed by the Executive Committee of the Board of Home Missions. Overture 12 asks for a revision of the mandate contending that it is too broad. Overtures 13, 72, and 78 oppose Overture 12. Overture 68 asks the Board of Home Missions to report the activities of the Race Commission to the consistories.

Having heard several members of the Board of Home Missions and of the Race Commission, your advisory committee comes with the following recommendations.

C. *Recommendations:*

1. That synod reassign the 1968 mandate on racism, as delineated below, to a separate committee (to be known as the Committee on Race Relations), directly answerable to, and directly funded by, synod.

Grounds:

a. The present Race Commission has been hampered in its work because it is a sub-committee of a sub-committee (Urban Affairs) of the Home Missions Board.

b. The work involved in carrying out the mandate is broader in scope than that of the Board of Home Missions as specified in the Home Missions Order.

c. Both the Race Commission and the Executive Committee of the Board of Home Missions request this reassignment. —*Adopted*

2. That the Committee on Race Relations shall continue for a period of three years at the end of which synod shall determine its future.

Ground: This will give sufficient time to judge whether the committee's mandate and work should be continued or revised. —*Adopted*

3. That synod instruct the Committee on Race Relations to carry out its mandate by such functions as the following:

a. Education of the church in racial understanding through

1/Producing and distributing materials;

2/Planning and convening conferences, seminars and workshops;

3/Alerting the church to existing racial problems;

4/Engaging in research necessary for adequate programming.

b. Ministry to the church in areas of racial understanding through

1/Providing scholarships to minority groups;

2/Providing counsel and advice;

3/Service as agents of reconciliation, in consultation with ecclesiastical and related agencies involved.

4/Assisting in obtaining legal and economic aid where specific racial problems require.

c. Liaison in matters of racial relations with denominational agencies and related agencies that serve our Christian Reformed community by means of consultation and mutual advice.

d. Encouragement of the establishment of a privately supported Christian agency for the improvement of race relations. —*Adopted*

4. That this committee be composed of 12 members (each with a named alternate). Three of these shall be representatives respectively of the Board of Home Missions, the Board of Publications, and the CRWRC. The others shall be chosen in terms of competence re the mandate of the committee, with consideration given to ethnic and regional representation. —*Adopted*

5. That the matters of clerical help and the center of operations be left to the Committee on Race Relations. —*Adopted*

(Advisory Committee 14 report continued in Art. 144)

ARTICLE 143

Advisory Committee 3, on *Appointments,* the Rev. D. Van Beek reporting, presents nominations for Synodical Interim Committee:

(Report continued from Art. 108)

SYNODICAL INTERIM COMMITTEE

Delegate		*Alternate*
1. M. De Vries	3 years	J. Jonker
2. L. Vander Ploeg	2 years	W. Van Lopik
3. F. Hollebeek	1 year	H. Petersen
4. Rev. O. Breen	3 years	Rev. J. Verbrugge (Central)

5. Rev. F. De Jonge ..... 2 years ..... Rev. W. Ackerman (Far West)
6. Dr. L. Praamsma .. 1 year .. Rev. J. Van Harmelen (Ont.-E. Canada)
—Appointments Approved

(Report of Advisory Committee 3 continued in Art. 164).

ARTICLE 144

Advisory Committee on *Varia Matters II,* the Rev. H. Petersen reporting, presents the following: (Art 142 continued)

I. REASSIGNMENT OF SYNODICAL MANDATE ON RACISM (C)

6. That the committee begin to function on September 1, 1971, if at all possible. *—Adopted*

7. That synod instruct the Committee on Race Relations to send periodic reports of its activities and expenditures to the consistories. *—Adopted*

8. That synod declare the above decisions to be its answer to Overtures 12, 13, 68, 72, and 78. *—Adopted*

9. That synod thank the Race Commission for its work. *—Adopted*

II. SCHOLARSHIPS FOR MINORITY STUDENTS TO CHURCH-RELATED COLLEGES

A. *Materials:*
Report 11.
Report 11A.

B. *Recommendations:*

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

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

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

Ground: Synod has approved the concept. Cf. Acts of Synod, 1970, Art. 148; II, b, 3: "That synod endorse the idea of providing scholarships to our denomination-related colleges for financially needy students from minority groups in the United States and Canada, and refer the matter to the Race Commission for specific proposals for implementation." *—Adopted*

3. That the scholarships be administered by the college or colleges involved and that the regulations establishing the qualifications for and administrative procedures governing these scholarships be drawn up by the committee on race relations in consultation with the college or colleges involved. *—Adopted*

III. FINANCIAL ASSISTANCE FOR CHRISTIAN EDUCATION IN INNER-CITY SITUATIONS AND IN OTHER SITUATIONS WHERE THERE IS HEAVY, MINORITY-GROUP CONCENTRATION

A. *Materials:*

Report 11A.

Communication from CRWRC.

B. *Analysis:*

Since 1967 synod has provided financial assistance for Christian education for the children of the Good Samaritan Church at Westminster Christian School of Miami, Florida. This was done first through CRWRC, later through the Christian Reformed Board of Home Missions.

In 1969, synod requested the Board of Home Missions to present "concrete proposals for alternate methods of funding and administrating a program of assistance to parents in providing Christian education for their children in exceptional circumstances prevailing in inner-city missions." The Board of Home Missions reports on this matter to the Synod of 1971. Recommendations contained in that report follow.

Meanwhile a communication from CRWRC to Synod of 1971 reports that a society has recently been organized in Miami to assist in meeting tuition costs for the Cuban refugee children.

C. *Recommendations:*

1. That synod declare itself in favor of the establishment of a privately supported and endowed foundation as an auxiliary funding agency for Christian education where there is heavy, minority group concentration in inner-city situations and other situations and that this foundation be authorized to solicit funds for this purpose throughout the denomination. —*Adopted*

2. That synod appoint the Committee on Race Relations to seek out those who may be interested in the establishment of such a foundation and encourage those interested persons to establish such a foundation. —*Adopted*

3. That synod declare that, until such time as such a foundation be established and sufficiently operative, the Christian Reformed Board of Home Missions and CRWRC be mandated to share equally in rendering assistance for Christian education of indigent Cuban children at Westminster Christian School in Miami. (This period is not to extend beyond the 1972-73 school year.) —*Adopted*

IV. RES NORTH AMERICAN CONFERENCE ON RACE AT CHICAGO, MARCH 2-5, 1971

A. *Materials:*

1. Report 11.
2. Report 11A.
3. Communication 5 from Secretary of the RES.
4. Official Report of RES Conference on Race.

B. *Recommendations:*

1. That synod thank its Race Commission for its part in planning the RES North American Conference on Race, held at Chicago, March 2-5, 1971. —*Adopted*

2. That synod commend the report of the conference to the churches for study, reflection, and possible implementation as applicable. —*Adopted*

V. PARTICIPATION IN PROJECT EQUALITY

A. *Materials:*

1. Report 11.

2. Overture 70 from Classis Chicago South.

B. *Analysis:*

The Board of Home Missions, on the basis of the report of the Race Commission, recommends that the CRC "become a participant in Project Equality by engaging their services according to the contract proposed." Project Equality is described as a "systematic program whose operation enables religious institutions to support, through their purchase of goods and services, those businesses and industries that are committed to taking positive action for equal employment opportunity." The CRC would participate in Project Equality "by committing itself to take part in the total PE program through signing a religious institutional form."

Overture 70 asks synod not to become a participant in Project Equality.

C. *Recommendations:*

1. That the Christian Reformed Church do not become a participant in Project Equality at the present time.

Ground: Project Equality is a program with many aspects requiring more elucidation than given in Report 11. —*Adopted*

2. That the Committee on Race Relations be instructed to disseminate information and materials on Project Equality to the churches to explain how the program can serve as a means of Christian witness and of achieving social justice. —*Adopted*

(Negative vote recorded on No. 2 by the Rev. M. Van Donselaar).

3. That in concern for social justice synod endorse employment policies that affirmatively promote equality of opportunity for all persons, especially minority groups, in harmony with the teachings of Scripture and the laws of the USA and Canada. —*Adopted*

4. That synod urge our denominational boards and agencies to promote social justice in their hiring and purchasing policies and practices. —*Adopted*

5. That synod declare the above decisions are its answer to Overture 70. —*Adopted*

ARTICLE 145

By motion it is decided to continue until 11:00 p.m.

ARTICLE 146

Advisory Committee 2 on *Appeals and Protests II,* the Rev. C. Steenstra reporting, presents the following: (Report continued from Art. 130)

APPEAL OF MR. D. KIEFT

A. *Materials:* Letters from Mr. Kieft, February 20, 1971 and March 4, 1971.

B. *Analysis:*

Serious disunity and division developed in the Emmanuel Christian Reformed Church of Calgary, Alberta, over the matter of relocation. A large percentage of the church families objected and absented themselves from worship in dissastisfaction. Advice of classis was sought, a committee of classis appointed to study the situation *in loco,* and recommendations were formulated, adopted by classis and presented to the consistory and congregation.

Mr. Kieft protests this advice to the Emmanuel Church and his appeal to synod centers on the following:

1. "The consistory states that an IMPRESSION was given that it has acted in an authoritarian manner.

2. "I consider the vote taken for moving the church invalid. Before the meeting, members present were not counted, and after the meeting, votes were left in the collection plate.

3. "The classis did not exercise discipline over the members but left it in the hands of the consistory.

4. "They gave permission to everyone to join a non-Reformed communion."

(Letter from Mr. Kieft addressed to synod, dated March 4, 1971).

C. *Recommendations:*

1. That synod advise Mr. Kieft that he accept the recommendations given by Classis Alberta South to the Emmanuel Church as a sound basis for resolving the difficulties within the church and that he defer his charges until these recommendations can be implemented.

Grounds:

a. The recommendations adequately deal with the problem.

b. There has not been sufficient time to carry out the recommendations. The recommendations were adopted by classis on February 16, 1971; Mr. Kieft's appeal to synod is dated March 4, 1971. —*Adopted*

2. That synod declare that the above decision answers the appeal of Mr. D. Kieft. —*Adopted*

(Advisory Committee 2 report continued in Art. 163).

ARTICLE 147

The twenty-first session is closed with thanksgiving to God.

FRIDAY MORNING, JUNE 18, 1971

Twenty-second Session

ARTICLE 148

The session is begun with devotions.

ARTICLE 149

Roll call reveals that all classes are represented in full, except for Elder J. Tamming, delegate of Classis Chatham, who has already left.

ARTICLE 150

Minutes of Thursday's sessions are read and, with slight editorial corrections, approved.

ARTICLE 151

Advisory Committee 4, *Budget Matters,* Elder J. Snapper reporting, presents:

I. REQUEST FOR DETAILED FINANCIAL STATEMENTS

A. *Material:* Overture 21

B. *Recommendations:*

1. That synod reject the request that detailed financial statements be published.

Grounds:

a. Salaries of individuals should not be subject to general publication.

b. Salary records and all other financial records are available for inspection by any member of each denominational board.

c. There are no "expense accounts"; all expenditures are related to the performance of assigned duties.

d. The volume of material which would be included in the Agenda and the Acts of Synod would be excessive if the "complete and detailed budget and financial statements" were to be published for each board.

—*Adopted*

2. That synod declare that this constitutes its reply to Overture 21.

—*Adopted*

II. SALARY POLICY STUDY

A. *Material:* Overture 58

B. *Summary:* Classis Central California overtures synod to direct a study with a view to establishing a uniform salary policy for all denominational agencies.

C. *Recommendations:*

1. That synod refer Overture 58 to the Synodical Interim Committee for study and instruct that committee to report its recommendations to the Synod of 1972.

Grounds:

a. A uniform salary policy may be desirable.

b. The Synodical Interim Committee is qualified to perform this assignment, which falls within the purview of its responsibilities.

—*Adopted*

2. That synod declare that this constitutes its reply to Overture 58.

—*Adopted*

III. QUOTAS AND APPROVED CAUSES

A. *Denominational Quotas*

1. *Materials:*

a. Standing Advisory Budget Committee, Report 50

b. Back-to-God Hour, Report 1

c. Board of Publications, Report 9

d. Calvin College and Seminary, Report 12-A

e. Fund for Needy Churches, Report 18

f. Board of Home Missions, Report 11

g. Board of Foreign Missions, Report 10
h. Ministers' Pension Fund, Report 5
i. United Calvinist Youth, Report 28
j. Chaplain Committee, Report 13
k. Overture 54. Classis Alberta South requests that synod "hold the line" on the rising quota costs, particularly with respect to expansionary programs.

2. *Orientation:* In approaching the task of determining quotas to recommend for synodical action, the Advisory Committee for Budget Matters adopted the following policy:

—The financial report of every organization supported by denominational quotas was to be scrutinized minutely.

—Explanation of its rationale for recommended action respecting quotas was sought from the cognizant members of the Standing Advisory Budget Committee (SABC).

—A knowledgeable member from the board of most of the organizations was interviewed to ascertain as concisely as possible the necessity for every quota increase requested, and particularly what would be jeopardized by budget reductions.

—All reasonably available information was gathered and compared before any decisions were taken.

—Plans for expanded programs were examined with particular care to insure that their urgency was such that postponement would miss the opportunities.

—Assuming that a quota increase equal to the national average income increase was a reasonably restrained goal, a limit of 6.8% was sought, though the quota requests from denominational agencies amounted to a 12.4% increase.

A great deal of careful screening and study had been conducted by the SABC, without whose diligent continual monitoring and meticulous preliminary work the duties of this committee would have been impossible. The SABC, in its report indicates the efforts made toward economy. Furthermore, every board demonstrated the lengths to which they had gone to achieve the greatest benefit to the Lord's work for the funds entrusted to them. Despite these efforts, the quota could not be held below an increase of 8%.

It is requested that synod consider all denominational quota requests before acting on any of them.

3. A Survey of the Quota Requests and Recommendations:

Quota Distribution:	Quota 1971	Boards Requested for 1972	SABC recommended for 1972	Committee recommends for 1972
1. Back to God Hour	$ 13.25	$ 14.25	$ 14.00	$ 14.00
2. Board of Publications (for Spanish Lit.)	.75	.75	.75	.75
3. Calvin College and Seminary (1)	29.40	30.00	29.40	30.00
4. Fund for Needy Churches	7.50	8.50	8.50	9.50(2)
5. Home Missions (3)	40.50	44.00	42.50	41.10
6. Foreign Missions	25.50	30.00(4)	26.75	26.75

7. Ministers' Pension	17.00	22.00	20.00	20.00
8. Synodical Expanse Fund	2.00	3.00	3.00	3.00
(Race Relations Com.)				1.40
9. United Calvinist Youth	1.00	1.00	1.00	1.00
(Bldg. Fund Only — 1971-72-73)				
10. Chaplains' Deposit Fund		.50	.50	.50
11. Denominational Building Addition	1.00	1.00	1.00	1.00
QUOTA	$137.90	$155.00	$147.40	$149.00

Footnotes:
(1) Figures represent an average of the variable quota as shown in the chart below.
(2) Increase of minimum salary to $7,000 requires $1 addition.
(3) If the Race Commission is established as a committee of synod, $1.40 must be transferred from the Home Missions to the Synodical Expense Fund.
(4) Includes $1.50 for "B priority" items.

a. *Recommendations:*

1) That Mr. Fred Hollebeek, Dr. Marvin De Vries, Mr. Lawrence Vander Ploeg, Mr. Jerry Jonker, and Mr. Herman Petersen, who have been previously granted the privilege of the floor, be permitted to speak when appropriate. —*Adopted*

2) That synod adopt the denominational quota of $149 per family as recommended by the Budget Committee.

Ground: As indicated in the orientation paragraph, every conceivable means short of curtailment of vital programs was applied to limit the quota requirements. —*Adopted*

3) That synod declare that this constitutes its reply to Overture 54. —*Adopted*

4) That in agreement with the decision of the Synod of 1962, synod approve the following regional or area quotas for Calvin College and Seminary:

Area No. 1—comprises Classes Grand Rapids East, Grand Rapids South, Grand Rapids West, and Grandville	$39.75
Area No. 2—comprises Classes Cadillac, Holland, Kalamazoo, Lake Erie, Muskegon, and Zeeland	36.50
Area No. 3 comprises Classes Chicago North, Chicago South, Illiana, and Wisconsin	30.00
Area No. 4—comprises Classes Minnesota North, Minnesota South, Northcentral Iowa, Orange City, Pella and Sioux Center	14.25
Area No. 5—comprises Classes Hackensack, Hudson, and Florida	39.75
Area No. 6—comprises Classes Columbia, Pacific Northwest, California South, Central California, and Rocky Mountain	26.50
Area No. 7—comprises Classes Alberta North, Alberta South, British Columbia, Chatham, Eastern Ontario, Hamilton, Huron, Quinte, and Toronto	14.50

Areas which benefit from a quota reduction should employ the monies saved to finance their present area colleges (Acts of Synod 1962, pages 54, 104, XXV). ——*Adopted*

B. *Denominational Causes Recommended for One or More Offerings:*

1. Armed Forces Fund of the Home Missions Board
2. Back to God Hour for above-quota needs
3. Back to God Tract Committee
4. Board of Foreign Missions for above-quota needs
5. Board of Home Missions for above-quota needs
6. Chaplain Fund
7. Committee for Educational Assistance to Churches Abroad
8. Supplemental Fund of Ministers' Pension and Relief Administration
9. Minority Student Scholarship Fund of the Home Missions Board Race Commission

C. *Denominational Benevolence Cause for One or More Offerings:*

Christian Reformed World Relief Committee

D. *Denominational Related Youth Causes for One or More Offerings:*

1. Calvinettes (division of United Calvinist Youth)
2. Calvinist Cadet Corps (division of United Calvinist Youth)
3. Young Calvinist Federation (division of United Calvinist Youth)
4. Young Calvinist Servicemen's Ministry

Recommendations:

1. That synod approve the above recommended causes for one or more offerings. —*Adopted*

2. That synod urge all delegates to synod to remind their respective classes and congregations of the great need for faithful support of both quota support and above-quota support for denominational agencies.

Grounds:

a. Denominational quotas supply only a portion of the support which is essential for many of the denominational agencies.

b. With greater support by *all* of the churches, dependence on quotas can be reduced.

c. Failure on the part of some churches to send in their full quotas places a greater burden on other churches, and jeopardizes the programs and tasks of the whole denomination. —*Adopted*

IV. NON-DENOMINATIONAL CAUSES RECOMMENDED FOR FINANCIAL SUPPORT

The following non-denominational causes are recommended for financial support, but not necessarily for one or more offerings. The number of offerings or the amount to be given to these causes is a matter that *each consistory should decide.*

A. *Benevolent Causes*

1. Bethany Christian Home, Inc.
2. Bethesda Hospital
3. Calvary Rehabilitation Center
4. Christian Sanatorium Association
5. Christian School Employees Relief Fund (only when specifically requested)

6. Eastern Christian Children's Retreat
7. Elim Christian School
8. The Luke Society
9. Pine Rest Christian Hospital Association (includes Children's Retreat)

B. *Educational Causes*

1. Association for Advancement of Christian Scholarship
2. Christian Schools Educational Foundation (N.U.C.S.)
3. Dordt College
4. National Union of Christian Schools (General Fund)
5. Reformed Bible Institute
6. Trinity Christian College
7. Westminster Theological Seminary

Recommendation: That synod approve the recommended Benevolent Causes and Educational Causes for financial support. —*Adopted*

C. *Miscellaneous Causes*

1. American Bible Society (U.S. churches only)
2. Canadian Bible Society (Canadian churches only)
3. Christian Labour Association of Canada (Canadian churches only)
4. Faith, Prayer, and Tract League
5. Gideons
6. Lord's Day Alliance of the U.S. (U.S. churches only)
7. T.E.L.L. (The Evangelical Literature League)
8. World Home Bible League (includes Canadian Home Bible League)

Recommendation: That synod approve the recommended miscellaneous causes for financial support. —*Adopted*

V. SYNODICAL OFFICERS' REMUNERATION

Recommendation: That synod approve the following gratuities:

1. First Clerk $100
2. Second Clerk 75
3. Transportation Secretary .. 50
4. Arrangements 100
5. Synodical Treasurer 900

—*Adopted*

VI. FINANCIAL REFERENCE GUIDE

Synod notes that the Standing Advisory Budget Committee is preparing a reference guide to be furnished to church councils to assist in making judgments on the extent of support to recommended causes.

VII. STANDING ADVISORY BUDGET COMMITTEE

Recommendation: That synod commend the Standing Advisory Budget Committee for its diligent service as it concludes its separate existence and begins its new status as Financial Committee of the Synodical Interim Committee. A special recognition and sincere gratitude is given to Mrs. Joanne Sonneveldt for her dedicated work of secretarial assistance to the SABC. —*Adopted*

VIII. MINISTER PENSION PARTICIPATION

A. *Materials:*

Ministers' Pension Committee, Report 5

B. *Recommendation:* That synod approve recommendation 4 of Report 5: That synod approve an increase in the annual participant payment to $950 per year.

Grounds:

1. This is an integral part of the total funding package proposed by the Ministers' Pension Fund.

2. Affirmative action has already been taken by synod on recommendations 3 and 5 of this proposal. —*Adopted*

ARTICLE 152

Advisory Committee 9, *Educational Matters,* the Rev. T. Hofman reporting, presents the following: (Report continued from Art. 67)

I. DORDT COLLEGE

A. *Material:* Report 30

B. *Recommendation:* That synod take grateful note of the continued progress and growth of Dordt College and recommend this cause to the churches for continued interest and prayerful support. —*Adopted*

II. MINISTERIAL PREPARATION OF "PERSONS OF MORE MATURE YEARS"

A. *Material:* Report 45

B. *Analysis:* The Synod of 1969 requested the seminary faculty "to consider alternate methods of assisting persons of more mature years to secure at least the minimal academic requirements which the church would judge requisite for admittance to the ministry," with grounds to support the same. The faculty proceeded upon two assumptions: "(1) That the basic, ordinary, and preferred preparation for the ministry is the regular theological training of candidates; (2) That the only alternative to the above which is authorized by the Church Order is that specified in Article 7." The faculty then addressed itself to a means of implementing Article 7 so as to meet the demand of its mandate.

C. *Recommendations:*

That synod declare that

1. If a classis, in fulfilling the requirements of Article 7b, c, d wishes to enlist the cooperation of the seminary, the seminary shall lend its assistance according to the following provisions:

a. When the classis, with the concurring advice of the synodical deputies, has satisfied itself as to the presence of exceptional gifts in the prospective candidate, the classis may enlist the cooperation of the seminary in his further preparation. This shall take place when the classis is ready to commit itself to a candidate to a certain extent, but prior to the final decision as to his eligibility for a call.

b. The seminary shall accept such a person for class work under the following conditions:

1) He shall be classified as an auditor and pay tuition accordingly.

2) His program of education and testing will be worked out between the seminary and classis in agreements covering such matters as the areas of instruction and the duration of his course of studies.

3) Although classified as an auditor because he has not met seminary entrance requirements, he will receive work assignments approximately equal to those of regular students in the course followed.

c. At the conclusion of the agreed period of instruction, the seminary shall provide the classis with a thorough evaluation of his work. This will provide the classis with information leading to a decision with respect to candidacy but it is to be in no way a substitute for the decision itself. The classis shall then proceed to the consideration of his ordination according to the provisions of Article 7, C.O. —*Adopted*

2. To keep Article 7 in the "extraordinary" category, only men who are at least forty years of age at the beginning of the program shall be admitted. —*Adopted*

3. It is to be clearly understood that in outlining a way in which the seminary can be serviceable to classes which are contemplating the ordination of candidates under the provisions of Article 7, synod is not promoting a third way of preparing men for the ministry. The educational cooperation hereby made available is not an adequate substitute for a regular theological education. Nor is it intended to weaken in any way the restrictions laid down in Article 7, *viz.* "exceptional gifts," "by way of exception," "especially when the need is urgent." These elements shall be scrupulously observed by each classis, and synod through its synodical deputies shall underscore them. —*Adopted*

III. CLASSICAL EXAMINATION OF CANDIDATES

A. *Material:* Overture 10

B. *Recommendation:* That synod refer this overture to the study committee named by the Synod of 1970 on Improvement in the Method of Calling Ministers.

Ground: This committee is already dealing with a similar overture addressed to the Synod of 1970 (see Acts of Synod, 1970, p. 60).

—*Adopted*

IV. CALVIN GRADUATE STUDIES PROGRAM

A. *Materials:* Overtures 37, 38, and 39.

B. *Elucidation:* The overture of the Iron Springs CRC simply requests synod to withdraw all quota support from the Calvin Graduate Studies Program. The reference is to the Calvin Graduate Studies Program approved by Synod in 1970 even though the reference in the overture is to "the Calvin College graduate studies program." Ground 5 makes plain that this is intended. The overture could therefore very easily be dealt with by declaring that no quota support has been granted to the Calvin Graduate Studies Program and to ask that it be withdrawn is to address a non-existent problem. On the basis of the technicalities of the language employed synod could so declare.

However, it is quite obvious that Iron Springs is requesting synod to withdraw the concept of quota support from the document *Objectives of a Calvin Graduate Studies Program and Guidelines for Establishing Such a Program* which was approved by synod (Acts 1970, p. 110). There it states under D. 2. "Finances" that "Sources of Operational Support" may include "Allocation from Calvin College and Seminary quota, to the extent requested, budgeted and granted." It is to this, therefore, that we address ourselves. In this light only Grounds 2 and 4 have

any bearing on the overture since Grounds 1, 3, and 5 have no reference to quota support.

The overture of Iron Springs was not supported by Classis Alberta South.

C. *Recommendations:*

1. That synod not accede to the overture of Iron Springs.

Grounds:

a. The granting of quota support, though constitutionally allowed by decision of the Synod of 1970, by way of "allocation" from the Calvin College and Seminary quota, is a matter which a future synod may face, and it can be judged at that time whether or not it would be in the best interest of all concerned.

b. "Acceptance of quota support" is not contrary to any part of the grounds accepted by the Synod of 1967 for rejecting "the overture of Classis British Columbia" since the ground in question asserted that there would be an address to the problem of the relationship of such a program to church control: the fact is that there is a very specific address to this relationship in the document on objectives and guidelines.

c. Whatever financial support the synod might be asked to give to the program in the future will be on the basis of mutually agreed upon and accepted responsibilities (by synodical decision), which surely cannot be identified with "forced support." —*Adopted*

2. That synod declare this to be the answer to Overtures 37, 38 and 39. —*Adopted*

V. AMENDMENT OF CHURCH ORDER, ARTICLE 41, QUESTION 4

A. *Material:* Overture 32

B. *Recommendation:* That synod accede to the overture of Classis Minnesota North and that it change Article 41 of the Church Order, Question 4 to read:

"Does the consistory diligently promote the cause of Christian education from elementary school through institutions of higher learning?"

Grounds:

1. Christian higher education must be promoted as well as elementary education.

2. There is evidence that an increasing number of students are seeking education at other than Christian institutions of higher learning.

3. The language employed by the present wording of Question 4, "Christian Day Schools," is too restrictive.

4. The support that the Christian Reformed Church pledges to its own schools by prayer, quota support, and offerings, demands the encouragement and care of the consistory for a total Christian education program for its youth.

VI. SOCIETY CONTROL OF CALVIN COLLEGE

A. *Materials:* Overtures 29, 35, 45 and 67

B. *Observations:*

1. The above overtures essentially assume that it is fully established "that Calvin College should be owned and operated by a society rather

than by the church as an institute." The request is that synod will now so declare and proceed with action to implement the same.

2. The "new grounds" which are offered for warranting a reconsideration by synod (Overture 29, A. Grounds 2, 4, 5) are essentially economic grounds. They do not deal with the principle of society control but with the question of financial support (Overture 29, B.).

3. These overtures reflect a certain discontent with Calvin College which appears to provide motivation for a change to society control (Overture 29, A. Ground 4; 29, B. Ground 1).

4. Several positions as stated are open to the interpretation that the overtures support a form of "economic sanctions" on Calvin College (Overture 29, A. Grounds 4, 5; B. Ground 1). To encourage such an approach would indeed be most regrettable.

C. *Recommendations:*

1. That synod not accede to the request of these overtures as articulated in Overture 29 "that Calvin College should be owned and operated by a society rather than by the church as institute and that a committee be appointed to work with the Calvin College administration to implement this change if at all possible no later than 1975."

Grounds:

a. The overtures do not disprove the statement adopted by the Synod of 1967 (Acts of Synod 1967, Art. 137): "No synod has ever asserted that maintaining a college is part of the primary task of the church, but synods have held that the church may exercise this right for the welfare of the church and the kingdom, which right it exercises in a number of enterprises."

b. The successful development and operation of Dordt College and Trinity College by societies does not prove that a shift to society control would be better for Calvin College than church control. Furthermore, the history of these society-controlled institutions is relatively brief and they have relied heavily on church support, as demonstrated by the statement of the synodical representative to Dordt College: "to provide an adequate and distinct Christian education for our youth, Dordt is dependent upon the loyal support of her constituency and the continued support of the synodically approved quota relief" (Agenda 1971, p. 239).

c. Although the overtures affirm that "it is no longer possible for the Christian Reformed Church to directly and effectively operate and supervise Calvin College," no evidence is offered which invalidates the assertion of the Synod of 1967 that "the church does indeed adequately and directly supervise and direct the college." (Article 137)

d. Synod has defined very explicitly the conditions that must exist before the church may cease to own and operate Calvin College (See Acts of Synod, 1957, p. 49). These conditions do not in any way prevail today. —*Adopted*

2. That synod not accede to the request of these overtures as articulated in Overture 29 "that congregations and individuals who request having their quotas be sent to a college other than Calvin be given freedom of choice according to their convictions."

Grounds:

a. Members of our churches have a moral obligation to fulfill what is mutually agreed upon. The Synod of 1939 decided as follows:

"Since ecclesiastically the term 'assessments' is a misnomer, we recommend that we drop this term from our ecclesiastical parlance, and that with respect to all the work in God's kingdom, for which we as a Christian Reformed Church are jointly responsible, we use the term 'quota' to indicate the amount per family recommended by synod to the congregations.

"Synod remind the consistories of the urgent necessity to keep before their congregations not only the privilege but also the *sacred duty* to contribute liberally toward the work of the Lord, which we have taken upon ourselves as a Christian Reformed Church" (Acts of Synod, 1939, Art. 90)

b. Such freedom as requested by the overtures, for whatever purpose, would undermine the entire quota system upon which much of our kingdom activity depends.

c. Synod cannot condone the diversion of its quotas by a local church or individual members to non-denominational institutions. The Synod of 1970 declared, after careful deliberation, "That synod urge all the classes to request their churches to pay denominational causes before making gifts to non-denominational organizations on the synod-approved accredited list." (Acts of Synod 1970, p. 80)

d. The variable quota system provides opportunity for the churches near Dordt and Trinity to support these institutions. —*Adopted*

3. That synod do not establish a separate quota for Calvin Seminary.

Ground: Such action would be useful only if Calvin College were to be separated from church control. —*Adopted*

4. That synod declare this to be its answer to Overtures 29, 35, 45, and 67. —*Adopted*

ARTICLE 153

A letter is read, addressed to synod by Dr. John H. Bratt expressing the thanks of those who were honored for 25 years of service in our Calvin College, for the honor given them at the testimonial dinner. The Committee on Arrangements reports that the Rev. John Schaal expressed his thanks to them.

Synod expresses its appreciation for the 20 years of service given by Dr. William Spoelhof by means of a standing ovation.

ARTICLE 154

Advisory Committee 5, *Church Order I,* Rev. O. Breen reporting, presents: (Continued from Art. 134)

THE NATURE AND EXTENT OF BIBLICAL AUTHORITY

After discussion of recommendations regarding Report 36, synod instructed the advisory committee to reformulate the recommendations along the following lines:

"1. The entire report be submitted to the churches for study and reactions.

"2. The entire report be submitted to the RES for consideration and reactions.

"3. The study committee be retained to receive and evaluate these reactions."

Recommendations:

1. That synod submit the entire report to the churches for study and reactions.

Ground: This will provide the churches opportunity for consideration of the report. —*Adopted*

2. That the study committee be retained to receive and evaluate these reactions, and structure the discussion as it deems best, with a view to presenting a report in 1972. (Observation: The Rev. John Groen will no longer be able to serve on the committee, having become a missionary to Mexico.) —*Adopted*

3. That synod make this report available to the churches in booklet form. —*Adopted*

4. That synod declare that this is its answer to Overture 57. —*Adopted*

(Observation: Your advisory committee is not bringing a recommendation regarding submitting the report to the RES. It is inappropriate to send a report on which synod has taken no action.)

(Advisory Committee 5 report continued in Art. 159).

ARTICLE 155

The morning session is closed with prayer.

FRIDAY AFTERNOON, JUNE 18, 1971

Twenty-third Session

ARTICLE 156

The session is opened with devotions.

ARTICLE 157

Elder G. Knoll for Grand Rapids South, Elder E. W. Boot for Classis Rocky Mountain, and the Rev. John A. De Kruyter for Grand Rapids East, alternate delegates, are present for the first time and by rising express their agreement with the formulas of unity.

ARTICLE 158

Chairman recognizes the Reception Committee, the Rev. W. M. Van Dyk who introduces the Rev. Crosby De Kretzer, collegiate minister of the Dutch Reformed Church of Ceylon, and a graduate student at Calvin Seminary, who has been designated by the General Consistory of the D.R.C. to bring greetings. He speaks briefly and appreciatively of those who ministered in Ceylon as missionaries of our church, and tells something of the struggle of his church to maintain its services since the revolutionary government in Ceylon has outlawed Sunday.

The Rev. J. O. Schuring responds on behalf of synod.

ARTICLE 159

Advisory Committee 5, *Church Order I,* the Rev. O. Breen reporting, presents: (Report continued from Art. 154)

COMMITTEE ON CHURCH ORDER AND ADMINISTRATION OF THE LORD'S SUPPER

A. *Material:* Report 33.

B. *Summary:*

In 1968 Classis Hudson presented an overture to the Synod of 1968 expressing concern with the present practice of administering the Lord's Supper in our churches. (Overture No. 1, Agenda 1968) The overture of Classis Hudson requested synod to examine four recommendations for revision of Church Order Rules pertaining to the administration of the Lord's Supper. The classis based its recommendations upon a fourteen page study of the problem which was included in the overture.

The Synod of 1968 commended the overture of Classis Hudson to the churches for study, and appointed a study committee to examine this report and serve the Synod of 1969 with advice for action. At the same time, synod commended Classis Hudson and its study committee for its work. The committee appointed by synod advised the Synod of 1969 not to make the changes in the Church Order which Classis Hudson proposed, and included grounds to support its advice. (Agenda 1971, pp. 250-251.)

The Synod of 1969 took no action on the recommendations of its study committee. Instead it decided to recommit the overture of Classis Hudson to the study committee with the specific mandate to examine the substance of the overture and to serve synod for action. (Acts of Synod, 1969, p. 43.)

The study committee then prepared a detailed analysis of the four revisions in the Church Order proposed by Classis Hudson, and has provided a report and recommendations for Synod 1971. (Agenda, 1971, pp. 260-262.) Having considered the advice of the study committee your advisory committee now comes with the following recommendations.

C. *Recommendations:*

1. That synod adopt the following recommendations of the study committee:

A. That synod not adopt in Article 55 of the Revised Church Order the substitution of the phrase "in an assembly of God's people gathered for worship" for "in the public worship service," as recommended by Classis Hudson.

Ground: Both the phrase in Article XXXV of the Confession of Faith, "we receive this holy sacrament in the assembly of the people of God" and the phrase in the Revised Church Order, Article 55, "in the public worship service," refer to a congregational setting for the celebration of the Lord's Supper. Therefore, an appeal to the Confession of Faith does not open the way to non-congregational settings for the Lord's Supper, which the overture of Classis Hudson desires. —*Adopted*

B. That synod declare the prescribing of obligatory formularies is not contrary to the Bible.

Grounds:

1. The Bible neither commands nor prohibits the use of formularies.

2. Formularies are used by the church for the purpose of remaining faithful to her Lord. —*Adopted*

C. That synod not adopt the substitution of the word "approved" for the word "prescribed" in Article 55 of the Revised Church Order.

Grounds:

1. There is no substantial difference in the meaning of these words.

2. A variety of form material to be used for the administration of the sacraments is open to the churches in the three approved forms and the one provisional form for use at the Lord's Supper. —*Adopted*

D. That synod not mandate the Synodical Committee on Liturgical Revision to compose for synodical approval a collection of form resources on the Lord's Supper so as to provide more adequately for the sick room service and other non-public setttings in which the Lord's Supper may properly be administered.

Ground: The churches already have a variety of forms which may be used for the Lord's Supper. —*Adopted*

E. That synod not adopt in Article 60a the revision of the rule which says, "the Lord's Supper shall be administered at least once every three months" to read, "The Lord's Supper shall be administered frequently."

Grounds:

1. The wording proposed by Classis Hudson is not regulative, while the present wording is.

2. The present wording not only allows for, but encourages, the churches to celebrate the supper more often than once every three months. —*Adopted*

F. That synod declare that preparatory sermons and applicatory sermons are meant to reinforce the biblical relationship between Word and sacrament.

G. That synod not adopt in Article 60c of the Revised Church Order the revision: "The Lord's Supper shall be administered only within the context of the preaching of the Word, and in such a way that Word and sacrament reinforce each other."

Ground: The proposed wording contains debatable doctrinal implications and complexities and is therefore inappropriate to a Church Order which should be specifically regulative. —*Adopted*

2. (Note: the following recommendation is a substitute for recommendation I B, p. 260 of the study committee)

That synod declare that the word "public" in Article 55 of the revised Church Order is to be defined in the historical sense as the opposite of "private" and that the expression "public worship service" should be understood to mean any service in which God's people gather for worship at the call and upon the authority of the consistory.

Grounds:

a. This declaration accomplishes the end desired by the study committee without necessitating a change in the Church Order, which change itself would be in need of interpretation.

b. This declaration allows each consistory the freedom to exercise its full responsibility in the administration of the sacraments. —*Adopted*

3. Synod declare this to be its answer to Overture 1 of the Synod of 1968. —*Adopted*

4. Synod thank the committee for its work and discharge it.

Ground: The mandate has been fulfilled. —*Adopted*

ARTICLE 160

Motion prevails to reconsider Article 68, II re Overture 26.

Advisory Committee 6, *Church Order II,* the Rev. W. M. Van Dyk reporting, presents the following: (Report continued from Art. 141)

BIRTH CONTROL STUDY

A. *Materials:*

1. Overture 26.
2. Synod's Decision in Art. 68, II.

B. *Recommendations:*

1. That although synod has rejected Overture 26, it yet expresses its appreciation to those who have submitted the study that accompanied the overture. —*Adopted*

2. That synod urge especially ministers and elders to give careful attention to the issues that are raised in the study in order to be ready to face responsibly the complex issues involved. —*Adopted*

3. That synod urge those with special competence in the subjects of birth control, world population, and environmental deterioration to serve the church with published articles on these subjects, evaluating them from the biblical perspective. —*Adopted*

4. That synod declare this to be its answer to Overture 26. —*Adopted*

ARTICLE 161

Advisory Committee 1, *Appeals and Protests I,* the Rev. Eugene Bradford, chairman of committee acting as reporter, presents: (Report of Advisory Committee 1 continued from Art. 116)

APPEAL OF THE II TORONTO CONSISTORY TO THE SYNOD OF 1970

A. *Materials:*

1. Report 51—Committee *in loco.*
2. Report 51a—Committee *in loco.*
3. Communication 18—from II Toronto Consistory.
4. Communication 19—from II Toronto Consistory.
5. Letter from D. J. Van Beilen
6. Letter from J. Vander Boom.
7. File of the Committee *in loco.*

(All materials on file).

B. *Background and Analysis:*

1. The Appeal of the II Toronto Consistory to the Synod of 1970.

The consistory of the II Toronto Church appealed to the Synod of 1970 against Classis Toronto. The appeal, which was printed in the Agenda, contained charges against the Christian Labor Association of

Canada, the Association for the Advancement of Christian Studies, and numerous individuals mentioned by name. In connection with the appeal no less than thirty-nine documents were addressed to synod.

2. Synod of 1970, among other decisions, decided to send the officers of synod the Revs. H. DeMots, M. Goote, J. A. Mulder, and B. Nederlof, plus Rev. A. Schaafsma "to seek to establish harmony in the II Toronto CRC, and between Classis Toronto and II Toronto C.R.C."

C. *Recommendations:*

1. Synod grant the Rev. J. A. Mulder the privilege of the floor.
—*Adopted*

2. That synod take note of the responses given to the recommendations of the committee *in loco:*

a. The committee recommends to individual members, protesting the actions of the consistory, that they apologize for rash and sweeping statements, disrespectful of the office-bearers in the church of Christ; to promise to abstain from exerting undue pressure upon the consistory and congregation in the fulfillment of their task; and to return to regular and faithful attendance of the services of the church of which they are members.

b. The committee recommends to the organizations, that they refrain from interfering with the exercise of the offices within the church, and from actions and statements that stir up distrust and enmity among fellow believers in their church-life and Christian activities and that they seek meaningful discussions with fellow believers about the nature and methods of Christian action in the world.

c. The committee recommends to the consistory that it take pastoral care of all members according to the demand of Christ; give leadership in the congregation toward the establishment of mutual trust and harmony; apologize for statements and publications reflecting unfavorably upon the reputations of persons and organizations; lift censure imposed upon the families involved for the purpose of reconciliation; change consistorial procedure and customs in such a way that the work of the Lord may proceed according to his demand; and that the consistory honor its commitment to Classis Toronto and the denomination according to its God-given place and responsibility in the fellowship of the church.

d. The committee recommends to Classis Toronto that it deal with the Second Church of Toronto and its representatives with pastoral care and love.

And synod reaffirm to the respective persons, assemblies, and organizations the appropriate recommendations and urge constant and continuing compliance. —*Adopted*

3. That synod take note of the responses of II Toronto Consistory (Communications 18 and 19) to the committee's recommendation (No. 3), but make no judgment as to the adequacy of the responses, leaving the judgment to God.

Grounds:

a. It is impossible for synod to determine with any reasonable degree of certainty the sincerity of the apology.

b. The situation is so sensitive that a judgment by synod could disturb the reconciliation that may now be in progress.

c. There is no reason to believe that any gain would be realized by such a judgment. —*Adopted*

4. That synod deny the request of the consistory of II Toronto that, in the event that synod publishes the apology, its complete communication of May 6, 1971 be placed in the Acts of Synod.

a. Lengthy excerpts are quoted in this report.

b. Printing the full text would serve no useful purpose. —*Adopted*

5. That synod address the following pastoral letter to Classis Toronto and to the consistory and congregation of the II Toronto Church, and send copies to the Christian Labor Association of Canada and the Association for the Advancement of Christian Scholarship:

Grace, mercy, and peace from God the Father and Christ Jesus our Lord.

The Synod of 1971 of the Christian Reformed Church expresses its appreciation to all the persons, organizations, and assemblies in the Toronto area who have given assistance to the committee appointed by the Synod of 1970 "to seek to establish harmony in the II Toronto Christian Reformed Church, and between classis Toronto and the II Toronto Christian Reformed Church." The committee informed synod of some wholesome responses to its work, manifesting a spirit of conciliation on the part of some who have been estranged from their brothers in Christ. In this we heartily rejoice and thank God. Although not all responses were fully satisfactory and, indeed, the committee believes that harmony has not been fully restored, synod is pleased to note the committee's estimate that a beginning has been made which, with the nurture of the Holy Spirit, we trust will continue and grow. This is our earnest prayer.

Synod, recognizing its duty to speak directly in the name of the Lord, calls all the concerned persons and bodies to a fresh realization of our common confession that the church of our Lord Jesus Christ is the communion of the saints. Among other things, this confession is based on the forgiving love of Christ. The church is the community of the forgiven. But it is also the community of the forgiving. The community that comes into being when sinners receive the Lord's forgiving mercy is the one, holy, catholic church, but when the people of that community do not forgive one another from the heart, grave disunity is bound to prevail and the integrity of the church's confession is seriously threatened and may even be destroyed.

While recognizing some significant individual and corporate responses to the committee's call to reconciliation, synod, in the name of our Lord Jesus Christ, feels constrained to summon to repentance all who may yet harbor resentment and censoriousness toward Christian brothers. We insist, for we can do nothing less, that the differences which have occasioned so much bitterness not be permitted to set brother against brother and destroy the unity and fellowship of the church of Christ which he purchased with his blood. However profound the differences may be, however intolerable and hopeless any situation may seem to be, the members of the body of Christ must submit to the Head whose prayer "that they all may be one" guarantees that our prayerful efforts for unity and peace will surely be blessed.

We further call all members and office-bearers, in all matters of dispute, to a careful and conscientious observance of right and just procedures arising from the Holy Scriptures and set forth in the Church Order and the regulations of the ecclesiastical assemblies. A careful concern for right procedure, together with a reverent concern for the honor of Jesus Christ, can surely be expected

to minimize hostilities and tensions and promote harmony and love in the Christian community. Please be reminded as well of the desirability to use the resources of the broader Christian community in the event that the wounds in the body of Christ do not quickly heal. Individual Christians ought readily to seek the counsel of the office-bearers; the consistory should seek the advice of a neighboring consistory, the church visitors of classis and/or the classis itself, and the synod is always ready to assist the classis. While this has been done to some extent in Toronto, we believe it is important to mention that promptness in seeking help is most significant, so that an evil root of bitterness can be prevented from growing deeper, and, indeed, so that it may be removed before it bears the evil fruit of hate and schism.

Finally, brothers, we "beg you to lead a life worthy of the calling to which you have been called, with all lowliness and meekness, with patience, forbearing one another in love, eager to keep the unity of the Spirit in the bond of peace. There is one body and one Spirit, just as you were called to the one hope that belongs to your call, one Lord, one faith, one baptism, one God and Father of us all, who is above all and through all and in all."

In Jesus' name,

THE SYNOD OF THE CHRISTIAN REFORMED CHURCH 1971

George Gritter, President
Peter Jonker, Vice-President
Arnold Brink, First Clerk
Andrew Kuyvenhoven, Second Clerk

Ground: This is the recommendation of members of the committee *in loco.* —*Adopted*

6. That the committee *in loco* be discharged.

Grounds:

a. This accords with the sentiments expressed by the consistory of II Toronto.

b. This is the recommendation of the committee *in loco* —*Adopted*

(Advisory Committee 1 report continued in Art. 166).

ARTICLE 162

Advisory Committee 10, *Foreign Missions,* Dr. L. Vos reporting, presents: (Report continued from Art. 136)

I. URGING PROPER ECCLESIASTICAL PROCEDURES

A. *Material:* Overture 30 from Classis Minnesota South

B. *Recommendation:* That synod remind the members of the Christian Reformed Church to follow the proper procedures—such procedures as are consistent with the demands of Scripture and Reformed Church Polity as expressed in our Church Order and synodical decisions—in settling grievances, registering protests and voicing concerns involving matters of specific local areas as well as those common to the entire denomination.

Grounds:

1. There appears to be an increasing disrespect for the Reformed concepts of ecclesiastical structure and authority as outlined in the Church Order and synodical decisions.

2. Failure to follow proper procedures tends to undermine Reformed Church Polity which is basic to our unity and existence as a denomina-

tion, and could seriously weaken the effectiveness of the very "arena" (classis and synod) where discussion and solution of denominational concerns ought to take place.

3. A genuine concern for the purity of the Reformed faith must include faithfulness to the Reformed concept and practice of church government. —*Adopted*

II. CENTRAL AVENUE CRC, HOLLAND, MICHIGAN, OVERTURE REQUESTING SYNOD TO ADJUDICATE THE CORRECTNESS OR ERROR OF DR. WILLIS DE BOER'S POSITION

A. *Materials:*

Overture from the Central Ave. CRC dated May 24, 1971.

Documents:

1. Document of Dr. Willis De Boer, April 3, 1970

2. Letter and questions to Dr. De Boer from the Central Ave. CRC Consistory, July 30, 1970

3. Response of Dr. De Boer dated September 18, 1970

4. Letter and critique of Central Aev. CRC to the September 18, 1970, document of Dr. De Boer, Nov. 17, 1970

5. Response of Dr. De Boer to Nov. 17, 1970, critique of Central Ave. CRC, January 16, 1971

6. Response of Central Ave. CRC to Dr. De Boer's communication of January 16, 1971, May 17, 1971

(All materials on file)

B. *Background:* On February 18, 1970, Central Ave. CRC sent a communication to the Board of Trustees of Calvin College and Seminary regarding the theological position of Dr. Willis De Boer, whose permanent tenure was recommended to the synod by the Board of Trustees. The reply to this communication was sent June 3, 1970, entitled "A Statement about my Views on the Historical Character of Divine Revelation" dated April 3, 1970. Central Ave. CRC concluded that this document appeared to depart from the historical position of the CRC regarding the historicity of Genesis 1-11. Therefore they appealed to Synod of 1970 to withhold action on the permanent tenure of Dr. De Boer. This appeal was turned down by Synod of 1970, with the encouragement that Central Ave. Consistory continue their study of the matter raised in their communication (Acts 1970, p. 43). A series of communications between Central Ave. and Dr. Willis De Boer ensued, culminating in the overture of Central Ave. CRC requesting Synod, 1971, "to now adjudicate the correctness or error of Dr. De Boer's position as expressed in his documents dated April 3, 1970; September 18, 1970; January 16, 1971 and the responses of Central Avenue CRC in documents dated Nov. 17, 1970, and May 17, 1971." Central Ave. CRC did bring this matter to Classis Holland on May 19, 1971, and classis ruled that it was neither necessary nor advisable for this matter relating to Dr. De Boer to be mediated through classis, since synod has specifically instructed Central Avenue CRC Consistory to "continue their study."

C. *Recommendation:* That synod not accede to the overture from Central Avenue Christian Reformed Church dated May 24, 1971 re-

questing "Synod 1971 to now adjudicate the correctness or error of Dr. Dr Boer's position as expressed in his documents dated April 3, 1970; September 18, 1970; January 16, 1971; and the responses of Central Avenue CRC in documents dated Nov. 17, 1970 and May 17, 1971."

Ground: Proper ecclesiastical order in the Christian Reformed Church has not been pursued in this matter.

a. Article 13 of the Church Order states that a minister who is in an "extraordinary task" remains subject to his calling church which shall supervise his doctrine and life.

b. Synod of 1964 accepted the recommendations of a study committee appointed by Synod of 1963 to advise synod re the uniform procedure to be followed in dealing with credentials of ministers serving in "extraordinary positions." Synod stated 1) that such ministers shall be called by a local church because this would generally facilitate the duty of consistories to supervise the doctrine and life of ministers, 2) the ministerial credentials shall be held by the calling church, and the consistory of the calling church shall exercise supervision over his doctrine and life. (Acts of Synod, 1964, Art. 94 III 1, 4, p. 58)

c. Synod should not concern itself with this matter until the proper channels have been followed. Church Order, Article 28b states, "A major assembly shall deal only with those matters which concern its churches in common or which could not be finished in minor assemblies."

—*Adopted*

(Advisory Committee 10 report continued in Art. 170).

ARTICLE 163

Advisory Committee 2, *Appeals and Protests II,* the Rev. C. Steenstra reporting, presents: (Report continued from Art 146)

I. CHANGE OF DATE TO CELEBRATE ASCENSION DAY

A. *Material:* Overture 3.

B. *Recommendation:* That synod declare that it is unnecessary to grant the permission requested by Classis Chatham "to observe the annual commemoration of the ascension of Christ on the first or second Sunday prior to Pentecost instead of on the designated 'Ascension Day' if, in the judgment of the consistory, the change of date would help the church in its celebration of the Lord's Ascension."

Ground: Such permission is already implicit in the Church Order Article 51b, "Worship services shall be held in observance of . . . Ascension Day . . ." and therefore the consistory has the right to exercise its judgment in extraordinary circumstances. —*Adopted*

II. SYNODICAL DELEGATES

A. *Materials:*
Overture 20.
Overture 46.

B. *Recommendation:* That synod refer the overture of Classis Sioux Center, "that Arts. 40a and 45 of the Church Order be revised to provide for the delegation of a minister, an elder, and a deacon to all major

assemblies," to the Synodical Study Committee on the Place of Deacons in Major Assemblies.

Ground: The synodical committee is currently studying the matter of the delegation of deacons to major assemblies, and therefore any present action would be premature. —*Adopted*

III. CHURCH VISITING AND SERMON CONTENT

A. *Material:* Overture 4.

B. *Recommendation:* That synod not accede to the overture of Classis Chatham "to add to the Guide for Conducting Church Visiting . . . the following question: Does the consistory as much as possible assure itself that the sermons of the minister are based on a careful exegesis of Scripture and a proper expression of the Gospel of salvation . . . ?"

Grounds:

1. The Guide for Conducting Church Visiting gives occasion for the question to be asked, so that these matters re careful exegesis and proper expression of the Gospel can be dealt with by the church visitors. E.g., "Does (the minister) conduct public worship in an edifying manner?", "Does his work as teacher and preacher give evidence of diligent study and of relevance to the needs of today?"

2. The Synod of 1936 stated that church visiting is to be performed in a way most helpful to the churches in full accord with the spirit of Article 42 (C.O.), which militates against all mechanization and requires a thorough discussion on all matters pertaining to the welfare of the church. —*Adopted*

IV. AMENDMENT OF CHURCH ORDER ARTICLE 40a

A. *Material:* Overture 15.

B. *Recommendation:* That synod not accede to the overture of the Escalon Christian Reformed Church "to amend the Church Order, section 'a' of Article 40 (which reads: The consistory of each church shall delegate a minister and an elder to classis. If a church is without a minister, or the minister is prevented from attending, two elders shall be delegated. Office-bearers who are not delegated may also attend classis and may be given an advisory voice.) to read as follows: *The consistory of each church shall delegate a minister and an elder, or two elders at its discretion, to classis. Office-bearers who are not delegated may also attend classis and may be given an advisory voice.*"

Grounds:

1. The Escalon Consistory has not demonstrated either the need or the wisdom for the adoption of the proposed amendment.

2. Although the grounds for this overture correctly state that the original authority resides in the consistory, the conclusion that it should be the sole judge of whom it chooses to serve as its representatives is incorrect. The consistory delegates authority to major assemblies on the basis of which these assemblies may and do restrict delegation. —*Adopted*

V. DANCING

A. *Materials:*

Overture 1.

Overture 2.

B. *Elucidation:*

Classis Hamilton overtures synod "to request certain departments of our Christian colleges and seminary to study the matter of dancing and to examine the feasibility of developing acceptable ways for Christians to express their joy in rhythmical movements to musical accompaniment, and to prepare an evaluation of the music and the lyrics of the modern songs." In addition, Classis Hamilton submits a supplementary report containing a classical study of the matter of dancing in the light of the Bible and advice as to how this must be dealt with. The consistory of the Calvin Christian Reformed Church of Dundas overtures synod to dismiss the overture of Classis Hamilton.

C. *Recommendations:*

1. That synod declare the conclusions of the Church and Film Arts study of 1966, particularly "With Respect to the Relationship of the Christian to the World" and "With Respect to the Exercise of Christian Liberty," to be a guide for the churches in dealing with the matter of dancing.

Ground: These conclusions are a sound basis for discussion and decision re dancing. —*Adopted*

2. That synod urge Christian writers to serve the church with articles regarding the matter of dancing in the light of these conclusions.

Ground: This would be helpful to the churches in facing problems re dancing. —*Adopted*

3. That synod declare that this is its answer to overtures 1 and 2. —*Adopted*

(Advisory Committee 2 report continued in Art. 172).

ARTICLE 164

Advisory Committee 3, on *Appointments,* the Rev. D. Van Beek reporting, presents: (Continued from Art. 143)

I. SYNODICAL DEPUTIES

Classis	Delegate	Alternate
Alberta North	Rev. J. A. Pereboom	Rev. J. W. Postman
Alberta South	Rev. H. De Bolster	Rev. H. De Moor
British Columbia	Rev. J. Van Dyk	Rev. D. Pierik
Cadillac	Rev. A. Poel	Rev. F. Netz
California South	Rev. H. Sonnema	Rev. R. Tadema
Central California	Rev. J. Hekman	Rev. H. Petroelje
Chatham	Rev. P. Sluys	Rev. K. Hart
Chicago North	Rev. W. Witte	Rev. C. Abbas
Chicago South	Rev. R. Leestma	Dr. A. C. De Jong
Columbia	Rev. K. R. Slager	
Eastern Canada	Rev. A. W. Schaafsma	
Florida	Rev. E. Heerema	Rev. A. Cammenga, Sr.
Grand Rapids East	Rev. H. G. Vander Ark	Rev. J. A. De Kruyter
Grand Rapids South	Rev. J. Eppinga	Rev. J. Hellinga
Grand Rapids West	Rev. M. Doornbos	Rev. G. J. Rozenboom
Grandville	Rev. J. Medendorp	Rev. H. De Wolf

Classis	Delegate	Alternate
Hackensack	Rev. F. De Boer	Rev. E. Bradford
Hamilton	Dr. L. Praamsma	Rev. D. C. Los
Holland	Rev. T. Van Kooten	Rev. E. Tamminga
Hudson	Dr. G. Stob	Rev. R. Wildschut
Huron	Rev. G. Nonnekes	Rev. A. Beukema
Illiana	Rev. L. Bazuin	Rev. H. Arnold
Kalamazoo	Rev. J. Mulder	Rev. H. Vander Kam
Lake Erie	Rev. S. Draayer	Rev. J. Malestein
Minnesota North	Rev. A. Van Eek	Rev. J. Schuring
Minnesota South	Rev. H. Entingh	Rev. T. Heyboer
Muskegon	Rev. J. Pott	Rev. T. Verseput
Northcentral Iowa	Rev. H. Hollander	Rev. F. Einfeld
Orange City	Rev. J. H. Rubingh	Rev. G. Van Den Berg
Pacific Northwest	Rev. G. Pars	Rev. J. Hofman, Jr.
Pella	Rev. P. Bakker	Rev. S. Kramer
Quinte	Rev. R. W. Popma	Rev. J. Geuzebroek
Rocky Mountain	Rev. E. Boer	Rev. C. O. Buus
Sioux Center	Dr. P. Y. De Jong	Rev. J. Engbers
Toronto	Dr. R. Kooistra	Rev. P. Jonker
Wisconsin	Rev. H. Exoo	Rev. J. Hoeksema
Zeeland	Rev. C. Niewenhuis	Rev. J. Blankespoor

II. CHRISTIAN REFORMED BOARD OF FOREIGN MISSIONS

Classis	Delegate	Alternate
Alberta North	Rev. C. Vriend	Rev. E. O. Holkeboer
Alberta South	Rev. G. Hogeterp	Rev. H. De Moor
British Columbia	Rev. J. Boonstra	Rev. L. Slofstra
Cadillac	Rev. A. Poel	Rev. S. Bultman
California South	Rev. A. P. Veenstra	Rev. J. Howerzyl
Central California	Rev. L. Voskuil	Rev. C. W. Flietstra
Chatham	Rev. J. B. Vos	Rev. J. De Jong
Chicago North	Rev. G. Vander Hill	Rev. A. Walma
Chicago South	Rev. J. Bylsma	Rev. H. Vellinga
Columbia	Rev. R. D. Posthuma	Rev. H. Spaan
Eastern Canada	Rev. H. Vander Plaat	Rev. P. Mantel
Florida	Rev. A. Cammenga	Rev. F. Diemer
Grand Rapids East	Rev. I. Apol	Rev. W. Timmer
Grand Rapids South	Rev. G. Sheeres	Rev. J. Hellinga
Grand Rapids West	Dr. R. O. De Groot	
Grandville	Rev. H. Erffmeyer	Rev. A. Bultman
Hackensack	Rev. E. Cooke, Jr.	Rev. S. Cooper
Hamilton	Rev. G. Polman	
Holland	Rev. J. Gunnink	Rev. F. Van Houten
Hudson	Rev. J. White	Rev. R. De Ridder
Huron	Rev. H. Kroeze	Rev. P. L. Van Katwijk
Illiana	Rev. A. Vander Griend	Rev. C. Toeset
Kalamazoo	Rev. H. Brink	Rev. J. Bultman
Lake Erie	Rev. D. Muir	Rev. J. Stiegenga
Minnesota North	Rev. G. Vande Riet	Rev. P. Ouwinga
Minnesota South	Rev. W. DuBois	Rev. H. Vander Aa
Muskegon	Rev. N. Meyer	Rev. J. Morren
Northcentral Iowa	Rev. J. Elenbaas	Rev. J. Entingh
Orange City	Rev. W. De Jong	Rev. G. Vanden Berg
Pacific Northwest	Rev. J. Fondse	Rev. D. Negen
Pella	Rev. G. Stuit	Rev. S. Kramer
Quinte	Rev. J. Nutma	Rev. R. Popma
Rocky Mountain	Rev. G. Boerfyn	Rev. I. Meuzelaar
Sioux Center	Rev. M. P. Van Houten	
Toronto	Rev. C. Fennema	Rev. L. W. Van Dellen

Classis	Delegate	Alternate
Wisconsin	Rev. J. Hoeksema	Rev. P. Vis
Zeeland	Rev. O. De Groot	Rev. B. Van Antwerpen

Members-at-Large

Area	Delegate	Alternate
Canada	Mr. J. Wiggers	Mr. R. Koning
Central area	Mr. S. DeYoung Mr. W. Venema Mr. J. S. Vander Heide Dr. J. Vroon	Mr. A. Stroo

III. CHRISTIAN REFORMED WORLD RELIEF COMMITTEE

Classis	Delegate	Alternate
Alberta North	J. Vanden Born	H. De Bree
Alberta South	J. Kreeft	D. Vander Wekken
British Columbia	M. Blok	A. Breedveld
Cadillac	P. Schierbeek	J. Gernaat
California South		B. De Young
Central California	D. Roubos	H. J. Veneman
Chatham	P. Berghuis	A. Bisschop, Jr.
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	R. Van Kley
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	H. De Jong	
Hackensack	R. Van Essendelft	
Hamilton	K. Mantel	P. De Vries
Holland	J. Vander Meulen	K. Beelen
Hudson	A. Malefyt	Dr. R. Rosendale
Huron	H. Exel	M. Dijkstra
Illiana	P. Groot	C. Boender
Kalamazoo	J. J. Vander Ploeg	H. Van Hamersveld
Lake Erie	C. J. Vrieland	P. Bouman
Minnesota North	H. Ahrenholz	D. Groen
Minnesota South	H. Schaap	H. Vanden Bosch
Muskegon	L. Van Rees	
Northcentral Iowa	C. Henze	H. Eiten
Orange City	D. W. Van Gelder	S. Kroeze
Pacific Northwest	H. Fransen	J. Tjoelker
Pella	L. Nugteren	H. Nieuwsma
Quinte	W. Piersma	E. Rhebergen
Rocky Mountain	H. Hubers	
Sioux Center	L. Nyhof	A. Sinkey
Toronto	W. Rekker	H. Eshuis
Wisconsin	W. Navis	H. De Vries
Zeeland	O. Aukeman	R. Kalmink

Members-at-Large

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	D. E. Pruis
Minister	Rev. W. Van Dyk	Rev. J. Kok

IV. CHRISTIAN REFORMED BOARD OF HOME MISSIONS

Classis	Delegate	Alternate
Alberta North	Rev. C. Bisschop	Rev. A. J. Miedema
Alberta South	Rev. R. Koops	Rev. R. Fisher
British Columbia	Rev. J. Kuntz	Rev. J. Zantingh
Cadillac	Rev. J. Monsma	Rev. F. Netz
California South	Rev. H. Roelofs	Rev. W. Bierling
Central California	Rev. E. Marlink	Rev. H. Visscher
Chatham	Rev. J. Van Weelden	Rev. C. Spoor
Chicago North	Rev. W. Witte	Rev. J. Ebbers
Chicago South	Rev. A. MacLeod	Rev. R. Hartwell
Columbia	Mr. J. Omta	Rev. J. Jeffers
Eastern Canada	Rev. H. Uittenbosch	Rev. A. Dreise
Florida	Rev. A. Rienstra	Mr. R. Boerema
Grand Rapids East	Rev. L. Veltkamp	Rev. M. Doornbos
Grand Rapids South	Rev. L. Bossenbroek	Rev. M. Jorritsma
Grand Rapids West	Rev. P. Vermaire	Rev. M. Toonstra
Grandville	Rev. H. Hoekstra	Rev. A. Jongsma
Hackensack	Rev. A. Van Zanten	Rev. S. Ten Brink
Hamilton	Rev. R. Praamsma	Rev. J. Kerssies
Holland	Rev. W. Hofman	Rev. C. Stienstra
Hudson	Rev. L. Tanis	Rev. B. Van Someren
Huron		
Illiana	Rev. J. Van Ryn	Rev. R. Vander Ley
Kalamazoo	Rev. W. Huyser	Rev. D. Stravers
Lake Erie	Rev. R. Peterson	Rev. W. Dykstra
Minnesota North	Rev. R. Graves	Rev. G. Kramer
Minnesota South	Rev. J. Witvliet	Rev. W. Green
Muskegon	Rev. T. Verseput	Mr. H. Poel
Northcentral Iowa	Rev. F. Einfeld	Mr. F. Walhof
Orange City	Rev. K. Vis	
Pacific Northwest	Rev. J. Maas	Rev. H. Ouwinga
Pella	Rev. T. Brouwer	Rev. J. Dykstra
Quinte	Rev. D. Habermehl	Rev. E. Gritter
Rocky Mountain	Rev. J. Vander Laan	Dr. J. Kamps
Sioux Center	Rev. J. Botting	Rev. C. Van Essen
Toronto	Dr. R. Kooistra	Rev. H. Eshuis
Wisconsin	Rev. J. Olthof	Rev. K. Uken
Zeeland	Rev. H. Van Wyk	Rev. E. Los

Members-at-Large

Area	Delegate	Alternate
Central USA	Mr. H. Fles	Dr. F. Westendorp
	Dr. W. Peterson	Mr. R. Berends
	Mr. J. Simerink	Mr. M. Van Dellen
	Mr. J. Spalink	Mr. J. Van Eerden
	Mr. P. Van Putten	Mr. J. Volkers
Eastern USA	Mr. C. Johnson	Mr. W. Hommes
Rocky Mountain USA	Mr. E. Begay	Mr. E. Benally
Western USA	Mr. J. Vande Beek	Dr. W. Den Dulk
Southwest Ontario	Mr. H. Nymeyer	Mr. L. Batterink
Eastern Canada	Mr. H. Van Belle	Dr. B. Kiesekamp
Western Canada	Mr. M. Kwantes	Mr. G. Monsma

V. BOARD OF TRUSTEES - CALVIN COLLEGE AND SEMINARY

Classis	Delegate	Alternate
Alberta North	Rev. W. Dryfhout	Rev. J. Vriend
Alberta South	Rev. A. Van Geest	
British Columbia	Rev. B. Nederlof	Rev. R. Van Egmond
Cadillac	Rev. R. Wiebenga	Rev. J. Steenwyk

Classis	Delegate	Alternate
California South	Rev. D. Oostendorp	Rev. W. Ackerman
Central California	Rev. D. Vander Wall	
Chatham	Rev. G. Bouma	
Chicago North	Rev. G. Stoutmeyer	Rev. J. Ebbers
Chicago South	Rev. H. De Mots	
Columbia	Rev. R. Kramer	
Eastern Canada	Rev. A. Schaafsma	
Florida	Rev. E. Heerema	Rev. G. Hubers
Grand Rapids East	Rev. M. Goote	
Grand Rapids South	Rev. G. Gritter	Rev. J. Hofman
Grand Rapids West	Rev. W. Haverkamp	Rev. G. Rozenboom
Grandville	Rev. L. Hofman	Rev. P. Vander Weide
Hackensack	Rev. J. Koopmans	Rev. A. Van Zanten
Hamilton	Rev. H. Mennega	Rev. L. Praamsma
Holland	Rev. T. Van Kooten	Rev. R. Holwerda
Hudson	Rev. E. Walhout	
Huron	Rev. J. Derksen	
Illiana	Rev. J. Scholten	Rev. J. Van Stempvoort
Kalamazoo	Rev. H. Vander Kam	Rev. H. Bouma
Lake Erie	Rev. A. Hoksbergen	
Minnesota North	Rev. H. Kwantes	Rev. A. G. Van Eek
Minnesota South	Rev. N. Roorda	Rev. H. Entingh
Muskegon	Rev. W. Gebben	Rev. E. Piersma
Northcentral Iowa	Rev. M. Stegink	Rev. H. Baak
Orange City	Rev. W. De Vries	Rev. A. Dykstra
Pacific Northwest	Rev. H. Petersen	Rev. J. Wesseling
Pella	Rev. A. Pontier	Rev. S. Kramer
Quinte	Rev. A. Vanden Berg	Rev. C. Tuyl
Rocky Mountain	Rev. B. Visscher	Rev. A. Mulder
Sioux Center	Rev. J. Engbers	Rev. H. Vanden Heuvel
Toronto	Rev. H. Van Dyken	Rev. C. Fennema
Wisconsin	Rev. H. Exoo	Rev. L. Baker
Zeeland	Rev. A. Verburg	Rev. J. Holwerda
Eastern District	Mr. J. Last	Mr. A. Snope
Central District	Mr. A. Bultman	
	Mr. B. Sevensma	
	Mr. H. Elders	Mr. J. Van Houten
	Mr. J. Feikens	Dr. G. Van Noord
	Mr. S. Geelhood	Mr. A. Hoving
	Dr. J. Strikwerda	Dr. T. Vanden Berg
	Mr. J. Vander Ark	Mr. C. De Boer
Midwest	Mr. A. Geurkink	Mr. C. De Bruyn
Far West	Dr. J. Hoekzema	Mr. A. Paauw

VI. BOARD OF PUBLICATIONS

Classis	Delegate	Alternate
Alberta North	Mr. P. Mos	Rev. J. Vriend
Alberta South	Rev. P. Van Tuinen	
British Columbia	Mr. S. Wolters	Mr. G. W. J. Ensing
Cadillac	Rev. F. J. Van Dyk	Rev. R. Ritsema
California South	Rev. C. Nyenhuis	Rev. R. Evenhuis
Central California	Rev. J. Versluys	Mr. K. Maliepaard
Chatham	Rev. K. Hart	
Chicago North	Mrs. E. Van Reken	Mr. G. Mulder
Chicago South	Dr. A. C. De Jong	Rev. R. Hartwell
Columbia	Rev. H. H. Boer	Rev. F. Breisch
Eastern Canada	Rev. Dirk J. Hart	Mr. R. J. Klein
Florida	Mr. Kenneth Tanis	Mr. R. Sikkenga
Grand Rapids East	Rev. C. Boomsma	Rev. J. Kok

Classis	Delegate	Alternate
Grand Rapids South	Rev. W. Buursma	Rev. H. Bossenbroek
Grand Rapids West	Mr. John Brondsema	Mr. R. Hoekstra
Grandville	Rev. J. Medendorp	Rev. H. Vanderwell
Hackensack	Mr. R. Zuidema	Mr. A. Struyk
Hamilton	Rev. W. Vander Beek	
Holland	Mr. R. Holwerda	Mr. D. Zwier
Hudson	Dr. R. Van Heyningen	Mr. A. Frieling
Huron	Rev. G. Nonnekes	Mr. H. Bouwers
Illiana	Rev. J. Piersma	Rev. D. Bos
Kalamazoo	Rev. J. Mulder	Dr. S. Dykstra
Lake Erie	Rev. D. Postema	Mrs. L. Faram
Minnesota North	Rev. S. Viss	Rev. J. O. Schuring
Minnesota South	Rev. P. Brouwer	Rev. H. Entingh
Muskegon	Rev. T. Hofman	Rev. J. Pott
Northcentral Iowa	Rev. M. Keuning	Mr. A. Cooper
Orange City	Mr. G. De Vries, Jr.	Mr. J. Werkema
Pacific Northwest	Rev. J. Batts	Rev. W. Heynen
Pella	Rev. H. DeRooy	Mr. R. Klyn
Quinte		Mr. J. J. Herwerden
Rocky Mountain	Dr. R. Post	Rev. G. De Velder
Sioux Center	Rev. L. Van Drunen	Dr. J. Veltkamp
Toronto	Dr. H. Hart	Mr. W. Hart
Wisconsin	Mr. C. M. Wondergem, Sr.	Rev. H. Vanden Einde
Zeeland	Rev. A. Besteman	Rev. E. Haan

VII. OFFICERS, FUNCTIONARIES, REPRESENTATIVES, COMMITTEES

A. *Officers*

1. Stated Clerk: Rev. Wm. P. Brink (4-year to 1974)
2. Synodical Treasurer: Mr. L. Ippel (2-year to 1972)
   Alternate: Mr. Clarence De Vries (2-year to 1972)

B. *Convening Church for 1972 Synod:* Shawnee Park, Grand Rapids, Michigan, Church in charge of Prayer Service for synod at the Knollcrest Fine Arts Center Auditorium on Calvin College Campus, East Beltline, Grand Rapids, Michigan.

C. *Functionaries*

1. Arrangements and Reports for Synod: Mr. L. Ippel, Mr. G. Kamp.
2. Correspondent to R.E.S. Committee on Missions: Rev H. Evenhouse
3. Archivist - Dr. H. Brinks

D. *Representatives*

1. American Bible Society: Mr. J. Last; Alt., Mr. A. Petzinger
2. Canadian Bible Society: Rev. M. De Vries; Alt., Rev. K. Verhulst
3. World Home Bible League: Rev. J. DeKruyter; Alt., Rev. J. Quartel
4. The Evangelical Literature League (T.E.L.L.): Mr. D. Bosscher, Alt., Mr. W. Schultze
5. Faith, Prayer and Tract League: Mr. P. Doot; Alt., Mr. N. Baylor
6. Lord's Day Alliance of Canada: Rev. G. Nonnekes; Alt., Rev. S. Terpstra
7. Lord's Day Alliance of the U.S.: Mr. F. Fisher; Alt., Rev. R. Wezeman

8. General Commission on Chaplains and Armed Forces Personnel: Prof. H. Dekker and Rev. J. Lont; Alt., Rev. T. Verseput
9. United Calvinist Youth
a. Calvinist Cadet Corps: Rev. P. Vermaire; Alt., Rev. T. Verseput
b. Calvinettes: Mrs. Lewis Blohm; Alt., Mrs. Ronald Wierenga
c. Y.C. Federation: Rev. I. Apol; Alt., Mrs. Marla Koning
10. Luke Society: Dr. E. Van Reken, M.D.; Alt., Dr. J. Rienstra, M.D.
11. League of Christian Reformed Laymen: Rev. G. Holwerda
12. Dordt College: Rev. J. H. Rubingh
13. Reformed Bible Institute: Rev. H. Vander Ark

—*Adopted*

E. *Standing Committees*

1. Back to God Hour Radio Committee:

Rev. D. Negen, Rev. N. Punt, Dr. A. Diekema, Mr. R. J. De Nooyer, Rev. J. W. Jongsma, Rev. R. Slater, Mr. E. Tamminga, Mr. C. Vander Brug, Mr. W. Veldkamp, Rev. R. Wildschut, Mr. Roger Triemstra, Rev. R. Venema, Dr. Sidney Greidanus.

2. Back to God Tract Committee:

Rev. I. Apol, Rev. E. Los, Rev. W. Masselink; Messrs. P. Brink, M. De Boer, W. Timmer, W. Willink, S. Ellens, Vern De Weerd.

3. Chaplain Committee:

Rev. T. Verseput, Rev. C. Schoolland (part-time Exec. Sec'y), Rev. W. Boer, Mr. Jack Holwerda, Rev. Jim Kok, Rev. Galen Meyer, Rev. C. Tuyl, Mr. N. Van Andel, Dr. F. Westendorp.

4. Church Help Fund Committee:

Rev. W. De Vries, Rev. J. Engbers, Mr. M. Wiersma, Rev. J. Rubingh, Mr. S. Holtrop, Mr. G. Post (Alt., I. Woudstra; Alt., Rev. D. Tinklenberg).

5. Fund for Needy Churches Committee:

Mr. G. Vande Werken, Mr. J. Swierenga, Rev. H. De Mots, Mr. Henry Wierenga, Rev. H. Arnold.

6. Inter-Church Relations:

Rev. A. Brink, Dr. J. Bratt, Rev. J. Eppinga, Rev. T. Hofman, Stated Clerk (ex officio); Alt., Dr. D. Van Halsema.

7. Ministers' Pension Committee:

Mr. D. Vander Ploeg, Mr. J. F. Mellema, Rev. J. Van Harmelen, Dr. J. Harkema, Mr. A. Walters, Rev. G. Klouw, Mr. J. Stoepker, Mr. K. Bergsma.

8. Bible Translation:

Dr. A. Bandstra, Dr. D. Holwerda, Rev. V. Geurkink, Dr. B. Van Elderen, Dr. M. Woudstra, Dr. S. Woudstra, Dr. D. Engelhard.

9. Educational Assistance to Churches Abroad Committee:

Dr. E. Rubingh, Rev. R. Recker, Mr. P. Vande Guchte, Rev. Vander Brug, Rev. J. Lont, Rev. R. Heynen, Mr. E. Vander Weele.

10. Historical Committee of the Christian Reformed Church:

Dr. L. Oostendorp, Dr. S. Van Dyken, Prof. H. Zwaanstra, Prof. H. Ippel.

11. Sermons for Reading Services:

Rev. C. Fennema, Rev. W. Van Dyk, Rev. F. Guillaume, Dr. S. Greidanus; Alt., Dr. R. Kooistra.

12. Unordained Employees Pension Fund:

Messrs. D. Vander Ploeg, A. Bielema, G. Borst, W. Venema, L. Ippel.

13. Synodical Interim Committee:

Regular	*Alternate*	*Term Expires*
Rev. F. De Jong	Rev. W. Ackerman	1973
Mr. E. Z. Blankers	Mr. J. N. Snapper	1972
Dr. P. Y. De Jong	Rev. S. Kramer	1974
Mr. H. Vermeer	Dr. S. Kanis	1972
Dr. M. De Vries	Mr. J. Jonker	1974
Mr. L. Vander Ploeg	Mr. W. Van Lopik	1973
Mr. F. Hollebeek	Mr. H. Peterson	1972
Mr. B. Sevensma	Mr. A. Van Tuinen	1974
Rev. O. Breen	Rev. J. Verbrugge	1974
Rev. A. Hoogstrate	Rev. C. Greenfield	1973
Dr. G. Stob	Dr. R. De Ridder	1972
Rev. L. Slofstra	Rev. J. W. Postman	1973
Dr. L. Praamsma	Rev. J. Van Harmelen	1972
Mr. M. Van Wyk	Mr. P. Feddema	1974

Stated Clerk and Synodical Treasurer, ex officio

14. Committee on Race Relations:

Regular	*Alternate*
Rev. J. White	Mrs. Carol George
Mr. Donald Minor	Mr. Luther Ward
Rev. V. Geurkink	Rev. A. E. Mulder
Rev. S. Vander Klay	Rev. R. Opperwall
Dr. R. Kooistra	Rev. J. Vugteveen
Dr. A. Diekema	Mr. W. Ipema
Dr. M. Geerdes	Mr. D. Holtrop
Mr. W. Bowman	Mr. J. De Groot
Mr. S. Jung	Mr. A. Cho
Mrs. Olga Fernandez	Mr. Benito Infante
Mr. P. Van Heest	Mr. H. Meyers
Rev. D. Postema	Rev. T. Hofman

E. *Study Committees*

1. Sale of Calvin Campus (Franklin Street):

Mr. J. F. Mellema, Mr. J. De Nooyer, Mr. M. Muller, Mr. L. Van Ess, Mr. E. Hekman; Advisory members, Dr. W. Spoelhof, Prof. H. De Wit, Mr. S. Youngsma.

2. Closer Relations with the Orthodox Presbyterian Church:

Rev. H. Hoekstra, Rev. S. Cooper, Rev. E. Bradford, Rev. R. Opperwall, Mr. P. Damsma.

3. Contact Committee with Canadian Reformed Churches:

Rev. P. M. Jonker, Rev. J. B. Vos, Rev. G. J. Hoytema, Mr. D. Farenhorst.

4. Liturgical Committee:
Dr. C. Kromminga, Dr. C. Seerveld, Rev. J. Vriend, Rev. L. Smedes, Rev. J. F. Schuurmann, Rev. A Hoksbergen, Dr. N. Wolterstorff, Rev. N. B. Knoppers.

5. Ecclesiastical Office and Ordination:
Dr. J. Primus, Rev. W. P. Brink, Dr. W. De Boer, Dr. A. Hoekema, Dr. J. Kromminga, Dr. Clarence Vos, Dr. L. Vos.

6. Translation of the Heidelberg Catechism:
Dr. F. Klooster, Dr. E. Masselink, Dr. S. Woudstra, Prof. R. F. Wevers, Prof. C. Boersma, Prof. S. Wiersma.

7. Proof Texts of Heidelberg Catechism:
Dr. W. De Boer, Dr. C. Kromminga, Dr. C. Vos, Rev. F. Guillaume, Rev. E. Haan.

8. Calvin Centennial Crusade Executive Committee:
Dr. W. Spoelhof and Dr. J. Kromminga, Honorary Chairmen; Mr. S. Youngsma, Campaign Director; Mr. H. De Wit, Director of Office Procedure; Dr. W. De Young, Mr. J. P. Hoekenga, Exec. Sec'y.

9. Place of Deacons in Major Assemblies:
Rev. J. Verbrugge, Rev. H. Vanden Einde, Rev. J. Hoeksema, Mr. James Otten, Mr. John Feddema.

10. Committee to Study Homosexual Problem:
Rev. R. Heynen, Rev. C. Boomsma, Dr. Robert Baker, Mr. Hudson Nyenhuis, Dr. H. Stob, Dr. M. Hugen.

11. Women in Ecclesiastical Office:
Dr. R. Kooistra, Rev. D. N. Habermehl, Rev. P. M. Jonker, Rev. D. C. Los, Mr. W. J. Vos, Mrs. B. Malda, Miss Aukje Masselink.

12. Lodge and Church Membership:
Rev. R. Opperwall, Rev. R. Wildschut, Rev. N. R. Prins, Rev. J. Koopman, Mr. S. Bangma, Mr. J. Last, Mr. E. Heerema.

13. Improvement in Method of Calling Ministers:
Rev. L. J. Dykstra, Rev. A. De Jager, Rev. W. Van Peursem, Mr. Carl Vander Brug, Dr. Alan D. Pauw.

14. Nature and Extent of Biblical Authority:
Dr. A. Bandstra, Dr. D. Holwerda, Dr. F. Klooster, Dr. G. Spykman, Dr. M. Woudstra, Rev. J. Vos.

15. Psalter Hymnal Supplement:
Douglas Tjapkes (Convener), Dr. C. Seerveld (Liturgical Comm. Liaison), Mr. Mike McGervey, Prof. J. Worst, Mrs. Marie Post, Miss Nancy Van Halsema, Prof. Gary Warmink, Rev. Arnold Brink, Dr. J. Hamersma.

16. "Neo-Pentecostalism":
Rev. Bassam Madany (Convener), Dr. Stuart Bergsma, Rev. D. Hart, Rev. M. De Vries, Dr. D. Holwerda, Dr. L. Sweetman, Prof. J. Stek.

17. Abortion:
Dr. E. Roels (Convener), Mr. Roger Boer, Dr. Edward Y. Postma, Dr. Bruce Rottschafer, Dr. Joyce Branderhorst De Haan, Dr. H. Stob.

18. New Confession:
Dr. L. Oostendorp (Convener), Dr. J. Kromminga, Rev. M. Greidanus, Rev. L. Schalkwyk, Mr. H. Arens.

19. Marriage Guidelines:
Rev. C. Tuyl (Convener), Mr. Henry Velzen, Dr. C. Kuiper, Mrs. Jane Moore, Dr. James Olthuis, Rev. J. C. Ribbens.

F. *Delegates to RES*
1. Voting Delegates: Dr. G. Spykman
Dr. J. Nederhood
Mr. D. Farenhorst

2. Non-Voting Delegates: Those delegates, if any, whom the Boards of Foreign and Home Missions and CRWRC may send to the RES Mission Conference.

G. Clinton, Ontario, *In Loco Committee*
Rev. A. Vanden Pol, Rev. W. Van Dyk, Rev. R. W. Popma, Elder H. Kuntz.

ARTICLE 165

The *Obituary Committee,* Mr. Elmer Walcott, presents the following report:

The church of Christ on earth is one with the church in heaven. On earth she is called to labor and struggle against sin in Jesus' name, bearing constant witness by word and deed to his righteousness and saving love. In heaven the church is called to reign with Christ and rest serenely in the full light and joy of his glorious triumph over sin and death. Since the adjournment of the Synod of 1970 the same Lord who calls us to the work and conflict as members of his church here below has also seen fit, in his gracious and inscrutable providence, to call seven of our brothers who were fellow-laborers in the gospel to share the full victory of his redeeming love.

"Robed in white apparel,
Washed in Jesus' blood,
They now reign in heaven
With the Lamb of God."

We turn aside in our labors now to give respectful recognition to their faithful service in the Christian Reformed Church and to thank our God, and theirs, for the enrichment their faithful ministry in the Gospel has brought to myriads of believers throughout the United States and Canada over a period of more than sixty years.

THE REV. JOHN GRITTER, 1894-1970

John Gritter served 40 years in the ministry, continuing as a pastor until he reached the age of 70. Even then he kept on serving actively as the assistant pastor at the Seymour, Grand Rapids, Church until his last brief illness. Born October 27, 1894, in The Netherlands, John migrated to America with his family at the age of eighteen, and two years later began his preparation for the ministry. The goal he dreamed of was realized in 1924 when he was graduated from Calvin Seminary and ordained to the ministry in the Prosper-Falmouth Christian Reformed Church. While a student in the seminary he married Jeannette Schoolland, the daughter of one of his professors, Klaas Schoolland. Their union was blessed with eight children, who with their mother survive him. Brother Gritter served successively the church in Rock Valley, Iowa, and the Franklin Street Church in

Grand Rapids. For ten years, beginning in 1948 he served in Canada, ending this period with a pastorate in London, Ontario. The final six years prior to his emeritation were spent in the church in Jamestown, Michigan. His service in Canada during the height of the post-war immigration from The Netherlands was very deeply appreciated by large numbers of families to whom he ministered with services far more demanding than those required in the ordinary pastorate. The immigrants responded readily to his strong leadership and he was instrumental in establishing several new churches.

The Rev. Mr. Gritter was delegated to synod twelve times, frequently serving as an officer, and as president on one occasion. He was a trustee of Calvin College and Seminary for twelve years, serving also as president of the board for a time. He served well on the Board of Foreign Missions and the Publications Committee and contributed regularly to THE BANNER and DE WACHTER. His higher service in the glorified church began on December 19, 1970, and will never end.

John Gritter was a wise counselor, a faithful shepherd of God's flock, and manifestly a Christian of deep humility and prayer. One thing he asked of the Lord, that he sought after: "that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to inquire in his temple." (Psalm 27:4)

THE REV. ROY BOESKOOL, 1929-1971

Roy Boeskool served sixteen years in the ministry, shepherding the churches in Highland and Cascade, Michigan, and, after a term as missionary-pastor in El Paso, Texas, also the Immanuel Church in Muskegon. In all of his ministry Rev. Boeskool was deeply concerned with the needs of young people. While at El Paso, he gave help and counsel to many servicemen and women. In Muskegon he served the youth of the church diligently and well, acting as Chairman of the Convention Reception Committee at Muskegon in 1968.

His next call came without expectation. It was the call to serve his Lord perfectly in heaven, a call he could not decline. In the early morning of January 4, 1971, Roy and his wife Bernice died suddenly as the result of an automobile accident as they were traveling in Florida, bound for home after a brief vacation. Their little daughter, Caryn, joined them in glory the next day. Daughters Linda and Christy were seriously injured, but were mercifully granted recovery. Another daughter, Laurie, and a son, James, survive.

The sovereign Lord, who takes the measure of our earthly ministries, decreed that Roy had served just long enough on earth. The time had arrived for him and his helpmeet to hear, "Well done, good and faithful servant; enter into the joy of the Lord." From the human and earthly viewpoint we are apt to call their deaths "untimely." This "untimely" event, happening in God's good time, summons Roy's colleagues, one and all, to consecrate each short day to the diligent service of our Savior and to labor tirelessly in the power of the Holy Spirit, as did our late beloved brother.

THE REV. HENRY VERDUIN, 1889-1971

Henry Verduin was born in South Dakota, but his family moved to South Holland, Illinois, shortly after his birth. Convinced the Lord was calling him into the ministry, he attended Calvin College and Seminary from which he graduated in 1918. After a year of graduate work at Princeton University, he was ordained to the Christian Reformed ministry as the pastor of the church at Purewater, South Dakota. Two years later he accepted the call of the church in Detroit, serving there five years. The next twenty years of his ministry were spent in service to God's people in the Creston Church, Grand Rapids. During this period he served seven years as president of the Board of Foreign Missions. Perhaps he

was best known throughout the denomination as editor of the popular "Family Circle" page in THE BANNER from 1934 to 1954. He left Grand Rapids in 1946 for Overisel, Michigan, where he served seven years and concluded his ministry in 1959 after shepherding the Lord's flock six years in Peoria, Iowa. His wife Laura Gertrude (Brandt) preceded him in death by five years. Three daughters and a son survive him.

Henry remained active until the very end of his life, serving the Lord he loved. He was a happy and congenial man because the love of Christ controlled him. And the knowledge of that love prompted him to give his heart and his keen mind to the service of others for Jesus' sake.

THE REV. HESSEL BOUMA, SR., 1884-1971

Hessel Bouma was born in Harlingen, The Netherlands, on October 6, 1884. As a mere lad of twelve he went to work in government offices, and did not come to America until he was twenty years old. He entered Calvin Preparatory School and further pursued his academic preparation for the ministry at Calvin and McCormick Seminaries. He was ordained to the gospel ministry in 1915 as a pastor of the Presbyterian Church in Fair Grove, Michigan, where he remained for two and a half years, resigning to pursue graduate studies at Princeton Theological Seminary. From 1919 to 1922 he pastored the First Reformed Church in Paterson, New Jersey. In 1922 he was called to the newly-organized Bethel Christian Reformed Church in Paterson where he laid strong foundations. After six years he moved to the Fourteenth Street Church in Holland, Michigan. His last pastorate was the Summer St. Church, Passaic, New Jersey, where he served twenty years. After his retirement in 1954 he served as long as he could as assistant to the pastor in Midland Park, New Jersey.

The Rev. Hessel Bouma's experience as minister in three denominations together with his broad academic background was reflected in his whole approach to the ministry. He was every inch a Dutchman, but there was not a parochial bone in his body. Hessel Bouma was married to Anna Koelstra and he rejoiced with her in the birth of three sons and a daughter. One son, Hessel Jr., followed his father into the gospel ministry. Pastor Bouma also knew sorrow; his first wife died in 1949, a son-in-law died in an auto accident in 1965, and a son died in 1968.

In 1952 the Rev. Mr. Bouma married the former Jessie Steen, sharing joys and sorrows with all who called upon them for help and counsel. He was a faithful fellow-worker of God to the end, serving more than 50 years in God's kingdom on earth.

THE REV. HENRY VANDE KIEFT, 1896-1971

Henry Vande Kieft was born in Utrecht, The Netherlands, the youngest of nine children. When he was five the family emigrated to Pella, Iowa. At the age of seventeen he was led by the Lord to profess his faith. After he recovered from a serious illness, the Lord implanted in his heart a desire to enter the gospel ministry. Henry's schooling was sporadic up to this point, but overcoming many obstacles he was admitted to the Preparatory Department at Central College in Pella. He graduated from Calvin College in 1923 and in 1926 was graduated from Calvin Seminary and married Minnie Workman. Their marriage was blessed with the birth of a son and a daughter.

The ministry of Rev. Vande Kieft began with a call from two churches, to be served co-jointly, namely Hope-Grandville and Coopersville. His ministry there was pleasant and fruitful with both congregations growing and prospering in the Lord. In 1934 it was decided that the two congregations become separate units and he accepted the call to Coopersville where he served until 1943. Our

nation was then embroiled in World War II and because of Rev. Vande Kieft's genuine interest in and love for young people he offered his services as a chaplain. On March 5, 1943, he was called to active duty and was assigned as Post Chaplain at Camp Breckinridge, Kentucky. Henry was not gifted with a good speaking voice and this troubled him throughout his ministry. This gradually worsened and due to this throat ailment he was eventually disqualified for active duty in the armed forces. While on inactive duty as an officer he served the denomination as service pastor in Alexandria, Louisiana, until no longer needed.

The Rev. Henry Vande Kieft attempted preaching two services per Sunday in various congregations, but his throat ailment would not allow it. Surgery was contemplated but his doctors felt the risk was too great and they advised against it and further advised him not to work as a pastor in an organized congregation. The best advice seemed to be that he should seek honorable emeritation which was granted by Classis Grand Rapids West in 1947. This was a shattering experience for Henry, for with one stroke, life's fondest dream and hope was ended! The pulpit had the love of his heart. His sermonic productions were not elegant or eloquent, but all who heard them knew their intent, the Lordship of Jesus Christ.

THE REV. ALETINUS J. RUS, 1883-1971

On Palm Sunday this faithful servant of God entered his eternal home. He was born in The Netherlands and emigrated to America in 1893. After making public profession of his faith at the age of seventeen, he desired to become a minister of the gospel and attended Central College in Pella, Iowa, in 1901. In 1903 he became student in the Literary Department of Calvin Seminary. He graduated in 1910 in a class of nine members; he was the eighth one taken by death.

In 1910 he became the pastor of the Byron Center Christian Reformed Church. After a ministry of three years he served the Prospect Park Church in Holland, the Madison Mission in Chicago; Prosper, Michigan, and Rochester, New York. In 1930 he became the minister of the Byron Center Church for the second time. He remained as their pastor until his retirement from the active ministry in 1951—a period of 21 years. He continued his work in God's kingdom on earth in congregations and mission stations as stated supply. For a period of four years he taught Dutch grammar, literature, and Bible at Calvin College.

He was married to Tena Broekstra, daughter of Rev. Senia Broekstra who passed away in 1943. A year later in 1944 his son—Lt. Marvin Rus—died in the service of his country in Italy. In 1949 he married Miss Minnie Vander Woude who survives him, as do four of his children.

Rev. Aletinus Rus was blessed with a keen mind and was an effective speaker, deeply interested in the affairs of Christ's church and kingdom. His sincere desire was "to make known with boldness the mystery of the gospel."

THE REV. HERMAN BEL, 1886-1971

On May 19 the Lord called the Rev. Herman Bel from this world, ending a ministry of devoted service of fifty-seven years in eight Christian Reformed churches.

Herman Bel was born in The Netherlands and through the death of his mother was left alone to care for his three-year old brother while his father was at work during the day. His family was desperately poor in this world's goods and at the age of 12 he went to work. After this difficult childhood, he came to the United States at the age of seventeen to live with relatives in Grand Rapids. Before he arrived, he was seriously injured and this accident humbled his heart and had a profound effect on his life. He felt led to serve the Lord in the ministry and began his study in 1907. In 1914 he was graduated from Calvin Seminary, married Tena Dykstra and accepted the call to serve the Rochester, New

York, church. After serving the church at Rochester for four years, he moved to Detroit where he preached four times each Sunday. In 1921 he moved to Muskegon where he served the First Christian Reformed Church for two years. He then accepted the call to Fourth Roseland and pursued graduate work at Lewis Institute and McCormick Theological Seminary while serving the Roseland Church. In 1928 the Lord led him to Bethel Church in Paterson, New Jersey. After a second call to serve the LaGrave Ave. Christian Reformed Church in Grand Rapids he left Paterson. Eight years later he returned to the Chicago area, to serve the Fourth Church at Chicago. While a pastor in Chicago he served the church and taught Bible at Chicago Christian High School, where he made a profound and lasting impact upon many students and faculty members. At the age of sixty-five he went to Dorr, Michigan, and served there until forced to retire after a heart attack. He laid down the active ministry in 1957, but continued as associate pastor of the church.

Rev. Herman Bel served the church on many committees, was vice-president of synod in 1937 and served as president of synod in 1942, 1952, and 1956.

Herman Bel was a humble man with a cordial spirit and a love of life that enabled him to serve in an effective way. His keen mind and plain speech helped him to preach with power and conviction. His outgoing personality affected all ages; with the Rev. Mr. Bel there was no generation gap. During his active ministry he often spoke at Bible Conferences, Youth Bible Conferences and Mission Rallies. In his retirement he continued to preach often in Lake Worth, Florida, during the winter months and at Gun Lake Chapel during the summer. He had a sincere and intense desire to be of service. After a marriage of 50 years, on his anniversary in 1964 he wrote: "All glory, thanks, and praise be unto God alone who has permitted us in his grace to serve, instruct, and comfort so many fellow travelers."

All who knew the Rev. Herman Bel thank God for this faithful and humble servant. He is survived by his wife, three sons and five daughters.

Your Obituary Committee advises synod to adopt the following resolutions:

1. That synod gratefully acknowledge the services rendered by these departed brethren to the church militant and to the kingdom of God on earth;

2. that synod express sincere Christian sympathy to all the bereaved, commending them to God's loving care;

3. that synod decide that these obituaries be spread upon the minutes and that copies be sent to the nearest of kin by the Stated Clerk.

4. Synod now engage in prayer to God expressing praise and thanksgiving for faithful servants now departed, after singing the first two stanzas of Psalter Hymnal No. 442.

Rev. Eugene Bradford offered prayer.

Humbly submitted,
Rev. Eugene Bradford
Elder Elmer Walcott

ARTICLE 166

Advisory Committee 1, *Appeals and Protests I,* Dr. George Stob reporting, presents: (Report continued from Art. 161)

I. PROTEST AND APPEAL — WRIGHT, KANAWHA, WELLSBURG I, DR. M. HOOGLAND

A. *Materials:*

1. Record of protest of Dr. M. Hoogland against decisions and actions of the Kanawha Consistory and Classis Northcentral Iowa, with history

of the case, and the decisions of the Synod of 1970 with reference to it (Acts 1970, Art. 144. pp. 86-93).

2. Protest of the Wright and Kanawha Consistories against the Synod of 1970 (Printed Appeal 4).

3. Response of Dr. Marvin Hoogland to the protest of Wright and Kanawha, and appeal against the alleged insubordination of Classis Northcentral Iowa (Ibid.).

4. Mimeographed Communication 1-b, from Classis Northcentral Iowa, dated April 20, 1971, in response to Dr. M. Hoogland's appeal.

5. Mimeographed Appeal No. 6, from the First Wellsburg, Iowa, Consistory, dated May 11, 1971, in support of the protest of the Wright and Kanawha Consistories against the decisions of the Synod of 1970.

6. The Complete File of the Stated Clerk bearing on the "Dr. Marvin Hoogland Credential Case."
(Materials on file).

B. Summary Statements of the essential particulars of the "Dr. M. Hoogland Credentials Case," from its inception to the present.

1. On February 21, 1969, a letter of Dr. M. Hoogland appeared in *The Banner*, in which, in reply to previous discussion of the same issue, Dr. Hoogland "expressed confidence in Dr. H. Kuitert's commitment to the authority of the Scriptures and sought to clarify what (he) saw as the basic reason for much of the misunderstanding of his views." (Protest to Synod 1970, p. 1) The Kanawha Consistory, being disturbed, discussed this letter with Dr. Hoogland at a consistory meeting held on March 9, 1969. "No action was taken and no indication of further action to be taken was given." (Ibid) Nor is there evidence of any action or planned action in the period from March 9 to August 12, 1969 (Stated Clerk's File, *passim*). During this period *censura morum* was held twice in the Kanawha Consistory, and Classis Northcentral Iowa met once, without any mention of or question about Dr. Hoogland's letter.

2. On July 23, pursuant to previous inquiries and consultations, the Rev. Nelson Vanderzee, Field Secretary of the Board of Home Missions, wrote to the Kanawha Consistory asking permission to extend a call to Dr. Hoogland for service in the church of Champaign, Illinois. On July 25 the Kanawha Consistory met to consider this request. The consistory acceded to this request and so informed Rev. Vanderzee by phone call the same day. On August 10 Dr. Hoogland announced to the congregation his acceptance of the call to serve as missionary pastor in Champaign, Illinois.

3. On August 12, 1969 the Kanawha Consistory prepared credentials for the transfer of Dr. Hoogland to Classis Chicago South and the Hessel Park Church of Champaign, but because of misgivings expressed by the clerk and apparently shared by others, the consistory appended the following note to the credentials: "We as a consistory wish to let it be known that we are not in agreement with Dr. Hoogland's expressed sympathy in the writing of Dr. Kuitert." Dr. Hoogland acquiesced in this with the understanding that no charges were made against him. The credentials were then forwarded to the Classical Committee.

4. On August 21, after conferring with Dr. Hoogland, the Classical Committee of Classis Northcentral Iowa forwarded the credentials, duly signed, to the Classical Committee of Chicago South with a cover letter stating; ". . . The Classical Committee has become convinced that Dr. Hoogland is in sympathy with some of Dr. Kuitert's views and approach to Holy Scripture . . . We do not feel called upon to make a judgment as to whether Dr. Kuitert's teachings are in harmony with the Reformed faith, and thus pass this credential on to you." (Stated Clerk's File) Dr. Hoogland moved with his family to Champaign, Illinois, on August 26, and awaited installation. His membership papers were transferred to the church of Champaign, Illinois. However, the Classical Committee of Chicago South decided, in view of the note appended to the credentials, to refer the ministerial credentials to the September 17 meeting of Classis Chicago South.

5. Meanwhile, in its meeting of September 9, 1969, Classis Northcentral Iowa defeated a motion to approve the action of the Classical Committee, decided to so inform Classis Chicago South, and urged "that Classis Chicago South see to it that the Roseland III Consistory exercise careful supervision over the doctrinal beliefs of Dr. Hoogland" (Stated Clerk's File). Dr. Hoogland received no notice of this action, and first learned of it when he attended the September 17 meeting of Classis Chicago South.

6. In its meeting of September 17, 1969, Classis Chicago South decided to return the ministerial credentials of Dr. Marvin Hoogland to Classis Northcentral Iowa because that classis did not approve the work of its Classical Committee. Classis Chicago South observed that "Since the Kanawha Consistory did not place charges against Dr. Hoogland, Classis Chicago South deems it improper that differences of opinion be placed on ministerial credentials," and expressed the desire that questions existing relative the credentials might be resolved so that Dr. Hoogland might be "unhesitatingly received by the consistories of Hessel Park, Third Roseland, and Classis Chicago South." (See letter, S.C. File)

7. On September 23 the Classical Committee of Northcentral Iowa returned the ministerial credentials of Dr. Hoogland to the Kanawha Consistory, urging the consistory to either give clear credentials or begin the process of discipline leading to suspension, following Arts. 89 and 90 of the Church Order. Meanwhile, on September 22, Dr. Hoogland registered protests against both the Kanawha Consistory and Classis Northcentral Iowa for illegal and unwarranted acts against him.

8. Instead of answering his protest, the Kanawha Consistory, on October 13, 1969, requested Dr. Hoogland to give assuring answers to a series of questions, as a condition for sending favorable credentials to Classis Chicago South. Though under protest, Dr. Hoogland, "willing to do everything I can to reassure you of my total commitment to the complete authority of the entire Scriptures as the Word of God, including without reservation the first three chapters of Genesis," gave a general answer of assurance on October 22, 1969, and on further insistence, again under protest, gave specific answers to specific questions on November 15, 1969.

9. On December 9, 1969, the Kanawha Consistory decided to send clear ministerial credentials of Dr. Hoogland to the Classical Committee for their approval. The Classical Committee, however, did not approve the credentials because of new involvements in the case, but left the endorsement of them to the meeting of Classis Northcentral Iowa in session on January 13, 1970. (Report of the Classical Committee to Northcentral Iowa, S.C. File)

10. In its meeting of January 13, Classis Northcentral Iowa decided to defer action on the credentials of Dr. Hoogland until such time as it can be satisfied of the soundness of his doctrinal beliefs, and to ask Dr. Hoogland to appear before classis for interrogation. Dr. Hoogland protested this action to classis, but was "willing to accede to this request even without recognizing the legitimacy of it." Classis met on February 17, 1970, and after interrogation decided to suspend Dr. Hoogland on the following grounds:

> "1. Dr. Hoogland has not been willing to show that he is disposed to refute and contradict errors and exert himself in keeping the churches free from them as he promised in signing the Formula of Subscription . . . .
>
> "2. Dr. Hoogland frequently hedges and evades giving simple answers to questions that concern matters which are treated by our confession in a straightforward manner . . . ."

Notice of suspension was given to Dr. Hoogland, and copies of the decision were sent to Hessel Park Consistory, Classis Chicago South, Third Roseland Consistory, and the Executive Committee of Home Missions.

11. At its meeting on April 28 and 29, Classis Northcentral Iowa "admits that we erred in not stating positive reasons for submitting Dr. Hoogland to an interrogation of his views" (Art. 57), subsequently lifted Dr. Hoogland's suspension on this and another ground (Art 63), and decided to refer the credentials of Dr. Hoogland to the Kanawha Consistory for reconsideration (Art. 69). To these decisions protests and intent of appeal to synod were registered by the Rev. Frank Einfeld and Dr. M. Hoogland. (Arts 64, 74).

12. Dr. Marvin Hoogland appealed to the Synod of 1970 against the series of decisions and actions by the Kanawha Consistory and Classis Northcentral Iowa which obstructed the transfer of his ministerial credentials to Classis Chicago South and the Third Roseland Church, the calling church for his missionary service in Champaign, Illinois. Synod 1970 sustained this appeal and instructed Classis Northcentral Iowa to forward the ministerial credentials of Dr. M. Hoogland to Classis Chicago South (Acts 1970, pp. 90, 91).

13. Classis Northcentral Iowa, in its meeting of September 8, 1970, decided: "whereas synod has for all practical purposes taken from classis the responsibility of approving or disapproving the credentials of Dr. M. Hoogland, we hereby enclose the credentials issued by the Kanawha Consistory, Dec. 9, 1969, as synod has instructed classis." (Art 38). Classis then forwarded an unendorsed credential to Classis Chicago South, which was accepted by Classis Chicago South (Agenda, 1971).

14. The Wright Christian Reformed Church of Kanawha, Iowa, now "protests the decisions of the Synod of 1970 concerning the transfer of the ministerial credentials of Dr. M. Hoogland," and appeals to synod "to reconsider its decisions in this matter." This protest is endorsed by added notation by the Kanawha Christian Reformed Church (Printed Appeal 4), and by the consistory of the First Christian Reformed Church of Wellsburg, Iowa, in a separate document, mimeographed Appeal No. 6, dated May 11, 1971.

15. Dr. Marvin Hoogland not only responds to the protest and appeal of the Wright and Kanawha Consistories, but appeals to synod to declare: "the decision of the Classical Committee to delay the sending of my credentials for three additional months, thus delaying installation until September, and the further action of classis in refusing to sign the credentials which they forwarded . . . to be acts in contempt of the Synod of 1970."

C. *Analysis:*

Since the protest of the Wright and Kanawha Consistories is based mainly on the judgment that synod considered the case, contrary to the Church Order, "in a legalistic and unecclesiastical manner," and has "placed the technicalities of procedure ahead of concern for sound doctrine," the Advisory Committee thought it well to set forth, as above, the process of the "Dr. M. Hoogland Credential Case," in some detail.

1. The series of errors and injustices which the record discloses certainly does not exhibit the conduct of "ecclesiastical matters . . . *in an ecclesiastical manner,*" nor fruitfully serve the "concern for sound doctrine." It does the opposite, while at the same time aggrieving and injuring the person and ministry of a Christian minister, and burdening churches and classes with a long, confused, contradictory, troublesome, and costly ecclesiastical process.

a. The root error, from which all others grew, was the action of the Kanawha Consistory in placing a notation of "disagreement" on the original credentials of August 12, 1969. Since for five months, through two occasions of *censura morum,* and the discussion of and consent to Dr. Hoogland's acceptance of the call to Champaign, there had been no mention of Dr. Hoogland's views on the writings of Dr. Kuitert, the notation on the credentials was without reasonable cause, and served only to stir suspicion of and impugn the soundness of Dr. Hoogland. More seriously, the forwarding of credentials with prejudicial notation was highly improper juridically. If, even at that late date, the Kanawha Consistory had doubts of Dr. Hoogland's soundness, they should have withheld consent to his acceptance of the call, and made careful inquiry into his views to the end of either clearing him or initiating disciplinary action against him. Having consented to his acceptance of the call and prepared credentials, the consistory had no right to send credentials with notation. Classis Chicago South rightly observed that it is "improper that differences of opinion be placed on ministerial credentials." And Classis Northcentral Iowa is in error in asserting that "classis does have the right to alert another classis concerning a pastors' doctrinal views as much as a consistory has the right to annotate a transfer of member-

ship to another church when deemed advisable" (Minutes, April 28, 29, Art. 23). Church members are transferred to the *care* of another consistory. But ministers are transferred by credentials to *minister care* to a congregation or mission under the supervision of a consistory, and must be commended without qualification or prejudicial notation, or not at all.

b. The Kanawha Consistory might be excused for not knowing how to proceed, as Classis Northcentral Iowa contended (Minutes, Jan. 13, 1970, Art. 17, 2a). But the action of the three ministers of the Classical Committee is more serious and quite indefensible. The Classical Committee should have instructed the Kanawha Consistory in right procedure. Instead, that committee seriously compounded error by interviewing Dr. Hoogland and then sending the credentials with a cover letter expressing their conviction that Dr. Hoogland "is in sympathy with some of Dr. Kuitert's views and approach to Holy Scripture." The Classical Committee then sent the credentials to Classis Chicago South doubly freighted with impugning but unsubstantiated prejudicial judgments. It is little wonder that the Classical Committee of Chicago South hesitated to act on these doubly marred credentials.

c. Still more serious and indefensible was the action of Classis Northcentral Iowa on September 9, 1969.

1) Classis should have registered disapproval of the improper action of the Kanawha Consistory and the Classical Committee, and nullified the notations with notification to Classis Chicago South.

2) Instead, classis disapproved the sending of the credentials, and in a letter to Chicago South added the weight of its "disapproval" to the already doubly prejudiced credentials. Dr. Hoogland is correct in charging classis with reporting on an "internal matter," which in effect judged him guilty or worthy of suspicion without a hearing.

3) Classis Northcentral Iowa erred seriously in stating that the Kanawha Consistory "was planning to initiate disciplinary action against Dr. Hoogland," a statement unfounded and later acknowledged to be false (Ibid.)

4) Classis compounded error and unkindness when, assuming Dr. Hoogland had already been installed in Classis Chicago South, she "urged that Classis Chicago South see to it that the Third Roseland Consistory exercise careful supervision over the doctrinal beliefs of Dr. Hoogland." Since such supervision is standard and normal, the notation had the effect of registering condemnation by innuendo.

d. The unhappy and injurious series of subsequent developments proved to be a continuing complex of errors growing out of these basic errors. Though one cannot seriously fault Classis Chicago South, it would have been a salutary circumstance if, conformable to its own stated conviction that it is "improper that differences of opinion be placed on ministerial credentials," classis had accepted the credentials, with notations for information, and proceeded to install Dr. Hoogland.

With the return of the credentials to Classis Northcentral Iowa, Dr. Hoogland, with membership, residence, and ministry in Champaign, Illinois, was still officially the minister of a church in Iowa in the process

of calling another minister. Consigned to an ecclesiastical no-man's-land, an absentee under scrutiny and judgment of a distant classis and community, Dr. Hoogland was suspected, examined, exonerated (clear credentials Dec. 9, 1969), again suspected, improperly examined by Classis Northcentral Iowa (by its own later admission), suspended for 2½ months, "unsuspended," and returned again for examination and judgment to the consistory which had twice given him credentials, but, however motivated or influenced, consented again to put him under new suspicion and investigation.

2. It is from this confusion that Dr. Hoogland and the cause of fairness was finally delivered when the Synod of 1970 sustained Dr. Hoogland's protest and appeal against the actions of the Kanawha Consistory and Classis Northcentral Iowa. It is regrettable that Classis Northcentral Iowa, instead of confessing error and making amendment, yielded in petulant spirit to the instruction to send credentials, and then sent them with refusal to give required endorsement. It is obvious in the light of the account and analysis given that the consistory of Kanawha and Classis Northcentral Iowa stand under judgment for non-observance of "technicalities of procedure," rather than the Synod of 1970 for the observance of them. Rules of procedure are not *mere technicalities,* but basic principles for right and decency and good order. The observance of due rules of order and right are not contrary to "concern for sound doctrine," but best serve that concern, while serving also the Christian concerns of justice and love.

D. *Recommendations:*

1. That synod do not sustain the protest and appeals of the Wright and Kanawha and I Wellsburg Consistories against the decisions of the Synod of 1970 concerning the transfer of the ministerial credentials of Dr. Marvin Hoogland (Acts of Synod 1970, p. 90).

Grounds:

a. These protests are in error in judging that "synod has placed the technicalities of procedure ahead of concern for sound doctrine."

1) A careful and conscientious concern for right procedure does not obstruct "concern for sound doctrine," but assists the defense and promotion of the truth, while securing fair and just treatment for all who are concerned.

The record of the actions of the Kanawha Consistory and of the Classical Committee and Classis Northcentral Iowa with reference to Dr. Hoogland clearly demonstrates that the cause of concern for sound doctrine is not served but confused and obstructed by wrong procedures, and that the failure to observe rules of "decency and good order" does regrettable injury to persons concerned and to the whole church.

2) The appeal of the Wright Consistory to Art. 28 of the Church Order and to the *Rules for Synodical Procedure* that "ecclesiastical matters . . . shall be transacted . . . *in an ecclesiastical manner,*" so that synods "should not be bound to observe detailed parliamentary rules," is not relevant. The quoted statement refers to *parliamentary* procedures in the conduct of assembly business. It is by no means intended to allow

that basic rules for decency and good order may for any cause be ignored.

b. The protest of the Wright Consistory does not establish that "significant facts were omitted in presenting the history of the case," much less that such omissions as it alleges affect the basic ground on which synod arrived at its decisions.

c. The more extensive material presented in the supporting document of the First Wellsburg Consistory, most of which already came to the attention of the Synod of 1970, does not address itself to the basic ground of improper procedure and unwarranted actions against Dr. Hoogland.

d. Synod was wholly within its right in instructing Classis Northcentral Iowa to forward the ministerial credentials of Dr. M. Hoogland to Classis Chicago South. This instruction was an action which logically and rightly follows from synod's sustaining of the appeal against Classis Northcentral Iowa and its Classical Committee. If classis could not in good conscience forward the credentials, it was both the right and duty of classis to register protest, with grounds, to synod. —*Adopted*

2. That synod declare the above as its answer to the appeal of Wellsburg I as well as to the protest and appeal of the Wright and Kanawha Consistories. —*Adopted*

3. In response to Dr. M. Hoogland's appeal against the delaying actions of Classis Northcentral Iowa and its Classical Committee, and classis' refusal to sign the credentials which they forwarded (Printed Appeal 4), synod decide:

Classis violated the provisions of the Church Order, Art. 29, that "the decisions of the assemblies shall be considered settled and binding, unless it is proved that they conflict with the Word of God and the Church Order," by its unwillingness to be so bound, and by failure to register dissent by reference to the Word of God and the Church Order.

—*Adopted*

4. Synod declare that this is its answer to the appeal of Dr. M. Hoogland and the communication from Classis Northcentral Iowa.

Delegates of Classis Northcentral Iowa informed synod that they did not vote on these matters.

(Advisory Committee 1 report continued in Art. 171).

ARTICLE 167

This session was closed with prayer.

FRIDAY EVENING, JUNE 18, 1971

Twenty-fourth Session

ARTICLE 168

The session is opened with devotions.

ARTICLE 169

The following letter is read from Dr. David Engelhard:

Synod of the Christian Reformed Church
Calvin College and Seminary
Grand Rapids, Mich. 49506

Dear Brothers in Christ:

It is with great joy that I accept the appointment you have offered me to teach Old Testament at Calvin Theological Seminary. Thank you for the confidence you have placed in me, and I hope and pray that our Lord's Spirit will enable me to fulfill the task you have given me. This past year of instructing men in Hebrew and Old Testament studies has been exciting, and I eagerly look forward to the continued opportunity to instruct those who will proclaim the Gospel of Jesus Christ throughout the world.

I would request your prayers and continued support for me and my family as we begin this new task in our denomination. Furthermore, I request your intercession for Calvin Theological Seminary and all those who teach there. Educating men for the Gospel ministry is not always an easy task, especially today when the spiritual forces of this age are so varied and often difficult to discern. Please sustain us with your prayers.

Sincerely yours in Christ,
David H. Engelhard

ARTICLE 170

Advisory Committee 10, *Foreign Missions,* Dr. L. Vos reporting, presents: (Report continued from Art. 162)

I. THE CASE OF THE RUSK CONSISTORY AND ELDER JAMES VAN LAAR

A. *Materials:*

1. Letter of Rusk Consistory to Mr. James Van Laar, June 12, 1968.
2. Letter of Mr. J. Van Laar to Synod, March 11, 1969.
3. Letter of Synodical Committee to Consistory, January 13, 1971.
4. Response of Rusk Consistory to the communication of the Synodical Committee, February 8, 1971.
5. Letter of Mr. Van Laar to the Synodical Committee, March 4, 1971.
6. Letter of Mr. Van Laar to the Synodical Committee, May 10, 1971.
7. Report of the Synodical Committee *in loco,* June 7, 1971.

B. *Recommendations:*

1. That synod grant the privilege of the floor to Rev. J. Hofman a member of the Synodical Committee *in loco,* during the discussion of this matter. —*Adopted*

2. That synod concur with the judgment of the Synodical Committee that the consistory of the Rusk CRC erred in suspending Mr. James Van Laar from the office of elder with improper grounds.

Grounds:

a. The consistory of the Rusk CRC accepted this judgment of the committee.

b. The consistory of the Rusk CRC has already sought to implement the advice of the committee toward reconciliation. —*Adopted*

3. That synod remove the suspension of the exercise of disciplinary procedure as invoked by the Synod of 1969 (Acts 1969, p. 95) and so inform the Rusk Consistory.

Ground: The committee appointed by synod has completed its work and has reported to synod as mandated by Synod of 1969. Disciplinary action was to be suspended until the committee had completed its assignment. —*Adopted*

4. That synod urge the Rusk Consistory and Mr. Van Laar to seek reconciliation in all humility, sincerity, and patience for the sake of the unity of the body of Christ.

Ground: Mr. Van Laar was unwilling to accept the synodical committee's request which the committee felt was an essential part of a meaningful reconciliation. —*Adopted*

5. That synod thank the committee and dismiss them. —*Adopted*

II. THE CASE OF THE RUSK CONSISTORY AND MR. AND MRS. L. DE JONGE

A. *Materials:*

1. Letter of Rusk Consistory to Mrs. Mildred De Jonge, December 8, 1967.

2. Appeal of Mr. and Mrs. L. De Jonge to Synod of 1969, dated April 30, 1969.

3. Letters of Mr. L. De Jonge and Mrs. L. De Jonge to Synodical Committee, May 14, 1971.

4. Letter of Rusk Consistory to Mr. L. De Jonge, December 8, 1970.

5. Final statements from the Rusk Consistory, June 5, 1971.

6. Report of Synodical Committee *in loco,* June 7, 1971.

B. *Background:* (to be given orally on the floor of synod).

C. *Recommendations:*

1. Synod grant the privilege of the floor to the Rev. J. Hofman, a member of the Synodical Committee *in loco,* during the discussion of this matter. —*Adopted*

2. Synod concur with the Synodical Committee *in loco* that the consistory was too hasty in applying discipline to Mr. and Mrs. L. De Jonge.

Ground: Classis judged the grounds to be weak and the consistory has admitted this. —*Adopted*

3. Synod remove the suspension of the exercise of disciplinary procedures as invoked by the Synod of 1969, and so inform the Rusk Consistory.

Ground: Though the consistory accepted the judgment of the synodical committee that it was too hasty in applying discipline to Mr. and Mrs. L. De Jonge, they have not fully cooperated with the synodical committee's attempts toward reconciliation. —*Adopted*

4. Synod urge the Rusk Consistory and the De Jonges to seek reconciliation in all humility, sincerity and patience for the sake of the unity of the body of Christ. —*Adopted*

ARTICLE 171

Advisory Committee 1, *Protests and Appeals I,* Dr. George Stob reporting presents: (Report continued from Art. 166)

I. PROTEST OF MR. H. J. JONGSMA RE "EXTENDED INDWELLING OF THE HOLY SPIRIT"

A. *Materials:*

Letter of Mr. Jongsma, copy of his protest, copy of the report of the Classical Committee of Eastern Canada, copy of the minutes of Classis Eastern Canada, correspondence with the First Christian Reformed Church of Montreal.

B. *Subject:*

In connection with his desire to receive "believer's water baptism" refused by the First Montreal Consistory, Mr. H. J. Jongsma made a protest and appeal for rectification to the Classis of Eastern Canada, and not having been sustained by classis now requests synod "to appoint a completely separate committee with the mandate" to make an exhaustive study of matters relating to the extended indwelling of the Holy Spirit.

C. *Recommendations:*

1. That synod take no action on Mr. Jongsma's request, since the Synod of 1971 has appointed a study committee for study and report on this general subject. —*Adopted*

2. That synod declare this to be its answer to Mr. Jongsma's request. —*Adopted*

II. APPEAL OF MR. H. J. JONGSMA RE "BELIEVER'S WATER BAPTISM."

A. *Material:*

Appeal of Mr. H. J. Jongsma re "believer's water baptism," with related appendices (1 through 10).

B. *Elucidation:*

During the past three years Mr. Jongsma "gradually became convinced that the believer's water baptism is the only water baptism which God teaches in the Bible," and he made request to the consistory of Montreal for permission to be baptized in a neighborhood church. This request was denied by the consistory on the ground that granting it "would have meant that she approve of a teaching which is not in agreement with the teachings of the Word of God." Mr. Jongsma appealed to Classis Eastern Canada, which sustained the decision of the Montreal Consistory. Mr. Jongsma is now making appeal to synod to sustain his request for permission to receive "believer's baptism by immersion."

C. *Recommendations:*

1. That synod do not sustain the appeal of Mr. H. J. Jongsma, since that would mean approval of a teaching and practice which are not in accord with the teaching of Scripture and the confession of the Christian Reformed Church. —*Adopted*

2. That this be synod's answer to Mr. Jongsma's appeal. —*Adopted*

III. APPEAL OF MR. J. C. BAKELAAR

A. *Materials:*

1. Appeal of Mr. J. C. Bakelaar, with related appendices.

2. Reply of the consistory of the Clinton, Ontario, Christian Reformed Church.

B. *Elucidation:*

Six members of the Clinton, Ontario, Christian Reformed Church were removed from the membership of the church on the ground that they had been rebaptized. The consistory motion of June 22, 1970, reads: "The church council regretfully states that these members who submit themselves to rebaptism can no longer be considered members of the Clinton Christian Reformed Church." This decision was published in the bulletin of June 28, 1970.

Mr. Bakelaar protested this decision to the consistory on July 1, 1970, but was not sustained, and thereafter protested to Classis Huron, meeting on September 16, 1970. Classis Huron referred this case to a study committee, and after its report decided on January 13, 1971, to sustain the Clinton Consistory, with the noted condition that it does so "only insofar as it concerns those rebaptized members affected by this particular decision of the Clinton Church at this time. No general rule is hereby established which would apply to any and all persons in Clinton or elsewhere who have themselves rebaptized." The ground given was "the matter of holding separate meetings and inviting others of the church to attend these meetings," believed "to be of a schismatic nature and disruptive of the unity of the church."

Mr. Bakelaar now protests the decision of the consistory and asks for reinstatement of these members so that they may be dealt with according to the existing rules.

C. Synod adopts a motion to appoint a committee to assist in the adjudication of the problem in Clinton and to evaluate the entire matter with a view of advising as to proper procedure in other similar cases.

ARTICLE 172

Advisory Committee 2, *Appeals and Protests II,* the Rev. C. Steenstra reporting, brings Overtures 14 and 16 back for reconsideration after restudy.

(Report continued from Art. 163.)

I. AMENDMENT OF CHURCH ORDER 42a

A. *Material:* Overture 14

B. *Recommendation:*

That synod accede to the overture of Classis Central California "to amend the Church Order, section 'a' of Article 42 which reads: (The classis shall appoint at least one committee composed of two of the more experienced and competent ministers to visit all its churches once a year) to read as follows: *The classis shall appoint at least one committee composed of two of its more experienced and competent members, either two ministers, or one minister and one elder, to visit all its churches once a year.*"

Grounds:

1. Ministers who function as church visitors do so in their capacity of ruling elders, and therefore all elders are eligible for church visitation work if in the judgment of classis they are of sufficient experience and competence.

2. No classis would violate a principle of Reformed church polity should it appoint an elder for this work. —*Defeated*

II. AMENDMENT OF CHURCH ORDER 40c

A. *Material:* Overture 16

B. *Recommendation:*

That synod accede to the overture of the Escalon Christian Reformed Church "to amend the Church Order, section 'c' of Article 40 (which reads: The ministers shall preside in rotation, or one shall be chosen to preside; however, the same minister shall not be chosen twice in succession.) to read as follows: *The ministers shall either preside in rotation, or a minister or elder shall be chosen to preside; however, no one shall be chosen twice in succession.*"

Ground:

The choice of presiding officer is based on qualification for the task, and therefore elders as well as ministers may serve. —*Defeated*

ARTICLE 173

The synodical *Agenda* completed, the Stated Clerk speaks for the denomination, expressing thanks to the officers of synod and presents them with tangible expressions of that appreciation.

ARTICLE 174

The Rev. George Gritter, president, addresses synod as follows:

Fellow Members of Synod and Brothers in Christ,

When this synod began with an hour of prayer which truly met the purpose for which such a service is intended, we drew near to God and he drew near to us, and throughout the succeeding sessions we felt his presence and power.

The matters before us were numerous and important. Understandably we are weary in body and mind. Nevertheless, there ought to be a deep satisfaction in our souls and a holy contentment in our hearts. With the Lord's help we have been busy in the Lord's work. That was our duty; it was also our privilege. Now we submit to God all that we have done that with his blessing it may bear continued fruit.

I thank you for the privilege of serving you and for your generous patience, cooperation, and goodwill and, above all for your many sustaining prayers. Permit me to express a special word of gratitude to my fellow-officers who have been such a great help.

I commend you to God's grace. May you be given a safe journey to your homes and may God continue to use each one of you in the churches in which you serve, in the denomination we love, and in the church of Jesus Christ. May your influence then be increasingly manifest in the communities and world in which we live.

As we with all God's people labor for the coming of God's kingdom in the power of his omnipotent spirit and triumphant word, to our great God and Father be all the praise.

George Gritter

ARTICLE 175

Vice-president Jonker speaks for the synod itself, addressing President Gritter as follows:

On behalf of your fellow-officers it is with pleasure that I want to express our appreciation for the Christian fellowship with you which we have experienced

during the busy days that are now past. Our unity in seriously and conscientiously trying to carry out the task we were expected to do was beyond doubt, not at least due to your example of dedication.

It is also with pleasure that on behalf of all delegates I want to thank you for the able leadership given to the many, often prolonged sessions of this synod. Your task was certainly not an easy one. Yet the Lord has answered our prayers and given you the ability to give the firm and fair guidance we needed in order to accomplish the task set before us by the Lord of the church. Once again, thank you very much.

About to adjourn, we pray that our Lord may bless you and all of us in the performance of our God-given duties in our respective charges. And may God's blessing rest upon all of our labors to the glory of his name.

ARTICLE 176

The final prayer of thanksgiving is offered by President George Gritter and synod disbands at 11:37 P.M.

GEORGE GRITTER, President
P. M. JONKER, Vice-president
ARNOLD BRINK, First Clerk
ANDREW KUYVENHOVEN, Second Clerk

Attested a true copy:

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

REPORTS of BOARDS and STANDING COMMITTEES

REPORT 1

THE BACK TO GOD HOUR
(Arts. 39, 75, 151)

ESTEEMED BRETHREN:

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

English Language Programming

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

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

sponsorship. The spot announcements also represent the beginning of new directions. (Table 1, No. 7)

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

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

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

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

Arabic Language Broadcasting,

The Rev. Mr. Bassam Madany, Arabic Language Pastor

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

Figure 3 shows the way the Arabic ministry is supported by literature. Today more than 9,000 are on the mailing list.

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

Spanish Language Ministries,

The Rev. Mr. Juan Boonstra, Spanish Language Pastor

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

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

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

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

appears will be a major radio penetration of the country which has the largest population in South America.

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

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

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

Matters Requiring Synodical Attention

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

II. *Nominations:*

Layman—Chicago Area:

Mr. James Recker — Mr. Roger Triemstra

Minister—Midwest Area:
Rev. Andrew Cammenga — Rev. Richard Venema

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

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

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

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

Respectfully submitted,

THE BACK TO GOD HOUR RADIO COMMITTEE

Rev. D. Negen, president
Rev. N. Punt, vice-president
Rev. L. Bazuin, secretary
Dr. A. Diekema, treasurer
Mr. R. J. De Nooyer
Rev. J. W. Jongsma
Mr. C. Schaap
Rev. R. Slater
Mr. E. Tamminga
Mr. S. Tigchelaar
Mr. C. Vander Brug
Mr. W. Veldkamp
Rev. R. Wildschut

TABLE I—BACK TO GOD HOUR PROGRAMMING

Program	Language	Length in Min.	Format	Freq'cy	Coverage	Cost Basis	No. of Stations	Total Hrs. Broadcasting
1. The Back to God Hour	E	30	a	Wkly	USA & Canada	Paid	266	133
2. The Back to God Hour	E	25	a	Wkly	USA	Paid	44	18½
3. The Back to God Hour (Overseas Release)	E	30	a	Wkly	Overseas	Paid	42	21
4. The Back to God Hour (Australian Release)*	E	30	a	Wkly	Australia	Paid	10	5
5. Radio Today	E	30	b	Daily	India–S.E. Asia	Paid	1	3½
6. Insight	E	4.5	c	Daily	USA	Public Ser.	80	30
7. Racom Spots	E	1	d	N.A.	USA & Canada	Public Ser.	N.A.	N.A.
8. Saatu-L-Islah I	A	30	a	Wkly	Europe	Paid		
9. Saatu-L-Islah II	A	15	a	M-F	No. Africa	Paid	4	7½
10. Saatu-L-Islah III	A	15	a	M-F	Middle East	Paid		
11. La Hora de la Reforme	S	15	a	Wkly	Latin America	Paid	34	8½
12. La Antorcha Espiritual	S	15	a	Wkly	Mexico	Paid	34	8½
13. Radio 3-16	S	30	b	Daily	Central & So. Am.	Paid	1	3½
14. Reflexion	S	5	c	Daily	So. America	Paid	2	N.A.
15. Announcements	S	1	d	Daily	Mexico	Paid	N.A.	N.A.
16. Radio 73-15	P	30	b	Daily	Brazil	Paid	1	3½
17. Programme Radiophonique de Englise Chretienne Reformee	F	15	a	Wkly	Quebec & W. Indies	Paid	5	1¼
18. Majestic Plans**	I	5 & 15	N.A.	N.A.	Indonesia	N.A.	N.A.	N.A.

CODE:

E — English
A — Arabic
S — Spanish
P — Portuguese
F — French
I — Indonesian

a — Musie/Sermon Format
b — Magazine Format—News-Music-Message
c — Talk Only
d — Spot Announcements
N.A. — Not Applicable

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

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

TABLE II

THE BACK TO GOD HOUR STATION LOG

City Station

UNITED STATES

ALABAMA
Huntsville—WAAY
Mobile—WMOO

ALASKA
Anchorage—KYAK
Glennallen—KCAM
Nome—KICY
North Pole—KJNP

ARIZONA
Flagstaff—KCLS
Nogales—KFBR
Phoenix—KHEP (Sat.)
Phoenix—KOOL
Phoenix—KOY
Prescott—KYCA
Tucson—KOPO

ARKANSAS
Little Rock—KARK

CALIFORNIA
Bakersfield—KGEE
Fresno—KMJ
Los Angeles—KHJ
Modesto—KTRB
Modesto-KTRB-FM
Redding—KQMS
Sacramento—KEBR-FM
San Bernardino—KFXM
San Diego—KGB
San Francisco—KFRC
San Francisco—KEAR-FM
Santa Cruz—KSCO
Tulare-Visalia—KCOK

COLORADO
Alamosa—KGIW
Denver—KOA
Fort-Collins—KCOL
Greeley—KYOU
Morrison—KWBI-FM
Pueblo—KKAM

CONNECTICUT
Hartford—WPOP

DELAWARE
Wilmington—WDEL

DISTRICT OF COLUMBIA
Washington—WGMS
Washington—WWDC

FLORIDA
Daytona Beach—WROB
Jacksonville—WJAX
Lakeland—WLAK
Melbourne—WMMB
Miami—WGBS
Miami—WIOD
Orlando—WKIS
Palm Beach—WOXT
Panama City—WSCM
St. Petersburg—WSUN
St.Petersburg—WGNB(Tues.)

GEORGIA
Atlanta—WGUN
Augusta—WBBQ
Augusta—WBIA
Cartersville—WBHF

GEORGIA
Columbus—WDAK
Macon—WCRY
Savannah—WSAV

GUAM
Agana—KUAM

HAWAII
Honolulu—KAIM

IDAHO
Boise—KGEM
Boise—KIDO
Idaho Falls—KTEE
Pocatello—KSEI
Twin Falls—KLIX

ILLINOIS
Carbondale—WCIL
Chicago—WMBI
Lansing—WLNR-FM
Peoria—WXCL
Rock Island—WHBF

INDIANA
Evansville—WGBF
Fort Wayne—WKJG
Indianapolis—WFBM
Lafayette—WXUS-FM
South Bend—WJUA
Terre Haute—WAAC

IOWA
Ames—KASI
Cedar Rapids—KHAK
Clinton—KROS
Des Moines—WHO
Fort Dodge—KVFD
Iowa City—KXIC
Le Mars—KLEM
Mason City—KGLO
Ottumwa—KBIZ
Sioux Center—KDCR-FM
Waterloo—KXEL

KANSAS
Colby—KXXX
Topeka—WIBW

KENTUCKY
Paducah—WDXR

LOUISIANA
Alexandria—KSYL
Lake Charles—KPLC
Monroe—KMLB
New Orleans—WWL

MAINE
Augusta—WRDO
Bangor—WLBZ
Portland—WDCS-FM

MARYLAND
Cumberland—WTBO
Hagerstown—WJEJ

MASSACHUSETTS
Boston—WCOP
Waltham—WCRB
West Yarmouth—WOCB

MICHIGAN
Battle Creek—WBCK
Big Rapids—WBRN (Tues.)
Cadillac—WWAM
Detroit—WCAR
Detroit—WEXL
Flint—WFDF
Grand Haven—WGHN
Grand Rapids—WFUR
Grand Rapids—WOOD
Holland—WHTC
Holland—WJBL
Ishpeming—WJPD
Jackson—WKHM
Kalamazoo—WKZO
Lansing—WJIM
Lapeer—WMPC
Mount Pleasant—WCEN
Muskegon—WKBZ
Muskegon—WKJR
Saginaw—WSAM
Sault Ste Marie—WSOO

MINNESOTA
Duluth—WDSM
Eveleth—WEVE
Minneapolis—KTIS
Minneapolis-St.Paul—WWTC
Morris—KMRS
Princeton—WKPM
St. Cloud—KFAM
Willmar—KWLM
Worthington—KWOA

MISSISSIPPI
Biloxi—WLOX
Columbus—WMBC
Greenwood—WGRM
Jackson—WJDX
Meridian—WDAL
Natchez—WMIS

MISSOURI
Kansas City—WHB
Springfield—KGBX
St. Louis—KXOC
Waynesville—KJPW

MONTANA
Belgrade—KGVW
Bozeman—KBMN
Butte—KBOW
Great Falls—KARR
Great Falls—KMON

NEBRASKA
North Platte—KODY
Omaha—KFAB
Scottsbluff—KNEB

NEW JERSEY
Atlantic City—WLDB
Franklin—WLVP-FM
Newark—WFME-FM

NEW MEXICO
Albuquerque—KOB
Gallup—KGAK

NEW YORK
Albany—WOKO
Auburn—WMBO
Beacon—WBNR
Binghamton—WINR

City Station

NEW YORK (Cont.)
Elmira Heights—WEHH
Malone—WICY
New York City—WOR
Rochester—WROC
Rome—WKAL
Syracuse—WSOQ
Watertown—WATN

NORTH CAROLINA
Charlotte—WSOC
Morganton—WMNC
Mt. Airy—WSYD
Plymouth—WPNC

NORTH DAKOTA
Devils Lake—KDLR
Grand Forks—KRAD
Minot—KLPM

OHIO
Akron—WAKR
Cincinnati—WKRC
Cleveland—WCRF-FM
Cleveland—WJW
Cleveland—WKYC
Columbus—WMNI
Columbus—WTVN
Dayton—WONE
Ironton—WIRO
Steubenville—WSTV
Toledo—WSPD
Youngstown—WBBW
Zanesville—WHIZ

OKLAHOMA
Oklahoma City—KLPR

OREGON
Albany—KWIL
Medford—KMED
Portland—KXL

PENNSYLVANIA
Allentown—WSAN
Danville—WPGM
Gettysburg—WGET
Harrisburg—WCMB
Johnstown—WCRO
Lewistown—WMRF
Lock Haven—WBPZ
Oil City—WKRZ
Philadelphia—WFLN
Pittsburgh—WJAS
Pottsville—WPPA
Scranton—WSCR
Tyronne—WTRN
Washington—WJPA
Wilkes-Barre—WBAX
Williamsport—WRAK
York—WORK

PUERTO RICO
Vieques—WIVV

RHODE ISLAND
Providence—WEAN
Providence—WJAR

SOUTH CAROLINA
Charleston—WOKE
Charleston—WTMA
Greenville—WFBC
Greenwood—WCRS

SOUTH DAKOTA
Huron—KIJV
Mitchell—KORN
Rapid City—KIMM
Winner—KWYR
Yankton—WNAX

City Station

TENNESSEE
Bristol—WOPI
Chattanooga—WDEF
Chattanooga—WMOC
Knoxville—WATE
Memphis—WREC

TEXAS
Amarillo—KGNC
Dallas—WFAA
El Paso—KHEY
Houston—KODA
Port Arthur—KPAC
San Antonio—WOAI

UTAH
Brigham City—KBUH
Logan—KVNU
Ogden—KLO
Provo—KOVO
Salt Lake City—KALL
Vernal—KVEL

VERMONT
Burlington—WVMT

VIRGINIA
Charlottesville—WCHV
Martinsville—WMVA
Winchester—WHPL

WASHINGTON
Aberdeen—KXRO
Bellingham—KGMI
Centralia—KELA
Kennewick—KSMK
Lynden—KLYN-FM
Quincy-KPOR
Seattle—KAYO
Seattle—KGDN
Seattle—KBIQ (Wed.)
Spokane—KGA
Sunnyside—KREW
Tacoma—KTNT
Yakima—KBBO

WEST VIRGINIA
Bluefield—WHIS
Huntington—WGNT
Morgantown—WAJR
Wheeling—WKWK

WISCONSIN
Eau Claire—WBIZ
Fond du Lac—KFIZ
Madison—WIBA
Marinette—WMAM
Plymouth—WPLY
Waukesha—WAUK
Wausau—WSAU
Wisconsin Rapids—WFHR

WYOMING
Casper—KVOC
Cheyenne—KFBC
Powell—KPOW
Sheridan—KWYO

CANADA

ALBERTA
Calgary—CHOR
Drumheller—CJDV
Edmonton—CHED
Edmonton—CHQT
Edson—CJYR
Lethbridge—CHEC
Medicine Hat—CHAT
Peace River—CKYL

City Station

BRITISH COLUMBIA
Burns Lake—CFLD
Duncan—CKAY
Grand Forks—CKGF
Langley—CJJC
Osoyoos—CKOO
Penticton—CKOK
Smithers—CFBV
Terrace—CFTK (Tues.)
Vancouver—CKVN
Vernon—CJIB

MANITOBA
Altona—CFAM
Steinbach—CHSM

NEW BRUNSWICK
Fredericton—CFNB

NOVA SCOTIA
Halifax—CJCH
Kentville—CKEN
Middleton—CKAD
Windsor—CFAB

ONTARIO
Brantford—CKPC
Cornwall—CJSS
Ft. Frances—CFOB
Hamilton—CKOC
Kingston—CKLC
Orillia—CFOR
Ottawa—CFRA
Owen Sound—CFOS
Pembroke—CHOV (Wed.)
Peterborough—CKPT
Sarnia—CHOK
St. Catharines—CHSC
St. Thomas—CHLO
Stratford—CJCS
Thunder Bay—CJLX
Toronto—CKEY

PRINCE EDWARD ISLAND
Charlottetown—CFCY

QUEBEC
Montreal (Verdun)—CKVL

SASKATCHEWAN
Prince Albert—CKBI
Regina—CJME

OVERSEAS

LATIN AMERICA

TIFC—San Jose, Costa Rica
HRVC—Tegucigalpa, Honduras
HOXO—Panama City, Panama
XEVIP—Mexico City, Mexico
HCJB—Quito, Ecuador
TWR—Bonaire, Netherlands Antilles

RADIO TODAY—
The Daily Broadcast

EUROPE

TWR—Monte Carlo, Monaco

AFRICA

ELWA—Monrovia, Liberia

City Station

ASIA

BEP22—Taipei, Formosa
BEP24—Changhua, Formosa
BEP25—Kao-Shiung, Formosa
BEP26—Hsin-Chu, Formosa
HLKX—Inchon, Korea
HLKP—Pusan, Korea

THE PHILIPPINES

DYRH—Bacolod City
DYRM—Dumaguete
DYRS—San Carlos
DYRP—Pauay
DYRO—Roxas
DYPR—Palawan
DZAS—Manila (Wed.)
FEBC—Manila
FEBA—Victorio, Seychelles

AUSTRALIA

Radio 7EX Launceton
Radio 3UL Warragul
Radio 2BH Broken Hill, NSW
Radio 2KY Sydney, NSW
Radio 4KQ Brisbane, Qsld.
Radio 7AD Devonport, Tasm.
Radio 3XY Melbourne, Vic.
Radio 6TZ Bunbury, W.A.
Radio 6PR Perth, W.A.
Radio 7HO Hobart (Friday)

ARABIC

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

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

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

Monte-Carlo, Monaco—TWR on 205 Meters (MW)
Tuesday at 2100 GMT
Wednesday, Thursday and Friday
to North Africa and Middle East at 2200 GMT

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

FRENCH

IN CANADA

CHRD—Drummondville, Que. .....10:15 p.m. 1480 KHz
CKAC—Montreal, Que. .....7:35 a.m. 730 KHz
CKCV—Quebec City, Que. ..... 8:10 a.m. 1280 KHz
CHLN—Three Rivers, Que. ..... 7:45 a.m. 550 KHz

IN THE WEST INDIES

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

TABLE III

SPANISH LOG

SPANISH

LU 3 .....Azul, Argentina
LR 3 .....Buenos Aires, Argentina
LU 4-C .....Rivadavia, Argentina
CB 93 .....Santiago, Chile
HZAX .....Barranquilla, Colombia
HJBP .....Pamplona, Colombia
TIFC .....San José, Costa Rica
HIZ .....Sto. Domingo, Rep. Dominicana
HICK ....Sto. Domingo, Rep. Dominicana
YSHQ .....San Salvador, El Salvador
HCJB .....Quito, Ecuador
TGAX .....Guatemala, Guatemala
TGNA .....Guatemala, Guatemala
HRVC .....Tegucigalpa, Honduras
TWR .....Bonaire, Antillas H.
HOXO .....Panamá, Panama
OAX5S .....Huanta, Peru
OAZ4K .....Lima, Peru
OAX2B .....Trujillo, Peru
WCGB .....Ponce, Puerto Rico
WAPA .....San Juan, Puerto Rico
WFID-FM .....San Juan, Puerto Rico
KGEI .....Belmont, Calif., USA
KLOC.....Ceres, Calif., USA
KCAL .....Redlands, Calif., USA
WGBA .....Miami, Fla., USA
WLNR-FM .....Lansing, Ill., USA
WADO .....Nueva York, USA
KGBT .....Harlingen, Tex., USA
KREW .....Sunnyside, Wash., USA
CX 16 .....Montevideo, Uruguay

Mexico

XEYZ .....Aguascalientes, Ags.
XESS .....Ensenada, B. Calif.
XESU .....Mexicali, B. Calif.
XEGM .....Tijuana, B. Calif.
XETH .....Cd. del Carmen, Camp.
XEBAC .....Campeche, Camp.
XEUI .....Comitan, Chis.
XEVF .....Villaflores, Chis.
XEX—6 .....Saltillo, Coah.
XEX—7 .....Torreon, Coah.
XEX—1 .....Mexico, D.F.
XEX-FM .....Mexico, D.F.
XEXG .....Mexico, D.F.
XECI .....Acapulco, Gro.
XEX—9 .....Acapulco, Gro.
XEUQ .....Zihuatanejo, Gro.
XEVW .....Acambaro, Gto.
XEX—2 .....Léon, Gto.
XEIS .....Cd. Guzmán, Jal.
XEX—4 .....Guadalajara, Jal.
XECH .....Toluca, Mexico
XESOL .....Cd. Hidalgo, Mich.
XEDO .....Cuernavaca, Mor.
XEX—8 .....Monterrey, N. León
XECE .....Oaxaca, Oax.
XEX—5 .....San Luis Potosí, S.L.P.
XEFX .....Gaymas, Son.
XENY .....Nogales, Son.
XEVT .....Villahermosa, Tab
XETU .....Tampico, Tamp.
XEX—3 .....Veracruz, Ver.
XEX—10 .....Mérida, Yuc.
XEBR .....Merida, Yuc.
XEEL .....Fresnillo, Zac.

TABLE IV—LITERATURE FOLLOW-UP

English (1970 Distribution)

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

Arabic (See Fig. 3)

The Atonement—A Doctrinal Booklet
Reflections—Three Volumes of Sermon Reprints
Obedience of Faith—Sermon Reprints
The Witness of Faith—Sermon Reprints
The Lord's Prayer—Sermon Reprints
The Family Altar—Six Volumes of Daily Devotional Material
Commentary on Hebrews
Commentary on Galatians
Commentary on Romans

Spanish (See Fig. 5)

Message Reprints—Thirteen per Volume Printed Quarterly
Two series of Devotionals—Each series covers 12 months
Basic Christian Doctrine Booklet
Supplementary Literature in Cooperation with TELL
Bible Correspondence Course

*Indian**

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

Indonesian

Pelita — Daily Devotional Booklet

*Produced in cooperation with The All-India Prayer Fellowship

THE BACK TO GOD HOUR

FINANCIAL REPORT - JANUARY 1 THROUGH DECEMBER 31, 1970

RECEIPTS:

Synodical Quotas	$ 612,131.80	
Churches	104,098.15	
Organizations	7,392.12	
Individual Gifts	195,814.60	
Literature	5,256.77	
Foreign	140,827.90	
Station Sponsorship	10,043.63	
Public Meetings	4,300.42	
Legacies	22,596.60	
Funds Held in Trust	1,713.88	
Other Income	1,888.30	
CRWRC	2,982.00	
TOTAL RECEIPTS		$1,109,046.17

DISBURSEMENTS:

Broadcasting:		
Domestic	$ 548,149.28	
Foreign:		
English	56,661.92	
Project Bonaire	90,707.58	
Arabic	37,726.25	
Spanish	45,939.60	
French	14,558.06	
Indonesian	2,085.00	
Recording & Duplicating	24,144.38	
Research & Program Development	3,956.80	
Administration:		
Audit	1,711.00	
Bank Adjustments	183.30	
Christian Reformed Employees Pension Plan	3,138.18	
Committee Expense	5,037.55	
Data Processing & Payroll Service	1,099.91	
Equipment	3,921.24	
Gratuities	868.10	
Insurance	4,549.25	
Legal	438.60	
Maintenance & Repairs	5,645.94	
Ministers' Pension Fund	2,250.00	
Salaries	102,180.64	
Social Security Expense	3,146.65	
Supplies	11,440.90	
Travel	6,481.25	
Utilities	6,741.59	
Elevator and Scavenger Service	420.00	
Family Altar	81,988.54	

Interest	$ 937.50
Capital Improvements	2,852.63
Literature	29,234.45
Ministers' Housing	7,108.34
Music Production	7,343.80
Other Expense	90.86
Other Printing	24,769.44
Professional Services	5,715.50
Sermons	37,346.50
TOTAL DISBURSEMENTS	$1,180,570.53
Balance - Pullman Bank - December 31, 1969	$ 27,496.74
Balance - Bank of Montreal - Dec. 31, 1969	8,228.96
	$ 35,725.70
Balance - Pullman Bank - December 31, 1970	$ 7,084.11
Balance - Bank of Montreal - Dec. 31, 1970	7,117.23
Disbursements over Receipts	71,524.36
Bank Loan	50,000.00
	$ 35,725.70

Dr. Anthony Diekema, Treasurer

THE BACK TO GOD HOUR - TENTATIVE BUDGET - 1972

ESTIMATED RECEIPTS

Synodical Quotas	$ 800,550.00
Churches - Special Offerings	105,000.00
Organizations	10,000.00
Individual Gifts	243,450.00
Foreign - Designated	200,000.00
Station Sponsorship	15,000.00
Other Income - Public meetings, etc.	15,000.00
	$ 1,389,000.00

DISBURSEMENTS

Broadcasting:	
Domestic	$ 578,000.00
Foreign:	
English	70,000.00
Arabic	60,000.00
Spanish	110,000.00
French	20,000.00
Indonesian	5,000.00
Portuguese	70,000.00
Recording & Duplicating	40,000.00
Research & Development	10,000.00
Administration:	
Audit	2,000.00
Christian Reformed Employees Pension Plan	5,000.00
Committee Expense	5,500.00
Data Processing & Payroll Service	2,500.00
Equipment	10,000.00
Insurance	6,000.00
Maintenance & Repairs	7,500.00
Ministers' Pension Fund	3,000.00
Salaries	125,000.00
Social Security Expense	4,500.00
Supplies	12,000.00
Travel	7,500.00
Utilities	8,000.00
Family Altar	88,000.00
Capital Improvements	3,500.00
Literature	35,000.00
Ministers' Housing	11,000.00
Music Production	5,000.00
Other Printing	30,000.00
Professional Services	15,000.00
Sermons	40,000.00
	$ 1,389,000.00

Fig. 1 BROADCAST COVERAGE & WORLD POPULATION

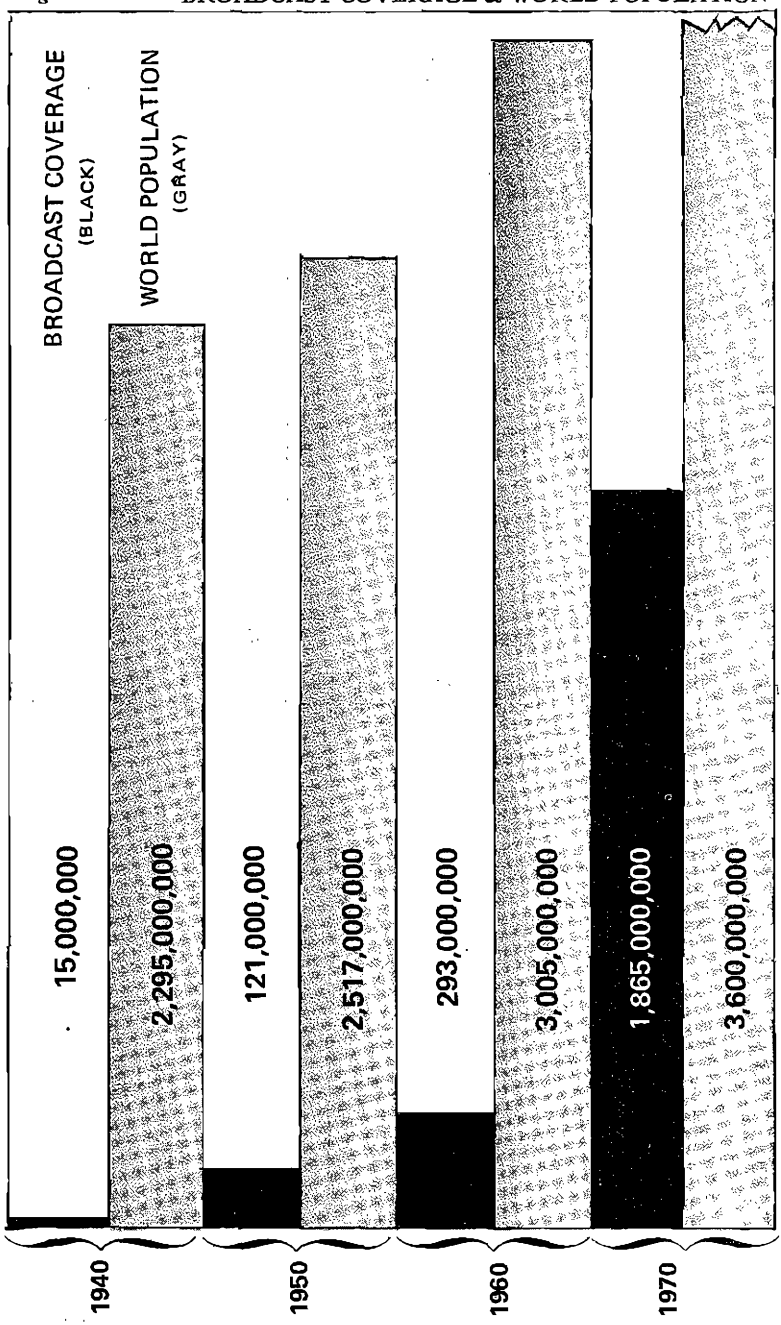


FIG. 2 ARABIC WEEKLY BROADCAST TIME

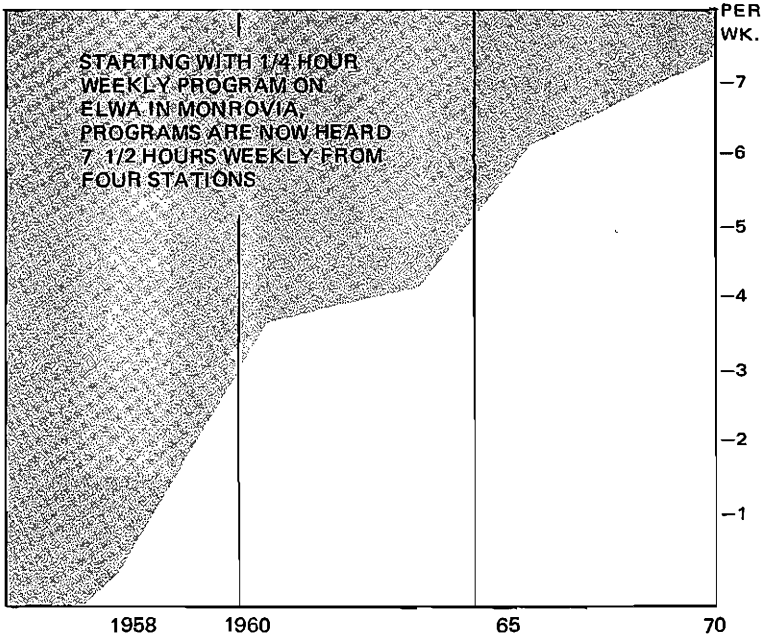


FIG. 3 ARABIC LITERATURE DISTRIBUTION – 1960-70

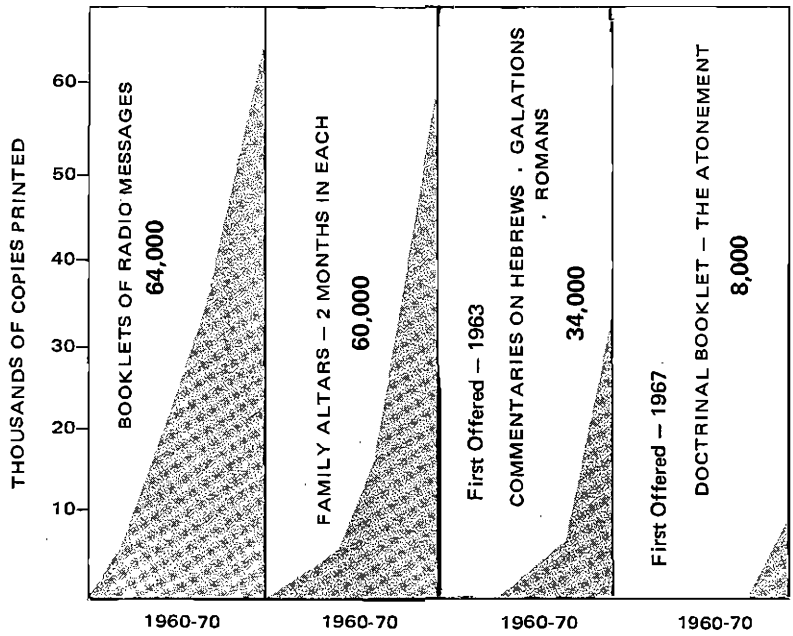


FIG. 4 SPANISH WEEKLY BROADCAST TIME

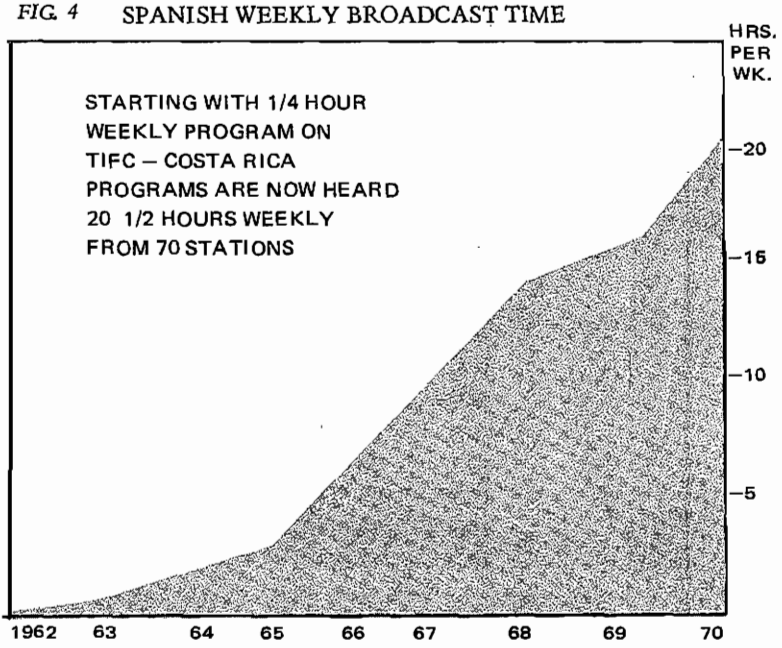


FIG. 5 SPANISH LITERATURE DISTRIBUTION – 1965-70

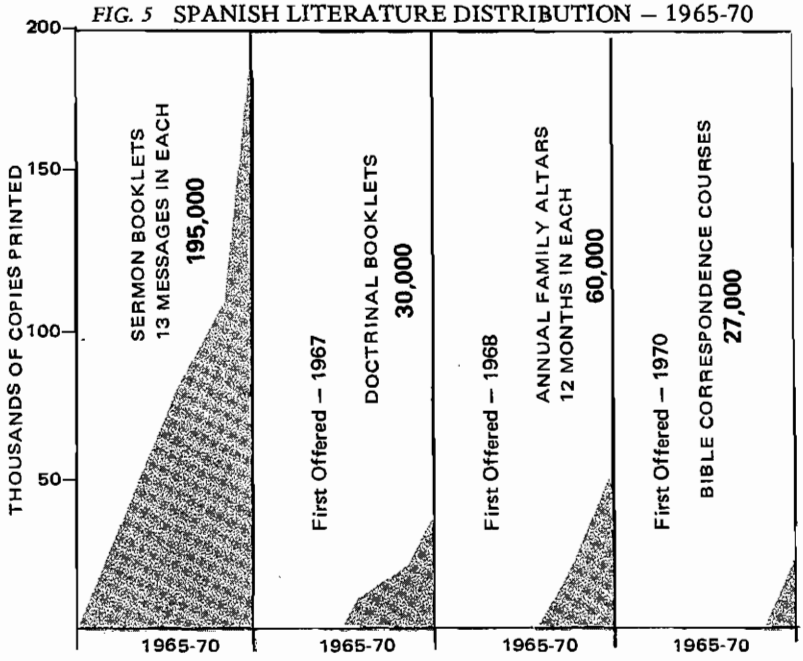


FIG. 6 OVERSEAS BROADCAST EXPENDITURES

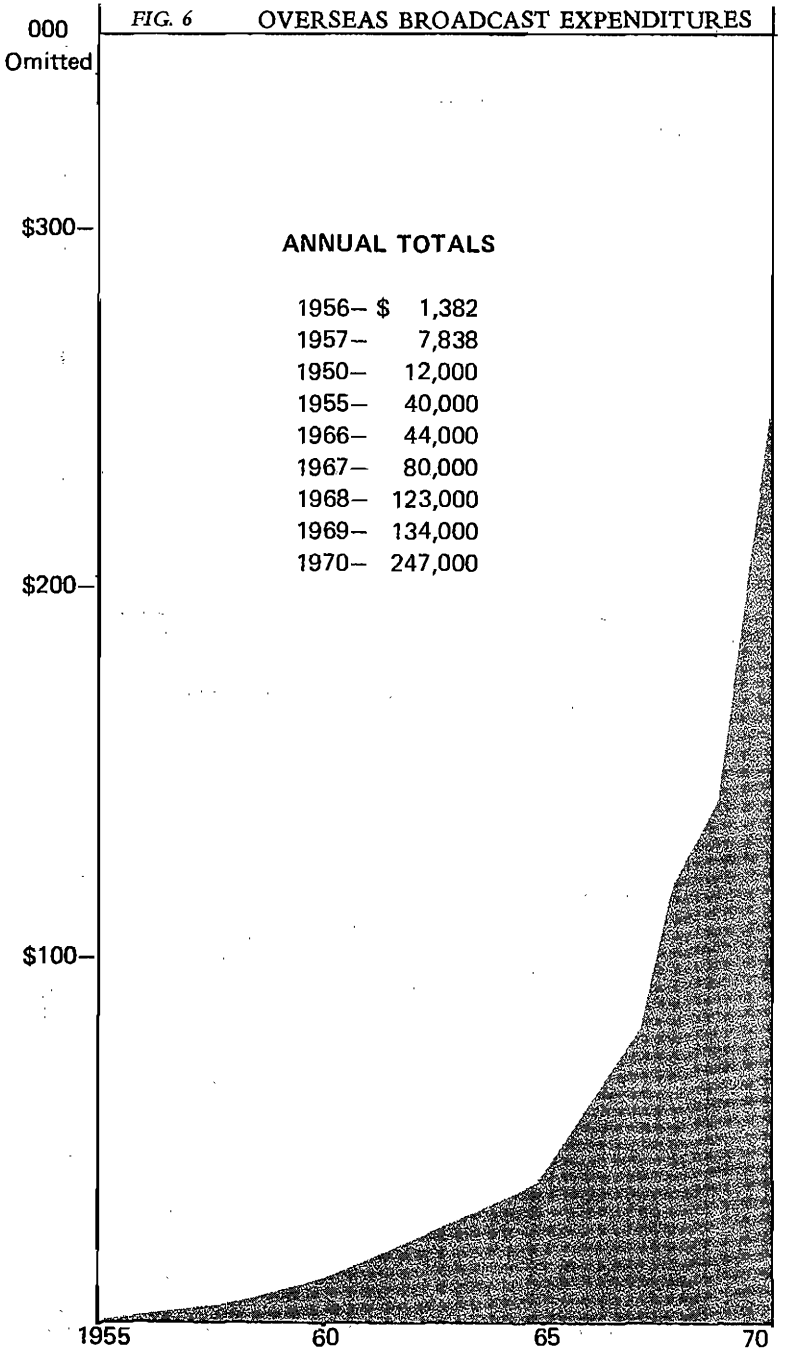
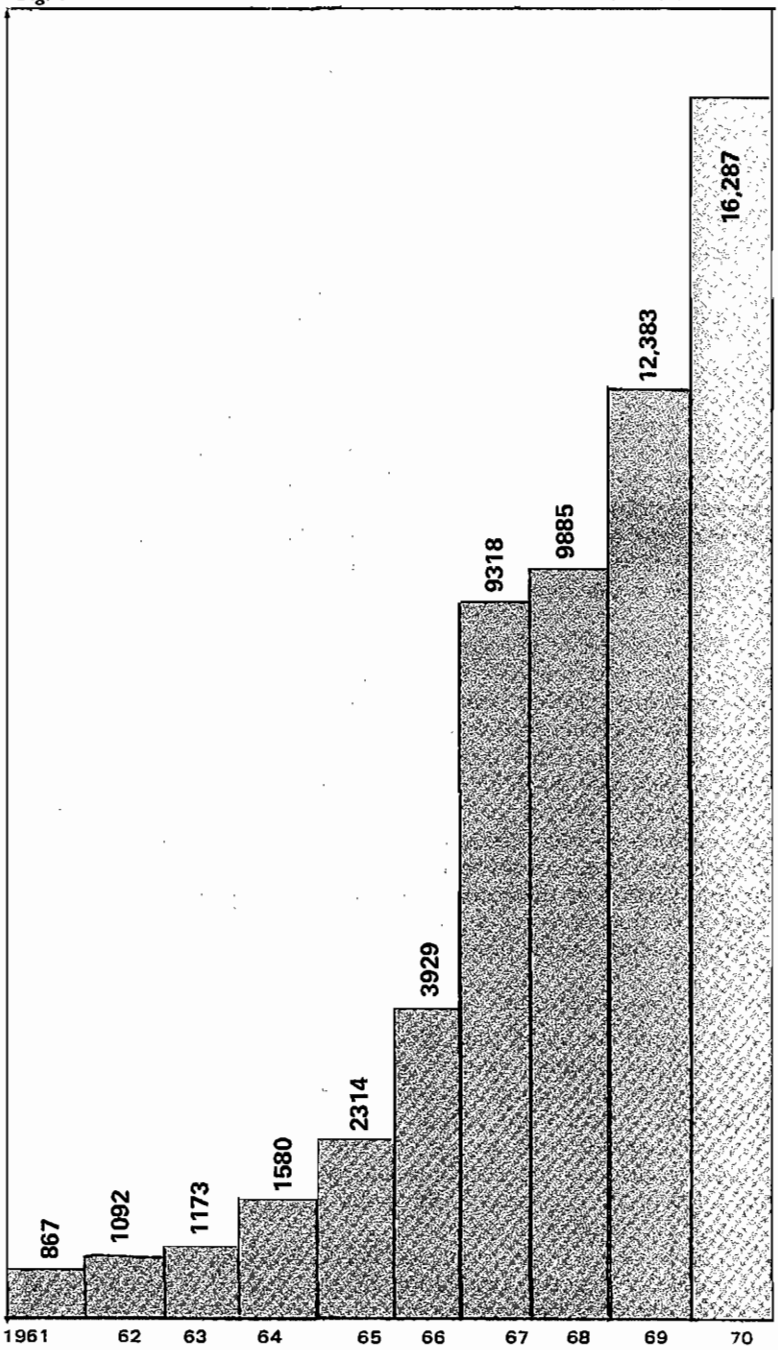


Fig. 7 OVERSEAS MAIL RESPONSE – 1961-70



REPORT 1-A

THE BACK TO GOD HOUR

(Arts. 29, 141)

ESTEEMED BRETHREN:

The Radio Committee wishes to use its Supplementary Report to synod to respond to Report 37 in the Agenda for synod. This is the report of the committee to update rules governing the Synodical Committee and to formulate a job description for the office of denominational Stated Clerk.

In its meeting held May 27, 1971, the Radio Committee recorded the following recommendation in its minutes, Article 17: That the Radio Committee recommend that synod reject the report and recommendations of the Updating Committee on the following grounds:

1. We feel the study committee went beyond the mandate of synod as synod merely instructed the committee "to update the rules" and "formulate a job description for the office of denominatinonal Stated Clerk. . . ."

2. The creation of the proposed ecclesiastical structure between existing agencies and synod is not in keeping with the implementation of good Reformed church polity since this proposal tends to conflict with the principle of congregational autonomy.

3. Such a committee interposed between existing boards and synod would be detrimental to the direct supervision synod now exercises over its agencies.

In addition to this recommendation we also wish to inform synod of the following observations made by our committee at the same meeting. The first section of these observations are of a general nature and are a response to the report as a whole. The concluding section contains observations about specific proposals made in Report 37.

GENERAL OBSERVATIONS

1. It should be noted that the report describes action that arose out of the pursuit of goals the committee "set for itself." They are: "To bring together the various concerns of synod under one committee" and to "provide a structure" which would coordinate synod's work. The synodical mandate was to update the rules governing the Synodical Committee because the last time this was done was 1936 and they are "not appropriate for today." How the committee's goals are related to the synodical mandate is unclear.

2. The burden of the report of the Committee to Update arises out of a generally negative evaluation of the general denominational state of affairs vis a vis the functioning of boards and committees. There is

no indication in the Acts of Synod for 1970 that disenchantment with this state of affairs as part of synod's motivation when it wrote the mandate for the Updating Committee. Instead, synod cited the *lack of appropriateness* of the rules as the circumstance necessitating the committee's work.

Apparently, the committee felt it should address itself to a far broader complex of problems than synod had envisioned for it. It would be unfortunate if the apparent seriousness of the report would obscure the fact that it is not a response to the synodical mandate. It is to be hoped, consequently, that synod will not accept Report 37 as a proper response to the mandate given by the Synod of 1970.

It should be noted, in addition, that the committee not only addresses itself to a very broad configuration of denominational activity, but it does so in exceedingly negative terms. The report reveals the committee's viewpoint. After describing the evolution of the Synodical Committee from an all embracing committee when the denomination was small to the point where it has become a vestigial organ that meets only occasionally, the Update Committee describes the process of assignment of work in a highly prejudicial way. Its negative evaluation of the rather natural division of labor that arose within our denomination is hardly supported by facts.

The very use of the word *separation* for *division of labor* is open to question. For it can also be argued that the assigning of specific denominational activities to separate boards and committees was in fact an advance. The creation of boards with sharply defined responsibilities reflected the church's growth in numbers and skills. It also encouraged the development of expertise and made it possible to capitalize on the fund of specialized experience that gradually developed within the church.

The Radio Committee hopes that synod will take exception to the negative evaluation of denominational development contained in the committee's report.

3. The Update Committee gives the impression that the present circumstances in which denominational activity is reviewed once a year by synod is insufficient (p. 311). From another point of view the present review situation within the Christian Reformed Church is extremely remarkable and quite efficient relative to the magnitude of its work. The scrutiny given the total denominational operation by the entire synod, which represents grass roots sentiment, is worthy of more positive evaluation than the report of the Update Committee gives it. It is to the credit of our church that, in spite of our growing size, ways have been devised of examining the entire synodical operation meaningfully by the entire denomination, and that once each year. While it is true that we have no agency for collecting all the facets of denominational work, synod itself continues to do just that. Anyone comparing the in-depth work of a Christian Reformed synod to the rubber stamp activities of other synods and general assemblies will be impressed to discover that synod itself is doing a creditable job of coordination and examination of its programs.

4. A rather contradictory element pervades the report, expressed in the occasional reference to the "vision" that was part of the early Synodical Committee and the work of the Stated Clerk. Whereas the synodical mandate suggests that the present rules for the Synodical Committee and the office of the Stated Clerk are no longer appropriate because they were revised 35 years ago, the Update Committee describes its report as "a return to the vision which brought the Synodical Committee into being in the early days of the Christian Reformed Church." The report also speaks of the "broad vision of the Stated Clerk." It is certainly open to question whether the original profile of the Synodical Committee and Stated Clerk was really *visionary* or simply the result of the smallness of the denomination and the lack of division of labor in its early years. In any case, it is a real question whether the 19th century *vision* would now be appropriate when the rules revised in 1936 are now considered obsolete.

5. It should also be noted that the degree of cooperation between the *ad hoc* Committee for Updating and the Standing Advisory Budget Committee was highly unusual. While we would expect courteous exchange of information between committees whose activities are related, the working together of these two committees to the point where synod is confronted with the recommendation that the one be absorbed into the Synodical Committee moves in the direction of irregularity. Nothing in the synodical mandate suggested the possibility of this kind of restructuring of general committee arrangement within the church. When an *ad hoc* committee seriously recommends that a committee with such a long standing operation as the Standing Advisory Budget Committee be summarily absorbed into a committee that admittedly has been barely functioning, it is difficult to squelch misgivings about the way the committee cooperation described in the report actually was expressed.

CONCLUSION TO GENERAL OBSERVATIONS

The above considerations are weighty enough to suggest that Report 37 be returned to the study committee and that the study committee be directed to fulfill their original synodical mandate.

The above observations tend to decrease the value of the specific recommendations made in the Committee for Updating. In the event that the specific recommendations are, nevertheless, examined by synod, the Radio Committee makes the following observations concerning them:

1. The recommendation that the Standing Advisory Budget Committee be incorporated into the Synodical Committee is made. The *strong evidence* cited in support of this extraordinary significant innovation is hardly strong enough to justify such a far-reaching change in denominational policy. One questions whether the evidence cited is even germane.

2. The grounds for absorbing the Standing Advisory Budget Committee into the Synodical Committee are inadequate. Ground "a" is incoherent. Ground "b" grows out of the alleged need for "coordination," a goal which the committee "set for itself" and which is not part of the synod's mandate.

3. The recommendation that the denominational Financial Coordinator be responsible to synod through the Stated Clerk is premature when the nature of the coordinator's work is presently undefined.

4. Re the mandate, item "A" presupposes the coordinating function of the Synodical Committee, and this was not part of the synodical mandate.

5. Re the mandate, item "C" describes a committee function which will be so broad and far reaching it will rearrange the entire dynamic of the denomination. Again, this is out of place in terms of synod's mandate to the Committee for Updating.

6. Re the mandate, item "D" assumes the absorbing of the Standing Advisory Budget Committee into the Synodical Committee and is therefore premature and inappropriate.

7. The request for approval of the diagram is out of place in view of the inadequacies of the total report. Apart from that, the diagram describes reporting and responsibility relationships that are internally contradictory, and presupposes structure changes based on policy questions that have not been resolved.

8. It is inappropriate to speak of the Stated Clerk as the executive officer of synod (II, A.). At this point the Update Committee reveals that it has possibly conducted its work presupposing a model of our church which is inaccurate. An executive officer in the nature of the case has entities and individuals on a lower echelon of management to whom the executive officer is related. In this view, synod is the corporation that holds its annual meeting each June, the committee and boards are wholly owned subsidiaries, the classes are divisions, and the local churches franchises or local outlets. This model contradicts Reformed church polity. Furthermore, if the Stated Clerk is the chief executive officer of synod, the diagram submitted must be redrawn. It should be remembered that at the present time the executive function of synod is expressed through its boards and committees.

CONCLUDING OBSERVATION:

It is difficult to judge the actual value of the changes suggested in the report of the *ad hoc* Committee for Updating, since they are presented in a context that is marred by several serious deficiencies (see General Observations above). The burden of the report arises out of a definition of goals that goes far beyond the synodical mandate to the committee. Report 37 also presupposes a negative evaluation of the current denominational state of affairs that is one-sided and prejudicial. The report presents recommendations that will insure the development of new bureaucratic structures that are not commensurate with Reformed church polity. It betrays a model of the church that is defined by business rather than the actual state of affairs in our church. There is also a great possibility that whatever short term efficiencies might be gained by such a movement toward *recentralization* would be neutralized by a grass roots refusal to cooperate.

The Radio Committee's negative evaluation of Report 37 should not be construed as a declaration that the current circumstances in our

church are without problem. At the same time, proper solutions will not be found unless there is an open recognition of the extraordinary strengths in the present arrangements, strengths that are probably not duplicated in any other denomination our size. We will have to search for solutions to whatever problems we have along lines that are more in keeping with the genius of the Reformed community with its church polity rooted in the autonomy of the local congregation. This polity will remain inviolate only so long as the annual synod itself continues to exercise meaningful review and supervision over its manifold activities in the years ahead. In our judgment Report 37 will cause this function of the annual synod to diminish in the years ahead.

Respectfully submitted,

The Back to God Hour Committee

Rev. Donald Negen, President
Rev. Neal Punt, Vice President
Rev. Lugene A. Bazuin, Secretary
Dr. Anthony Diekema, Treasurer
Mr. Robert De Nooyer
Rev. John Jongsma
Mr. Calvin Schaap
Rev. Ronald Slater
Mr. Edward Tamminga
Mr. Stewart Tigchelaar
Mr. Carl Vander Brug
Mr. William Veldkamp
Rev. Ralph Wildschut

REPORT 2

CHURCH HELP FUND, INC.
(Art. 74)

ESTEEMED BRETHREN:

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

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

We have also made some changes in our application form in an attempt to obtain a more meaningful evaluation from the classes before they approve the requests submitted to them. We request that the classes review applications more carefully as to the congregation's ability to carry the financial burden if a loan is granted, as well as encouraging those who are able, to repay at a faster rate. In some instances classes have endorsed requests to our fund by churches that are obviously not weak and needy.

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

At present, a total of 284 churches have loans from the Church Help Fund. Your committee would urge those churches that have been

blessed with substantial growth to re-evaluate their repayment schedule and to increase the repayment of their loans where this is possible. We are grateful to those who have done this.

A substantial number of churches have made inquiry about the possibility of obtaining aid. However, the committee feels that the yearly repayment, plus the cooperation of the churches, will enable us to meet the requests anticipated.

The following figures present a brief account of the financial condition of the Church Help Fund as of December 31, 1970:

Total receipts from repaid loans	$ 272,319.56
New loans paid during 1970	281,400.00
Total loans outstanding	2,288,872.66
Balance on hand (cash and savings accounts)	83,942.86
Loans promised but not called for	134,000.00
Deficit	50,057.14

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

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

Humbly submitted,
Church Help Fund Committee,

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

February 20, 1971

The CHURCH HELP 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, 1970, including

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

The examination was made in accordance with generally accepted auditing standards, and accordingly including tests of the records as were considered necessary in the circumstances, except that notes receivable were not confirmed by direct correspondence (balances are published annually in the Acts of Synod for verification by individual churches). The accompanying reports are presented subject to the above limitation.

In our opinion, the accompanying statements present fairly the financial condition of the CHURCH HELP FUND of the CHRISTIAN REFORMED CHURCH as of December 31, 1970, and the results of operations for the year then ended, in conformity with generally accepted auditing principles applied on a basis consistent with that of the preceding year.

Henry J. DeGroot
Certified Public Accountant

THE CHURCH HELP FUND
CASH RECEIPTS AND DISBURSEMENTS - 1970

Schedule A

Cash on hand December 31, 1969:		
General checking account	$ 909.54	
Savings, Northwestern State Bank, Orange City, Iowa	28,000.00	
Savings, Security National Bank, Sioux City, Iowa	20,000.00	
Savings, First National Bank Sioux Center, Iowa	20,000.00	
Total		$ 68,909.54
Receipts:		
Repayment of loans (schedule B)	$ 272,319.56	
Interest on savings accounts	1,964.69	
U.S. Canadian Exchange	2,611.38	
Classical quotas received (schedule C)	23,983.15	
Miscellaneous Gifts	104.06	
Total		300,982.84
		$ 369,892.38
Disbursements:		
New loans disbursed (schedule B)	$ 281,400.00	
U.S. Canadian exchange	2,281.59	
Administrative expense (schedule D)	2,267.93	
		$ 285,949.52
Cash on hand December 31, 1970		
General checking account	$ 60,942.86	
Savings, Northwestern State Bank Orange City, Iowa	23,000.00	
Total		$ 83,942.86
Outstanding loans to churches (schedule B)		$ 2,288,872.66

THE CHURCH HELP FUND
ORANGE CITY, IOWA

Schedule B

ANALYSIS - LOANS OUTSTANDING

No.	Church	Balance 12-31-69	New Loans	Repay	Balance 12-31-70
1	Abbotsford, B.C. - 1st	$ 3,731.25		$ 606.25	$ 3,125.00
2	Abbotsford, B.C. - 2nd		30,000.00		30,000.00
3	Ackley, Iowa	22,000.00		1,000.00	21,000.00
4	Acton, Ont.	6,868.75		718.75	6,150.00
5	Ada, Michigan	3,875.00		500.00	3,375.00
6	Agassiz, B.C.	17,466.67	12,500.00	1,533.33	28,433.34
7	Albuquerque, New Mexico - 1st Chelwood Community	17,333.34		1,333.33	16,000.01
8	Alliston, Ont.	10,500.01		833.33	9,666.68
9	Alto, Wisconsin	9,330.00		665.00	8,665.00
10	Anchorage, Alaska - Trinity		30,000.00		30,000.00
11	Ann Arbor, Michigan	7,600.00		700.00	6,900.00
12	Arcadia, California	1,030.00		370.00	660.00
13	Athens, Ont.	5,562.50		687.50	4,875.00
14	Austinville, Iowa	3,000.00		2,000.00	1,000.00
15	Aylmer, Ont.	625.00		375.00	250.00
16	Barrhead - Westlock, Alta.	5,750.00		794.28	4,955.72
17	Barrie, Ont. - 1st	4,750.00		687.50	4,062.50
18	Bauer, Michigan	1,500.00		1,500.00	none
19	Bejou, Minnesota	705.00		220.00	485.00
20	Belleville, Ont. - Maranatha	7,500.00		750.00	6,750.00
21	Bellevue, Alta.		10,000.00		10,000.00
22	Bigelow, Minnesota	2,275.00		325.00	1,950.00
23	Blenheim, Ont.	18,500.00		1,250.00	17,250.00
24	Bloomfield, Ont.	6,000.00		500.00	5,500.00
25	Blyth, Ont.	3,500.00		250.00	3,250.00
26	Boulder, Colorado - Crestview		6,000.00		6,000.00
27	Bowmanville, Ont. - Maranatha	20,000.00		2,000.00	18,000.00
28	Bowmanville, Ont. - Rehoboth	4,350.00		600.00	3,750.00
29	Brampton, Ont. - Immanuel	3,300.00		700.00	2,600.00
30	Brandon, Man. - 1st	10,551.25		1,206.25	9,345.00
31	Brantford, Ont.	1,999.90		656.25	1,343.65
32	Britt, Iowa	8,500.00		825.00	7,675.00
33	Brockville, Ont. - Bethel	2,250.00		375.00	1,875.00
34	Brooks, Alta.	4,387.50	8,300.00	1,392.50	11,295.00
35	Brooten, Minnesota	4,500.00		700.00	3,800.00
36	Burdett, Alta.	6,250.00		500.00	5,750.00
37	Burlington, Ont.	7,625.00		625.00	7,000.00
38	Burnaby, B.C.	10,800.00		1,550.00	9,250.00
39	Byron Center, Michigan - 2nd	4,500.00		500.00	4,000.00
40	Cadillac, Michigan	13,000.00		1,000.00	12,000.00
41	Caledonia, Michigan	22,000.00		1,833.00	20,167.00
42	Calgary, Alta. - Emmanuel	16,550.00			16,550.00
43	Calgary, Alta. - 1st	4,200.00		600.00	3,600.00
44	Calgary, Alta. - Maranatha	8,750.00		1,000.00	7,750.00
45	Cedar, Iowa	3,253.25		500.00	2,753.25
46	Cedar Falls, Iowa	18,000.00		1,250.00	16,750.00
47	Cedar Springs, Mich. - Pioneer	9,100.00		725.00	8,375.00
48	Charlottetown, P.E.I.	3,000.00		3,000.00	none
49	Chatham, Ont. - Grace	17,375.00			17,375.00
50	Chilliwack, B.C.	10,375.00		1,145.70	9,229.30
51	Chula Vista, California	20,000.00			20,000.00
52	Clara City, Minnesota	1,925.00		625.00	1,300.00
53	Clarkson, Ont.	4,143.75		656.25	3,487.50

THE CHURCH HELP FUND
ORANGE CITY, IOWA

ANALYSIS - LOANS OUTSTANDING Schedule B

No.	Church	Balance 12-31-69	New loans	Repay	Balance 12-31-70
54	Cleveland, Ohio - Maple Hgts.	$ 4,500.00		$ 500.00	$ 4,000.00
55	Clinton, Ont.	4,618.75		606.25	4,012.50
56	Cobourg, Ont.	11,700.00		1,100.00	10,600.00
57	Cochrane, Ont.	4,151.05		531.25	3,619.80
58	Collingwood, Ont.	24,350.00		2,400.00	21,950.00
59	Columbus, Ohio - Olentangy	2,250.00		250.00	2,000.00
60	Comstock Park, Michigan	9,000.00		500.00	8,500.00
61	Conrad, Montana	9,500.00		640.00	8,860.00
62	Cornwall, Ont. - Immanuel	4,812.50			4,812.50
63	Crown Point, Indiana	12,500.00		3,000.00	9,500.00
64	Cutlerville, Mich. - Cutlerville Hills	10,000.00		1,000.00	9,000.00
65	Cutlerville, Mich. - East	3,500.00		1,000.00	2,500.00
66	Decatur, Michigan	2,467.16	10,000.00	1,200.00	11,267.16
67	De Motte, Indiana - Bethel	30,000.00		2,000.00	28,000.00
68	Denver, Colorado - Fairview	9,600.00		675.00	8,925.00
69	Denver, Colorado - Hillcrest	4,500.00		1,500.00	3,000.00
70	Denver, Colo. - Ridgeview Hills		30,000.00		30,000.00
71	Denver, Colo. - Trinity	5,500.00	20,000.00	750.00	24,750.00
72	Des Moines, Iowa	13,500.00		1,500.00	12,000.00
73	Drayton, Ont.	4,200.00		600.00	3,600.00
74	Dresden, Ont.	4,000.00		625.00	3,375.00
75	Duncan, B.C.	6,250.00		743.75	5,506.25
76	Dundas, Ont. - Calvin	9,250.00		264.71	8,985.29
77	Dunnville, Ont. - Bethel	11,500.00		750.00	10,750.00
78	East Martin, Michigan	7,000.00		1,000.00	6,000.00
79	Edmonton, Alta. - Maranatha	4,187.50		625.00	3,562.50
80	Edmonton, Alta. - Ottewell	10,750.00		750.00	10,000.00
81	Edmonton, Alta. - Second	3,000.00		600.00	2,400.00
82	Edmonton, Alta. - Trinity	10,000.00		2,000.00	8,000.00
83	Edmonton, Alta. - West End	7,739.07		1,000.00	6,739.07
84	Edson, Alta.	8,515.68		750.00	7,765.68
85	Emo, Ont.	11,605.00		1,550.00	10,055.00
86	Escalon, California	6,625.00		1,000.00	5,625.00
87	Essex, Ont.	5,700.00		820.00	4,880.00
88	Estelline, South Dakota	2,700.00		2,700.00	none
89	Everett, Washington - 1st	15,000.00		3,000.00	12,000.00
90	Exeter, Ont.	8,500.00		750.00	7,750.00
91	Ferrisburg, Vermont	8,080.00		660.00	7,420.00
92	Flint, Michigan - 1st	2,000.00		1,000.00	1,000.00
93	Forest, Ont.	13,687.50		1,000.00	12,687.50
94	Fort Collins, Ill. - Immanuel	10,000.00		1,000.00	9,000.00
95	Fort Lauderdale, Florida	4,500.00		500.00	4,000.00
96	Framingham, Mass.	6,000.00		500.00	5,500.00
97	Fredericton, N.B.	2,000.00		1,000.00	1,000.00
98	Fremont, Mich. - Trinity	3,000.00		500.00	2,500.00
99	Fresno, California	9,000.00		2,000.00	7,000.00
100	Fruitland, Ont.	3,318.75		506.25	2,812.50
101	Fruitport, Michigan	6,500.00	17,000.00	750.00	22,750.00
102	Fulton, Ill. - Bethel	13,000.00		1,000.00	12,000.00
103	Galt, Ont. - Maranatha	13,750.00			13,750.00
104	Gary, Ind. - Beacon Light	6,100.00		750.00	5,350.00
105	Georgetown, Ont.	9,750.00			9,750.00
106	Goshen, Indiana	6,500.04		1,166.66	5,333.38
107	Grand Prairie - La Glace, Alta.	3,633.34		322.95	3,310.39

THE CHURCH HELP FUND
ORANGE CITY, IOWA

ANALYSIS - LOANS OUTSTANDING — Schedule B

No.	Church	Balance 12-31-69	New Loans	Repay	Balance 12-31-70
108	Grand Rapids, Mich. - Arcadia	$ 7,833.38		$ 916.66	$ 6,916.72
109	Grand Rapids, Mich. - Bristolwood	10,833.34		833.33	10,000.01
110	Grand Rapids, Mich. - Cascade	2,750.00		1,000.00	1,750.00
111	Grand Rapids, Mich. - Grace	3,750.00			3,750.00
112	Grand Rapids, Mich. - Ideal Park	14,666.72		1,333.32	13,333.40
113	Grand Rapids, Mich. - Millbrook	1,700.00		1,100.00	600.00
114	Grand Rapids, Mich. - Princeton	9,000.00		1,500.00	7,500.00
115	Grand Rapids, Mich. - Riverside	5,200.00		700.00	4,500.00
116	Grandville, Mich. - Hanley	2,000.00		500.00	1,500.00
117	Grandville, Mich. - Ivanrest	9,750.00		1,250.00	8,500.00
118	Grandville, Mich . - South Grandville	3,000.00		500.00	2,500.00
119	Granum, Alta.	7,000.00		1,000.00	6,000.00
120	Grimsby, Ont. - Mountainview	10,500.00		750.00	9,750.00
121	Guelph, Ont.	8,255.00		750.00	7,505.00
122	Halifax, Nova Scotia	7,833.34		250.00	7,583.34
123	Hamilton, Ont. - Immanuel	11,125.00		775.00	10,350.00
124	Hamilton, Ont. - Mt. Hamilton	4,850.00		600.00	4,250.00
125	Hammond, Indiana	6,200.00		2,225.00	3,975.00
126	Hancock, Minnesota	6,125.00		500.00	5,625.00
127	Haney, B.C.	3,037.50		637.50	2,400.00
128	Hartley, Iowa	8,825.00		1,000.00	7,825.00
129	Hawarden, Iowa	3,000.00		500.00	2,500.00
130	Hayword, California	7,333.34		1,000.00	6,333.34
131	High River, Alta.	1,800.00			1,800.00
132	Holland, Iowa	18,666.67		2,666.66	16,000.01
133	Holland, Mich. - Calvary	14,700.00		1,600.00	13,100.00
134	Holland, Mich. - Maranatha	2,000.00		1,000.00	1,000.00
135	Holland, Mich. - Park	13,000.00		2,000.00	11,000.00
136	Holland, Minnesota	5,990.00		650.00	5,340.00
137	Holland Center, S. Dakota	1,545.00		716.00	829.00
138	Hollandale, Minnesota	6,000.00		500.00	5,500.00
139	Holland Marsh, Ont.	4,188.44		500.00	3,688.44
140	Houston, B.C.	500.00			500.00
141	Hudsonville, Mich. - Messiah	10,500.00		1,500.00	9,000.00
142	Hull, Iowa - Hope	14,750.00		800.00	13,950.00
143	Ingersoll, Ont.	8,490.00		990.00	7,500.00
144	Iron Springs, Alta.	911.42		911.42	none
145	Jackson, Michigan	3,000.00		250.00	2,750.00
146	Jamaica, New York - Queens	9,500.00		500.00	9,000.00
147	Jarvis, Ont.	1,550.00		600.00	950.00
148	Kalamazoo, Mich. - EasternHills	20,000.00		1,000.00	19,000.00
149	Kalamazoo, Mich. - Faith	16,000.00		1,000.00	15,000.00
150	Kalamazoo, Mich. - Knollwood	13,700.00		1,700.00	12,000.00
151	Kalamazoo, Mich. - Northern Heights	16,000.00		1,000.00	15,000.00
152	Kalamazoo, Mich. - Prairie Edge	7,000.00		750.00	6,250.00
153	Kalamazoo, Mich. - Southern Heights	11,000.00		1,000.00	10,000.00
154	Kalamazoo, Mich. - Westwood	2,000.00		500.00	1,500.00
155	Kentville, Nova Scotia	11,250.00		500.00	10,750.00
156	Kingston, Ont.	3,000.00		625.00	2,375.00
157	Kitchener, Ont.	3,968.75		656.25	3,312.50

THE CHURCH HELP FUND
ORANGE CITY, IOWA

ANALYSIS - LOANS OUTSTANDING

Schedule B

No.	Church	Balance 12-31-69	New Loans	Repay	Balance 12-31-70
158	Lacombe, Alta. - Bethel	$ 7,750.00		$ 750.00	$ 7,000.00
159	Ladner, B.C.	6,250.00		1,075.00	5,175.00
160	Lake City, Michigan	16,750.00		1,250.00	15,500.00
161	Langley, B.C.	4,510.00		337.50	4,172.50
162	Lansing, Michigan	20,000.00		1,333.33	18,666.67
163	Le Mars, Iowa - Calvin	2,500.00		500.00	2,000.00
164	Lethbridge, Alta.	2,100.00		1,000.00	1,100.00
165	Lindsay, Ont.	9,425.50		862.50	8,563.00
166	Listowel, Ont.	9,750.00		750.00	9,000.00
167	London, Ont. - 1st	2,600.00		387.50	2,212.50
168	Lowell, Michigan - Calvary	10,000.00		1,000.00	9,000.00
169	Los Angeles, Calif. - Crenshaw	4,000.00		500.00	3,500.00
170	Lucas, Michigan	8,000.00		2,000.00	6,000.00
171	Lucknow, Ont.	26,250.00		1,900.00	24,350.00
172	Lynnwood, Washington	28,000.00		2,000.00	26,000.00
173	Marysville, Wash. - Cascade	20,000.00		1,333.33	18,666.67
174	McBain, Michigan	5,000.00		1,000.00	4,000.00
175	McBain, Michigan - Calvin	10,000.00		5,000.00	5,000.00
176	Medicine Hat, Alta.	7,750.00		750.00	7,000.00
177	Miami, Florida	12,000.00		1,000.00	11,000.00
178	Middleville, Michigan	4,333.34		333.33	4,000.01
179	Midland Park, N.J. - Irving Park	3,500.00		500.00	3,000.00
180	Milwaukee, Wisconsin - 1st	1,650.00		350.00	1,300.00
181	Minneapolis, Minn. - Calvary	3,250.00			3,250.00
182	Momence, Ill.	10,000.00		1,000.00	9,000.00
183	Montreal, Quebec	24,000.00		1,500.00	22,500.00
184	Mountain Lake, Minnesota	966.00		168.25	797.75
185	Mount Vernon, Wash. - 1st	3,000.00		1,000.00	2,000.00
186	Muskegon, Michigan - Calvin	6,700.00		2,350.00	4,350.00
187	Muskegon, Michigan - Grace	8,861.95		567.95	8,294.00
188	New Liskeard, Ont.	9,825.00		9,825.00	none
189	Newmarket, Ont.	11,250.00		750.00	10,500.00
190	Newton, New Jersey	100.00		100.00	none
191	New Westminster, B.C.	4,537.50		600.00	3,937.50
192	Niagara Falls, Ont. - Rehoboth	6,500.00		500.00	6,000.00
193	North Haledon, New Jersey	7,472.00		1,772.00	5,700.00
194	Oak Forest, Ill. - Hope	12,400.00		2,300.00	10,100.00
195	Oak Harbor, Washington	4,000.01		333.33	3,666.68
196	Ogilvie, Minnesota	4,400.00		800.00	3,600.00
197	Omaha, Nebraska - Prairie Lane	18,000.00		2,000.00	16,000.00
198	Orangeville, Ont.	7,245.00	15,000.00	720.00	21,525.00
199	Orillia, Ont.	10,250.00		750.00	9,500.00
200	Oshawa, Ont. - Hebron	8,062.50			8,062.50
201	Oshawa, Ont. - Zion	10,000.00		1,750.00	8,250.00
202	Oskaloosa, Iowa	2,550.00		250.00	2,300.00
203	Ottawa, Ont. - Calvary	17,150.00			17,150.00
204	Ottawa, Ont. - Calvin	6,375.00		625.00	5,750.00
205	Palos Heights, Ill.	4,400.00		700.00	3,700.00
206	Paramus, New Jersey	21,666.67		1,583.33	20,083.34
207	Parchment, Michigan	5,000.00		500.00	4,500.00
208	Paterson, N.J. - Madison Ave.	8,000.00		500.00	7,500.00
209	Peers, Alta.	6,033.26		1,062.50	4,970.76
210	Pembroke, Ont. - Zion	5,750.00		687.50	5,062.50

THE CHURCH HELP FUND
ORANGE CITY, IOWA

ANALYSIS - LOANS OUTSTANDING

No.	Church	Balance 12-31-69	New Loans	Repay	Schedule B Balance 12-31-70
211	Penticton, B.C.	$ 14,733.34		$ 1,133.33	$ 13,600.01
212	Peterborough, Ont. - Cephas	9,268.52		800.00	8,468.52
213	Phoenix, Arizona - Orangewood	11,000.00		1,000.00	10,000.00
214	Pipestone, Minnesota	2,500.00		500.00	2,000.00
215	Plainfield, Michigan	24,391.67		2,008.33	22,383.34
216	Port Alberni, B.C. - 1st	2,156.25		381.25	1,775.00
217	Port Arthur, Ont. - Bethlehem	12,000.00		750.00	11,250.00
218	Portland, Michigan	750.00		250.00	500.00
219	Red Deer, Alta.	4,125.00		562.50	3,562.50
220	Redlands, Calif. - Highland Ave.	3,525.00		425.00	3,100.00
221	Regina, Sask.	10,500.00		750.00	9,750.00
222	Renfrew, Ont.	8,000.00		500.00	7,500.00
223	Renville, Minn. - Emden	3,000.00		1,000.00	2,000.00
224	Richmond, B.C.	6,500.00		500.00	6,000.00
225	Rocky Mt. House, Alta.	3,300.00		637.50	2,662.50
226	Roseville, Mich. - Immanuel	3,250.00		250.00	3,000.00
227	Rudyard, Michigan		10,000.00		10,000.00
228	Sacramento, California	20,000.00		1,500.00	18,500.00
229	Saginaw, Michigan - Community	11,000.00			11,000.00
230	San Diego, California	4,000.00		1,000.00	3,000.00
231	Sarnia, Ont. - 2nd	4,100.00		650.00	3,450.00
232	Saskatoon, Sask. - Bethel	7,700.00		750.00	6,950.00
233	Seattle, Wash. - Calvary	6,500.00		750.00	5,750.00
234	Seattle, Wash. - 1st	3,375.00		775.00	2,600.00
235	Sheboygan, Wis. - Calvin	10,750.01		1,083.34	9,666.67
236	Silver Springs, Maryland	30,000.00		10,666.66	19,333.34
237	Simcoe, Ont. - Emmanuel	6,300.00			6,300.00
238	Sioux City, Iowa	6,900.00	8,600.00	900.00	14,600.00
239	Smithers, B.C.	7,190.00		630.00	6,560.00
240	South Bend, Indiana	651.75		175.00	476.75
241	South Holland, Ill. - Peace	18,500.00		2,000.00	16,500.00
242	Springdale, Ont.	5,000.00		1,000.00	4,000.00
243	St. Catharines, Ont. - Maranatha	3,000.00		637.50	2,362.50
244	St. Thomas, Ont.	6,500.00		762.50	5,737.50
245	Stony Plain, Alta. - Hope	10,000.00		500.00	9,500.00
246	Stratford, Ont.	7,750.00		500.00	7,250.00
247	Strathroy, Ont. - East	4,237.50		637.50	3,600.00
248	Strathroy, Ont. - Westmount	7,000.00		1,000.00	6,000.00
249	Sun Valley, Calif. - Bethel	4,250.00		750.00	3,500.00
250	Surrey, B.C.	10,750.00		750.00	10,000.00
251	Taber, Alta.	17,102.06		1,615.63	15,486.43
252	Telkwa, B.C.	7,341.67		500.00	6,841.67
253	Terrace, B.C.	6,125.00		625.00	5,500.00
254	Terra Ceia, North Carolina	1,225.00		295.00	930.00
255	Thunderbay, Ont. - 1st	2,837.50			2,837.50
256	Toronto, Ont. - 1st	2,000.00		450.00	1,550.00
257	Toronto, Ont. - Grace, Scarborough	7,000.00		1,000.00	6,000.00
258	Toronto, Ont. - Rehoboth	2,125.00			2,125.00
259	Toronto, Ont. - 2nd	9,750.00			9,750.00
260	Toronto, Ont. - Willowdale	4,000.00		800.00	3,200.00
261	Tracy, Iowa	1,434.00		416.50	1,017.50
262	Trenton, Ont. - Ebenezar	3,375.00		600.00	2,775.00

THE CHURCH HELP FUND
ORANGE CITY, IOWA

ANALYSIS - LOANS OUTSTANDING

No.	Church	Balance 12-31-69	New Loans	Repay	Schedule B Balance 12-31-70
263	Troy, Mich. - North Hills	$ 9,333.34	$ 20,000.00	$ 666.66	$ 28,666.68
264	Truro, Nova Scotia	5,800.00		600.00	5,200.00
265	Tucson, Arizona - Bethel	18,750.00			18,750.00
266	Tyler, Minnesota	135.00		135.00	none
267	Vancouver, B.C. - Bethel	8,562.50		500.00	8,062.50
268	Vancouver, Wash. - Trinity		30,000.00		30,000.00
269	Vauxhall, Alta.	2,600.00		300.00	2,300.00
270	Vernon, B.C.	18,666.67		1,333.33	17,333.34
271	Vesper, Wisconsin	4,500.00		500.00	4,000.00
272	Victoria, B.C.	7,400.00		1,225.00	6,175.00
273	Wallaceburg, Ont.	6,550.00	5,000.00	1,100.00	10,450.00
274	Waupun, Wisc. - Bethel	12,000.00		1,000.00	11,000.00
275	Wayland, Michigan	29,000.00			29,000.00
276	Welland Junction, Ont.	10,000.00		750.00	9,250.00
277	Wellandport, Ont. - Riverside	3,750.00		625.00	3,125.00
278	Wheaton, Illinois	1,000.00		500.00	500.00
279	Williamsburg, Ont.	5,625.00		625.00	5,000.00
280	Willmar, Minnesota	6,000.00		500.00	5,500.00
281	Winfield, Illinois	15,000.00			15,000.00
282	Winnipeg, Man. - College Ave.	1,550.00		525.00	1,025.00
283	Winnipeg, Man. - Kildonan	11,000.00		1,000.00	10,000.00
284	Winnipeg, Man. - Transcona	22,500.00		10,250.00	12,250.00
285	Woodstock, Ont.	1,144.30		800.00	344.30
286	Wyoming, Mich. - Calvary	2,500.00		1,500.00	1,000.00
287	Wyoming, Mich. - Rogers Heights	5,000.00		500.00	4,500.00
288	Wyoming, Mich. - 36th St.	2,500.00		500.00	2,000.00
289	Wyoming, Ont.	4,075.00		662.50	3,412.50
290	York, Ont. - Maranatha	6,150.00	19,000.00	2,400.00	22,750.00
291	Zeeland, Mich. - Haven	10,500.00		1,500.00	9,000.00
292	Zillah, Washington	110.00		110.00	none
TOTALS		$2,279,792.22	$281,400.00	$ 272,319.56	$2,288,872.66

QUOTAS PAID BY CLASSES — Schedule C

Quotas for 1969 received in 1970

Classis	
Alberta North	$ 27.62
Alberta South	787.77
British Columbia	1,232.19
Cadillac	
California South	1,092.58
Central California	412.81
Chatham	474.87
Chicago North	524.66
Chicago South	200.76
Columbia	
Eastern Canada	552.03
Florida	138.74
Grand Rapids East	1,557.92
Grand Rapids South	986.80
Grand Rapids West	971.41
Grandville	1,558.10
Hackensack	298.11
Hamilton	1,008.70
Holland	1,519.10
Hudson	308.77
Huron	
Illiana	
Kalamazoo	711.38
Lake Erie	429.28
Minnesota North	236.71
Minnesota South	971.81
Muskegon	879.41
North Central Iowa	468.88
Orange City	848.71
Pacific Northwest	2,139.94
Pella	850.16
Quinte	172.23
Rocky Mountain	587.84
Sioux Center	472.78
Toronto	571.54
Wisconsin	
Zeeland	989.54
TOTAL	$ 23,983.15

ADMINISTRATIVE EXPENSE — Schedule D

Meeting and Mileage	$ 344.06
Postage and supplies	137.87
Fidelity Bond (2 yrs.)	376.00
Henry De Groot - Auditing	60.00
Rev. John Engbers - Secretary	350.00
Marion Wiersma - Treasurer	1000.00
Total	$2267.93

DELINQUENT CHURCHES	Amount Delinquent 12/31/1970	No. Yrs. Delinquent
Ackley, Iowa	$1,000.00	1 yr.
Chatham, Ont. - Grace	375.00	1 yr.
Dresden, Ont.	62.50	
Dundas, Ont. - Calvin	485.29	1 yr.
Edmonton, Alta. - West End	989.07	1 yr.
Forest, Ont.	1,437.50	1 yr.
Galt, Ont. - Maranatha	3,500.00	5 yrs.
Grand Rapids, Mich. - Grace	500.00	2 yrs.
Guelph, Ont.	755.00	1 yr.
Halifax, Nova Scotia	916.66	2 yrs.
Lansing, Michigan	1,333.33	1 yr.
Miami, Florida	500.00	1 yr.
Muskegon, Mich. - Grace	3,963.95	6 yrs.
Newmarket, Ont.	750.00	1 yr.
Oshawa, Ont. - Hebron	687.50	1 yr.
Ottawa, Ont. - Calvary	524.99	1 yr.
Pembroke, Ont. - Zion	250.00	1 yr.
Renfrew, Ont. - Hebron	250.00	1 yr.
Simcoe, Ont. - Emmanuel	450.00	1 yr.
Stratford, Ont.	250.00	2 yrs.
Telkwa, B.C.	840.65	1 yr.
Toronto, Ont. - Rehoboth	987.50	4 yrs.
Toronto, Ont. - 2nd	2,250.00	3 yrs.
Tucson, Ariz. - Bethel	6,250.00	5 yrs.
Victoria, B.C.	525.00	1 yr.
Wayland, Michigan	600.00	1 yr.
Winnipeg, Man. - Kildonan	1,000.00	1 yr.

REPORT 3

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

(Arts. 39, 77)

ESTEEMED BRETHREN:

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

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

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

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

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

EARNINGS	AGE		
	Up to 51	51 to 56	56 to 65
Up to $5,000	$12,000	$ 8,000	$ 4,000
$ 5,000 to $ 6,000	15,000	10,000	6,000
$ 6,000 to $ 8,000	20,000	12,000	8,000
$ 8,000 to $10,000	25,000	15,000	10,000
$10,000 to $12,000	30,000	18,000	12,000
$12,000 or over	35,000	20,000	14,000

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

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

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

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

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

Respectfully submitted,
David Vander Ploeg, Chairman
Al Bielema
Gerard Borst
Wilbert Venema
Lester Ippel, Secretary

REPORT 4

CALVIN COLLEGE CAMPUS SALE COMMITTEE

(Art. 39)

ESTEEMED BRETHREN:

The Calvin Campus Sale Committee which synod appointed to "function with the Board of Trustees in the stipulation and negotiation of terms for the sale of campus" reports that:

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

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

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

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

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

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

7. The price that was established by the Campus Sale Committee several years ago is unrealistic in terms of today's market and neighbor-

hood circumstances. We have adopted a new approach, namely, that we will listen to any proposition from any prospect. If we are successful in nurturing a few of these into bona fide offers, we will recommend to the Board of Trustees that the best offer or combination of offers be accepted.

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

9. The present Campus Sale Committee is constituted of: Mr. J. Franklin Mellema, chairman, Detroit, Michigan; Mr. Jerry De Nooyer, Kalamazoo, Michigan; Mr. Marvin Muller, Grand Rapids, Michigan; Mr. Louis Van Ess, Grand Rapids, Michigan; and advisory members: William Spoelhof, Henry De Wit, and Sydney T. Youngsma of Calvin College.

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

A. That synod appoint a member to the Campus Sale Committee to replace Mr. Richard Evenhouse.

B. That synod continue the present committee for another year.

C. That the Campus Sale Committee continue to use every means it deems advisable to find prospects for the purchase of the Franklin campus.

D. That the Campus Sale Committee in consultation with the Executive Committee of the Board of Trustees of Calvin College and Seminary invest the funds it judges appropriate to study the feasibility of suggested use of the Franklin site.

Respectfully submitted,

Campus Sale Committee,

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

REPORT 5

MINISTERS' PENSION COMMITTEE

(Arts. 39, 49, 151)

ESTEEMED BRETHREN:

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

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

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

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

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

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

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

The 1970 Synod directed the committee to make payments to dependent children on the basis of need from the Supplemental Fund. This mandate has been carried out and the needs of the various dependent children were carefully evaluated by the committee.

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

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

Active Participants—Quota supported	583
Active Participants—Annual Participant Payments	206
Inactive Participants (Ministers temporarily withdrawn from the Fund)	23
Total	812
Beneficiaries—Ministers	129
Disability	8
Widows	92
Supplemental Fund	12

The following persons were emeritated during the past year:

Rev. William Van Peursem—Classis California South; reason: age; June 7, 1970

Rev. D. J. Scholten—Classis Ontario; reason: health; June 30, 1970

Rev. John Vander Ploeg—Classis Grand Rapids South; reason: age; September 1, 1970

Rev. Ellsworth C. Dykstra—Classis Zeeland; reason: health and age; October 1, 1970

Rev. Richard R. Veldman—Classis Chicago South; reason: age; November 11, 1970

Dr. R. J. Danhof—Classis Grand Rapids East; reason: age; December 15, 1970

Rev. Gareth S. Kok—Classis California South; reason: age; January 1, 1971

Rev. Henry Numan, Sr.—Classis Huron; reason: age; January 1, 1971

The following beneficiaries and participants died during the year:

Mrs. C. Maring, June 3, 1970

Rev. John Roorda, June 3, 1970

Mrs. Gertrude Van Deelen, June 7, 1970

Mrs. Gertrude Byleveld, November 10, 1970

Rev. John Gritter, December 19, 1970

Rev. and Mrs. Roy Boeskool, January 4, 1971

Rev. Henry Verduin, February 16, 1971

Your committee has been in contact with the Chaplain's Committee, and it appears at the time of this writing that a mutually satisfactory solution can be reached. All of the details have not yet been worked out, but it is anticipated that they will be by the time synod meets.

Financial reports:

Balance Sheet
January 31, 1971

Assets	Pension Fund	Supplemental Fund
Bank Account	$ 96,753	$50,225
Investments	741,844	
Total	$838,597	$50,225
Liabilities		
Termination payments due	$ 1,850	$
Fund Balances (See Note)	836,747	50,225
Total	838,597	$50,225

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

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

Receipts	Pension Fund	Supplemental Fund
Quotas	$ 939,135	$
Participant Payments	133,137	
Interest	26,620	816
Contributions	2,500	2,938
Total	$1,101,392	$ 3,754
Disbursements		
Pensions and disability payments	$ 730,775	$
Special assistance payments		11,094
Emeriti Moving Expense	3,754	
Termination payments	1,901	
Canadian exchange discount	6,553	
Administration	13,354	
Total	$ 756,337	$11,094
FUND INCREASE (DECREASE)	$ 345,055	$(7,340)
FUND BALANCES, JANUARY 31, 1970	491,692	57,565
FUND BALANCES, JANUARY 31, 1971	$ 836,747	$50,225

Proposed Budget — Pension Fund
Year Ending January 31, 1973

Income	
Quota (62,000 families, less 2% @ $22.00)	$1,336,000
Participant Payments (195 @ $950)	185,000
Interest	30,000
Total Income	$1,551,000
Expense	
Estimated actuarial cost of pensions and disability benefits (Note)	$1,520,000
Emeriti Moving Expense	5,000
Termination payments	2,000
Canadian exchange discount	5,000
Administration	17,000
Church relations	2,000
Total Expense	$1,551,000

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

Recommendations:

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

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

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

3. That synod approve a quota of $22.

4. That synod approve an increase in the annual participant payment to $950 per year.

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

Ministers' Pension Committee,

David Vander Ploeg, Chairman
Alden Walters
J. F. Mellema
J. Harkema
K. Bergsma
Rev. J. Van Harmelen
Rev. G. Klouw
J. Stoepker, Administrator

REPORT 6

SERMONS FOR READING SERVICES

(Arts. 31, 39)

ESTEEMED BRETHREN:

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

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

American churches	79	English only subscriptions
	1	English and Dutch
	80	
Canadian churches	67	English only subscriptions
	88	English and Dutch
	155	
Australia	1	English only subscription
Individuals	8	English only subscriptions
	3	English and Dutch
	11	

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

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

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

Series "B" (English only): 40 English sermons (from 35).

Series "B" will now cost $16 instead of $14. Series "A" will continue to cost $18. We trust that the above changes and increase will meet with the approval of synod.

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

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

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

Recommendations:

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

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

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

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

Respectfully submitted,

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

REPORT 7

COMMITTEE FOR EDUCATIONAL ASSISTANCE TO CHURCHES ABROAD

(Art. 44)

ESTEEMED BRETHREN:

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

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

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

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

At our meeting of March 9, the committee made commitments which will deplete the balance which has been built up in the fund of this committee. Any assistance which we may render in the way of library books will require significant amounts of money.

The activity of our committee has now been published to sister churches abroad, and we can expect the coming year to see a wider unfolding of the work of this committee. A brochure describing the work and the needs of this committee has been prepared.

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

STATEMENT OF CASH RECEIPTS AND DISBURSEMENTS

March 1, 1970 — February 28, 1971

Cash Balance, March 1, 1970		($1,498.72)
Contributions from:		
Christian Reformed Churches	$6,865.41	
Personal Gifts	1,000.00	
TOTAL CONTRIBUTIONS		$7,865.41
Disbursements		
Educational expenses of John Lin	$ 564.00	
Promotion and meeting expense	124.15	
TOTAL DISBURSEMENTS		($ 688.15)
Balance. February 28, 1971		$5,678.54

Recommendations:

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

Your committee,

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

REPORT 8

CHRISTIAN REFORMED WORLD RELIEF COMMITTEE

(Arts. 23, 39)

ESTEEMED BRETHREN:

I. INTRODUCTION

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

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

II. ORGANIZATION

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

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

Board membership is as follows:

Classis	Delegate	Alternate
Alberta North	H. Konynenbelt	H. De Bree
Alberta South	J. Kreeft	D. Vander Wekken
British Columbia	M. Blok	A. Breedveld
Cadillac	P. Schierbeek	J. Gernaat
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	R. Van Kley
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	F. Visser
Hackensack	P. Borduin	
Hamilton	K. Mantel	P. De Vries
Holland	J. Vander Meulen	K. Beelen
Hudson	A. Malefyt	Dr. R. Rosendale
Huron	H. Exel	M. Dijkstra
Illiana	P. Groot	C. Boender

Classis	Delegate	Alternate
Kalamazoo	J. J. Vander Ploeg	H. Van Hamersveld
Lake Erie	C. J. Vrieland	P. Bouman
Minnesota North	H. Ahrenholz	D. Groen
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
Pacific Northwest	H. Fransen	J. Tjoelker
Pella	L. Nugteren	H. Nieuwsma
Quinte	W. Piersma	E. Rhebergen
Rocky Mountain	H. Hubers	
Sioux Center	L. Nyhof	W. Draayer
Toronto	W. Recker	J. Gehrels
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:

J. Vander Ploeg—President
P. Van Heest—Vice-President
P. Vande Guchte—Treasurer
K. Holtvluwer—Secretary
D. Bosscher—Asst. Secretary
Rev. W. Van Dyk—Minister Boardmember

III. The Outreach of Mercy in 1970:

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

A. *Emergency and Disaster Aid*

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

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

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

1. *Nigerian Civil War Rehabilitation*

This has proven to have been the largest single disaster outreach undertaken by CRWRC in its eight year history. The response was our de-

nomination's answer to a cry that had been going on for some two years in varying degrees of intensity as a portion of eastern Nigeria sought to free itself or secede from the parent country. Reliable information was difficult to come by during the hostilities. Moderate assistance of approximately $15,000 was given as our missionaries saw their way clear toward ministering aid in various forms.

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

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

2. *Peru*

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

3. *Corpus Christi, Texas*

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

4. *Pakistan Cyclone*

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

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

CRWRC stands ready to provide immediate and massive aid to people and areas served by other denominational outreaches. Other emergencies will be met as the Lord in his providence opens avenues of service to us. In both cases CRWRC's $25,000 Standing Disaster Fund will be used. In those instances requiring substantial sums, our deacons will be asked to respond with a special disaster offering. In cases of lesser demands we will continue to apprise our diaconates of action taken and request replenishment of our Disaster Fund by a modest gift from benevolent funds.

1970 has been a year of varied disasters. By participating in various ways we are gaining experience to be more prompt and effective in meeting disasters that will need attention in the months and years ahead.

B. *Programmed Aid*

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

1. *Korea*

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

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

a. *Medical Outreach*

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

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

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

b. *Agricultural Work*

The problem of migration from rural to city areas is an almost universal phenomena. In those countries which already have a scarcity of food production the problem is far more serious. Korea like so many Asian countries is faced with such a problem. CRWRC's approach has always been aimed at increasing both farm output and the farmer's family in-

come. Assistance through "self-help loans" make possible the construction of greenhouses, purchase of livestock and poultry, and aid in setting up small businesses. These efforts are carried on by the agriculturist and a small staff of national workers including an evangelist who investigates requests for assistance and makes many follow up calls.

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

c. *Child Care*

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

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

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

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

Grounds:

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

2. *Mexico*

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

Mr. Calvin J. Lubbers serves as CRWRC's Agriculturist in the Yucatan Peninsula. Several villages receive the benefits of agricultural assistance

in the form of self help loans and agricultural instruction in clearing land and fertilizing and planting of proper crops. An irrigation system is planned for one of the villages and should provide substantial help to the participants.

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

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

Grounds:

1. The work fills an urgent need.

2. It has the endorsement of the Mexico General Conference and the Board of Foreign Missions.

3. *Nigeria*

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

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

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

Grounds:

1. There is a continued need for such an outreach.

2. It has the endorsement of the Nigeria General Conference and the B.F.M.

4. *Philippines*

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

Our missionaries have requested an additional CRWRC staff person. Additional program opportunities are being studied by Mr. Schuld and the missionaries.

CRWRC requests synod for approval of another year for the Philippine program.

Grounds:

1. The need is very urgent.

2. The Philippine General Conference and Board of Foreign Missions have requested a continuation and expansion of the program.

5. *Cuban Refugee Aid*

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

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

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

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

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

CRWRC requests approval for a continuation of its Cuban Refugee outreach for another year.

Grounds:

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

IV. Material Aid Facilities

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

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

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

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

Brethren Service Center
New Windsor, Maryland

Western area groups send clothing to:

Brethren Service Center
Modesto, California

V. Diaconal Involvement

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

A. *Grand Rapids Deacons Conference*

In December of 1970 the executive committee of the Grand Rapids Deacons Conference approached CRWRC with a request to provide salary support for a special deacon to ". . . present to the local diaconates the needs of the city, the conditions and causes of poverty (urban), along with helpful insights and suggested strategies for involving the diaconates in alleviating these conditions and dealing with these causes to prevent poverty." The Grand Rapids deacons were primarily concerned with the needs of the black people.

The Board of CRWRC viewed this as a pilot project in a most truly critical area of urban need. Experience has taught us repeatedly that the prospects of successfully developing and implementing a program depends greatly on the extent to which the feeling of need is present. It was decided to promise up to 50% of the salary support for such a special deacon.

B. *Deacons Manual*

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

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

C. *Diaconal Conference Seminars*

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

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

D. *Involvement in Inner City Crisis Needs*

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

VI. ADMINISTRATION

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

growing program. We encourage our diaconates, church groups and constituents to avail themselves of these services.

VII. FINANCES

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

Christian Reformed World Relief Committee,
Grand Rapids, Michigan.

We have examined the statements of fund balance of the Christian Reformed World Relief Committee, Grand Rapids, Michigan as of December 31, 1970 and the related statement of changes in fund equity for the year then ended. Our examination was made in accordance with generally accepted auditing standards, and accordingly included such tests of the accounting records and such auditing procedures as we considered necessary in the circumstances.

The information in the detail of disbursements related to the office in Seoul, Korea was obtained from reports from the field, and we are unable to express an opinion on the financial information with respect to that office.

In our opinion, the accompanying statements of fund balance and statement of changes in fund equity present fairly the financial position of the Christian Reformed World Relief Committee at December 31, 1970, and the results of its operations for the year then ended, in conformity with generally accepted accounting principles applied on a basis consistent with that of the preceding year.

Den Braber, Helmholdt & Lyzenga
Certified Public Accountants

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

GENERAL FUND

ASSETS

Cash:		
Korean imprest fund	$ 30,000.00	
Demand deposits	55,692.73	
Savings accounts	29,238.00	$114,930.73
Marketable securities (Market value $6,490.00)		8,384.98
		$123,315.71

FUND EQUITY

Balance at December 31, 1970:	
General Fund	$ 98,315.71
Disaster Fund	25,000.00
	$123,315.71

FURNITURE AND EQUIPMENT FUND

ASSETS

Furniture and equipment—at cost	$ 13,830.16
Less allowance for depreciation	5,392.59
	$ 8,437.57

FUND EQUITY

Balance at December 31, 1970	$ 8,437.57

Christian Reformed World Relief Committee
Statement of Changes in Fund Equity
Year ended December 31, 1970

Balance, January 1, 1970:			
General		$ 98,940.18	
Disaster Fund		25,000.00	$123,940.18
Receipts:			
Contributions:			
General	$378,485.22		
Clothing centers	4,422.29		
Korean relief	134,462.72		
Cuban relief	4,288.74		
Nigeria	20,612.88		
Mexico	11,241.85		
Philippines	1,321.27		
Viet Nam	132.96		
Disasters	120,464.52	$675,432.45	
Freight refunds		6,924.30	
Other income		4,355.41	
TOTAL RECEIPTS			686,712.16
TOTAL AVAILABLE			$810,652.34
Disbursements:			
Program services:			
Korean relief—Seoul office		$259,288.84	
Korean relief—Grand Rapids office		62,594.40	
Cuban relief		69,753.80	
Clothing processing		19,568.27	
Nigeria		12,817.81	
Mexico		30,277.90	
Philippines		21,983.27	
Emergency relief:			
Unusual benevolent aid	$ 1,572.00		
India	1,600.00		
Japan	5,633.00		
Disasters	105,497.84	114,302.84	
TOTAL PROGRAM SERVICES		590,587.13	
Supporting services:			
Management and general	$ 54,340.31		
Fund raising	42,409.19		
TOTAL SUPPORTING SERVICES		96,749.50	
TOTAL DISBURSEMENTS			$687,336.63
Balance, December 31, 1970:			
General Fund		$ 98,315.71	
Disaster Fund		25,000.00	$123,315.71

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

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

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

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

VIII. *Benevolent Outreach for 1971*

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

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

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

We request synod to:

1. Continue CRWRC as the Denominational Benevolent Cause for one or more offerings.

2. Commend the work of mercy to our churches to provide sustained giving funds to maintain our denominational outreach of benevolence.

IX. APPOINTMENTS TO BOARDMEMBERS-AT-LARGE POSITIONS:

Terms of the following expire:

Accountant Delegate—Clare Ackerman
Minister Delegate—Rev. Wilbert Van Dyk

They are eligible for re-election.

CRWRC will provide synod with nominations from which appointments can be made for the above positions.

X. MATTERS REQUIRING SYNODICAL ACTION

A. *Representation at synod*

CRWRC requests that its President, John J. Vander Ploeg; Ministerial Boardmember, Rev. Wilbert Van Dyk, and its Executive Director, Louis Van Ess be granted the floor when matters pertaining to our work are discussed.

B. *Approval of Fields of Work*

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

C. *Approval of Offerings* (VIII)

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

Respectfully submitted,

CHRISTIAN REFORMED
WORLD RELIEF COMMITTEE

Louis Van Ess, Executive Director

REPORT 9

THE CHRISTIAN REFORMED BOARD OF PUBLICATIONS

(Arts. 31, 151)

ESTEEMED BRETHREN:

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

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

I. ORGANIZATION OF THE BOARD

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

Classis	Member	Alternate
Classis Alberta North	Rev. John Vriend	Mr. P. Mos
Classis Alberta South	Rev. Peter Van Tuinen	Rev. H. De Bolster*
Classis British Columbia	Mr. Syrt Wolters	Mr. G. W. J. Ensing
Classis Cadillac	Rev. Fred J. Van Dyk	Rev. S. Bultman
Classis California South	Rev. Clarence Nyenhuis	Rev. R. Evenhuis
Classis Central California	Rev. James Versluys	Mr. K. Maliepaard
Classis Chatham	Rev. Klaas Hart	Rev. J. B. Vos
Classis Chicago North	Mrs. E. Van Reken	Mr. G. Mulder
Classis Chicago South	Dr. Alexander C. De Jong	Rev. R. Hartwell
Classis Columbia	Rev. Harry H. Boer	Rev. F. Breisch
Classis Eastern Canada	Rev. Dirk J. Hart	Mr. R. J. Klein
Classis Florida	Mr. Kenneth Tanis	Mr. R. Sikkenga
Classis Grand Rapids East	Rev. Clarence Boomsma	Rev. J. Kok
Classis Grand Rapids West	Mr. John Brondsema	Mr. R. Hoekstra
Classis Grand Rapids South	Rev. William Buursma	Rev. H. Bossenbroek
Classis Grandville	Rev. John Medendorp	Rev. H. Vander Well
Classis Hackensack	Mr. Richard Zuidema	Mr. A. Struyk
Classis Hamilton	Rev. William Vander Beek	
Classis Holland	Mr. Raymond Holwerda	Mr. D. Zwier
Classis Hudson	Dr. Roger Van Heyningen	Mr. A. Frieling
Classis Huron	Rev. Gerard Nonnekes	Mr. H. Bouwers
Classis Illiana	Rev. John Piersma	
Classis Kalamazoo	Rev. John A. Mulder	Dr. S. Dykstra
Classis Lake Erie	Rev. Donald Postema	Mrs. L. Faram
Classis Minnesota North	Rev. Simon Viss	Rev. J. C. Schuring
Classis Minnesota South	Rev. Peter Brouwer	Rev. H. Entingh
Classis Muskegon	Rev. Tymen E. Hofman	Rev. J. A. Pott

Classis	Member	Alternate
Classis Northcentral Iowa	Rev. Maynard Keuning	
Classis Orange City	Mr. George De Vries Jr.	Mr. J. Werkema
Classis Pacific Northwest	Rev. Jerome Batts	Rev. W. Heynen
Classis Pella	Rev. Henry De Rooy	Mr. R. Klyn
Classis Quinte	Rev. Jack Westerhof	Mr. J. J. Herwerden
Classis Rocky Mountain	Dr. Richard Post	Rev. G. De Velder
Classis Sioux Center	Rev. Leonard Van Drunen	Dr. J. Veltkamp
Classis Toronto	Dr. Hendrik Hart	Mr. W. Hart
Classis Wisconsin	Mr. C. M. Wondergem Sr.	Rev. H. Vanden Einde*
Classis Zeeland	Rev. Arthur Besteman	Rev. E. Haan

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

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

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

The officers and five additional board members constitute the executive committee. The Board appointed the following to serve:

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

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

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

The Education Committee consists of the following members:

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

In the course of the past year, Mr. John Knight requested to be relieved of his assignment to the Education Committee due to a lack of time. This request was honored. No substitution is proposed since the committee had thirteen members by special arrangement of the board The committee now consists of the specified twelve members.

Since the terms of appointment for Dr. Snapper, Mr. Baker, and Dr. Werkema expire this year, the Education Committee respectfully requests their reappointment for a term of three years.

The following standing subcommittees serve the Education Committee:

Catechism Committee

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

Sunday School Committee

Mr. Marion Vos, Chairman
Rev. John Mulder, Secretary
Rev. John Bergsma
Rev. Paul Brink
Mr. Frank Deppe
Mr. Marion Snapper
Miss Dorothy Westra

Adult Education Committee

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

Youth Evangelism Materials Committee

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

Spanish Educational Materials Committee

Dr. Gordon Werkema, Chairman
Mr. Gerald Anman
Mr. Herman Baker
Rev. Juan S. Boonstra
Rev. Carlos Cortina

Personnel Committee

Mr. Marion Vos, Chairman
Dr. J. Marion Snapper
Dr. Gordon J. Spykman

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

The Periodicals Committee has the following membership:

Rev. William Buursma, chairman (executive committee member)
Dr. Alexander C. De Jong, vice-chairman (executive committee member)
Rev. John Medendorp, secretary (executive committee member)
Dr. Andrew Bandstra (theologian)
Dr. E. William Oldenberg (journalist)
Mr. Joseph T. Daverman (businessman)
Mr. C. M. Wondergem, Jr. (businessman)

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

The Business Committee meets monthly to consider and act on the reports and requests of the Educational Committee and Periodicals Com-

mittee representatives, the subcommittees' reports, the manager's reports, and all matters relating to the business functions of The Board of Publications that require our attention.

Committee members are:

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

Advertising Committee

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

Building and Grounds Committee

Mr. Joseph T. Daverman, Chairman
Mr. Raymond Holwerda

Finance Committee

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

Personnel Committee

Mr. Raymond Holwerda, Chairman
Mr. Joseph T. Daverman
Mr. Gordon Quist

Mr. Peter Meeuwsen is ex-officio member of all committees

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

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

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

As members of the Education Committtee: Mr. Herman Baker, Dr. Marion Snapper, Dr. Gordon Werkema

As member of the Periodicals Committee: Dr. E. William Oldenberg

As member of the Business Committee: Mr. John Hekman

II. FINANCIAL REPORT

October 6, 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 August 31, 1970 and the related statements of income and contributed capital for the eight-month period then ended. Our examination was made in accordance with generally accepted

auditing standards, and accordingly included such tests of the accounting records and such other auditing procedures as we considered necessary in the circumstances.

In our opinion, the accompanying balance sheet and statements of income and contributed capital present fairly the financial position of the Board of Publications of the Christian Reformed Church at August 31, 1970 and the results of its operations for the eight-month period then ended, in conformity with generally accepted accounting principles applied on a basis consistent with that of the preceding year.

Pruis, Carter, Hamilton & Dieterman
Certified Public Accountants

BALANCE SHEET

Board of Publications of the Christian Reformed Church
Grand Rapids, Michigan
August 31, 1970

ASSETS

Current		
Cash	$ 23,552	
Investments and Certificates of Deposit	133,000	
Accounts receivable	122,167	
Inventories	109,110	
Prepaid expenses	16,707	$ 404,536
Other		
Rental property - net	$ 7,582	
Inventory - supplies	8,660	16,242
Property, plant and equipment (at cost)		
Land, building and improvements (Note A)	$ 846,112	
Machinery, office furniture and equipment and automotive	405,613	
	$1,251,725	
Less-allowance for depreciation	399,962	911,763
		$1,332,541

LIABILITIES

Current		
Current portion of mortgage payable	$ 40,000	
Accounts payable - trade	10,186	
Accrued expenses	7,466	$ 57,652
Long-term		
Mortgage payable (Note A)		50,000
Deferred income		123,265
Reserve for future repairs		1,863

EQUITY

From operations		
Balance - January 1, 1970	$ 731,033	
Net income for the eight-month period ended August 31, 1970	8,295	
Adjustment	1,149	
	740,477	
Contributed		
Balance - August 31, 1970	339,284	1,099,761
		$1,332,541

Notes to Balance Sheet

Board of Publications of the Christian Reformed Church

August 31, 1970

NOTE A — The land and buildings are subject to a real estate mortgage having an unpaid balance of $90,000 at August 31, 1970. The mortgage is payable in quarterly installments of $10,000 plus interest at 5½%. The mortgage was obtained in connection with the denomination building addition completed in 1967. The synod of the Christian Reformed Church has approved a denominational family quota of $1 for the years 1966 through 1971. From 1966 through August 31, 1970, $220,079 has been received from the Synodical Treasurer.

NOTE — The corporation has a retirement plan for its employees which provides for retirement at age 65. Past-service costs to be funded over a ten-year period were $29,079 at the effective date of the plan May 1, 1962. The charge to income of $5,721 during the eight-month period ended August 31, 1970 included a portion of the past-service cost. The unfunded past-service cost at August 31, 1970 was approximately $8,068.

STATEMENT OF CONTRIBUTED CAPITAL

Board of Publications of the Christian Reformed Church

August 31, 1970

Building				
Balance - January 1, 1970			$ 94,831	
Less - depreciation on portion of the original building			1,739	$ 93,092
Building addition				
Balance - January 1, 1970			$125,804	
Synodical quotas received		$36,665		
Less:				
Depreciation on building additions and improvements	$4,970			
Interest	3,854			
Other expenses	351	9,175	27,490	153,294
Other				
Excess of assets over liabilities assumed in the merger of the Committee on Education of the Christian Reformed Church as of January 1, 1970			$112,856	
Synodical quota received			42	112,898
				$359,284

STATEMENT OF INCOME

Board of Publications of the Christian Reformed Church

Eight-Month period ended August 31, 1970

Income			
Subscriptions and sales			$605,674
Costs			
Material		$250,529	
Direct labor and artist		69,722	
Manufacturing expenses		74,150	
Writers		8,935	
Mailing expenses		43,774	
Space Cost		1,514	448,624
Gross Margin			$157,050

General and Administrative		
Direct (clerical-editorial-managerial)		
Indirect (depreciation-insurance-office supplies-postage, etc.)		$147,672
Operating income	$	9,378
Other income		1,083
Net income	$	8,295

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

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

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

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

III. MATTERS RELATING TO PERIODICALS AND PUBLICATIONS

A. *De Wachter*

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

B. *The Banner*

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

On Tuesday evening, September 22, 1970, in the Calvin Christian Reformed Church in Grand Rapids, Michigan, Dr. De Koster was commissioned to his new task in an impressive ceremony. At this service, Dr. A. C. De Jong expressed the gratitude and appreciation of the entire denomination to Rev. Vander Ploeg for his years of hard work and

loyal dedication to Christ and to the church. Rev. Vander Ploeg responded with humility, giving thanks for the blessings he had enjoyed and challenged the church to remain true to the infallible Word of God.

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

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

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

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

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

An effort to promote subscriptions to *The Banner* is being planned. A sufficient number of free copies of the May issue of *The Banner* will be sent to our churches with the exception of the 80 churches on the Every-Family Plan so that they may be distributed to each family at the door following church services. Our churches will be contacted requesting a bulletin announcement the week prior and also on the same Sun-

day on which *The Banner* is distributed, the minister's endorsement will be solicited. *The Banners* handed out will contain a form inviting church members to subscribe to *The Banner* and suggesting that those who are already subscribers be urged to offer their extra copies to an interested friend or neighbor. Other promotion methods of *The Banner* are: wedding gift subscriptions, servicemen's special rate, Christmas gift plan, special rates for subscriptions to institutions, the Every-Family Plan, and free copies of *The Banner* to college dormitories.

C. *The Yearbook*

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

1. The unorganized as well as the organized churches will appear on the classical maps.
2. The names of the faculty of Calvin Seminary will still be listed but the names and functions of the administrative offices only will be listed for the colleges of Calvin, Dordt, and Trinity.
3. The name and address of the Secretary of the Deacons' Conference will be included.
4. A duplicate copy of the questionnaire has been sent so that one may be retained by the churches for further reference.

D. *Reprint of the Psalter Hymnal*

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

IV. MATTERS PERTAINING TO THE EDUCATION STAFF AND MATERIALS

A. *Catechism Courses*

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

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

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

Eight lessons have been completed by Rev. Tymen Hofman on the twelfth grade course dealing with living church membership. The course plan was recently mailed to board members for reaction. Some helpful

suggestions have been received. The Catechism Committee is continuing to study this plan reviewing and discussing lesson contents prior to Rev. Hofman's writing. Some partial released time from his regular pastoral duties has been secured for Rev. Hofman. We hope to have this course sufficiently developed for field-testing in the fall of this year. Board members will recall that this course consists basically of a teacher's manual, although plans are being made for providing some student materials to orient them to the class discussion.

B. *Sunday School Matters*

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

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

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

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

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

A survey of adult Sunday school classes was conducted to determine the type of materials being used (a great majority use our *Bible Studies*), the type of adult attending (church, unchurched, age, etc) and the kind

of material desired. It was evident from the survey that two kinds of material are in demand: biblical studies (sections of Scripture) and topics dealing with scriptural teaching on life-related problems and situations. The material presently being produced is basically the study of sections of Scripture; however, it also includes topics on Christian life. Future plans will be guided by the survey results.

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

The following statement of editorial policy was approved:

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

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

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

GUIDELINES FOR PRIMARY SUNDAY SCHOOL LESSON PLAN

(Grades 1 and 2)

The student at ages six and seven is naturally curious as he begins to appreciate the world around him. He wants to know. The inquiring nature of his mind seeks not so much information as understanding. He is intrigued by mysteries and would like to know more about the things he cannot fully understand.

The curiosity for the Christian child leads him to ask many questions about God—practical questions. The church should provide some answers. A curriculum plan for this age level should have a unit in which some answers are given to the basic question, "Who is God?"

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

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

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

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

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

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

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

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

Unit II, "God's Great World," is intended to open the eyes of the child to the wonders of creation and inspire him to praise the Creator.

This unit will be followed by one in which the pupil will be given some understanding of man—the crown of God's creation and the role of man in the world.

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

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

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

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

Primary Lesson Plan — Year 1

(Grades 1 and 2)

FALL QUARTER

Unit Title: **I. Who is God?**

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

Unit Title: **II. God's Great World**

9. God Made All Things
   —Genesis 1:1-25
10. God's Wonderful Earth
    —Psalm 65
11. God's Big Heavens
    —Psalm 19

12. God's Living Creatures
—Adam Naming the Animals
13. God's Beautiful Plants
—Paradise

WINTER QUARTER

Unit Title: **III. What Is Man?**

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

Unit Title: **IV. Who Am I?**

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

SPRING QUARTER

Unit Title: **V. My God and I**

1. I Believe In God
—Hebrews 11
2. I Love God
—Summary of the Law
3. Sometimes I Disobey God
—Adam and Eve's Disobedience
4. God Forgives Me Because Jesus Died for Me
—Crucifixion
5. God Makes Me Happy
—Easter Message
6. I Will Praise God
—Psalm 100
7. I Want to Live for God
—The Apostle Paul
8. I Trust God
—Call of Abraham
9. I Pray to God for Things I Need
—Give us this day . . .
10. I Ask God to Forgive Me
—Forgive us our debts . . .
11. I Am Thankful to God
—Noah's Offering

12. I Want to Tell Others About God
—Slave Girl and Naaman
13. Some Day God Will Take Me to be with Him
—The many mansions

SUMMER QUARTER

Unit Title: VI. **People Around Me**

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

GUIDELINES FOR INTERMEDIATE SUNDAY SCHOOL LESSON PLAN
(Grades 3 and 4)

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

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

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

In seeking to direct the student's quest for a better understanding and relationship with God, the knowledge of God that is available for the Christian should be taught to the intermediate student by means of specific events. Events should be selected from the Scriptures that clearly reveal God by means of his actions in history. At this age the student likes stories that show God's power. The vividness of his imagination enables him to live into the experiences of biblical characters in their encounter with God.

In grades three and four interest in geographical and historical backgrounds begins to develop. The child likes books of travel and far-away places. This interest can be used to teach historical facts, Bible backgrounds, and customs.

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

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

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

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

Lesson Plans for the Intermediate Department

FALL QUARTER

Unit I Period of Beginnings

1. God's Wonderful Creation—Genesis 1; Psalm 19:1-6
2. The Crown of Creation—Genesis 1:26-31; 2:18-25
3. The Test of Obedience—Genesis 3
4. God's Judgment—Genesis 6:11-7:24
5. The Rainbow—Genesis 6:8-19
6. The Tower of Babel—Genesis 11:1-9

Unit II Period of the Patriarchs

7. The Call of Abram—Genesis 12
8. Lot's Choice—Genesis 13
9. God's Covenant with Abraham—Genesis 17
10. Destruction of Sodom—Genesis 18, 19
11. The Test of Abraham's Obedience—Genesis 22
12. Joseph and His Brothers—Genesis 37
13. Joseph Sold Into Egypt—Genesis 37:12-28

WINTER QUARTER

1. Joseph in Prison—Genesis 39
2. Joseph Becomes the King's Governor—Genesis 41

Unit III Building A Nation

3. A Deliverer Is Born—Genesis 2:1-10; Luke 2:1-7 (Christmas)
4. God Commissions Moses—Exodus 3
5. God Overcomes Obstinate Pharaoh—Exodus 7-11
6. The Passover Instituted—Exodus 12
7. The Giving of the Law at Sinai—Exodus 19:10-20:17
8. The Golden Calf—Exodus 32:1-20

9. The Tabernacle—Exodus 35-40
10. Wandering in the Wilderness—The people crave meat—Numbers 11
11. Scouting the New Land—Numbers 13, 14
12. Water from the Rock—Numbers 20
13. The Fiery Serpents—Numbers 21:1-9

SPRING QUARTER

Unit IV The Promised Land

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

SUMMER QUARTER

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

GUIDELINES FOR THE JUNIOR SUNDAY SCHOOL LESSON PLAN

(Grades 5 and 6)

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

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

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

He struggles for a better understanding of God and some of the mysteries of Christian faith. He wants to know the way in which God influences life, what God demands, etc. He asks questions about life and

death. He is concerned about the existence of evil, tragedy, and sin and wonders why they should be permitted to exist.

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

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

Lesson Plan for Junior Department

(Grades 5 and 6)

FALL QUARTER

Unit Title: **God Reveals Himself**

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

WINTER QUARTER

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

Unit Title: **God Reveals Himself in Christ**

3. Emmanuel, God With Us (Christmas)
4. Seeing God in Christ
5. Christ Reveals God's Power Over Physical Suffering (the Paralytic)
6. Christ Reveals God's Power Over the Forces of Nature (Stilling the Storm)
7. Christ Reveals God's Power Over Death (Raising of Lazarus)
8. Christ Teaches that God Provides ("Be not anxious")
9. Christ Shows God's Seeking Love—Luke 19:2-10
10. Christ Teaches God's Forgiving Love (Prodigal Son)
11. Christ Identifies God's Kingdom
12. Christ Describes God's Kingdom (Kingdom Parables)
13. Christ Teaches Human Accountability to God (Talents)

SPRING QUARTER

Unit Title: **The Holy Spirit in Your Life** (Fruit of the Spirit)

1. A New Life—John 3
2. Love Required (Summary of the Law)
3. Love Demonstrated—I Corinthians 13
4. Joy Because of Forgiven Sins—Psalm 51
5. Joy in Spite of Difficulties

6. Joy in Being United with Christ—John 15 (Easter)
7. Peace that is Real
8. Christian Patience
9. Genuine Kindness
10. The Meaning of Goodness
11. Faithful to God and Man
12. Christian Gentleness
13. Exercising Self-control

SUMMER QUARTER

Unit Title: **Youthful Relationships**

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

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

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

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

C. *Adult Study Materials*

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

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

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

The discussion was taped, and these tapes have been presented as resource material to our writers in this program.

The following proposals were adopted for this project:

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

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

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

D. *Youth Evangelism Materials*

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

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

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

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

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

E. *Spanish Educational Materials*

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

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

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

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

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

F. *Unified Church-School Curriculum*

Since synod approved the document "Toward a Unified Church-School Curriculum" as a working paper, the Education Committee has continued work towards further defining curriculum guidelines. To accomplish this an ad hoc committee of five was appointed to supervise

curriculum planning. The committee is composed of Dr. M. Snapper, chairman; Dr. G. Spykman, Rev. William P. Brink, Mr. Arnold Snoeyink, and Miss Katie Gunnink. This committee has been holding regular bi-weekly meetings.

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

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

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

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

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

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

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

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

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

"(2) to foster mutual communication, consultation, and cooperation in the educational ministry of the church by such means as sharing cur-

riculum blueprints and time-tables in order to meet needs as yet untouched;

"(3) to provide services in the area of teacher-training;

"(4) to begin to develop specialized educational programs to assist the church in its ministries in such areas as the family, the campus, and minority groups;

"(5) and to propose specific guidelines by which cooperation in all these areas may be achieved."

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

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

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

H. *Reappointment of the Director of Education*

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

Grounds:

1. He has served under a two-year appointment and a four-year appointment is in keeping with church polity.

2. He has demonstrated competency in the position, continuity of leadership is of great value in long range planning, and he has unique experience as a leader and coordinator in the wide range of educational challenges facing the church.

I. *Appointments to the Editorial Staff*

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

The board now requests synod to appoint for terms of two years, subject to reappointment according to the rules of synod, the following:

1. As Editor—Theological type: Rev. Andrew Kuyvenhoven

2. As Editor—Pedagogical type: Mr. Robert Rozema

The representatives of the board at synod will be ready to supply further information concerning the nominees if requested.

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

V. Business Matters of the Board

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

Synod last year authorized the Board of Publications to sell a strip of unimproved property fronting on 28th street, if in the judgment of the board this appears to be in the denomination's best interest.

Grounds:

1. In view of tax assessments it may be in the denomination's best interest to sell a small parcel of land which the Board of Publications judges not to be essential for future development.
2. Synod authorized the purchase of the land originally and ought to be involved in its disposition.

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

B. *The Morris Report*

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

C. *Long Range Planning Committee*

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

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

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

D. *Quota Requests*

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

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

VI. BOARD REPRESENTATION AT SYNOD

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

SUMMARY OF MATTERS REQUIRING SYNODICAL ACTION

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

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

REPORT 10

CHRISTIAN REFORMED BOARD OF FOREIGN MISSIONS

(Arts. 29, 39, 75, 136, 141, 151, 164)

ESTEEMED BRETHREN:

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

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

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

Section One

Organization and Personnel

A. *Board*

The board met in annual session on February 9-11, 1971, at the Brookside Christian Reformed Church. The executive committee met

regularly on the second Thursday of each month, excepting February when the full board was in session.

The officers of the board are as follows: Rev. John Bylsma, president; Rev. Isaac Apol, vice-president; Mr. Wilbert J. Venema, treasurer; Rev. Louis Kerkstra, minute clerk; Rev. Henry J. Evenhouse, executive secretary; Mr. Alvin W. Huibregtse, assistant secretary.

B. As standing procedure we ask that synod consider for approval the following delegates representing the various classes of our denomination.

Classis	Member	Alternate
Alberta North	Rev. Cornelius Vriend	Rev. Edgar O. Holkeboer
Alberta South	Rev. Peter Dekker	Rev. Gerald Hogeterp
British Columbia	Rev. John Boonstra	Rev. Lambert Slofstra
Cadillac	Rev. Abel Poel	Rev. Stanley Bultman
California South	Rev. A. Paul Veenstra	Rev. James Howerzyl
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	Rev. Henry Vellinga
Columbia	Rev. Roger D. Posthuma	Rev. Howard Spaan
Eastern Canada	Rev. Hilbert Vander Plaat	Rev. Peter Mantel
Florida	Rev. Andrew Cammenga	
Grand Rapids East	Rev. Isaac Apol	Rev. Wesley Timmer
Grand Rapids South	Rev. Gerrit W. Sheeres	Rev. John Hellinga
Grand Rapids West	Dr. Renze O. De Groot	Rev. Jacob Uitvlugt
Grandville	Rev. Henry N. Erffmeyer	Rev. Allen Bultman
Hackensack	Rev. Edward G. Cooke, Jr.	Rev. Alan A. Arkema
Hamilton	Rev. Martin D. Geleynse	Rev. Gerrit A. Polman
Holland	Rev. Jerrien Gunnink	Rev. Fred Van Houten
Hudson	Rev. James White	Rev. Richard De Ridder
Huron	Rev. Henry W. Kroeze	Rev. P. L. Van Katwijk
Illiana	Rev. A. J. Vander Griend	Rev. Carl Toeset
Kalamazoo	Rev. Louis Kerkstra	Rev. Harvey Brink
Lake Erie	Rev. David Muir	Rev. John Steigenga
Minnesota North	Rev. Garrett Vande Riet	
Minnesota South	Rev. Walter DuBois	Rev. Peter Brouwer
Muskegon	Rev. Norman Meyer	Rev. John Morren
Northcentral Iowa	Rev. John Elenbaas	Rev. John Entingh
Orange City	Rev. Wilbur De Jong	Rev. G. W. Vanden Berg
Pacific Northwest	Rev. John Fondse	Rev. Donald Negen
Pella	Rev. Gordon Stuit	Rev. Siebert Kramer
Quinte	Rev. Jelle Nutma	Rev. Repko W. Popma
Rocky Mountain	Rev. Gerrit B. Boerfyn	Rev. Isaac Meuzelaar
Sioux Center	Rev. M. Paul Van Houten	Rev. Gerald Oosterveen
Toronto	Rev. Charles T. Fennema	Rev. L. W. Van Dellen
Wisconsin	Rev. John A. Hoeksema	Rev. Peter Vis
Zeeland	Rev. Menko Ouwinga	Rev. Otto De Groot
Member-at-large (Canada)	Mr. John Wiggers	Mr. Ray Koning
Member-at-large	Mr. Wilbert J. 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 Mr. Wilbert J. Venema closes at this session of synod. He has served for three years with great profit to our board and the missionary cause. He is eligible for re-election for another term. We are pleased to offer the name also of Mr. Charles Werner as the second nominee for the consideration of synod

to this position. Mr. Werner is an experienced business man of the Grand Rapids area.

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

C. *Organization of the executive committee*

In order to carry on the vast amount of work relating to mission administration the executive committee has the following committees which report monthly to the executive committee and the board: Officers, Finance, Recruiting and Personnel, Promotion; and the following area committees: Far East, Japan, Latin America, and Nigeria.

D. *Field Personnel*

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

Australia
Missionary on call

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

Cuba
Cuba Pastors

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

Japan
Rev. Henry Bruinooge
Rev. Michael De Berdt
Mr. John De Hoog
Dr. Martin Essenburg
Rev. Ronald Hempel
Rev. Raymond Hommes
Rev. Gerrit Koedoot
Rev. Dick Kwantes
Mr. Thomas Pettinga**
Dr. Harvey Smit
Rev. William I. Stob
Rev. Richard D. Sytsma
Rev. Richard E. Sytsma
Rev. John Timmer
Rev. Maas Vander Bilt

Mexico
Rev. Paul Bergsma
Mr. Bert Block*
Mr. Clarence De Boer*
Rev. Sidney De Waal
Mr. Wim De Wolf
Rev. John Groen
Mr. Abe Marcus
Mr. Jacob Medendorp*
Rev. Gerald Nyenhuis
Miss Shirley Poll
Rev. J. Jerry Pott
Rev. J. Lawrence Roberts
Mr. Jack Roeda
Rev. Robert Ruis
Rev. Chester Schemper
Rev. John Tuinstra
Rev. Gerald F. Van Oyen
Mr. Jan Van Ee
Rev. Hans Weerstra

Nigeria
Mr. Le Roy Baas
Rev. Ralph Baker
Miss Laura Beelen
Mr. Albert Bierling
Dr. Harry R. Boer
Rev. John Boer
Mr. Reanard Bouma
Mr. Donald Bremer
Mr. Norman Brouwer
Mr. Raymond Browneye
Mr. Gordon Buys
Dr. John Channer
Miss Nancy Chapel
Mr. Ralph Cok
Mr. Harold De Jong
Mr. William De Jong
Miss Neva De Vries
Mr. and Mrs. Richard De Vries
Mr. David Dykgraaf
Miss Margaret Dykstra
Mr. Aldrich J. Evenhouse
Mr. William Evenhouse
Mr. Harry Faber
Mr. Fred Feikema
Mr. Allen Flietstra
Miss Marjorie Franz
Miss Nancy Friend
Mr. Leonard Gabrielse
Miss Geraldine Geleynse
Dr. Herman Gray

Dr. G. Paul Groen
Mr. Louis Haveman
Dr. Harry Holwerda
Miss Angie Hoolsema
Rev. Peter Ipema
Mr. Charles Jansen
Miss Francis Karnemaat
Miss Mary Kaldeway
Mr. Frank Kass
Rev. Harvey Kiekover
Dr. Stuart Kingma
Miss Rena Kok
Miss Margaret Kooiman
Mr. Robert Koops
Mr. Cornelius Korhorn
Miss Janice Koster
Mr. Johannes Kotze
Mr. William Lemcke
Mr. Bauke Lodewyk
Miss Mae Mast
Mr. Harry Meyer
Rev. Timothy Monsma
Miss Rachel Moolman
Miss Faith Nobel
Mr. Kenneth Oosterhouse
Dr. Henry Ottens
Mr. Harold Padding
Rev. Cornelius Persenaire
Dr. Keith Plate
Mr. Thomas Posthumus
Miss Lois Pothoven
Dr. Ray Prins
Mr. Alan J. Reberg
Dr. Martin Reedyk
Dr. Robert Renzema*
Miss Christine Roos
Miss Joanne Salomons*
Miss Ruth Salomons
Mr. George Schutt
Rev. and Mrs. Edgar H. Smith
Rev. George Spee
Miss Dorothy Sytsma
Rev. Gerard Terpstra
Mr. and Mrs. Engbert Ubels
Miss Jean Van Beek
Miss Geraldine Vanden Berg
Miss Julie Vander Laan
Miss Ruth Vander Meulen
Mr. Dick Vander Steen
Miss Frances Vander Zwaag
Rev. Lester Van Essen
Miss Gertrude Van Haitsma
Mr. Avert Vannette
Miss Martina Van Staalduinen
Rev. William Van Tol
Miss Ruth Veltkamp
Mr. Stanley Vermeer
Mr. Thomas Visser
Miss Anita Vissia
Miss Evelyn Vredevoogd
Mr. Abe Vreeke

Appointees to Nigeria
Mr. Paul Mellema
Mr. Dick Seinen
Miss Marina Verdun
Mr. Nolan Vander Ark
Mr. Daniel Achtyes
Mr. Ronald Moll
Mr. Ronald Zoet
Mr. Fred W. De Jong

Philippine Islands
Mr. Vicente Apostol
Rev. Barry B. Blankers
Rev. Dick C. Bouma
Mr. Henry De Vries**

Puerto Rico
Rev. Ronald Sprik
Rev. Marvin Vugteveen

Taiwan
Rev. William Kosten
Rev. Alvin Machiele
Rev. Dennis Mulder
Rev. Peter Tong
Rev. Kenneth Van De Griend
Rev. Mike Vander Pol

* Short term and volunteer workers
** Seminary Interns

CALLING AND/OR SUPPORTING CHURCHES BY CLASSES

Alberta North
Neerlandia, Alta.
Red Deer, Alta.

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

Cadillac
Aetna, Mich.
Cadillac, Mich.
Prosper, Falmouth, Mich.
Lucas, Mich.
Rudyard, Mich. SS
Vogel Center, Mich.

California South
Bellflower I, Cal.
Bellflower III, Cal.
Ontario, Cal.
Redlands I, Cal.
Highland Ave., Redlands, Cal.

Central California
Hanford, Cal.
Modesto, Cal.
Ripon I, Cal.
Immanuel, Ripon, Cal.
Moorpark, San Jose, Cal.

Chatham
Sarnia I, Ont.

Sarnia II, Ont.
East, Strathroy, Ont.

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

Chicago South
Archer Ave., Chicago, Ill.
Roseland I, Chicago, Ill.
Roseland II, Chicago, Ill.
Roseland III, Chicago, Ill.
Evergreen Park I, Ill.
Park Lane, Evergreen Park, Ill.
Oak Lawn I, Ill.
Calvin, Oak Lawn, Ill.
Kedvale Ave., Oak Lawn, Ill.
Palos Heights, Ill.

Columbia
Bozeman, Mont.
Manhattan I, Mont.
Bethel, Manhattan, Mont.
Sunnyside, Wash.

Eastern Canada
Calvin, Ottawa, Ont.

Florida
Bradenton, Fla.

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

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

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

Grandville
Byron Center I, Mich.
Hanley, Grandville, Mich.
Hope, Grandville, Mich.
South, Grandville, Mich.
Baldwin St., Jenison, Mich.
First, Jenison, Mich.
Ridgewood, Jenison, Mich.
Trinity, Jenison, Mich.
12th Avenue, Jenison, Mich.
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
Dundas, Ont.
Maranatha, St. Catharines, Ont.
Emmanuel, Simcoe, Ont.
Riverside, Wellandport, Ont.

Holland
East Saugatuck, Mich.
Graafschap, Mich.
Hamilton, Mich.
Bethany, Holland, Mich.
Calvin, Holland, Mich.
Central Ave., Holland, Mich.
Faith, Holland, Mich.
14th St., Holland, Mich.
Holland Heights, Holland, Mich.
Maple Ave., Holland, Mich.
Maranatha, Holland, Mich.
Montello Park, Holland, Mich.
Ninth St., Holland, Mich.
Pine Creek, Holland, Mich.

Prospect Park, Holland, Mich.
Providence, Holland, Mich.
Niekerk, Mich.
Noordeloos, Mich.
South Olive, Mich.
West Olive, Mich.

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

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

Kalamazoo
Battle Creek, Mich.
Alamo Avenue, Kalamazoo, Mich.
Comstock, Kalamazoo, Mich.
Kalamazoo I, Mich.
Grace, Kalamazoo, Mich.
Kalamazoo III, Mich.
Prairie Edge, Kalamazoo, Mich.
Parchment, Mich. SS

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

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

Minnesota South
Chandler, Minn.
Edgerton I, Minn.
Hills, Minn.
Holland Center, S.D.
Leota, Minn.
Pipestone, Minn.
Volga, S.D.
Worthington, Minn.

Muskegon
Ferrysburg, Mich.
Fremont I, Mich.
Fremont I, Mich. SS
Fremont II, Mich.
Trinity, Fremont, Mich.
Trinity, Fremont, Mich. SS
Grand Haven I, Mich.
Allen Ave., Muskegon, Mich.
Bethany, Muskegon, Mich.
Calvin, Muskegon, Mich.
East Muskegon, Muskegon, Mich.
Green Ridge, Muskegon, Mich. SS
New Era, Mich.
Reeman, Mich.
Spring Lake, Mich.
Spring Lake, Mich. SS

Northcentral Iowa
Kanawha, Iowa
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
Trinity, Anchorage, Alaska
Everett, Wash.
Bethel, Lynden, Wash.
Lynden I, Wash.
Lynden III, Wash.
Sumas, Wash.
Tacoma, Wash.

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

Quinte
Rehoboth, Bowmanville, Ont.

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

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

Toronto
Grace, Scarborough, Ont.

Wisconsin
Birnamwood, Wis.
Delavan, Wis.
Kenosha, Wis.
Milwaukee, Wis.
Randolph II, Wis.
Waupun I, Wis.

Zeeland
Allendale I, Mich.
Allendale II, Mich.
Borculo, Mich.
Drenthe, Mich.
Hudsonville I, Mich.
Hillcrest, Hudsonville, Mich.
Immanuel, Hudsonville, Mich.
Messiah, 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

Area Secretaries

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

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

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

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

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

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

It may be added that Dr. Rubingh has served in Nigeria for nine years as a missionary of our church and has for the past two years been

serving as secretary of recruitment and orientation in the Board office. The Rev. Van Baak has served for twenty years in Japan as a missionary of our church and has for the past year served in our mission office in promotional work.

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

Grounds:

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

2. Budgetary considerations necessitate this action.

Recruitment

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

Section Three
Far East

Australia

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

Guam

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

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

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

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

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

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

Philippine Islands

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

and for Conference, and will very likely result in his return to the work in the Philippines on a regular basis.

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

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

Taiwan

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

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

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

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

Section Four

Japan

The past year has been one of steady growth for the Japan Mission, and the growth has been in areas in which there has been previous

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

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

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

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

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

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

Evangelistic work continues in four other areas, in addition to those which would normally be expected to eventuate into a congregation of believers. One is the student evangelism of Rev. R. E. Sytsma in conjunction with Inter-Varsity; another is the Kunitachi Student Center managed by Rev. Gerrit Koedoot. A third is the Asa no Kotoba radio broadcast under the direction of Rev. Henry Bruinooge. Responses have averaged 46 per day in the past year, and expansion of the outreach was made through the offer of the Orthodox Presbyterian Mission to sponsor the broadcast in Fukushima, a prefectural capital

north of Tokyo. A correspondence course written by a minister of the Reformed Church in Japan is being offered through the radio broadcast. A fourth effort in evangelism envisages an itinerant team working in under-staffed areas and with weaker churches.

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

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

Section Five

Latin America

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

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

Argentina

A small book, written by Dr. J. A. C. Rullmann of the Netherlands, tells in a most striking manner the development of the church of Reformed missions in Argentina. Unfortunately the language barrier closes the book to many of our people since it is written in the Holland language. But the title of the book is worthy of comment as it does in a striking manner suggest what missions in Argentina is all about. The title is "Een Welgezlag de Mislukking." Translated that might read: "A Misfortune that Turned out Well." The thrust of the book is that the work of the church and the work of missions as taking its rise with the Holland immigrants who first came to Argentina in the closing decade of the last century were conducted in patterns so unpromising and often so unwise that it is nothing short of amazing that there has arisen after all a church and mission program that has promise for the future. It is with this confidence too that our missionaries look ahead. The work being done is in many ways a three-organizational effort. The Reformed churches of the Netherlands are, as we are, associated with the Reformed Church in Argentina in the missionary outreach. In cooperation with the RCA we carry on work in several areas where there is a resident constituency of the RCA but where our workers seek

to penetrate the non-church community. Our newest effort is that of religious and theological training as conducted by Dr. Sidney Rooy in Buenos Aires. He is heading a diversified educational program which it is hoped will serve the youth of the church and be geared also to assist in the training of young men for the ministry. This program was approved at the synod of last year, and it is yet too early at this juncture to give an assessment of its effectiveness. Dr. Rooy's program is, however, full, and the expectation is that the religious-theological role occupied by him will be a very constructive one in behalf of both the church and mission.

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

Brazil

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

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

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

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

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

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

"5. That the properties acquired for worship services or Christian education be acquired in the name of the Presbyterian Church of Brazil."

The Executive Committee of the board has approved of this statement of cooperation and we trust it will meet with the endorsement of synod. It is substantially as already endorsed by the Executive Committee of the General Assembly of the National Presbyterian Church of Brazil.

Cuba

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

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

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

Honduras

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

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

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

"*Grounds:*

1. The opportunity given to us by the pleas and invitation of the church in Tegucigalpa that now calls itself the Christian Reformed Church.

2. The challenge presented by a large area where there is no Reformed witness, outside the small Tegucigalpa congregation.

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

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

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

Mexico

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

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

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

It should be mentioned that Rev. Roger S. Greenway has withdrawn from our work in Mexico to enter into an advanced study program. His work was highly appreciated and we are pleased to know that his

study concerns will keep him directly in touch with and concerned with the work within the Latin America area. During the past year study leave has been given to Rev. Hans Weerstra and Rev. Sidney De Waal who are seeking to prepare themselves further for their future work in Mexico. Both of these brethren will be continuing under the board during their study terms and will be returning to serve under the Board of Foreign Missions.

Baja California, Mexico

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

Puerto Rico

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

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

Section Six

Nigeria

Nigeria remains the largest missionary engagement of our board The work is diversified in that our missionaries are involved in education, medicine, evangelism, and literature missions. The return of peace to the land has meant that there was a vast program of rebuilding and rehabilitation to face, and our mission has lent assistance in this. Through the services of medical staff and with the generous cooperation of the Christian Reformed World Relief Committee much has been done in the area of post war assistance. But the regular work of missions has continued with full strength and much blessing. We

can again give special thanks to the Lord for the progress of the Gospel in Nigeria as both the national churches with which we have fellowship and with whom we are directly involved in work, have continued to grow in numbers and influence. During 1970 six new missionary families have been added to our staff: houseparents for Hillcrest, builder, mechanic, two doctors and a dentist. There has been distinct progress in the area of literature and linguistics: a new Tiv hymn book has been prepared with an order for 50,000 already on hand; over fifty Nigerian booksellers are active as distributors of Christian literature; and linguistics labors are going on with force in the Wapan, Jukun and Kuteb languages.

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

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

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

Visa Problems

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

New Tiv Seminary

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

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

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

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

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

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

1. The study committee is convinced that there is no need for the proposed seminary at the present time because special training in Reformed theology is given to the students of NKST at TCNN and the Certificate Class offered in the Mission-Church area would have been entirely Reformed and adequate for pastor training needs. This is evi-

dent from the fact that NKST is filling two of its 14 positions at TCNN in 1971 and is accepting only 18 students at the proposed RTCN.

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

'Synod instructs the CR Board of Missions and the Nigerian General Conference to maintain and develop the Reformed Pastors' Training program in Nigeria with a view to hopefully establishing a Reformed Theological Seminary.'

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

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

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

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

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

The negative vote of Mr. Harry Meyer was recorded.

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

"1. That synod approve the 'Supplementary Four Year Certificate Class' as outlined in Plan 3 of the Report on the Training of Pastors as a suitable plan for training pastors for NKST and EKAS Benue and authorize its implementation. (See Supplement 28-B).

"*Grounds:*

a. This plan provides for instruction in the Reformed faith for all

NKST and EKAS Benue theological students by CRC staff both at TCNN and in the four year class.

b. This plan will provide theological training for all qualified NKST and EKAS Benue students at a minimum cost with a maximum use of existing facilities and staff.

c. This plan provides for a re-evaluation of the total theological training program including the growth and needs of the churches, the nature of theological training being received by NKST and EKAS Benue candidates and cooperation of these churches in theological training.

—Adopted

"2. That synod humbly request the NKST synod to accept this decision as synod's answer to their request for assistance to establish a Reformed Seminary. —Adopted

"3. That synod convey this answer to the NKST synod by means of the following fraternal letter, expressing synod's concern for Reformed theological training and the unity of the churches in Nigeria: (See page 74 of Acts of Synod 1970, for letter to NKST) —Adopted"

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

"ECM 9529.

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

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

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

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

Section Seven

Financial Matters

A. Treasurer's Report

The following are concise statements of balance sheets and receipts and disbursements of the various funds at the close of December 31, 1970, as prepared by our auditor. A detailed account of all transactions will be presented to the budget committees of synod.

February 17, 1971

Christian Reformed Board of Foreign Missions
Grand Rapids, Michigan

Gentlemen:

We have made an examination of the books and accounting records of the Christian Reformed Board of Foreign Missions for the year ended December 31, 1970 and have prepared these concise statements from the audited report.

General
Operating Fund:
Balance Sheet
Statement of Revenues and Expenses
Plant Fund:
Balances and Changes in Fund Balances
Statement of Annuity Fund
Balance Sheet
Statement of Fund Balances
Statement of Revenues and Expenditures

Our examination was made in accordance with generally accepted auditing standards and accordingly included such auditing procedures as we considered possible in each circumstance.

Respectfully submitted,
Dwight D. Ferris
Certified Public Accountant

Christian Reformed Board of Foreign Missions

BALANCE SHEET
OPERATING FUND
December 31, 1970

ASSETS

Current Assets		
Operating Cash	$ 33,613.16	
Accounts Receivable	22,188.87	
Funds on Field and Advances to Field	348,214.87	
Total Current Assets		$ 404,016.90
Other Assets		
Notes Receivable	$ 3,150.00	
Investments	17,663.28	
Land Contract Receivable	14,717.39	
Total Other Assets		35,530.67
Reserved Cash for Special Projects		565,406.85
Total Assets		$1,004,954.42

LIABILITIES, RESERVES AND FUND BALANCE

Current Liabilities		
Accounts Payable	$ 70,504.32	
Payroll Taxes Withheld	1,443.01	
Total Current Liabilities		$ 71,947.33
Fund Reserves		
Approved Projects from Prior Budgets	$366,150.00	
Reserve for 1971 Budget Deficit	182,990.00	
Reserve for Special Projects	5,350.99	
Reserve for Cuba Mission Funds	10,916.08	

Total Fund Reserves	$ 565,406.85
Fund Balance	367,600.24
Total Liabilities, Reserves and Fund Balance	$1,004,954.42

Christian Reformed Board of Foreign Missions

STATEMENT OF RECEIPTS AND EXPENDITURES
OPERATING FUND

Year Ended December 31, 1970

Receipts	
Classical Quotas	$1,233,727.67
Missionary Support	614,524.88
Gifts and Offerings	
Designated Gifts	222,630.80
Non Designated Gifts	69,558.77
General Missions	69,562.01
Johanna Veenstra Living Memorial	26,610.79
Legacies	29,872.24
Above Quota Offerings	92,939.00
Second Protestant Reformed Church Receipts	211.75
Field Receipts	646,644.16
Other Operating Income	86,872.21
Interest and Dividends	52,106.80
Sale of Assets	36,158.83
Total Receipts	$3,181,419.91

Expenditures	Operating Expenditures	Capital Expenditures	Total	
Australia	$ 23,117.91	$	$ 23,117.91	
Argentina	150,375.82	19,200.00	169,575.82	
Brazil	39,087.95	5,359.87	44,447.82	
Cuba				
Guam	51,005.05		51,005.05	
Japan	285,219.55	104,662.52	389,882.07	
Mexico	346,776.08	100,938.11	447,714.19	
New Zealand	1,000.00		1,000.00	
Nigeria	1,557,599.47	25,659.20	$1,583,258.67	
Philippine Islands	30,191.22	37,450.13	67,641.35	
Puerto Rico	30,212.02	17,229.81	47,441.83	
Taiwan	89,559.12	12,739.25	102,298.37	
Administration	92,731.29	3,085.00	95,816.29	
General	175,211.27		175,211.27	
Promotion	64,627.85		64,627.85	
Totals	$2,936,714.60	$326,323.89		3,263,038.49
Excess of Expenditures Over Receipts				$ 81,618.58

Christian Reformed Board of Foreign Missions

PLANT FUND

December 31, 1970

Plant Fund	
Land, Building, Furniture and Equipment	$2,926,317.07
Less: Accumulated Depreciation	776,757.92
Plant Fund Balance	$2,149,559.15

Changes in Plant Fund Balance		
Balance - January 1, 1970		$2,007,909.30
Additions - 1970 Capital Expenditures		326,323.89
Total		$2,334,233.19
Deductions		
1970 Depreciation	$141,765.62	
Transfer of Taiwan Unexpended Chapel Funds to Held Funds	20,000.00	
Sale of Assets (Net Book Value)	22,908.42	184,674.04
Balance - December 31, 1970		$2,149,559.15

Christian Reformed Board of Foreign Missions

ANNUITY FUND

BALANCE SHEET

December 31, 1970

ASSETS

Cash in Bank	$ 1,358.77
Saving Account	36,382.77
U.S. Treasury Bond - 4½% (Due May 15, 197)	6,000.00
Total Assets	$43,741.54

LIABILITIES AND FUND BALANCE

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

STATEMENT OF FUND BALANCE

Year Ended December 31, 1970

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

STATEMENT OF REVENUES AND EXPENDITURES

Year Ended December 31, 1970

Revenues	
Interest Earned	$ 1,735.46
Expenditures	
Annuity Payments	1,669.66
Excess of Revenues Over Expenditures	$ 65.80

B. Budget for 1972

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

BUDGET 1972

Budget Expenditures

Administration		$ 120,500	
General Expenses		180,300	
Promotion		67,000	
Field Operation:			
Salaries	$1,190,871		
Field Expenses	1,592,635		
Missionary Medical Expenses	46,400		
Travel and Freight	213,194		
Total Field Operation		$3,043,100	
Capital Expenditures:			
Guam	$ 3,000		
Japan	60,900		
Mexico	15,000		
Nigeria	22,400		
Philippines	1,300		
Puerto Rico	4,000		
South America	31,500		
Taiwan	6,000		
Total Capital Expenditures		$ 144,100	
Field Expansion			
Honduras	$ 50,000		
Mexico	12,500		
Philippines	20,000		
Taiwan	20,000		
Total Field Expansion		$ 102,500	
Total Budget Expenditures			$3,657,500
	Estimated Income		
Quota Receipts	$1,425,000		
Missionary Support	675,000		
Gifts and Offerings	650,000		
Field Receipts	775,000		
Interest, Dividends, Sale of Assets	50,000		
From Fund Balance	82,500		
Total Amount Needed for 1972 Budget			$3,657,500

C. Request for Special Offerings

We are requesting approval of a $3,657,500 budget for 1972 and a quota amounting to $1,425,000 (39% of the total amount needed). The remaining $2,232,500 must be financed through gifts and offerings, missionary support and income derived on the foreign fields. To meet this financial need above quota receipts, it is urgently necessary that Foreign Missions be recommended for one or more special offerings.

Therefore, we respectfully request the synod to continue the Board of Foreign Missions on the list of denomination causes recommended for one or more offerings during 1972.

D. Request for Quota

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

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

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

Respectfully submitted,

Board of Foreign Missions

Henry J. Evenhouse, executive secretary

REPORT 10-A

CHRISTIAN REFORMED BOARD OF FOREIGN MISSIONS

(Arts. 29, 39, 75, 136, 141, 151)

ESTEEMED BRETHREN:

There are, as usual, a few matters that could not be entered into the printed Agenda and we appreciate it that we may provide this supplement. We trust the several matters indicated may be given the necessary attention along with the materials previously on hand in the printed copy.

I. BOARD MEMBERSHIP

It is the request of the Board of Foreign Missions that the number of lay members-at-large be increased from four to five. The desire is that this added member be someone from the Michigan-Illinois area so that he can be a member of the Executive Committee. The reason for this lies in the need for added personnel to deal especially with matters of finance and mission business and such an additional member will also be a member of the Board's Finance Committee. Therefore the board requests the synod to increase the number of members-at-large from four to five, and that the additional one be from the central area of our denomination.

For this position the board proposes the following nomination:

Mr. Sidney De Young who is a former member of our board, has served as treasurer of the board in the past and is presently a vice president of Union Bank and Trust Company of Grand Rapids.

Mr. Phil Vanden Berg who is a Certified Public Accountant, an employee of a very reputable accounting firm in the Grand Rapids area, and has served in the consistory of his home church.

II. BOARD RESPONSE TO AGENDA REPORT 37

The Executive Committee of the Board of Foreign Missions has given careful attention to Report 37. It is the desire of the board to bring to the attention of synod the following response:

A. With reference to creating a newly structured "Synodical Committee" we believe the denomination has its essential functioning agencies to administer the several phases of work to be carried forward and that there should not be the creation of a new, supplemental and possibly overarching agency. Rather, the concept of a *Synodical Committee* functioning strictly as an "interim" committee similar to that of a classical committee on the lower level of our ecclesiastical life is sufficient. The Stated Clerk of synod can be the functioning voice for the Christian Reformed Church between the sessions of synod, and as occasion arises can call in his synodically appointed committee.

Our reason for the above lies in the fact that synod is not a continuing body throughout the year, and the appointment of a standing Synodical Committee as a permanent functioning body would mean a change in church order concept. It would structurize the denomination monolithically as over against the presently autonomous bodies on the lower level of our present denominational life.

B. With reference to the matter of having a "Financial Coordinator" the Executive Committee of the Board of Foreign Missions simply indicates that it sees the validity of having such a position but urges that the synod exercise caution in setting up rules and regulations so that the person appointed to such a position shall function as a counselor to the denominational agencies and as advisor to synod, but not have the rights of autocratic decisions as relating to the functioning of the various denominational agencies.

III. 1960 COLLINS AVENUE S.E. RESIDENCE

In 1961 the Rev. Gerard Terpstra was stricken with polio. It seemed at that time that his disability would close the door to further service as either missionary or pastor. An appeal was authorized at the time of his repatriation to gather funds for a home for him and his family. This appeal was conducted with the endorsement of both the Synodical Committee and the Board of Foreign Missions. The response of our people was good and a home was purchased for the Terpstra family. It is located at 1960 Collins Avenue S.E., Grand Rapids, Michigan.

The details of the above can be found in the Acts of Synod, 1962. The important elements, however, of the provision was that the title of the property should remain in the hands of the Board of Foreign Missions until such a time that the Terpstra family should no longer have need of the housing. Final disposition of the house was to be determined by "a future synod." For this reason we now bring this to synod. Happily, Rev. Terpstra did recover sufficiently to enable him along with his family to return to Nigeria for two full terms of service subsequent to his original illness. When he served in Nigeria the Board of Foreign Missions did use the home as a missionary furlough home. Now, however, Rev. Terpstra is separating from our foreign missionary service. His emeritation will be before this synod. He will continue to need the housing which has been provided.

In view of the new development Rev. Terpstra has proposed that he purchase the home and secure title to the property. This is agreeable to the Board of Foreign Missions especially since some of the donors to the cause in 1962 as they now reflect on it intended that their contribution be definitely to the Terpstra family. On the other hand, all contributors approached were informed of the plan, namely, that the property remain the property of the Christian Reformed Church with the title in the hands of the Christian Reformed Board of Foreign Missions.

It is the recommendation of the Board of Foreign Missions that the board be authorized to sell the house at 1960 Collins Avenue to Rev. Terpstra at a price mutually agreed upon. The board leaves it to the discretion of synod what shall be done with the proceeds.

SUMMARY OF ITEMS ON WHICH WE REQUEST SYNODICAL ACTION

1. Approval of board members and alternates, Report 10, Section One, B and Report 10-A.

2. Election of members-at-large, Report 10, Section One, B, and Report 10-A.

3. Representations at synod, Report 10, Section One, E.

4. Area secretaries, Report 10, Section Two.

5. Work in Honduras, Report 10, Section Five.

6. Board Response to Report 37, Report 10-A.

7. 1960 Collins Avenue S.E., Residence, Report 10-A.

8. Financial Matters. Budget Requests for 1972, Report 10, Section Seven, B.

9. Financial Matters. Request for Special Offerings in 1972, Report 10, Section Seven, C.

10. Financial Matters. Request for Quota, Report 10, Section Seven, D.

Respectfully submitted,

BOARD OF FOREIGN MISSIONS

Henry J. Evenhouse, Executive Secretary

REPORT 11

CHRISTIAN REFORMED BOARD OF HOME MISSIONS

(Arts. 32, 37, 39, 74, 117, 144, 151)

ESTEEMED BRETHREN:

I. INTRODUCTION

A. *The North American Scene:*

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

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

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

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

B. *The Christian Response:*

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

Everything!

At that point where God's command and man's response come together in the doing of the work of mission, the presence of God is overwhelming. Being an agent of God in God's work in God's world is

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

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

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

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

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

II. ADMINISTRATION AND BOARD PERSONNEL:

A. *Administration Personnel:*

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

B. *Board Personnel:*

Classis	Delegate	Alternate
Alberta North	Rev. P. De Bruyne	Rev. S. Ringnalda
Alberta South	Rev. R. Koops	Rev. R. Fisher
British Columbia	Rev. J. Kuntz	Rev. J. Zantingh
Cadillac	Rev. J. Monsma*	Rev. F. Netz
California South	Rev. H. Roelofs	Rev. W. Bierling
Central California	Rev. E. Marlink	Rev. H. Visscher
Chatham	Rev. J. Van Weelden*	Rev. C. Spoor
Chicago North	Rev. W. Witte*	Rev. J. Ebbers
Chicago South	Rev. A. MacLeod*	Rev. R. Hartwell
Columbia	Mr. J. Omta	Rev. J. E. Jeffers
Eastern Canada	Rev. H. Uittenbosch	Rev. A. Dreise
Florida	Rev. A. Rienstra	Mr. R. Boerema
Grand Rapids East	Rev. L. Veltkamp*	Rev. M. Doornbos
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. C. Stienstra
Hudson	Rev. L. Tanis	Rev. B. Van Someren
Huron	Rev. H. Numan	Rev. H. Lunshof
Illiana	Rev. J. Van Ryn*	
Kalamazoo	Rev. W. Huyser*	Rev. D. Stravers
Lake Erie	Rev. J. Brink*	Rev. R. Peterson
Minnesota North	Rev. R. Graves	Rev. G. Kramer
Minnesota South	Rev. J. Witvliet	Rev. P. Brouwer
Muskegon	Rev. T. Verseput*	Mr. H. Poel
Northcentral Iowa	Rev. F. Einfield	Mr. E. Roelofs
Orange City	Rev. K. Vis	Rev. J. Pruim
Pacific Northwest	Rev. J. Maas	Rev. H. Ouwinga
Pella	Rev. T. Brouwer	Rev. J. Dykstra
Quinte	Rev. D. Habermehl	Rev. E. Gritter
Rocky Mountain	Rev. J. Vander Laan	Dr. J. Kamps
Sioux Center	Rev. J. Botting	Rev. C. Van Essen
Toronto	Dr. R. Kooistra	Rev. L. Slofstra
Wisconsin	Rev. J. Olthof	Rev. R. Uken
Zeeland	Rev. H. Van Wyk*	Rev. E. Los

* indicates members of the Executive Committee.

Members at Large:

Central U.S.A.	Mr. H. Fles*	Dr. F. Westendorp
	Dr. W. Peterson*	Mr. R. Berends
	Mr. J. Simerink*	Mr. M. Van Dellen
	Mr. J. Spalink*	Mr. M. Medema
	Mr. P. Van Putten*	Mr. J. Volkers
Eastern U.S.A.	Mr. C. Johnson	Mr. W. Hommes
Western U.S.A.	Mr. J. Vande Beek	Dr. W. Den Dulk
S.W. Ontario	Mr. H. Nymeyer*	Mr. L. Batterink
E. Canada	Mr. H. Van Belle	Dr. B. Kiesekamp
W. Canada	Mr. M. Kwantes	Mr. G. Monsma

* indicates members of the Executive Committee.

C. *Officers of the Board of Home Missions:*

Rev. L. Veltkamp, president
Rev. E. Knott, vice president
Mr. P. Van Putten, assistant treasurer
Mr. G. Borst, treasurer
Rev. M. Baarman, executive secretary

D. *Sub-committees of the Board:*

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

III. FIELDS DEPARTMENT

A. *Regular Fields*

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

1. *Departures from the staff:*

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

2. *Transfers:*

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

3. *Additions to the Staff:*

Rev. E. Dykema to Cedar Rapids, Iowa
Rev. A. Helder to Iowa City, Iowa
Dr. M. Hoogland to Champaign-Urbana, Illinois
Rev. G. Kramer to New Brighton, Minnesota
Rev. F. Rietema to Bellevue, Washington
Rev. W. Stroo to Mason City, Iowa
Rev. R. Tjapkes to Boca Raton, Florida

Rev. C. Van Winkle to Honolulu, Hawaii
Rev. J. Vigh to Fresno, California

4. *Fields:*

Field	Opened	Families	Sunday School	Worship
Akron, Ohio—Rev. H. Karsten	1963	35	97	112
Anchorage, Alaska—Rev. W. Heynen	1953	33	140	180
Bakersfield, Cal.—Rev. J. Versluys	1967	17	84	86
Bellevue, Wash.—Rev. F. Rietema	1967	22	84	40
Binghamton, N.Y.—Rev. P. Vermaat	1964	33	55	106
Boca Raton, Fla.—Rev. R. Tjapkes	1963	20	81	52
Boulder, Colo.—Rev. J. Vander Ark	1961	30	60	96
Cedar Rapids, Ia.—Rev. E. Dykema	1969	14	45	53
Champaign, Ill.—Dr. M. Hoogland	1956	12	9	40
Corvallis, Ore.—Rev. F. Breisch	1969	10	38	62
Davenport, Ia.—Rev. S. Vander Jagt	1965	20	38	56
Dayton, Ohio—Rev. N. Gebben	1961	10	33	35
Denver, Colo.—Rev. D. Aardsma	1968	28	78	160
East Islip, N.Y.—Rev. A. Arkema	1957	13	69	64
East Grand Forks, Minn.—Rev. P. Lagerway	1963	20	43	55
East Tucson, Ariz.—Rev. O. Buus	1965	22	38	78
El Paso, Tex.—Rev. N. Knoppers	1960	6	25	37
Fairbanks, Alaska—Rev. W. Verwolf	1956	6	40	30
Farmington, Mich.—Rev. H. Ellens	1968	35	50	140
Flagstaff, Ariz.—Rev. W. Heersink	1968	9	55	29
Flanders Valley, N.J.—Rev. C. VanderMeyden	1965	30	56	96
Fort Collins, Colo.—Rev. L. Van Essen	1963	28	78	87
Fort Wayne, Ind.—Rev. E. Holkeboer	1969	6	15	31
Fountain Valley, Cal.—Rev. R. Tadema	1965	28	78	113
Fresno, Cal.—Rev. J. Vigh	1963	28	46	96
Greeley, Colo.—Rev. H. Sprik	1969	21	59	78
Honolulu, Hawaii—Rev. C. Van Winkle	1967	20	81	101
Indian Harbour Beach, Fla.—Rev. G. Hubers	1959	15	46	71
Hayward, Cal.—Rev. J. Hekman	1960	32	113	133
Iowa City, Ia.—Rev. A. Helder	1960	37	71	117
Mason City, Ia.—Rev. W. Stroo	1960	23	41	72
New Brighton, Minn.—Rev. G. Kramer	1965	53	108	235
Norfolk, Va.—Rev. J. Rickers	1962	19	69	63
Ogden, Utah—Rev. G. Hutt	1958	24	103	89
Olympia, Wash.—Rev. B. Huizenga	1970	10	42	49
Orlando, Fla.—Rev. J. Natelborg	1959	23	60	124
Portland, Ore.—Rev. H. Spaan	1965	34	78	114
Quincy, Wash.—Rev. R. Kramer	1963	23	44	73
Riverside, Cal.—Rev. J. Rozeboom	1960	25	81	101
Salem, Ore.—Rev. R. Posthuma	1961	32	73	148
Salt Lake City, Utah—Rev. P. Borgdorff	1960	21	53	95
So. St. Paul, Minn.—Rev. D. Van Beek	1959	31	67	112
South Windsor, Conn.—Rev. J. Bonnema	1962	27	89	115
St. Louis, Mo.—Rev. H. De Rooy	1965	22	84	97
Syracuse, N.Y.—Rev. F. Bultman	1966	13	59	66
Tacoma, Wash.—Calling Church, Jan. 1, 1971				
Terre Haute, Ind.—Rev. G. Beerens	1960	12	31	54
Tri Cities, Wash.—Rev. H. Bouma	1969	5	37	38
Visalia, Cal.—Calling Church, Sept. 1970				
Wanamassa, N.J.—Vacant	1966	12	15	35
Wappingers Falls, N.Y.—Rev. F. MacLeod	1963	21	88	132
Washington, Pa.—Rev. R. Broekhuizen	1963	18	93	101
Webster, N.Y.—Rev. E. Walhout	1965	20	56	84
Yakima, Wash.—Rev. B. Nymeyer	1967	18	63	70
Cochrane, Ont.—Mr. J. Tensen	1950	16	13	38

Field	Opened	Families	Sunday School	Worship
Fredericton, N.B.—Rev. A. Vanden Ende	1961	14	34	69
Penticton, B.C.—Rev. J. Versfelt	1969	18	18	75
New Glasgow, N.S.—Rev. J. Binnema	1969	22	44	85
Prince George, B.C.—Vacant	1957	29	76	115
Windsor, Ont.—Rev. H. De Bruyn	1957	29	76	115

5. *Observations and comments:*

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

The home mission churches have Sunday services, plus an outreach into the community which includes one or more of the following: radio broadcast, TV broadcast as in Anchorage, rest home ministry, services at jails, prison farms, hospitals, week-day Bible clubs, service organizations, community action committees, block captains program, and a mailing ministry.

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

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

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

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

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

B. *Indian Fields*

1. *Departures from the staff:*

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

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

2. *Transfers:*

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

3. *Additions to Staff:*

Rev. A. Veltkamp—Albuquerque – Valley CRC
Rev. Rolf Veenstra—Rehoboth CRC
Rev. Rodger Buining—SF Friendship House (Jan. 71)
Mr. and Mrs. Julian Baas—Rehoboth dormitory/Industrial Staff
Mr. Jerald Nyhof—Rehoboth Industrial Staff
Mr. and Mrs. Lester Dams—Rehoboth dining room
Mr. Willie Benally—Rehoboth Industrial Staff
Miss Nora De Kleine—Rehoboth dining room (Jan. 1971)
Mrs. Dorothy Williams—Brigham City
Mr. Marvin J. Apol—Zuni School principal
Miss Marla De Jong—Zuni School
Miss Trena Dekker—Zuni School
Miss Lynn Veenstra — Rehoboth School
Miss Gretta Bierma—Rehoboth School
Mr. James Veltkamp — Rehoboth School
Mrs. Jean Veltkamp—Rehoboth School
Mr. Floyd Frank—Toadlena

4. *Fields*

Field	Missionary	Opened	Families	Sunday School	Worship
Albuquerque, N.M.	Rev. A. Veltkamp	1961	18	35	61
Brigham City, Utah	Rev. E. Boer	1954	10	48	90
	Mrs. Williams				
	Mr. Mishler				
Chicago, Ill.	Mr. H. Bielema	1963		39	39
Church Rock, N.M.	Mr. J. Yazzie		29	50	81
Crown Point, N.M.	Rev. A. Gelder	1913	25	21	40
	Mr. A. Becenti				
	Miss L. Benally				
Farmington, N.M.	Rev. S. Yazzie	1921	26	40	75
	Mr. B. Whitehorse				
Ft. Wingate, N.M.	Mr. S. Siebersma	1965	10	120	60
	Miss M. Baker				
Gallup, N.M.	Rev. A. Mulder	1932	33	93	104
	Miss E. Vos				
Naschitti, N.M.	Mr. M. Harberts	1924	19	45	95
Phoenix, Ariz.	Rev. H. Van Dam	Cook Chr. Training School			
Red Rock, Ariz.	Mr. B. Garnanez	1953	30	15	55
	Mr. C. Begay				
Rehoboth, N.M.	Rev. R. Veenstra	1903	31	200	220
Rehoboth Religious Education Office	Rev. G. De Velder				
	Miss T. Vander Ven				
Salt Lake City, Utah	Mr. J. Lineweaver				
San Antone, N.M.	(cf. Crown Point)			18	18
San Francisco, Cal.	Rev. R. Buining	1963	21	30	91
	Mr. I. Mulder				
Sanostee, N.M.	Mr. F. Curley	1913	7	17	37

Shiprock, N.M.	Rev. A. Koolhaas Mr. C. Brummel Miss H. Nyhof Mrs. A. Lewis	1936	36	57	164
Teec Nos Pos, Ariz.	Rev. P. Redhouse	1936	26	24	60
Toadlena, N.M.	Mr. G. Klumpenhower Mr. F. Frank	1925	24	48	87
Tohatchi, N.M.	Rev. E. Henry Mr. H. Begay	1898	17	43	43
White Horse Lake, N.M.	Mr. C. Grey	1966	5	12	40
Window Rock, Ariz.	Rev. S. Redhouse	1966	23	60	96
Zuni, N.M.	Rev. D. Klompien Mr. R. Chimoni	1897	11	60	40

Today we carry on Indian work in about 25 locations—on and off the reservation. Around 80 persons are employed on a full-time basis with an annual budget of nearly $800,000.00. They work in areas of evangelism, education and industrial activities—with the Rehoboth Christian Hospital now operated by the Luke Society, Inc. There are 360 member families in the reservation area plus another 60 families in the 'off reservation churches,' approximating the size of Classis Florida, or about ⅔ the size of Classis Cadillac. Nearly ⅓ of our mission staff are Indian Christians. Far from being a totally dependent object of mission work as was often the case in the past—and as some still think—the Indian mission today is characterized as a significant and legitimate part of our denomination.

5. *Educational Ministry*

Rehoboth Mission School
Mr. Keith Kuipers, Ed. Supt.
Miss Gretta Bierma
Mr. Eugene Boot
Mr. Ted Charles
Miss Luella Helland
Miss Mary Kuik
Mr. Merle Vander Sluis
Miss Rena Vander Woude
Mr. John Van't Land
Miss Lynne Veenstra
Mr. James Veltkamp
Mrs. Jean Veltkamp
Mr. Thomas Weeda
Supporting staff:
Houseparents:
Miss Julia Ensink
Miss Dora Hofstra
Miss Gertrude Youngsma
Mr. and Mrs. Marvin Apol
Mr. and Mrs. Julian Baas
Mr. and Mrs. Marvin Swartz
Dining Room/Kitchen
Mr. Wm. Hoekstra
Mr. and Mrs. Lester Dams
Miss Nora De Kleine
Mrs. Ann Boyd, Secretary
Mr. Steward Barton, Jr., Custodian

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

6. *Industrial Service*

Mr. Edwin Oppenhuizen, Bus. Mgr.
Mr. Willie Benally
Mr. Edward Berkompas
Mr. Arthur Bosscher
Mr. Julius Den Bleyker
Mr. Jerald Nyhoff
(Zuni) Mr. Neil Natewa

7. *Rehoboth Christian Hospital*

Rev. R. Veenstra is serving as part time chaplain at the hospital. The dedication of the new hospital took place on September 23, 1970. We

commend the Luke Society for their energetic and devoted pursuit of the goals of Christian medical ministry.

C. *Urban Missions*

Field	Missionary	Opened	Families	Sunday School	Worship
Manhattan, N.Y. Mission Dept.	Mr. B. Greenfield	1952			
Detroit, Mich.	Rev. H. Botts	1964	17	81	91
Chicago, Chinese	Rev. P. Han	1962	12	14	73
Hoboken, N.J.	Rev. E. Lewis	1964			57
Los Angeles, Crenshaw	Rev. J. Hollebeek	1963	26	130	78
Los Angeles, Spanish	Rev. C. Nyenhuis	1969	10	21	67
Los Angeles—I	Rev. V. Vander Zee	1967	9	106	22
N.Y. Chinese	Rev. P. Szto	1956	28	62	86
San Francisco, Chinese	Rev. P. Yang	1965	10	44	102
Miami, Florida	Rev. F. Diemer Mrs. B. Izquierdo	1960	27	127	127

D. *Servicemen Ministry*

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

IV. SUMMARY OF STATISTICS:

	Indian	U.S. Fields	Canada	Totals
Adult baptism	31	34	1	66
Infant baptism	80	196	18	294
Confession of Faith	29	123	17	169
Reaffirmation of Faith	17	51	1	69

V. FIELD PROJECTION

A. *Suggested Fields:*

Those fields to which attention has been drawn by residents of an area, by consistories, classes, individuals, Back-To-God Hour Committee, etc. This listing establishes no priority and is not to be construed as a guarantee of opening of any field listed here.

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

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

B. *Surveyed Fields:*

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

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

C. *Fields Eligible For Opening: none*

VI. EVANGELISM DEPARTMENT

A. *Christian Service Volunteer Program:*

1. Summer Workship in Ministry

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

2. Teacher Volunteers

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

3. Long Term Volunteers

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

4. Personal Witnessing Conferences

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

B. *Campus Ministry*

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

2. Present Campus Ministries:

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

3. Grant-in-Aid Campus Ministries

Iowa State University, Ames, Iowa
Ferris State College, Big Rapids, Michigan
Michigan State University, Lansing, Michigan
Central Michigan University, Mt. Pleasant, Michigan
South Dakota State University, Vermillion, South Dakota.

4. Interns on Campus:

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

5. Campus Grants To Assist in Campus Ministry:

Ames, Iowa
Bellingham, Washington
Big Rapids, Michigan
Boca Raton, Florida
Boulder, Colorado
Iowa City, Iowa
Lansing, Michigan
Madison, Wisconsin
Mt. Pleasant, Michigan
Cedar Falls, Iowa

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

7. Varia

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

C. *Evangelism Thrust*

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

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

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

4. Materials:

a. Self-analysis tools

b. Goal Setting Manuals

c. Idea Series

d. Organizational Manuals

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

D. *Grants-In-Aid*

1. Renewal of previous requests:

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

Toronto, Ontario	8,000.00
Vancouver, B.C.	5,000.00
Washington, D.C.	7,000.00

2. New Requests:

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

E. *Revision of The Grant-In-Aid Policy*

1. Purpose of the Grant-In-Aid Program

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

Grants can be provided in order to assist in:

a. The establishment of new churches

—Evidence must be given that the potential for the establishment of a church does really exist and that the sponsoring group is committed to this goal.

—The same criteria used to begin a home mission field should guide in determining the potential of an area.

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

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

2. Documents needed when application for a Grant-In-Aid is made: (Applications must be in by November 1.)

Documents should set forth:

a. The evidence of the potential for evangelism

—The "Basic Information Relative to the Proposed Field" when the establishment of a church is envisioned.

—The nature and potential of the community indicating the need of extra help to minister faithfully.

—The actual need for a special ministry. (In the case of ministry to students the Campus Evaluation guide is available.)

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

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

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

e. The proposed budgets and financial statements:

(1) For the work to be carried on

(2) Of the group requesting funds

f. The indication that a group has done all that it can to obtain

resources from the group itself and, where further resources are needed, has sought aid from neighboring churches and classis.

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

h. The declaration of approval from the classis.

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

3. Policies that regulate the Grant-In-Aid program:

a. Grants are for one year and can be renewed. (Since grants are to assist in getting an evangelistic program started, serious consideration should be given to decreasing the amount requested for a renewal grant.)

b. Both renewals and new requests must be sent in to the Board of Home Missions office by November 1 to be processed at the February board meeting and the following synod. Grants begin the January after the synod gives approval.

c. Requests for a renewal of the Grant-In-Aid must be accompanied by the following documents:

(1) Assurance of the continued potential of the field and the necessity for the ministry for which the grant is provided.

(2) Specific goals for the coming year.

(3) Budgets and financial statements for the work being carried on and of the group requesting funds.

(4) Indication that the local group is doing all it can to keep the requested grant at a minimum.

(5) Classical approval.

d. The same criteria will be used for Grant-In-Aid programs as guide the other ministries of the Board of Home Missions.

e. Monthly reports shall be submitted by the missionaries with copies going to the local committee, the sponsoring group and the Classical Home Mission Committee.

f. The persons to be appointed or called under Grant-In-Aid programs must have the approval of the Board of Home Missions. This approval must be obtained before appointment is made or call extended.

g. The salary of the persons employed must be at least commensurate with the salary scale used by the Board of Home Missions.

h. Grant-In-Aid programs should be carried on in accord with the best methods and principles of Home Missions. Periodic visits will be made to the field to aid in this.

F. *Principles and Guidelines for Jewish Evangelism:*

1. The following is presented to synod for adoption:

a. The Word of God urges the church to have a concern for mission to the Jews. It is evident from Romans 9-11 that we have a debt and calling to the Jews.

b. The church must recognize that God has not "cast off all the de-

scendants of Israel for all that they have done" (Jeremiah 31:37), but in keeping with the sure word of prophecy (II Peter 1:19) and with a saving purpose, God has consigned all men to disobedience, that he may have mercy upon all (Romans 11:32).

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

d. The church must recognize that the provocation to "jealousy" and "emulation" of Romans 11 stands out as God's provision for pressing the claims of the gospel upon the Jew, and that this provocation does not imply a specific method other than confronting the Jews with a personal and collective witness to the saving grace of God in Christ by the church.

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

f. The Lord of the church who controls the history of mankind calls us through the tragic and dramatic events of our modern history to be aware of the urgency of the Jews' continuing need for the gospel.

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

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

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

G. *Youth Evangelism Report*

1. Introduction

Youth evangelism is difficult in our times. For it is correctly said that modern man is turning "not to his prayer book, but to his instrument panel."

Yet precisely in such fearful and exciting times we as a church are coming of age. As we move into the mainstream of North American life, we are challenged to penetrate deeply into God's world in the last third of the twentieth century.

Many difficulties will become obvious. In spite of them, a program of youth evangelism is mandatory today. It is needed because the Bible demands that the church must always be busy evangelizing and serving the world in Christ's name. It is needed because secularism will completely dominate us in one generation unless we find a way to reach our alienated youth with the Gospel. And it is needed because today's secular world, from which Christians are tempted to withdraw, is still God's world. Precisely into this kind of world God calls us to communicate his claims and promises to all age groups in every circumstance.

From awesome tasks and uncharted situations, biblical faith does not retreat.

2. Where We Are

The number of youth in today's world is rapidly increasing. Already those under 25 outnumber their elders in the world's population. There are over 110 million under 25 in North America alone, and 1 billion in the world today.

Moreover, the period described as "adolescence" is expanding. This means the period of time within each individual's life-experience when he sees himself as a youth is growing longer. The improved nutrition of today's economy has quickened puberty, with children biologically adult at 12 or 13. But as the result of educational demands in a technological society, many an identity remains in flux until the late 20's and early 30's before an individual can settle into more established roles. Walter Thomas suggests that the individual's value-structure remains in flux until the mid-thirties. Today's industry calls for "re-tooling" workers for new employment possibilities every ten years, or so, throughout their productive life. Adolescence is becoming the permanent style of life!

This expansion of adolescence, both in terms of number and in terms of length, has greatly increased the power held by youth. Their economic power is established at $20-25 billion annually in freely disposable cash, money not required for maintenance.

The last United States election, with youth promoting the campaigns of both McCarthy and Kennedy, has shown their power in politics. They set the pace for the new styles of life.

Youth have probably never been more enmeshed in institutional life than they are today. For instance, nearly 40% go on to higher education. This participation in institutional life is but one indication of a technological and interdependent society. For youth, however, this participation in social institutions is very ambiguous. The campus revolutions point to this ambiguity; but the ambiguity covers all institutions, political as well as educational, military and economic as well as domestic and ecclesiastical. Says *Time:* "Few organized movements of any description, from the John Birch Society to the A.F.L.-C.I.O. to the Christian church, have the power to turn them on." Often their heroes are the critics of our society: Ralph Nader, Michael Harrington, John Kenneth Galbraith, Stokely Carmichael, William Fullbright, Eldridge Cleaver, and Snoopy.

Often the criticism of society intensifies to complete rejection; the suicide rate in the 18-25 age bracket is rising rapidly. Other youth "drop out" with Timothy Leary, using drugs, if not to withdraw from experience, at least to "heighten" their individual experiences. Others have opted to communities of escape, either to return to nature in rural-life communes, or the enclaves of urban life: Haight-Asbury, Old Town, the Village. But most are absorbed, almost intoxicated, by technology: bright lights, loud sounds, hot-rods, drag-strips. Large numbers, abandoning the recognized institutions, join voluntary, youth-oriented, organizations. Some are active in the new, programmatic left, like

S.N.C.C., C.O.R.E., and S.D.S. The altruistic find expression in the Peace Corps, numerous domestic service programs sponsored by federal governments, and church programs like S.W.I.M.

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

Just because they are so much psychologically dependent, and have no inner resources, the only familiar thing is the sense of lostness and loneliness. Youth today is finding much of its ego identity in terms of the group structure.

Youth today tends strongly toward, indeed is deeply immersed in, a sensate world. Experience, intensity of feeling, experimentation—these are the key words. There is very little concern for the control of emotion or perception; it is all centered in the experience and its intensity. Hence we find the use of bizarre and exotic clothing. The psychological goal is the full experience of human sensation.

In the attempt to widen the field of experience, not of knowledge, youth has gone to drugs of all varieties, to masochism and sado masochism. Among covenant youth there is a growing unconcern with the immorality of premarital sex. What is important is that you have a "good" experience. We desperately need to explore the resources of Scripture as it speaks to a sensate and therefore self-destructive culture. But we must be concerned to be creative or we won't even be heard over the modern din and preoccupation with one's own feelings.

In keeping with these tendencies, modern youth tend to be preoccupied with the material. Even the way of the hippy does not reject this; it is often just a simplistic materialism. In general there is the feeling that gadgets will solve everything, from television as a babysitter to computers. In fact, people are so entirely occupied that there is no time to introspect or be with one's self. The growth of interest in small groups, in sensitivity and group therapy, is a beginning wedge into this whole psychological complex we have described. These methods may offer a way to reach many youth who would rebel at any traditional approach to their inner person.

Young people today have little concern about long range programs or purposes for themselves or society. They are intensely "today" oriented. It is now or never. So what if there are long range effects of drugs? We want the feeling now. The threat of ever present war, the bomb, overpopulation, make this preoccupation with the now even more acute. Tomorrow may never come in which to experience the whole range of human sensation. What then does it matter if it is illegal or immoral by ancient standards, parental or church? Unless we understand these pressures our evangelism will not speak to the youth today.

Nor are the pressures outlined here confined to the adolescent or older youth. They filter down and create pressures at all ages reactive to ongoing stimuli. Even kindergarten students at upper middle class private schools develop class groupings according to the style and quality of their clothing!

This is not meant to say that there are not other psychological characteristics or pressure points. These are the most critical, and illustrative of what an evangelistic program must speak to or it will bypass the concerns of today.

The characteristics of today's youth might be summarized as follows:

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

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

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

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

e. They are biologically mature very early, but kept from solidifying a life style early because of an extended education and training required for a technological society.

f. They have great economic and political power.

g. They outnumber the generation that gave them birth.

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

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

3. Where We Ought To Be

a. *Biblical Revelation and Twentieth Century Man*

How shall we prepare to evangelize a world so alienated, secularized, and sophisticated that it might even be labeled "post-Christian"?

Certainly we must assert 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.

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

Such a view of biblical revelation makes it mandatory that we understand and deal relevantly with twentieth century post-Christian men

and their secularized world. God's redemption of men occurs only with total persons in all of their concrete life relationships.

This means that in evangelism today the church must communicate biblical truth with integrity and effectiveness in terms of the specific circumstances of the twentieth century North American, or in whatever other cultural matrix we seek to evangelize. Each age level, each socio-cultural group, each historical era, each individual must be confronted by the Gospel as it speaks to his situation. It is not biblical to try to communicate the Christian Gospel to today's people as if they still live in a Christianized rather than a rapidly developing post-Christian society and culture.

But it would be false to believe that an innovative program for any generation, including twentieth century youth, can be easily determined purely by biblical analysis. While the Bible speaks to the heart of every man, it is largely a book about adults. While it elicits repentance, faith, and obedience from persons of all ages and life situations, it is more clear as to the specifics of this response for adults than it is for children. Therefore, while we make thankful use of those biblical passages which speak of the response of every man and of children, we look also to God's creational revelation for guidelines for strategy in administering God's historical-redemptive disclosure of himself to children and youth.

b. *Covenantal Considerations*

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

A biblical approach for our times stresses the tremendous evangelistic dimension of the covenant which has sometimes been neglected. Already in its establishment God promised covenant blessings to "many nations" and to "all the nations of the earth" (Genesis 17:4 and 18). The prophets in the Old Testament worked from the assumption that Israel was the covenantal people of God. But there was always an earnest appeal for repentance and faith in the prophets and the psalms. It was never assumed that all members of the covenant were faithful believers. Both the "nations of the earth" and the covenant-breakers of Israel were called to turn to the Lord God. It is this evangelistic dimension of the covenant which is the dominant emphasis in the New Testament church.

The Christian Reformed Church has stressed the covenant primarily as it applies to believers and their children. This has created a tremendous emphasis on a complete system of covenantal Christian education in both church and day school. This emphasis has provided us with many blessings. But it also brings with it the danger of isolationism in which the assigning of resources, the establishment of priorities, and the forming and educating of the people of God all lead to a kind of introvertish and self-serving mentality. Such isolationism does not see clearly the

needs of the contemporary, non-Christian world, nor recognize the covenantal demands to be busy in such a world evangelizing, serving, and claiming it in Christ's name.

Such a self-serving use of the covenant, though understandable in the light of historical development, fails to do justice to the evangelistic motif that was always an integral part of the covenant and seems to become the dominant and normative motif in the New Testament. Perhaps the fearful historical changes in our century can make us aware again that as covenant people we are members of the New Testament church and must live accordingly. Then the dreaded secularizing trend of our age can well become an exciting challenge to an obedient and effective covenantal life of evangelism and service in the very midst of the world.

When the evangelistic demand of the covenant prods us to look at the contemporary world as the arena of evangelism, we see that parents are no longer as determinative in their children's lives as they once were. *This suggests that while effective covenantal evangelism will continue to work with existing families wherever it can, it will not neglect working evangelistically with children and young people as individuals.* The church must so evangelize and serve this generation that these young people become committed, or remain open to the Gospel and the establishment of Christian covenantal homes.

Without effective youth evangelism, the present rate of secularization and alienation can, in this generation, produce a society which is almost completely and aggressively post-Christian. With it a large number of committed covenantal homes can result in which a vital Christian faith is passed on geometrically to covenant children and to children's children.

Thus today's children and young people must be evangelized. But with the disintegration of the family unit, it appears that many of them can be most effectively reached as individuals and in non-traditional ways. Perhaps the more traditional, institutional evangelism of families and adults can no longer be stressed as *the* major way to implement covenantal evangelism. Where the family does remain as a significant, positive factor in forming the child, the family obviously ought still to be stressed in implementing covenantal evangelism.

New forms and methods of evangelism may be needed to reach young people, at least initially, for they have rejected traditional Christian institutions and methods of evangelism. But they are seeking desperately for meaning and commitment. Thus, covenantally oriented evangelism for today should have as a major task new ways of reaching the alienated young who are tomorrow's parents. These God desires as His own so that they may pass on to their children and children's children the promises, blessings, and responsibilities of the covenant.

c. *Ecclesiology*

Just as biblical truth cannot be properly understood except as a dynamic, living entity, so it is with the church as well. Biblical imagery and teaching about the church are broad, fluid, vital, non-technical, and pictorial.

The word-pictures for the church include a list as varied as these: ecclesia, and elect people, a chosen race, men called to be saints, a sanc-

tified congregation, the righteous ones through the work of Christ and the power of the Spirit, believers, the faithful, servants and slaves, stewards, ministers, witnesses, confessors, ambassadors, soldiers, friends, the people of God, the new exodus, God's vineyard, his flock, branches in the vine Christ, the fig-tree and olive-tree, the sheep who hear the voice of the Good Shepherd, the bride of Christ, the body of Christ, the new humanity, the pillar and ground of the truth.

"These images are often intermingled and used interchangeably, with a cumulative effect. It is therefore unwarranted to derive our entire ecclesiology from a single image. These images must be seen in their variegated totality and unity" (cf. P.S. Minear, *The Interpreter's 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 churched and unchurched today:

1) The church is called to constant and basic reevaluation of its effectiveness. Out of love and obedience to its living Lord, the church finds ways to present the Gospel aggressively in all times and 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 now need redefinition in order to work effectively in our post-Christian times.

Such re-evaluation must, of course, be done with care; at times it may be painful. But a proper historical perspective on biblical truth and on the Christian church requires it for the sake of evangelizing those who now live without Christ in a secularized world.

2) The eschatological perspective conveys a sense of urgency for the church. It must learn to choose involvements which are the most strategic and in greatest need by the world today. Priorities thus become the paramount consideration of defining the nature of the church's educational program. The route must be chosen which best makes the church live as the reconciling-redeeming community *in the world.*

Eschatology also provides the kind of confidence the church needs to

respond effectively to these priorities. The church can be assured that the Lord will lead and direct, no matter what challenges are faced.

3) The church is a responding, ongoing community. As such it must be free to utilize new educational emphases, methods and insights to aid the people of God to assimilate the mind and style of Christ in the world.

4) Historically, educational programming has tended to focus primarily on the verbal knowledge aspect. However, good educational methodology requires that both knowledge and action must be included. They are both integral dimensions of the Christian faith.

In this regard, evangelism cannot be defined as action and education as knowledge. There is the closest possible inter-relationship. Throughout a Christian's life he is taking in, seeing, hearing and experiencing Christ; while at the same time giving, responding, forming ideas and attitudes relating to Christ's call for mission. Both must occur simultaneously.

5) God has a broad, encompassing mission in Christ for the whole world. This fact does not allow the formal and structural aspects of the church to become ends in themselves. The education program must emphasize this broad, far-reaching mandate of the church. Any dynamic definition of the body of Christ makes the focal point of its educational task those the body is called to serve.

d. *Conversion*

This is not an attempt to survey the range and scope of modern reflection on conversion (five hundred studies have appeared since the turn of the century). It is restricted to various aspects of conversion which apply most directly to programming and materials for non-Christian youth.

1) A genuinely Reformed approach must deal with the restoration of the image of God in the whole man—restoration to the fullness of his being as the image of God. This is true whether we think of him now as an individual, as the nation Israel, or as the church.

The image of God may be said to involve at least three functioning aspects of the human being: his creative intelligence, his capacity to give and receive love, and his freedom to choose rightly. Certainly more is involved in man's likeness to his maker, but these are basic to the whole concept. The very heart of conversion is precisely the restoration of man's original capacity to function as God's image bearer.

The phrase, the "whole man," also refers to man in his relationships. No man by himself is complete. Conversion has a profound impact on a person's community, on the human context in which he lives.

2) How does conversion occur and what must be done to bring it about effectively? Of course, the work of the Holy Spirit is prior to and concurrent with human effort. But there are at least three basic processes for which man is responsible in conversion: education along with experience that leads to awareness of need, a growing love as one meets in Christ the answer to human needs, and a decision to leave the unwholesome, sinful way for a more meaningful life.

These steps do not necessarily follow in a nicely prescribed order. However, there is one feature that characterizes all genuine conversions,

without which changing of life does not happen. That is to say, there must be an awareness of need before action takes place. The person, at each level of development, must be made aware of something missing, or of something desirable he does not have, of potentialities he has not reached, of something wrong with his own action or life style. Even the most complete pagan can make no decision without the previous awareness of need.

Christian conversion has no true effect except in relation to the Christ who made it all possible. As one becomes aware of need and the redemption provided, the Redeemer becomes inescapable.

And as we see what he has done, and the doors of growth he opens, by grace our love grows and becomes an inescapable part of the experience. Love also provides the most potent of all motivations for meaningful change. And so we finally make decisions—partly out of awareness of need, partly out of the hope of a better life, partly out of love and gratitude. And no one can say how much of which. Out of these processes comes a changed life, a new direction, a restoration, a conversion, a new man in Christ.

3) Conversion occurs in various patterns. The way it happens depends on the individual—his background, conditioning, environment, temperament. Sometimes it occurs in a crisis, sometimes after a lengthy conflict with inner motives, sometimes after a feeling of alienation.

The conviction might come gradually, as with Timothy and Jeremiah. Others have a sudden and considerably traumatic experience, as with Paul and the Philippian jailor. And instantaneous conversion, of course, is never without preparation.

And though the entire person is involved, a conversion may be predominantly intellectual (as with C. S. Lewis), volitional (as with Augustine), or emotional (as with John Bunyan).

Jesus' parable of the sower (Matthew 13) is also relevant. As the Gospel is presented some seed falls by the wayside and produces no fruit. For many people the fruit sprang up quickly, but withered after difficulties came. New life was eventually choked in some. The others had a clear and lasting change, because the soil was finally perfect for the seed. These factors would indicate that the appeal of the Gospel should be made often—expecting that the results are not always lasting, not surprised if a conscious decision has to be made again. At one time in a person's life, his soil might be better prepared.

In emphasizing the variety of conscious reactions to the Gospel, the difference between children and adults must be taken seriously. Until the present, children were often considered to be adults in a slightly scaled down form (for example, paintings with children on them in the sixteenth and seventeenth centuries). Children have been considered this way also with respect to religious experience. An adult experience of conversion, a mature reaction to the claims of Christ, has sometimes been expected of children. Such an expectation violates the fact of variety and the breadth of the Gospel to meet individuals realistically in their situation.

4) Conversion might be defined as a conscious act of the regenerate

person in which he turns to God in repentance and faith. The individual is active. A personal decision must be made regarding the Christian faith. In a basic sense, conversion is a radical, once-for-all revolution in an individual's life.

The fact should not obscure the truth of repeated conversion. Though true conversion, in the strict sense cannot be repeated, it is possible to drift so far away from God that a person must be called once again.

Both of the most common words for conversion in the New Testament are used for repeated conversion. *Epistrephoo* is used of Peter in this sense in Luke 22:31-32. His turning back was not his first great confession, but a return after his grievous sin of denying Christ. *Metanoeoo* is used (Revelation 2:5) for repeated conversion of the church at Ephesus which had lost its first love (2:4). Apparently one truly converted can still drift so far away as to require a second turning back.

Since conversion takes place in the conscious life of the person, his conscious life must be continually committed to the Lordship of Christ. An individual submits himself inasmuch as he is aware at any given point, of who he is. As he grows in honesty and introspection and more of the subconscious becomes conscious, there must be further surrendering and additional commitment.

These factors would warn against working for only one time of decision. The atmosphere must be created in which individuals are periodically surrendering and disposed to a radical decision whenever the time is ripest.

5) From research in developmental psychology and learning ability, it appears that verbal mastery of Bible verses, memorization of doctrinal formulations, and learning of biblical names and dates in a meaningful way is very difficult for children before ages 10 to 12.

It also appears that the pastoral imagery and archaic language of the Bible, along with the Bible's identification (in the popular youthful view) with establishmentarianism, makes it difficult to reach today's young people after age 12 with traditional methods of evangelism.

Thus we seem to be in a dilemma. Children and young people must be evangelized. Yet before twelve they have difficulty understanding the Bible so as to come to the adult-type conversion that is often portrayed in the Bible. After twelve they are increasingly rejecting the Bible as old-fashioned, outmoded, and meaningless for life in the modern world.

One answer to this dilemma is to be aware of the basic developmental needs which God has created in the child and young people at each level of his development. Focusing the tools of science on those normative aspects of God's creation of man, the Christian church can better administer the Gospel in terms of its address to the particular life situation of youth today. Selected biblical stories and motifs can then be chosen and meaningfully related, perhaps topically or thematically, in an enjoyable way to help meet the basic needs at each stage of development. In this way, contact with the Christian faith can produce pleasant, relevant associations, and evangelistic contact can probably be maintained with many children and young people and can create a predisposition for an

adult commitment to Christ at the age which young adults in our society are ripe for such commitments.

Perhaps such developmentally determined evangelism could be called Christian commitment at the child's level. Or perhaps some would prefer to label it pre-evangelism. Others might feel it is legitimate for the church to aid children to achieve successfully each basic developmental task because this is a major way to build the necessary pre-conversion disposition toward adult commitment and conversion. However one wishes to label this approach, it does seem to suggest a broadened perspective on conversion and a flexible program and approach in evangelism.

4. How We Get There

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

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

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

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

4) Out of love and obedience to its living Lord, the church is called to constant and basic re-evaluation of its effectiveness in reaching youth.

5) The eschatological perspective provides the church with the necessary confidence for aggressive action in reaching today's youth; and it compels the church to establish priorities, especially an urgent priority on youth.

6) In terms of the biblical data on conversion:

(a) Conversion occurs in various patterns, and therefore the church may not insist on one way for this to happen.

(b) The restoration of the image of God as fulfilled in Christ is the goal of conversion for man in himself and in his societal relationships.

(c) An experience of need resulting from man's sinfulness is a fundamental ingredient in conversion.

(d) Though true conversion in the radical sense cannot be repeated, recurrent conversion is a significant biblical truth for educational programming.

(e) The basic needs of youth must be met at each level of their development so as to create a disposition for commitment when the time is ripe.

7) The goal of an evangelistic program is to make children and young people aware of God's redeeming love in Jesus Christ, so that they respond in obedience and trust.

b. It is recommended that synod mandate existing agencies within the church, including the Board of Home Missions, U.C.Y., Y.E.S., and the

Education Committee or its sub-committee, to develop and enable congregations to implement the programmatic implications of these guidelines.

c. It is recommended that the Board of Home Missions undertake an immediate review with the Chaplain's Committee and Y.C.F. of our servicemen's needs, with the objective of detailing a thorough and effective ministry that not only assists and protects them during military duty, but qualifies them to be active witnesses for Christ.

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

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

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

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

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

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

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

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

Ground: Synod has approved the concept. Acts of Synod 1970 Art. 148, III, b, 3 "That synod endorse the idea of providing scholarships to our denomination-related colleges for financially needy students from minority groups in the United States and Canada, and refer the matter to the Race Commission for specific proposals for implementation."

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

Ground: Colleges are better equipped to handle this than a committee of the Race Commission.

4. Applicants for such scholarships be required to meet the following qualifications:

a) Applicants must apply for admission to and be accepted by one of our church approved colleges as a full-time student. Such application must be made before July 1.

b) Applicants must establish their financial need to the satisfaction of the financial-aid officer of the college involved.

c) Applicants must be members of a minority racial group in the United States or Canada.

5. These scholarships are renewable and to be reviewed annually according to need and performance with a view to the attainment of a college degree.

6. The scholarships be granted by the Race Commission from the list submitted by the colleges involved.

7. The Executive Committee of the Race Commission publicize the availability of these scholarships.

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

Contents:

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

Summary and recommendations.

1. *The Need for Participation in Such a Project:*

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

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

property and investments and in its accumulation of money. Therefore, in its corporate use of power, it must set an example and in its counsel to its membership it must be ethically competent.

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

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

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

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

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

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

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

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

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

2. *The Purpose of Project Equality:*

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

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

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

3. *How Project Equality Works:*

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

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

(1) They will maintain policies that will promote equal opportunity.

(2) The policies will be communicated throughout the company and to the public at large, particularly the minority community.

(3) Take positive steps to recruit and hire minority group persons.

(4) Statistics on minority employment—broken down by job classification will be provided to the local Project Equality office.

(5) On request the firm will participate in discussions with Project Equality employment specialists in effort to assess and upgrade, where needed, its fair employment practices.

b. *Business Replies:*

Upon receipt of the signed commitment form, Project Equality sends the supplier form (similar to that required by the Federal Government) requesting a head count of minority group employees and a break down by job classification. The form also asks the supplier to describe his equal employment opportunity program and to outline the steps he plans to take to fulfill it in the coming year.

c. *The Buyers Guide:*

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

d. *The Compliance Review:*

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

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

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

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

b. It is consistent with and a partial answer to one of the Commissions research designs approved by the Executive Committee of the Board of Home Missions in October, 1969. That research design was to determine the extent to which the Christian Reformed denomination and its affiliated institutions have used their structures and resources

effectively to achieve a greater measure of equity for the socially disadvantaged or to achieve a greater measure of fellowship in the church community. It is seeking to give concrete answers to whether our church has used its economic buying power which it has in the course of its own normal life to contribute social justice or reinforce (largely unknowingly) social and economic injustice.

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

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

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

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

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

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

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

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

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

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

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

b. *Basic Components in the Program*

(1) *USE OF ECONOMIC RESOURCES IN SUPPORT OF EEO*

EMPLOYERS THROUGH THE USE OF PURCHASING POWER IN GOODS AND SERVICES.

Programmatic Steps, or Goals

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

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

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

(d) Specific facility reviews of selected suppliers.

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

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

Cost Factors

a. Actual staff costs to PE based on man-days required.

b. Actual procuction costs of materials designed for, and used by the CRC.

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

Steps:

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

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

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

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

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

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

Cost Factors:

1. Actual PE staff time.
2. Part-time use of CRC staff in development of strategy and tactics.
3. One or two training sessions for CRC staff at board or commission level.
4. Production of specific CRC materials.

(3) *ESTABLISHMENT OF INTERNAL CRC EQUAL EMPLOYMENT OPPORTUNITY PROGRAM.*

Steps:

(a) Analysis and evaluation of current board and agencies in EEO employment policy and practices . . . not just a head count.

(b) Development of a uniform affirmative action program for EEO that can be used in all CRC units, plus be transported to related institutions.

(c) Review work of CRC offices.

Cost Factors:

1. Necessary PE staff time to review current practices and assist all steps above.

2. Cost of PE reviews of CRC operation on semi-annual basis.

c. *Cost of Direct Services to CRC from PE for Implementation of Proposed Program in 1971.*

The cost of supplying direct services is based on factors:

(1) **Cost of PE staff on a man-day basis:**

	National PE	Local PE
Salary and benefits	$ 85.00	$ 75.00
Administrative support	20.00	15.00
Overhead costs	15.00	10.00
Total	$120.00	$100.00

(2) **Estimated cost of travel per man-day:**
(Travel includes transportation, room and board)
PENO — $85.00 PELO — $30.00
Estimated costs of travel are given, but will vary due to PE reducing costs by combining trips, etc. Actual costs are vouchered and billed on a monthly basis.

(3) Initial production costs of materials are not included since they vary and will be assumed by CRC.

(4) 1971 analysis of costs follows:

1971 Analysis of Costs:

Component in Program	PENO Staff	Est. Travel*	PELO Staff	Est. Travel*	Total
1. a and b	(2) 240	85			$ 325
c, d, and e	(1) 120		(4) 400	120	640
Total Compontent No. 1					965
2. a, b, c, d, and e	(2) 240	85			325
Total Component No. 2					325
3. a, b, and c			(2) 200	60	260
Total Component No. 3					260
Total all components:	(5) 600	170	(6) 600	180	$1,550

*Normally travel estimates are computed on basis of $85 per PENO staff day and $30 per PELO staff day. For this proposal trips were combined with other trips across denominational lines, or were estimated as "side" trips when staff have other business in area, thereby reducing estimated travel costs.

For example: 2 PENO staff days in Component No. 1 a and b would normally mean $170 estimated staff travel expenses.

Accounting Procedure

a. Cost of required man-days to be paid in two equal payments, one thirty days after program starts, and one 120 days after program starts.

b. PENO agrees to deliver manday days work as specified. If more mandays are required, a specific agreement on why and amount will be reached between PENO and CRC.

If less mandays are required to complete assigned work, PENO will refund amount equal to days not used at end of January 1972, or will credit amount to implementation of program in 1972.

c. Since travel costs are estimated, monthly statements will be submitted, but in no case will total estimated cost be exceeded.

d. At end of January 1972, PENO will submit to CRC an audit of all staff and travel costs actually incurred.

d. *Evaluation*

1. Upon acceptance of this proposal by CRC, PENO agrees to furnish CRC with an evaluation of program progress each three months after implementation begins. Based on evaluations, each party may suggest changes in procedure, and upon mutual agreement such changes will become an integral part of the CRC/PE program.

2. PENO shall submit by January 31, 1972, a report and evaluation of total 1971 projected program.

3. By January 31, 1972, PENO will submit a program for 1972 with detailed procedures and costs.

Summary

If the CRC contracts with PE for those services, it will be listed as a participant in Project Equality which would then serve notice on those from whom we buy our goods and supplies that we intend to take every measure in spending our dollars where practices are engaged in, consistent with our beliefs in justice. It would provide Project Equality an additional momentum for their consultations with various companies and it would provide us with the *Buyers Guide* on the basis of which we could make our purchases. Payment of this fee should come from the Synodical Fund, since it is an administrative cost.

Spring, 1970 Mr. Julius Brown of Project Equality of Michigan, Inc. met with various representatives of Christian Reformed and Reformed Church of America agencies in Grand Rapids to explain the program. On the basis of this another meeting was set where Mr. Brown explained the program to the Race Commission in session April, 1970. Based upon these meetings, others with PENO, and examination of the project, the Race Commission enthusiastically recommends that the Christian Reformed Church participate in Project Equality.

By membership we are adding our voice to the voices of many other religious institutions saying that we intend to make our buying practices as consistent with our beliefs and preaching as possible. In this area were are joining forces with others whose concern for justice is the same as ours. We are putting our economic power together so as to create the conditions which will better allow for justice. We are joining a project

which will help us become more aware of some of the underlying causes for economic injustice and poverty to which we are frequently insensitive. We are saying, that we intend to do everything that we possibly can to bring our buying practices in line with our beliefs.

Information available on Project Equality:

1) Brochure entitled "Jobs, Justice and Project Equality."
2) Project Equality of Michigan—a report
3) Project Equality Council—an information manual
4) Volume II number 10 of Project Equality "News"—December, 1969 giving their annual directory issue listing 347 participants in 19 Project Equality offices).
5) Buyers Guide and Commitment forms
6) Letters, etc. of endorsement from other denominations
7) "Answers to Questions Commonly Asked About Project Equality"
8) Documents some significant "breakthrough" that have come about because of the efforts of Project Equality and its participants.

C. *Report of Delegates to the Reformed Ecumenical Synod's North American Conference on Race*—Chicago, Illinois, March 2-5, 1971

On mandate from synod, the Race Commission of the CRC sent a delegate to the Planning Committee for a North American Regional Conference on Race to "test conditions in (our) churches and countries by the norms as set forth in the 1968 RES resolutions" on race.

The Conference as planned and advertised in "The Banner" was held in Chicago, March 2-5, 1971, at the South YMCA Hotel. Approximately 140 registered conferees attended representing the Christian Reformed Church, the Orthodox Presbyterian Church and the Reformed Presbyterian Church. Most of our denominational agencies and committees together with all but two classes sent delegates.

Regardless of the particular convictions of the conferees, each seemed to share the sense of urgency that characterized the conference. The conference was planned so each conferee would have an opportunity to contribute to the outcome of the conference and whatever suggestions were to be made to the churches.

The conference passed through three phases:

Phase I: from the Scriptures, the church and the world portraits of racism and the challenge to Christians.

Phase II: examination of ministries already being performed by our churches.

Phase III: proposals for Christian action.

A sense of Christian hope characterized the intense dynamics of the conference's three days ending in a commissioning service which each delegate was challenged not just to give a report on the conference but to give a witness.

The following were resolutions of the conference:

1. In response to the mandate of the conference ("to test conditions in their churches and countries according to the norm of the Word of God as is explained in the RES resolutions.")

The conference judges:

a. That there is among the conferees and in our churches a general acknowledgment that racism is in conflict with the Word of God and therefore a sin from which men must be called to genuine repentance and renewed obedience.

b. That readiness to recognize and acknowledge the presence of racist behavior in ourselves, our churches, and our society varies considerably among the individuals and congregations represented by our denominations. In answer to questionnaires, few acknowledge themselves as being racist, and many congregations see little or no problem of racism in their membership.

c. That more thorough and more effective efforts must be made to sensitize the people of our churches to concrete and especially institutional forms which racist attitudes and behavior take in our churches and in our society.

d. That faith and action must be more firmly joined in our relationships between the races in our churches and countries; while theologizing apart from deeds of obedience is dead, action without a living faith in Christ and the power of the Holy Spirit is vanity.

e. That, in order faithfully to reflect the love of Christ, our congregations need to become more aware of and more actively concerned about their own moral involvement with the injustice, oppression, and suffering of their fellow human beings.

2. In response to the experience of this conference and the confrontation with Christian responsibility which it has involved, it is resolved that every delegate at the RES Conference would commit himself to the task of working for racial understanding in his area of responsibility:

a. By educating himself in racial understanding through literature, resource persons, and by active participation.

b. By the faithful proclamation and/or teaching of the Word as it applies to our Christian responsibilities in racial understanding.

c. By giving encouragement and leadership in programs of education and in activities designed to improve racial understanding.

3. Believing that the churches need suggestions for ways to act in combating racism, the RES Conference on Race, through conference action groups, gathered a rather long list of proposals which will be conveyed to the churches in the Supplementary Agenda report and by direct mail for their possible use.

4. Other resolutions made by the conference:

a. We, the undersigned delegates to the RES Conference on Race, which was called together "to test the conditions in our churches and countries," and has been meeting in Chicago, Illinois on March 2-5, 1971, having through the search of the Scriptures been brought to a renewed awareness of our duty to our fellow man, and having by study and reflection discovered the depths of institutionalized injustice in the American society; and having by personal and pictorial presentations been confronted by the plight of our brother, the black man; and having through the adoption of many resolutions resolved to move ourselves and our associates to a greater obedience to our Lord in our personal and

institutionalized behavior; we, the members of this conference, cannot in good conscience adjourn before we speak to the conditions prevailing in the two black communities whose problems in the area of race relations are well known to most members of this conference—the Lawndale and Garfield congregations of the Christian Reformed Church.

Having neither the judicial authority nor the desire to adjudicate the ecclesiastical and technical issues that have arisen between Classis Chicago North and synod, and between the Warren Park Consistory and its associate pastor, we nevertheless bear witness to the fact that our black fellow Christians in Lawndale and Garfield while devoted to their pastors and deeply appreciative of their labors, are nevertheless puzzled, pained and broken by what they experience as a lack of Christian understanding and concern on the part of the white Christian communities in the Chicago area, to which, under God, they owe their existence as churches.

Their inability to enroll their children in the Cicero branch of the Timothy Christian School, and the loss by the Garfield people of the services of their pastor, have caused our black brothers to doubt whether the white Christian community really represents Christ's presence in the world, and is tempting them to move in sorrow, frustration, and disillusionment into dispersion to fixed alienation. It is the conviction of the conferees that unless immediate and radical remedial action is taken by the Christian institutions most directly concerned in the issues now deleteriously affecting the life of the black Christian communities in Chicago, the disintegration of these communities can hardly be arrested and the credibility of the Reformed witness in the inner city can hardly be restored. We therefore urge all involved churches, institutions, and persons, Classis Chicago North of the Christian Reformed Church, and the synod of the Christian Reformed Church to take immediate action toward the healing of the Body of Christ according to the RES Resolutions on Race.

b. We, the undersigned delegates to the North American Conference on Race of the RES, having been made aware of our own need for repentance of the sin of racism, and having committed ourselves publicly to work for the alleviation of the injustices and oppression resulting from that sin, call upon the Board of the Timothy Christian Schools to repent with us and immediately change its admissions practices to allow black children from Lawndale and Garfield churches to enter the elementary school in Cicero, Illinois, should they so desire. We urge this action now because of the growing and deepening alienation within the Reformed community which is a grievous hurt to the Body of Christ.

RESOLUTION PASSED AT THE REFORMED ECUMENICAL SYNOD'S NORTH AMERICAN CONFERENCE ON RACE RELATIONS

The Reformed Ecumenical Synod's North American Conference on Race Relations recommends that the respective synods and general assemblies represented at this conference be urged to reactivate or initiate correspondence with the Reformed Churches of South Africa

who are members of the Reformed Ecumenical Synod concerning the need for their corporate opposition to the apartheid policy of the government of South Africa.

VIII. FINANCE DEPARTMENT

A. *General Information*

In 1970 there was again much reason to be grateful to God for providing for the needs of our program. We cannot respond in any other way than to say "God is good." We must admit, however, that the financial results of 1970 do give reason for some anxiety and concern.

A careful look at our receipts for the year indicates that the level of support which we have enjoyed in the past did not generally continue in 1970.

1. Income from quotas dropped 1.3% from U.S. churches and 4% from Canadian churches or a net decrease of 2%. The percent of quota received over the last 6 years is as follows:

	Total	U.S.	Canada
1965	85.5%	97.3%	41.0%
1966	86.2%	97.8%	43.3%
1967	86.6%	97.8%	45.3%
1968	85.1%	97.4%	41.5%
1969	85.0%	97.1%	42.8%
1970	83.0%	95.8%	38.8%

2. Income from salary support did continue to increase in 1970 compared to prior year's as follows:

1965	$210,154
1966	$228,719
1967	$261,299
1968	$256,633
1969	$278,631
1970	$295,353

3. Income from above quota sources in 1970 showed a substantial decrease over prior year's as follows:

1965	$145,628
1966	$158,944
1967	$249,592
1968	$252,578
1969	$251,349
1970	$217,277

An analysis of the churches taking offerings for above quota needs and the Armed Forces Fund discloses the following:

	Total	Above Quota	Armed Forces
United States Churches -			
Number	563	310	308
Percent	100%	55%	55%
Canadian Churches -			
Number	147	50	2
Percent	100%	34%	1%
Total of all Churches -			
Number	710	360	310
Percent	100%	51%	44%

There no doubt are many reasons for the decrease in support of this denominational agency. From my perspective a few reasons could be summarized as:

1. General economic conditions.
2. A certain restlessness in the church reflecting the secular spirit of the day.
3. Increased promotion activities and competition for the denominational dollar by other agencies and causes.

The activity on the field in building programs during 1970 is reflected in the following list:

Fields with building programs completed
East Tucson, Arizona
Flanders Valley, New Jersey
Ridgeview Hills, Denver, Colorado
Tri-Cities, Washington
Rehoboth, New Mexico (Dormitories)
Crown Point, New Mexico
Gallup, New Mexico

Fields with building programs in progress
Terre Haute, Indiana
Fort Wayne, Indiana
Farmington, Michigan
Fairbanks, Alaska
Cedar Rapids, Iowa
Flagstaff, Arizona
New Glasgow, Nova Scotia
Syracuse, New York
Hyde Park, Chicago, Illinois

Fields with site selection in progress
Windsor, Ontario
Greeley, Colorado
Corvallis, Oregon
Olympia, Washington

Our office continues to serve the needs of not only our home mission staff but also where possible, the denomination as a whole. As group leaders for the ministers' hospitalization plan, we gratefully note that 85% of all ordained ministers in regular pastorates in the U.S., are now enrolled in the plan.

We have now completed the automation of our accounting system with the use of the computer at Calvin College. This will not only save time, but we will have information available for both financial and promotional planning.

Beginning March 1, 1971, we will again assume the responsibility for mailing *The Way* magazine. For almost two years this has been the task of the Laymen's League. The league is no longer able (financially) to continue this service for us. We are grateful for their noble effort to be of service.

It is difficult to accept the 1970 trend of financial support as an assumed pattern of support for the immediate future. There is every reason to be optimistic regarding the program of home missions in particular and of the Christian Reformed Church in general. It does mean

that we *all* must become active partisans in the promotion of the program of denominational home missions—as members of the staff, members of the board, and members of our individual churches. Without this base of support, we could well die. May we all be faithful even as "He who calls you is faithful . . . . Brethren, pray for us."

B. *Calling and/or Supporting Churches:*

Akron, Ohio
Alameda, California
Alamosa, Colorado
Albuquerque - Chelwood, New Mexico
Allendale - I, Michigan
Allendale - II, Michigan
Anaheim, California
Anchorage - Trinity, Alaska
Ann Arbor, Michigan
Bakersfield, California
Bellflower - Bethany, California
Beaverdam, Michigan
Borculo, Michigan
Byron Center - I, Michigan
Champaign, Illinois
Chicago - Roseland III, Illinois
Chicago - Roseland IV, Illinois
Cincinnati - Parkview Heights, Ohio
Cleveland - East, Ohio
Cochrane, Ontario
Columbus - Olentangy, Ohio
Coopersville, Michigan
Crookston, Minnesota
Dayton - Kettering, Ohio
Dearborn, Michigan
De Motte, Indiana
Denver - Fairview, Colorado
Denver - Hillcrest, Colorado
Denver - I, Colorado
Denver - II, Colorado
Denver - III, Colorado
Denver - Ridgeview Hills, Colorado
Denver - Trinity, Colorado
Detroit, Michigan
Dispatch, Kansas
Drenthe, Michigan
East Palmyra, New York
Edgerton - Bethel, Minnesota
Edgerton - I, Minnesota
Escondido, California
Everett, Washington
Evergreen Park - I, Illinois
Falmouth - Prosper, Michigan
Fort Collins, Colorado
Ft. Lauderdale, Florida
Fountain Valley, California
Fredericton, New Brunswick
Fremont - I, Michigan
Fremont - II, Michigan
Fresno, California
Fulton - I, Illinois
Fulton - Bethel, Illinois
Gallup, New Mexico
Graafschap, Michigan
Grand Haven - II, Michigan
Grand Rapids - Alger Park, Michigan
Grand Rapids - Alpine Ave., Michigan
Grand Rapids - Beverly, Michigan
Grand Rapids - Brookside, Michigan
Grand Rapids - Burton Hgts, Michigan
Grand Rapids - Calvin, Michigan
Grand Rapids - East Paris, Michigan
Grand Rapids - Faith, Michigan
Grand Rapids - Fuller Ave., Michigan
Grand Rapids - Grace, Michigan
Grand Rapids - Grandville Ave., Mich.
Grand Rapids - Highland Hills, Mich.
Grand Rapids - Kelloggsville, Michigan
Grand Rapids - LaGrave Ave., Mich.
Grand Rapids - Lee, Michigan
Grand Rapids - Millbrook, Michigan
Grand Rapids - Neland Ave., Michigan
Grand Rapids - Oakdale, Michigan
Grand Rapids - Plymouth Hgts., Mich.
Grand Rapids - Seymour, Michigan
Grand Rapids - Shawnee Park, Mich.
Grand Rapids - Sherman St., Michigan
Grand Rapids - Thirty-Sixth St., Mich.
Grand Rapids - Westview, Michigan
Grandville - South Grandville, Mich.
Goshen, Indiana
Goshen, New York
Hamilton, Michigan
Hanford, California
Hayward, California
Highland - II, California
Holland - Bethany, Michigan
Holland - Central Avenue, Michigan
Holland - Fourteenth Street, Michigan
Holland - Harderwyk, Michigan
Holland - Holland Heights, Michigan
Holland - Maple Avenue, Michigan
Holland - Maranatha, Michigan
Holland - Montello Park, Michigan
Holland - Ninth Street, Michigan
Holland - Pine Creek, 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, 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
Lafayette, Indiana
Lake Worth, Florida
Lansing - Bethel, Illinois
Lansing - I, Illinois
Leighton, Iowa
Le Mars, Iowa
Le Mars - Calvin, Iowa
Listowel, Ontario
Lincoln Center, Iowa
London - I, Ontario
Los Angeles - I, California
Luctor, Kansas
Luverne, Minnesota
Lynden - I, Washington
Lynden - II, Washington
Lynden - III, Washington
Lynden, Bethel, Washington
Madison, Wisconsin
Manhattan - Bethel, Montana
McBain, Michigan
Maple Heights, Ohio
Mason City, Iowa
Miami, Florida
Midland Park - Irving Park, New Jersey
Minneapolis - Faith, Minnesota
Minneapolis - First, Minnesota
Munster, Indiana
Muskegon - Allen Avenue, Michigan
Muskegon - Bethany, Michigan
Muskegon - Calvin, Michigan
Muskegon - First, Michigan
New Brighton, Minnesota
Newton, Iowa
New Westminster, British Columbia
Niekerk, Michigan
Nobleford, Alberta
Noordeloos, Michigan
Norfolk, Virginia
North Blendon, Michigan
Oakland, Michigan
Oak Park, Illinois
Ogden, Utah
Orange City - I, Iowa
Orange City - II, Iowa
Oskaloosa - I, Iowa
Overisel, Michigan
Palos Heights, Illinois
Paterson - I, New Jersey
Paterson - II, New Jersey
Paterson - III, New Jersey
Paterson - IV, New Jersey
Pella - Calvary, Iowa
Pella - First, Iowa
Pella - II, Iowa
Penticton, British Columbia
Peoria, Iowa
Phoenix - I, Arizona
Phoenix - Orangewood, Arizona
Pinellas Park, Florida
Platte, South Dakota
Portland - Calvin, Oregon
Prairie City, Iowa
Prince George, British Columbia
Prospect Park, New Jersey
Redlands - Bethel, California
Rehoboth, New Mexico
Riverside, California
Rochester, New York
Rusk, Michigan
Salem, Oregon
Salt Lake City - Immanuel, Utah
San Jose, California
Seattle - Calvary, Washington
Smithers, British Columbia
South Holland - Bethany, Illinois
South Holland - Cottage Grove, Illinois
South Olive, Michigan
South St. Paul - South Grove, Minnesota
Spring Lake, Michigan
St. Louis, Missouri
Sully, Iowa
Sumas, Washington
Sunnyside, Washington
Sussex, New Jersey
Toronto - I, Ontario
Truro, Nova Scotia
Tucson - Elim, Arizona
Walnut Creek, California
Cicero - Warren Park, Illinois
Waupun - I, Wisconsin
Wayne, New Jersey
Webster, New York
Welland Junction, Ontario
West Sayville, New York
Wheaton, Illinois
Whitinsville - Fairlawn, Massachusetts
Winnipeg - Transcona, Manitoba
Woden, Iowa
Zeeland - Bethel, Michigan
Zeeland - I, Michigan
Zeeland - Haven, Michigan
Zeeland - North Street, Michigan
Zeeland - III, Michigan
Zillah, Washington
Zutphen, Michigan

C. *Report of the Auditors*

February 15, 1971

To the Board Members,
Christian Reformed Board of Home Missions,
Grand Rapids, Michigan

We have examined the statements of fund balances of the Christian Reformed Board of Home Missions, Grand Rapids, Michigan, as of December 31, 1970, and the related statement of changes in fund equity for the year then ended. Our examination was made in accordance within generally accepted auditing standards, and accordingly included such tests of the accounting records and such other auditing procedures as we considered necessary in the circumstances.

In our opinion, the accompanying statements of fund balances and statement of changes in fund equity present fairly the financial position of the Christian Reformed Board of Home Missions at December 31, 1970, and the results of its operations for the year then ended, in conformity with generally accepted accounting principles applied on a basis consistent with that of the preceding year.

Den Braber, Helmholdt & Lyzenga
Certified Public Accountants

D. *Financial Statements, 1970*

CHRISTIAN REFORMED BOARD OF HOME MISSIONS

Statement of General Fund Balance
December 31, 1970

ASSETS

Current			
Operating funds: (Note A)			
Cash	$162,106		
Marketable securities at cost	797	$ 162,903	
Designated funds cash (Note B)		416,600	
Prepaid expenses and deposits		13,584	$ 593,087
Real Estate and Notes Receivable			
United States		$4,186,708	
Canada		391,386	
Urban fields		1,374,097	5,952,191
Real Estate and Equipment—Indian Field			
Land and buildings		$1,898,758	
Furniture and equipment		90,090	
Trucks and automobiles		73,191	
		$2,062,039	
Less allowance for depreciation		780,042	1,281,997
Other Assets			
Mortgages and contracts receivable		$ 158,718	
Furniture and fixtures - Grand Rapids - net		9,685	168,403
			$7,995,678

LIABILITIES AND FUND EQUITY

Liabilities		
Notes and mortgages payable	$154,521	
Withheld taxes and other payables	13,843	$ 168,364

Fund Equity	
Balance at end of year	7,827,314
	$7,995,678

NOTE A—By action of the Board of Home Missions, $110,000 of the operating funds on hand at December 31, 1970 are to be used to provide the necessary funds for the 1971 synodically approved budget.

NOTE B—At December 31, 1970, $416,600 was committed and budgeted for additional capital expenditures but not spent at the end of the year.

Christian Reformed Board of Home Missions

Statement of Restricted Fund Balances

December 31, 1970 and 1969

	Balance December 31, 1969	Additions	Deductions	Balance December 31, 1970
ASSETS				
Cash (Note C)	$678,827	$126,269	$377,792	$427,304
FUND BALANCES (Note C)				
Missionary training fund	$119,675	$ 23,663	$ 305	$143,033
Indian field expansion fund	273,553	43,449	102,394	214,608
Korean service home	62,414	9,937	72,351	
Cuban and Indian children	7,378	5,809	8,911	4,276
Medical insurance fund	5,526	180	544	5,162
Jewish missions property	98,645	7,429	106,074	
Indian tuition assistance	28,469	2,057		30,526
Fairbanks flood relief	50,000		50,000	
Hoboken seamen's home	6,873	17,595	24,342	126
Jewish evangelism		9,450		9,450
Other specified projects	24,294	6,700	12,871	18,123
Annuity fund	2,000			2,000
	$678,827	$126,269	$377,792	$427,304

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

CHRISTIAN REFORMED BOARD OF HOME MISSIONS

Statement of Changes in General Fund Equity

Year ended December 31, 1970

Balance - January 1, 1970		$7,672,283
Additions		
Budgeted additions:		
Quota receipts	$1,847,713	
Salary support	295,353	
Above quota gifts	218,069	
Indian field revenue	35,448	
Other income	35,371	
	$2,431,954	
Other additions:		
Transfer from restricted funds	229,617	
Total additions		2,661,571
Total available		$10,333,854

Deductions			
Budgeted expenses:			
Administration		$ 223,616	
General home missions		44,125	
Race commission		20,456	
Evangelism		391,441	
Regular outreach		653,790	
Urban fields		262,547	
Indian field		804,512	
		$2,400,487	
Other deductions:			
Depreciation	$77,120		
Loss on disposal of fixed assets	28,933	106,053	
Total deductions			2,506,540
Balance - December 31, 1970			$7,827,314

E. *Real Estate and Notes Receivable*

CHRISTIAN REFORMED BOARD OF HOME MISSIONS
Real Estate and Notes Receivable - United States
December 31, 1970

Calling Churches	Balance
Albuquerque, New Mexico	$ 92,809.38
Anaheim, California	25,896.55
Bellingham, Washington	47,500.00
Bradenton, Florida	2,327.44
Chula Vista, California	50,000.00
Colorado Springs, Colorado	60,979.11
Columbus, Ohio	52,202.45
Des Moines, Iowa	1,507.24
Fort Lauderdale, Florida	41,900.00
Franklin Lakes, New Jersey	35,700.00
Indianapolis, Indiana	37,916.17
Inkster, Michigan	37,500.00
Jackson, Michigan	41,062.18
Lake Worth, Florida	12,923.60
Lakewood City, California	37,839.90
Le Mars, Iowa	2,500.00
Madison, Wisconsin	44,751.75
Matteson, Illinois	59,343.44
Miami, Florida	53,000.00
Milwaukee, Wisconsin	8,350.00
Minneapolis, Minnesota - First	12,129.39
Minneapolis, Minnesota - Calvary	50,000.00
Monsey, New York	9,525.00
Palo Alto, California	49,011.12
Philadelphia, Pennsylvania	65,972.74
Pompton Plains, New Jersey	16,250.00
Portland, Oregan	51,000.00
Sacramento, California	50,000.00
St. Petersburg, Florida	60,400.00
Salt Lake City, Utah	44,058.41
San Jose, California	10,000.00
Scottsdale, Arizona	85,609.43
South Bend, Indiana	44,536.93

Toledo, Ohio	49,960.91
Tucson, Arizona	12,743.00
Tyler, Minnesota	6,876.44
Visalia, California	55,000.00
Walnut Creek, California	42,467.65
Wanamassa, New Jersey	61,208.39
Washington, D.C.	20,560.00
Willmar, Minnesota	1,200.00
Total Calling Churches	**$1,544,518.62**

CHRISTIAN REFORMED BOARD OF HOME MISSIONS

Real Estate and Notes Receivable - United States (continued)

December 31, 1970

Regular Fields	Balance
Akron, Ohio	$ 56,000.00
Anchorage, Alaska	115,585.01
Bakersfield, California	63,200.00
Bellevue, Washington	78,500.00
Binghamton, New York	60,000.00
Boca Raton, Florida	52,000.00
Boulder, California	52,443.10
Cedar Rapids, Iowa	43,000.00
Champaign, Illinois	22,284.67
Chester, New Jersey	58,400.00
Davenport, Iowa	63,728.00
Dayton, Ohio	50,000.00
East Grand Forks, Minnesota	30,000.00
East Islip, New York	51,005.30
East Tucson, Arizona	63,192.50
El Paso, Texas	50,000.00
Fairbanks, Alaska	136,791.38
Farmington, Michigan	61,046.00
Flagstaff, Arizona	63,500.00
Ft. Wayne, Indiana	60,000.00
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 Harbor Beach, Florida	60,893.57
Iowa City, Iowa	50,000.00
Mason City, Iowa	55,276.00
New Brighton, Minnesota	50,000.00
Norfolk, Virginia	56,800.00
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	63,416.66
Tri Cities, Washington	50,000.00
Washington, Pennsylvania	58,000.00

Webster, New York	60,000.00
West Portland, Oregan	56,000.00
Yakima, Washington	66,200.00
Total Regular Fields	$2,642,189.67

Summary of Real Estate and Notes Receivable - United States

Calling churches	$1,544,518.62
Regular fields	2,642,189.67
Total	$4,186,708.29

CHRISTIAN REFORMED BOARD OF HOME MISSIONS

Real Estate and Notes Receivable - Canada

December 31, 1970

Calling Churches	Balance
Aylmer, Ontario	$ 1,424.96
Brockville, Ontario	7,188.85
Charlottetown, Prince Edward Island	50,000.00
Cobourg, Ontario	8,670.00
Grande Prairie, Alberta	53,226.08
Halifax, Nova Scotia	50,000.00
High River, Alberta	10,000.00
Kemptville, Ontario	5,774.90
Langley Prairie, British Columbia	101.01
Picton, Ontario	1,188.98
Stratford, Ontario	27,143.20
Truro, Nova Scotia	10,264.90
Vernon, British Columbia	16,809.21
Total Calling Churches	$241,792.09

Regular Fields	
Fredericton, New Brunswick	$ 49,993.81
New Glasgow, Nova Scotia	14,900.00
Prince George, British Columbia	49,700.00
Windsor, Ontario	35,000.00
Total Regular Fields	$149,593.81

Summary of Real Estate and Notes Receivable - Canada

Calling churches	$241,792.09
Regular fields	149,593.81
	$391,385.90

CHRISTIAN REFORMED BOARD OF HOME MISSIONS

Real Estate - Urban Fields

December 31, 1970

Urban Fields	Balance
Albuquerque, New Mexico - Indian	$ 78,752.74
Chicago, Illinois - Chinese	53,779.25
- Indian	20,000.00
- Lawndale	75,000.00
Detroit, Michigan	86,872.33
Harlem, New York City	233,763.16

Hoboken, New Jersey	38,000.00
Honolulu, Hawaii	70,000.00
Los Angeles, California - Chinese	59,500.00
- Inner City	24,200.00
- Spanish	31,000.00
Miami, Florida - Spanish	205,213.37
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	68,059.20
- Friendship House	128,250.00
	$1,374,096.83

F. *Proposed Budget for 1972*

The budget for 1972 is summarized below. A more detailed list of budget requests for 1972 will be submitted to synod's Advisory Budget Committee.

1972 Proposed Budget

Estimated receipts		
Quota payments	$2,252,600	
Salary support	320,000	
Above quota gifts	300,000	
Indian field revenue	40,000	
Real estate repayments	80,000	
Other income	30,000	
From cash balance	110,000	
Total estimated receipts		$3,132,600
Budgeted disbursements		
Operating:		
Administration and promotion	$ 280,300	
General Home Missions	43,500	
Race commission	73,000	
Evangelism	559,400	
Regular outreach	775,600	
Urban fields	321,500	
Indian fields	914,300	
Total operating		$2,967,600
Real estate and capital:		
Regular fields	$ 85,000	
Indian fields	75,000	
Equipment	5,000	
Total real estate and capital		165,000
Total budgeted disbursements		$3,132,600

IX. MATTERS FOR SYNODICAL ACTION

A. The Board of Home Missions respectfully requests synod to grant the privilege of the floor to the president, the executive secretary, and the treasurer of the board when matters pertaining to home missions are discussed.

B. The board urgently requests synod to approve the Armed Forces Fund for one or more offerings from the churches.

C. The board urgently requests synod to place the Board of Home Missions on the list of denominational causes recommended for one or more offerings.

D. The board requests synod to approve the schedule of Grants-in-aid for evangelism as presented in section VI, D.

E. The board requests synod to approve the revised policy statement for Grants-in-aid. Section VI, E.

F. The board requests synod to approve the Principle and Guidelines for Jewish Evangelism. Section VI, F.

G. The board requests synod to approve the "Guidelines and Principles for Youth Evangelism." Section VI, G, 4, 5, and 6.

H. The board requests synod to defer action on the Alberta South overture re decentralization, and refer this overture to the Board of Home Missions for its study and recommendation.

Ground: This study is already underway in response to communication from the Sunnyside, Washington, Christian Reformed Church and from Classis Columbia.

I. The board recommends that synod authorize the creation of a board member-at-large position to represent the Classis Rocky Mountain area, and that this position be filled by an Indian.

Grounds:

1. Nearly 40% of all home mission personnel and ⅓ of the annual home mission budget are allocated to the Indian Mission field.

2. This is in harmony with the spirit of synod's decision favoring representation by racial and/or minority groups on the Board of Publications. (cf. Acts 1970, Art. 148, III, B, 2, p. 100.)

J. The board recommends to synod that

1. The Christian Reformed Denomination become a participant in Project Equality by engaging their services according to the contract proposed.

2. The expenses for such services be taken from the synodical fund. (cf. Section VII, A.)

K. The board submits to synod the following in response to the overture from Classis Quinte (Acts 1970, Art. 162, II) regarding the training of home missionaries.

1. *Present Program for Missionary Training*

a. *Field Orientation*

This is already approved, on paper, but in actuality will not be effective until 1973 when we have all the areas of the U.S. and Canada covered by a Missionary on General Assignment. Orientation involves

specific orientation to a field and general orientation to the work of Home Missions. Materials available: "Introducing a Home Missionary to the Field," which is general and limited in scope; "Missionary Manual," a general index of board decisions and policies which is rather comprehensive, (available after March, 1971). Orientation includes language study and cultural orientation (academic) where it is needed, e.g., Spanish, Indian.

b. *Vander Vlies Memorial Missionary Training Fund*

This is a memorial endowment which is in excess of $100,000. The interest from this fund is held available to eligible missionaries at the rate of $50 per year. Currently the average amount available to a missionary is $200. It can be used for approved programs of study.

c. *Missionary Conferences*

1) International (USA and Canada) once every 3 years
2) Regional Conference (USA) every other year
3) Special Conferences
   a) Inner City
   b) Campus Ministry
   c) Indian Mission Conference and orientation for new missionaries

d. In cooperation with the Reformed Church in America and under their auspices we have the privilege of sending a limited number of men through the Chicago Urban Training Center. This course does not supply a theology—it presumes that you have your theological position before you come. It does supply a realistic experience and academic training in the context of the Inner City.

2. Regarding the future, the board informs synod of the following

a. The Board of Home Missions will initiate action to convene a committee with representation from Calvin College, Calvin Seminary, Board of Foreign Missions, and Christian Reformed World Relief Committee. The mandate of this committee shall be to study the matter of special research and training for all home missionaries and make specific proposals to the executive committee in November 1971 for recommendation to the board in February 1972.

b. Re *Clinical Pastoral Education*—The Board of Home Missions—

1) declares that Clinical Pastoral Education should be mandatory for all missionaries (home) on general assignment.

2) declares that Clinical Pastoral Education is a type of training desirable for home missions endeavor.

c. The Board of Home Missions declares Clinical Pastoral Education training to be desirable for all home missionaries.

L. The board recommends that synod approve the following reappointments:

1. Rev. M. C. Baarman for a third 4-year term
2. Mr. G. J. Borst for a second 4-year term

M. The board recommends that synod approve the proposed 1972 budget and the 1972 quota of $44.00.

N. The board recommends the following nomination to synod for the position of alternate delegate, member-at-large, Central U.S.A. (re-

placing Mr. M. Medema who has served for six years as alternate): Mr. H. Soper and Mr. Jack Van Eerden.

O. The board informs synod that report and recommendation regarding "Financial Assistance for Christian Education in the Inner City" (cf. Acts, 1970, Art. 162, I, pages 114-115) will be presented in the supplementary report.

P. The board requests synod to add the following to the rules for the administration of the Church Help Fund:

1) Church Help Fund loans for purchase or erection of facilities may be made to churches moving from inner city or "changing neighborhood" communities only if said churches have made provision or contribution, commensurate with challenge and ability, to or for some continuing ministry to the communities they are leaving.

2) Loans will be made for building replacement, addition to, or modification of church facilities on the basis of the existence in applicant churches of a vital community evangelism program.

Ground for first proposed change: such strictures as these are an inevitable consequence of the inner city policy statement adopted by synod. The absence of such strictures may be viewed as a contradiction to the concerns enunciated in the inner city policy statement. Grounds for second proposed change: such strictures would comport with the Christian Reformed Home Missions Order when it says, "in compliance with the evangelization mandate of our Lord, it is the responsibility of every congregation to carry on the work of witnessing and of evangelization."

Such strictures would comport with a more recent synodical statement to the effect that "every congregation and agency of the Christian Reformed Church shall be encouraged to and assisted in the establishing of evangelism as a priority and of specific evangelism goals."

Respectfully submitted,

Marvin C. Baarman, exec. sec'y

REPORT 11-A

CHRISTIAN REFORMED BOARD OF HOME MISSIONS

(Arts. 37, 144)

ESTEEMED BRETHREN:

I. FINANCIAL ASSISTANCE FOR CHRISTIAN EDUCATION IN INNER-CITY SITUATIONS AND IN OTHER SITUATIONS WHERE THERE IS HEAVY, MINORITY-GROUP CONCENTRATION

A. *Background*

1. Synod of 1967 was overtured by Classis Florida to reverse the decision of CRWRC to reject an appeal of the Florida Diaconal Conference to assist the diaconate of the Good Samaritan Church in providing a Christian education for its covenant children at Westminster Christian School in Miami.

Two of the grounds cited by Classis Florida are relevant to our present study. One of these cites the synodically asserted responsibility of CRWRC concerning "unusual benevolent needs" of the local church, as well as the mandate given to CRWRC concerning Cuban relief.

The other ground states: "Although the Christian Reformed Board of Home Missions has contributed to the Christian education of the Cuban children on an emergency basis, established procedure and principle would dictate that all future financial assistance for the Christian education of covenant children as members of an organized Christian Reformed Church be supplied from benevolent funds, and not the mission resources of the denomination."

In response, synod instructed CRWRC "to supply the necessary funds in the present need, by way of exception, without implying thereby a precedent for the responsibility of CRWRC for Christian school tuition costs." Synod also mandated a committee to study the original mandate of the CRWRC to determine the specific province(s) in which the CRWRC has responsibility.

2. The report of this study committee to Synod of 1968 declared that to make CRWRC responsible for assistance in meeting the cost of Christian education in indigent situations would open that organization to a veritable flood of requests with the result of making CRWRC predominantly an agency for aid to Christian education.

The report also envisioned the possibility of initiating a national program of grant-in-aid for Christian education under the direction of an appropriate agency.

The study committee also recommended "that synod endorse an increase of quota for the Christian Reformed Board of Home Missions for the year 1969 not to exceed $10,000 to be used for the support of Christian education for the Spanish Church of Miami."

Synod's response was three-fold:

a. Synod declared "that the underwriting of Christian day school education on a continuing basis is not properly a function of the CRWRC" on the ground that "education of the covenant youth is properly a parental responsibility."

b. Synod requested "the National Union of Christian Schools to undertake a study in depth concerning the crisis and the funding of Christian education. . . ."

c. Synod stated that "Although the continuing support of the education of covenant youth is not properly the responsibility of the CRWRC or the Christian Reformed Board of Home Missions, there is an urgent need that has to be met in the Spanish Church of Miami during the study period." Therefore, synod decided to "instruct the Christian Reformed Board of Home Missions and the CRWRC to jointly meet this need during the ensuing school year."

3. The National Union of Christian Schools reported to the Synod of 1969, and recommended "that a fund, to be known as the Christian School Support Fund be established under the auspices of the Home Mission Board, CRC, and be financed by means of an addition to the quota" of the CRBHM.

It also recommended that for 1969 and 1970 "an amount be added to the quota of the CRBHM adequate to provide $20,000 for the Christian School Support Fund."

In synod's response it stated "as part of its total effort to bring the gospel in some unique areas, the Board of Home Missions has expended monies to assist in financing Christian education of children in Harlem and Miami." (The present writer is unaware of the board's having expended monies for this purpose relative to Harlem.)

Synod then decided to "include an amount in the 1970 quota for home missions which is sufficient to provide $20,000 for the purpose of assisting parents in providing Christian education for their children in the exceptional circumstances of inner-city missions." The grounds for this action were:

a. Synod recognizes Christian day school education as supportive in the program of bringing the gospel in certain inner-city areas, for example Harlem and Miami.

b. This is presently being done by the Board of Foreign Missions in Nigeria missions, and the Board of Home Missions in the Indian mission program.

c. Providing funds through the Home Missions quota will provide financial stability for the coming year.

Synod also decided "that the Board of Home Missions present to the Synod of 1970 a thorough review of the various situations where such monies were expended, and present concrete proposals for alternate methods of funding and administering such a program." Grounds cited were:

a) The program is intended to be temporary.

b) The possibility exists of correlation between the CRWRC and the Board of Home Missions.

4 Synod of 1970, confronted with the fact that another request for assistance to the Westminster Christian School of Miami had been submitted to the Board of Home Missions, and had not as yet been honored, instructed the Home Missions Board "to make immediate payment for current funds to the Westminster Christian School of Miami, Florida, the sum of $6,000 for the academic year 1969-70 to subsidize the Christian education of Cuban indigent children." Synod appended three grounds:

a. The Synod of 1969 so instructed the Home Mission Board.

b. The Miami Christian Reformed Church on the basis of synod's decision has already obligated itself to this amount.

c. Synod recognized that Christian day school education is supportive in the program of bringing the gospel to such an inner-city work as Miami or Harlem, etc.

At this session synod also rejected a request that the World Relief Committee assume henceforth the support of Christian education of Cuban indigent children in Miami.

Synod also encouraged "the National Union of Christian Schools to assist local groups in creatively seeking funds for this educational need and in re-thinking the entire problem of financing Christian education in areas of unusual need within the inner-city."

Synod made two further addresses to the Board of Home Missions regarding this problem. It requested the board "to continue assisting parents in providing Christian education for their children in the exceptional circumstances prevailing in Miami in line with the decision of Synod 1969." And synod reminded the Board of Home Missions "that it has not as yet carried out the decision of the Synod of 1969 in presenting concrete proposals for alternate methods of funding and administrating a program of assistance to parents in providing Christian education for their children in exceptional circumstances prevailing in inner-city missions."

Here, then, is our report on the study synod requested.

B. *Possible Sources of Funding Such Education*

1. Parents and local Christian community

a. In favor of this method, we would advance the following:

(1) Responsibility is first of all parental, and secondarily, that of the local Christian community.

(2) Local initiative has proved itself somewhat effective in such places as:

(a) Northside-Paterson. Northside is assisted by Bethel Church's Booster Club, and by a foundation made up of concerned people of that area.

(b) Community-Detroit. The local Christian school board set lower tuition rates for indigent people, transfering much of the cost of educating inner-city children to the entire Christian school society.

(c) Lawndale-Chicago. This church formed its own booster club and Christian School Association whose funds are augmented by gifts from interested individuals.

(d) Friendship House-San Francisco. Adjustment of tuition rates and receipt of private gifts have met the cost.

(e) Madison Square and Grace-Grand Rapids. Classis Grand Rapids East has granted permission for solicitation of funds by way of offerings to cover tuition cost for inner-city children.

b. Contrary considerations:

Local resources appear to be inadequate with respect to local needs.

2. The Christian Reformed World Relief Committee as auxiliary funding agency

a. Considerations in favor of this are:

(1) CRWRC has an extant administrative setup.

(2) CRWRC is familiar with indigent situations.

(3) Insofar as family indigence is a diaconal concern, such assistance may be construed as part of CRWRC's responsibility.

b. Contrary considerations are:

(1) Eventually and inevitably CRWRC would be appealed to by an increasing number of communities struggling with the cost of Christian education. This may then very well became the main involvement of CRWRC to the diminishing of its commendable ideal of administering to world relief.

(2) This may tend to blur the distinction between ecclesiastical, as opposed to parental, responsibility for and control of Christian schools.

(3) Eventually, by virtue of discriminating funding, CRWRC will be confronted with the necessity of evaluating local school budgets and educational expenditures—a function that should be reserved to parents, school boards, and professional educators.

3 The Board of Home Missions as auxiliary funding agency

a. Considerations favoring this:

(1) The board has an extant administrative setup.

(2) The board is familiar with indigent situations.

(3) Christian day school education is helpful toward establishment of churches where stable Christian home and environment is lacking.

(4) There is apparent precedent for this involvement on the part of mission boards, such as in Nigeria and Rehoboth.

b. Contrary considerations are:

(1) The more numerous such ancillary functions become, the more difficult it will be for the board to concentrate on its prime task.

(2) The need for and the amount of funding for Christian education can only increase indefinitely in view of the wide-spread nature of such need, thus taking over more and more of Home Missions resources and personnel.

(3) It may be increasingly difficult to reserve such funding to inner-city minority groups, and to mission situations, in view of the financial difficulties in which almost every Christian school is found at the present time.

(4) Such activity on the part of the Board of Home Missions will tend to blur the distinction between ecclesiastical as opposed to parental responsibility for and control of Christian schools.

(5) Eventually, by virtue of discriminating funding, the Board of Home Missions will find itself with the necessity of evaluating local school budgets and educational expenditures—a function that should be reserved to parents, school boards, and professional educators.

4. A privately supported and endowed foundation as the auxiliary funding agency

a. Considerations favoring this:

(1) This would maintain that desirable distinction of parental responsibility and that of the Christian community at large, as opposed to ecclesiastical responsibility for Christian education.

(2) Quotas would not be imposed for aid to Christian education upon many who can hardly afford to meet their own Christian education costs.

(3) This would prevent any encroachment upon the prime mandates and functions of both the Board of Home Missions and the World Relief Committee.

(4) Responsibility for decision with respect to such assistance may, in this instance, rest with those who are well qualified in matters educational and fiscal.

b. Contrary considerations:

Such a foundation may find it difficult to garner sufficient voluntary contribution and involvement for this cause.

C. *Recommendations*

1. That synod declare itself in favor of the establishment of a privately supported and endowed foundation as an auxiliary funding agency for Christian education where there is heavy, minority group concentration in inner-city situations and other situations and that this foundation be authorized to solicit funds for this purpose throughout the denomination.

2. That synod appoint a committee to seek out those who may be interested in the establishment of such a foundation and encourage those interested persons to establish such a foundation.

3. That synod declare that, until such time as such a foundation be established and sufficiently operative, the Christian Reformed Board of Home Missions and CRWRC be mandated to share equally in rendering assistance for Christian education of indigent Cuban children at Westminster Christian School in Miami. (This period is not to extend beyond the 1972-73 school year.)

II. FINANCIAL REPORT:

In the report from the Ministers' Pension Committee it is noted that they are recommending an increase in the annual "participant payment" to $950 per year. If synod should adopt this recommendation, the Board of Home Missions quota should be increased in the amount of 20c per family which represents the $10,000 needed to fulfill this added responsibility.

III. SCHOLARSHIPS FOR MINORITY STUDENTS

(The following was inadvertently omitted from the printed Agenda.)

A. Re *scholarships for minority students* to church-related colleges—the BHM recommends to synod that:

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

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

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

Ground: Synod has approved the concept. Acts of Synod 1970, Art. 148, III, b, 3 "That synod endorse the idea of providing scholarships to our denomination-related colleges for financially needy students from minority groups in the United States and Canada, and refer the matter to the Race Commission for specific proposals for implementation."

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

Ground: Colleges are better equipped to handle this than a committee of the Race Commission.

4. Applicants for such scholarships be required to meet the following qualifications:

a. Applicants must apply for admission to and be accepted by one of our church approved colleges as a full-time student. Such application must be made before July 1.

b. Applicants must establish their financial need to the satisfaction of the financial-aid officer of the college involved.

c. Applicants must be members of a minority racial group in the United States or Canada.

5. These scholarships are renewable and to be reviewed annually according to need and performance with a view to the attainment of a college degree.

6. The scholarships be granted by the Race Commission from the list submitted by the colleges involved.

7. The Executive Committee of the Race Commission publicize the availability of these scholarships.

B. It was decided that if this proposal is approved by synod, the Race Commission be authorized to make special appeals for funds to individuals, foundations, and churches.

IV. REFORMED ECUMENICAL SYNOD CONFERENCE ON RACE DELEGATES REPORT

Agenda Report 11 makes reference to "a long list of proposals which will be conveyed to the churches in the Supplemental Agenda Report." Following are these proposals from the conference together with recommendations from the delegates from the Race Commission who attended

the RES conference on mandate from the Synod of 1970. These proposals are transmitted by the Home Missions Board without comment or action.

A. Believing that the churches and related institutions needs suggestions for ways to act in combating racism, the RES Conference on Race, through conference action groups, has gathered the following list of proposals which are conveyed to the churches and related institutions for their use.

1, *Proposals regarding Christian day schools:*

a. that, since the Scriptures provide the basis for a genuine philosophy of Christian education wherein schools founded on this philosophy need heterogeneous cultural exposure, and inner-city youth are often deprived of an adequate education, and since the Christian day schools as presently constituted share in the educational crisis of today's cities, and since we have a communal Christian responsibility to our neighbors and true Christian education is a very significant ingredient for a flourishing Christianity in the inner-city, enrollment be granted to any student whose parents are aware of the Christian philosophy of the school and interested in the Christian education arising out of that philosophy.

b. that, since many Christian day schools are popularly associated with specific ecclesiastical bodies wherein teachers are usually constitutionally required to subscribe to denominational creedal standards as a condition of employment, and since such conditions prevent the employment of teachers of other evangelical backgrounds reflecting other cultural and ethnic groups, school boards be encouraged to develop with the National Union of Christian Schools a biblically-based distinctive educational creed to which academic staff members would be expected to subscribe.

c. that the National Union of Christian Schools and our member denominations involved in Christian day schools be urged to plan and set up in-service training sessions to prepare teachers to educate children of various ethnic and socio-economic background.

2. *Proposals regarding Christian colleges and seminaries:*

Since college graduates make up today's society's leadership and this pattern will increase in the future, and since minority groups must be given the opportunity for higher education and must experience the warmth of Christian love and concern as they pursue their education on a Christian campus, and since seminary-level education involves training in the whole counsel of God, and since our institutions have all too often lacked this concern in the past, we recommend:

a. that the Christian colleges, in consultation with each other, establish minority studies programs.

b. that the Christian colleges, in consultation with each other, establish a mandatory course designed to produce an understanding of the nature of racism, as well as the cultural, intellectual, and religious factors contributing to the establishment and continuation of racism.

c. that the denominations and related colleges establish and conduct programs of recruitment among minority groups, establish an Advisory Minority Council, employ full-time minority recruiters, and establish a denominational minority student scholarship fund.

d. that the Minority Council be charged with the administration of the scholarship fund in consultation with the colleges and seminaries.

e. that the seminaries hold area lay conferences throughout North America on the theological perspectives on racism manifested in prejudice and discrimination.

f. that all colleges offer their research and educational capabilities in the study of racism to all classes, presbyteries, and other Christian institutions.

g. that the curricula of the seminaries provide opportunity to acquaint students through special lectures, field trips, and other means, with the variety of situations in which men are found, and open up to them the various possibilities for ministry.

h. that the curricula of the seminaries provide occasion to acquaint students with Christian and other community resources available to help men in their diversity of need, and also help students learn how to channel the resources of their own congregations constructively.

i. that the seminary find ways to nourish a knowledge of, and love for, full-orbed Christianity among men called to the ministry, but without the academic credentials to undertake the regular course of study.

j. that the Christian colleges and seminaries establish special supportive service programs for minority and low-income students; this program to include special attention to financial and social needs, establishment of tutorial assistance programs, remedial and study-skills components, if necessary liberalize the institutional admissions, retention and grading policies, and the employment of a psychological and vocational counselor of the predominant minority group on campus.

k. that the colleges and seminaries designate a person and office which these students may identify as the focal point of that institution's concern for those students who have been traditionally passed by.

l. that colleges and seminaries immediately institute a self study into their formal and informal practices, attitudes and programs, to eliminate any vestiges of prejudice or unchristian attitudes toward students of other ethnic groups or income levels.

3. *Proposals regarding the churches' diaconal ministries:*

a. that, since the injustice and oppression in our society is of such magnitude that the rectifying of this situation cannot be achieved without personal commitment and redemptive suffering on the part of all Christians, each classis or presbetery be strongly urged to establish a fund, foundation, or agency to which congregations in poverty areas may apply for the support of a full-time or a part-time deacon, to the end of mobilizing all congregations in classis or presbytery and leading them in locating and alleviating the causes and consequences of poverty.

b. that, since the ministry of the Word without an accompanying ministry of mercy, i.e., diaconal concern, is contrary to the teaching and example of our Lord, and since the urgent needs of our neighbor, both within and without the household of faith, continue to multiply in the areas of housing, employment, and education, and since these physical needs cannot continue to be neglected by the body of Christ without compromising the credibility of her spiritual concern for the whole man, each congrega-

tion budget equal funding for both the ministry of the Word and the ministry of mercy; and that in order to be able to implement this proposal, each congregation sincerely reappraise its need for any or all of the following: elaborate facilities used part-time for worship and education activities, salaried musicians, luxurious parsonages, and affluent lifestyles among its members.

4. *Proposals regarding mission policies and practices, and ministry priorities:*

Since every organizational expression of the church of Jesus Christ must be essentially missionary in nature, and since missions begins locally and extends to the uttermost part of the earth (Acts 1:8), and since desperate needs exist in our inner-cities and among disadvantaged groups in our society, we recommend:

a. that the mission boards and the individual congregations of our churches re-examine their expenditure of funds and invest more of their resources in areas of desperate human need and in work among minority groups, since the treatment of the poor and the oppressed has always been a biblical touchstone of God's judgment of a society.

b. that mission boards and congregations determine that future church buildings be planned to provide for multiple-purpose use of space and that any savings in money thus realized be used for the ministry of the Word and of mercy to urban and/or rural minority groups.

c. that serious consideration should be given to the possibility of making monies available to existent local mission endeavors to be used by them in ways which they alone shall determine.

d. that the flexibility in approach be initiated that will enable us to minister profitably to the needs in these unusual circumstances, since organizational rigidity has often stood in the way of an effective ministry.

e. that special training and orientation be provided for any individual who is sent into such an area to minister to sensitize him to deal with his support group as well as with the people to whom he hopes to minister, and that local leadership in the emerging Christian group should be sought, encouraged and trained on whatever educational level they happen to be.

f. that since there exists a crucial need in our denominations for church leaders from minority groups, steps be taken to make use of the provisions for ordination that already exist which would enable us to meet this need with the flexibility and urgency demanded by the situation.

5. *Proposals for educating suburban or non-inner-city churches:*

a. that ministers and teachers in our churches be encouraged to become aware of their own racial prejudices and to confront the problem of racial prejudice on all levels:

(1) Using the Race Commission's (of the Christian Reformed Church) six-lesson course on "Christian Perspectives in Racial Understanding."

(2) Organizing book clubs studying *Black Like Me,* James Baldwin's novels, or other books appropriate to the level of understanding of the group.

(3) Suggesting this topic for existing organizations.

(4) Personally interacting with church members at all levels.

b. that the producers of religious education materials used by the RES churches be encouraged to transmit information in the following areas:

(1) Black history and that of other ethnic groups.
(2) The biblical viewpoint of all men belonging to one race.
(3) How black people and other ethnic minorities feel.
(4) The Cycle of Racism.

c. that a model be prepared for facilitating attitude change ("mind liberation"), a model that can be used in large groups or small, formal or informal, a model that gives the Holy Spirit the freedom to accomplish through us this his task of sanctification, a model that could be called: *"Loving Them into Christian Love"*; a model in which:

(1) the teacher would encourage people to express their feelings, help them discover the root of those feelings (old hurts, fears, selfishness, low self-esteem), and communicate his acceptance of them with those feelings and his understanding of them.

(2) Within that relationship of acceptance the teacher would confront those root feelings or prejudiced attitudes as being inappropriate, unnecessary, inconsistent with one's Christian profession.

(3) The group would aid and confirm attitude change by interaction with minority groups.

d. that all ministers be urged, in spite of possible opposition, to preach the whole counsel of God regarding the rights, privileges and duties of all Christians, to the end that believers will know their responsibilities towards their fellow men and will be impelled to practice true Christian love and justice towards them.

e. that all local classes and presbyteries and congregations be urged to promote racial understanding in their respective levels by shaping attitudes and implementing programs, through retreats for ministers and laymen, study and prayer groups, and giving attention to:

(1) Economic concerns:

(a) Examine and appropriately respond to real estate policies and practices in the community.

(b) Examine local retail chain stores regarding the marketing of and promotion of products produced by black-controlled companies.

(c) Determine whether there is an unjustified price or quality of product differential between the suburbs and the inner-city and work towards eliminating such differentials.

(2) Political concerns:

Examine the political records and attitudes of local, state, and national representatives on racial matters and disseminate such information to the congregation and community.

f. that each local church be urged to appoint from within itself a task force for the specific education of the congregation regarding racial matters of understanding and action, and that the churches be encouraged to seek the advice of the delegates to this Race Conference in the formation and operation of the task forces. Such task forces could act in the following ways:

(1) Provide the congregation with books and pamphlets that grapple with the current problems regarding racism.

(2) Conduct a course of study for the congregation using the field-tested materials published by the Home Missions Board of the CRC.

(3) Challenge the consistories, sessions, and pulpits to be more specific in calling the people to see the implications of the gospel for action in the area of social justice.

(4) Offer the congregations possible ways of acting as individuals and as a structure.

(5) Make the people aware of the various forms of personal and institutional racism in their churches and communities with the suggestions for combating the same.

(6) Maintain good communications.

6. *Proposals for religious education in inner-city churches:*

Since churches of a Reformed persuasion have failed to produce vital religious educational programs (e.g., teaching methods, curricular materials, radio ministry, and tracts) that speak meaningfully to inner-city people, and since there has been both overt and covert paternalistic imposition of traditions and practices foreign to inner-city congregations, and since the potential of inner-city Christians to speak in, to, and for their community has not been fully recognized and utilized, and since the opportunity for inner-city Christians to use their talents in a Reformed Christian context is necessary for the well-being of the church which wants to educate in the inner-city, we recommend that at denominational, classical or presbytery, and particularly at local levels, indigenous personnel be recruited to teach, preach, produce educational materials, and train workers for ministry in the inner-city, recognizing that:

a. this will require flexibility in appointment policies at all denominational levels.

b. this may require utilization of leaders from other than Reformed churches.

7. *Proposals for the church facing changing communities:*

a. that, since it is our duty to sustain a ministry to the changing urban communities in which God has placed us, urban congregations should not act individually but seek to establish a more inter-congregational style of ministry, through consultation, sharing, and study of mutual priorities for church and community, and furthermore that the respective classes or presbyteries subsidize these inter-congregational ministries.

b. that, since the very integrity of the church's mission and ministry is at stake in the inner-city, the classes or presbyteries set up and implement the organizational machinery necessary to assess the consequences of all proposals to relocate congregations outside the core city in order to:

(1) make certain neighboring Christian congregations are contacted for advice and direction.

(2) assist in facing the problems of remaining at the present location.

c. that, in the event of moving, opportunity for sustained witness and ministry to the neighborhood be ensured via:

(1) turning over the title of all properties to any nucleus of Christians who choose to remain, or

(2) if no nucleus is left, to place all monies from property sale into a fund earmarked for development of urban ministries.

d. that, as a general guideline, every dollar expended for new buildings in the suburbs be matched by a like amount for inner-city urban ministries.

8. *Proposals regarding legal justice:*

Since loyalty to Jesus Christ requires identification with and participation in the lot of those oppressed by legal injustice, and since we are beyond the time, historically, when predominantly white institutions, including churches, can decide on their own to help oppressed minorities by initiating programs to be imposed on their situations paternalistically, we recommend:

a. that programs be designed to sensitize white churches to the injustices to which minority groups have been subjected and from which majority identification exempts whites. This can be accomplished by:

(1) encouraging churches to invite knowledgeable people, especially those who are themselves exposed to social disabilities, to expose the white man's long standing tolerance of a system of justice which, in practice, is discriminatory and selectively oppressive. The purpose of such presentations would be to foster among Christians a "holy rage" against injustices in the land.

(2) establishing working relations between churches across national, ethnic, social lines in which, as equals before the Lord, knowledge and experience of both is shared and brought to bear effectively in situations where human beings are suffering injustices.

(3) developing programs out of cooperative Christian relationships between the above-mentioned churches, which will:

(a) assist distressed individuals suffering miscarriage of justice.

(b) attack racist societal structures to eliminate built-in systematic prejudice in society.

b. that the above be implemented by:

(1) establishing information and publicizing centers either as an official deaconal program or less specifically ecclesiastical, to provide information regarding the law and one's individual rights.

(2) establishing Christian Legal Aid Service to counsel individuals caught in unjust legal situations.

(3) forming Political Action Committees to work toward mobilizing the Christian community to:

(a) abolish unjust laws, laws the net effect of which works to the disadvantage of minority groups and the poor (e.g.: eliminate bail bond requirements for misdemeanors).

(b) change laws to remove loop-holes which permit the exploitation of the powerless.

(c) encourage individuals and community organizations outside the Christian churches who are interested in justice for the poor to cooperate with Christian action groups.

(d) promote efforts to enforce laws already "on the books" intended to promote the welfare of the poor which go largely unenforced.

9. *Proposals concerning housing patterns:*

a. that, since members of minority groups (poor, aged, or any specific ethnic groups) are rendered powerless by housing structures reflecting the dominant culture's vested interest, every church with minority group members in its area determine how these minorities are being discriminated against or victimized by local housing practices, and that classis or presbytery devise ways to motivate its churches to right the wrongs which exist within its geographical boundaries, since these injustices warrant the attention of the pulpit just as they did in the days of the prophets, and deserve the attention of our major ecclesiastical assemblies.

b. that the churches consider the following concrete proposals for action where these injustices exist:

(1) Determine community structures for housing and how they work.

(2) Procure professional and legal advice.

(3) Help individuals facing specific housing violations, or other housing problems, gain redress through the courts.

(4) Organize tenant councils, if necessary, to increase one's power to deal collectively with all housing problems.

(5) Work toward new legislation on behalf of tenants where necessary.

(6) Work toward the provision of sufficient low-income housing, through:

(a) building or renovative programs in inner-city or suburban areas.

(b) encouraging church members to rent or sell to members of minority groups.

(c) assisting low income people to buy homes with government F.H.A. programs.

(7) Work toward fair housing legislation and enforcement.

(8) Write to the Urban Fields Department of the Board of Home Missions of the CRC for resource material and suggested guidelines in this area. (Approved by voice vote.)

10. *It is proposed, for referral to other agencies,*

a. that the proposals concerning Christian day schools (see IIIA) be sent to:

(1) The National Union of Christian Schools convention.

(2) All school boards in the National Union of Christian Schools.

(3) *The Christian Home and School* magazine.

(4) *The Christian Educator's Journal.*

b. that, in view of the need for existing Christian witness to remain in areas of social change, and in view of the need for an Urban Training Program to serve the entire North American Reformed community, the RES Conference on Race, meeting in Chicago, March 2-5, 1971, petition the synod of the Christian Reformed Church to consider the possibility of setting aside the Franklin Street campus of Calvin College for this purpose; and that copies be sent to the Board of Trustees of Calvin College and Seminary, the CRC Race Commission, and the RES Interim Committee.

c. that each synod and general assembly of our churches be urged to instruct their member churches to act against injustices in housing pat-

terns and to inspect the action of their member churches in this area. (Approved by voice vote.)

B. The Christian Reformed delegates from the Race Commission who attended the conference on mandate from Synod 1970 make the following recommendations:

1. It is *recommended* that synod commend the above proposals to the churches for consideration and study with a view toward possible implementation as applicable, and for the creation of appropriate models for creatively confronting unique situations not covered in the proposals.

2. —recognizing the massive needs in our society to which the Christian and the Christian church must speak and in which we must be active . . .

—recognizing that such very visible characteristics of our congregational life as program and physical plants have much to do with the effectiveness with which the gospel is presented and our mission is pursued . . .

—recognizing our need for constant reminders of the dangers of being self-concerned and excessively inward-looking . . .

—and recognizing the need for some beginning in spite of the comprehensive nature of the RES proposals . . .

It is *recommended:*

a. that synod remind the churches of the need to be extremely disciplined in the matter of where their church is located and what kind of facilities they use/erect for the gathered life of their members. (See RES Conference Proposals 3, b; 4, 6; 7.)

b. that synod commend the following guidelines to the churches for their consideration in these matters:

(1) For churches considering relocating:

(a) Have you weighed your responsibilities to your neighborhood?

(b) Have you considered sharing facilities with a neighboring church in your present location?

(2) For churches who have decided to relocate:

(a) Have you considered sharing facilities with a neighboring church in your new location?

(b) In choosing a location, have you weighed ministry to the community over against esthetic consideration and convenience?

(3) For churches considering building:

(a) Have you considered:

1) renovation of your existing plant?

2) purchase of an existing plant?

3) shared facilities with a neighboring congregation?

4) erecting a multi-purpose building?

(b) Have you weighed a building program over against other ministry priorities (for example, education, clinics, libraries, scholarships, and so forth)?

(4) For churches who have decided to build:

(a) Have you eliminated unnecessary and/or excessive expenses?

(b) Have you taken community needs into account in your building program?

3. Inasmuch as several agencies of synod have been requested by the Board of Home Missions to study the matter of special research and training for all home missionaries and make specific proposals to the Board of Home Missions in February of 1972,

And, inasmuch as such a training program would probably need some facilities in order to carry on a task.

We respectfully *recommend* that the sale of the former Calvin Seminary building and possibly several of the Calvin guild houses be delayed until the Synod of 1972, in order to give time to delineate the configuration of the program and the facilities needed (see RES Proposal 10,b).

It is *recommended* that the synod of the Christian Reformed Church correspond with the Reformed churches of South Africa, who are members of the Reformed Ecumenical Synod, concerning the need for their corporate opposition to the *apartheid* policy of the government of South Africa (Recommendation of the RES Conference).

REPORT 11-B

CHRISTIAN REFORMED BOARD OF HOME MISSIONS

(Art. 74)

Report of Questionnaire Response
Youth Evangelism Study Committee

(Placed on file)

REPORT 11-C

CHRISTIAN REFORMED BOARD OF HOME MISSIONS

(Arts. 142, 144)

Proposal for the Reassignment of the Synodical Mandate on Racism

(From the Race Commission Minutes of May 6, 1971, Article VI; Endorsed by the Fields Dept.)

The Race Commission recommends that the Board of Home Missions adopt the following for forwarding to Synod 1971:

Whereas the synod of the Christian Reformed Church has previously mandated the Christian Reformed Board of Home Missions:

"To design, organize and implement programs through which the denomination, individual churches, and members, can effectively use all available resources to eliminate racism, both causes and effects, within the body of believers, and throughout the world in which we live." (See *Acts* of Synod 1968, Article 36, III, B, pg. 18)

The Board of Home Missions now *recommends:*

I. That synod reassign this mandate to a separate committee (to be known as the Committee on Race Relations), directly answerable to and directly funded by synod.

Grounds:

1. Such a committee could respond to circumstances with greater efficiency and flexibility.

2. The 1968 synodical mandate to the Board of Home Missions re racism is broader in scope than the mandate of the Board of Home Missions.

II. That this committee be instructed to carry out this mandate by such functions as the following:

A. Education of the church in racial understanding through
1. Producing and distributing materials
2. Planning and convening conferences, seminars and workshops
3. Alerting the church to existing racial problems
4. Engaging in research necessary for adequate programming

B. Ministry to the church in areas of racial understanding through
1. Providing scholarships to minority groups
2. Providing counsel and advice
3. Service as agents for reconciliation
4. Providing legal and economical assistance where specific racial problems exist

C. Liaison in matters of race relations with denominational agencies and related agencies that serve our Christian Reformed commuunity.

III. That funding for this committee be provided:

A. For the rest of 1971—prorated on revised budget for current fiscal year.

B. For 1972—quota funded per proposed budget ($73,000) presented to Synod 1971.

IV. That this committee be composed of ten persons (each with a named alternate) chosen in terms of competence re this mandate, with considerations given to ethnic and regional representation.

V. That this committee be granted permission to employ its own interim staff and clerical help under present budgetary considerations until such a time as a regular appointment to this position is made.

VI. That this committee have its center of operations in Chicago.

Grounds:

1. Chicago is the center of concentration of racial minority groups in the Christian Reformed Church.

2. Chicago is an excellent transportation center.

3. Chicago has a high concentration of educational and resource models and institutions.

In III, B—adding the words that are underlined—"for 1972—quota funded for proposed budget ($73,000) presented to Synod of 1972 *as part of the Synodical Expense Fund.*"

It was decided that the above statement be conveyed to synod along with an explanatory statement conveying the decision of the annual board, 1971 when it was decided:

1) "to defer action on placing the Race Commission directly under synod as neither the Race Commission nor the BHM Exec. Comm. has formulated its exact position re this matter.

2) to request the Race Commission and the BHM Exec. Comm. to come with definite recommendations to the Feb. 1972 annual BHM meeting."

REPORT 12

BOARD OF TRUSTEES OF CALVIN COLLEGE AND SEMINARY

(Arts. 14, 15, 21, 39, 44, 54, 55, 67, 87, 136, 141, 151, 152)

ESTEEMED BRETHREN:

This report covers the actions of the Board of Trustees of Calvin College and Seminary from June 1970 to February 1971. A supplementary report will follow after the May meeting of the board.

I. INFORMATION:

A. *Board of Trustees*

1. The board, composed of forty-six (thirty-seven clergy and nine lay) members, held its winter semi-annual meeting February 1-4, 1971, at the Knollcrest Commons.

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

President - Rev. Henry Vander Kam
First Vice-President - Mr. John Vander Ark
Second Vice-President - Rev. George Gritter
Secretary - Rev. Leonard Hofman
Assistant Secretary - Mr. Stewart Geelhood
Treasurer - Dr. Wesley De Young

3. Special Board Meeting: A special meeting of the Board of Trustees was held on September 8, 1970, in connection with the Faculty-Board Conference. The purpose of this meeting will be presented in the informational material of this report under Property and Financial Affairs.

4. At the February board meeting a marked spirit of sober self-evaluation and rededication to the spiritual, confessional goals of the school was evident among the members of the faculties of the seminary and college and the members of the Board of Trustees, a spirit occasioned in large part by the current ferment in the church and the world, and by the criticisms and disaffection directed toward the schools. A striking and impressive feature of the many interviews with staff personnel having a high professional competence in many fields was the large amount of time given in each instance to matters having to do with the interviewee's personal attitude to Christ, the Reformed faith, and the church. Answers in these areas were unfailingly hearty, articulate, and assuring.

5. Executive Committee: The seven ministers and five lay members of this committee met regularly each month except July and February, transacting the business of the college and seminary, with the presidents serving as advisors. Correspondence occupied much of the time and attention of the committee. In addition to acting in behalf of the board

the members of the executive committee serve on various committees. Currently the members of the executive committee are: Rev. G. Bouma, Dr. W. De Young, Mr. H. Elders, Rev. W. Gebben, Mr. S. Geelhood, Rev. G. Gritter, Rev. L. Hofman, Rev. J. Scholten, Dr. J. Strikwerda, Mr. John Vander Ark, Rev. H. Vander Kam, and Rev. T. Van Kooten.

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

7. Library: On Thursday noon the Director of the Library, Mr. Marvin Monsma, personally conducted a tour of the library for members of the board. The visitors were favorably impressed by the well-designed facilities and up-to-date equipment, and the efficient handling of library procedures by a competent staff.

8. Public Relations: Both the president of the college and the president of the seminary have visited a number of consistories and groups in the interest of our schools. Dr. Kromminga addressed a number of Classes. Recently Dr. Spoelhof completed a western trip during which he met with a number of groups on the coast in the interest of Calvin College. The board senses the importance of keeping lines of communication open between our schools and the supporting constituency. It is also of great importance that accurate information be provided to all persons whose concern is of value to the college and seminary.

B. *The Seminary*

1. *Faculty*

a. *Personnel*

There have been no departures from the faculty this past year but there was an addition and several returned from leave. Dr. Melvin Hugen has undertaken his teaching duties. His installation took place in the Eastern Avenue Christian Reformed Church on Sunday, November 15, 1970. In addition to a board representative, the entire Seminary faculty was present at this impressive and appropriate ceremony. Professors Bastiaan Van Elderen and Marten Woudstra have returned to the Seminary after being on leave last year. Dr. Van Elderen was at the Free University in Amsterdam as guest lecturer in the faculty of Theology and also served for six months as director of the research center of the American Schools of Oriental Research in Amman, Jordan. Dr. Woudstra was at the University of Hamburg, Germany. Professor Henry Zwaanstra is presently on leave in the Netherlands, making progress in his doctoral program. Professor Harold Dekker was at the seminary during the entire first quarter and part of the second, but has since undertaken his academic work at Union Seminary in New York. His sabbatical will be divided between this academic year and next.

With the concurrence of the executive committee of the board, Dr. Andrew Bandstra has been named Academic Dean for the remainder of this academic year and Mr. Henry Venema has been named Acting Dean of Students.

In addition to the regular faculty, teaching services were provided by a number of assistants. Dr. David Engelhard has been serving full

time as a Lecturer in Old Testament. Dr. Dewey Hoitenga carried a half-time load as Lecturer in Ethics. Dr. Sierd Woudstra and Dr. Seymour Van Dyken gave half-time assistance in the departments of Church History and Practical Theology.

Though the synod authorized the faculty to proceed with making a nomination to fill the vacancy in the Department of Practical Theology, the faculty thought it best to concentrate on the area of "Church Education" in seeking to fill this vacancy. In connection with this and related questions the faculty decided that the course in *The Educational Ministry of the Church* be taught during the third quarter of the past academic year by a team consisting of: Dr. Dennis Hoekstra, of Calvin College; Dr. Gordon Spykman, of Calvin College; Rev. James Lont, of United Calvinist Youth; Rev. William Vander Haak, of the Synodical Committee on Education; Rev. Paul Brink, of the Grace Christian Reformed Church of Grand Rapids; and Prof. C. Kromminga, course coordinator on behalf of the faculty.

Mr. Jack Reiffer has been engaged in slightly less than a full-time capacity as assistant to the Registrar. It is anticipated that he will serve as the seminary's Registrar next year when Mr. Henry Venema leaves the seminary to pursue graduate studies.

Tentative approval was given by the board to the request of Dr. A. Hoekema to be considered for a sabbatical leave in 1972-73.

b. *Appointments*

The board decided to recommend to synod that Prof. Robert Recker be reappointed as Associate Professor for a two-year term. This motion further stipulated that after this term consideration be given Prof. Recker for permanent tenure. Since Prof. Henry Zwaanstra is in the Netherlands and is not available for regular interview, the board decided to extend his present appointment by one year.

c. *Nominations*

(1) Old Testament: In accord with previous authorization, following interviews with both, the board presents in nomination for the department of Old Testament Dr. David Engelhard and Dr. Sierd Woudstra. The rank and term of the one elected from this nomination will be Assistant Professor of Old Testament for three years.

(2) Ethics: Although the synod had previously authorized an appointment in the Department of Ethics, the board does not present a nomination at this time for this Department of Ethics.

At its September, 1970 meeting, the Board of Trustees approved the following new course to be taught by Dr. Hoitenga: "Love, Law, and Liberty: a study of the thesis that Christian love implies both law and liberty." Topics will include: "situation ethics," the place of rules in ethics, legalism, the relationship between nature and grace.

(3) Practical Theology: The board decided to recommend to synod that a regular appointment to the staff of the Practical Theology Department (in Church Education) be delayed until the Synod of 1972. (See under Recommendation, II). The board further approved the decision of the faculty that for the academic year 1971-72 provision be made for the teaching in the course in *The Educational Ministry of the Church*

through the use of part-time lecturers, under the supervision of the faculty, the personnel to be approved by the board or its executive committee.

d. *Professorial Rank of Professor Dekker*

The board declared that the completion of a Th.M. program plus the publication of a work useful to seminary and church would be considered as possibly warranting Professor Dekker's promotion to the rank of Professor.

e. *Student Affairs*

The board ratified the action of the executive committee in approving a change in status for ten students. The board also ratified the action of the executive committee in admitting a student to a program of studies leading to the Christian Reformed ministry. Regular licensure was approved for seventeen students, and new licensures were approved for three. Changes in rules for student exhorting were approved. While a Committee on the Number of Candidates was to study ways of placing candidates in the event that the supply would exceed demand, it has become apparent that although there may be more candidates than will be quickly placed in 1971 and 1972, in at least the two years thereafter the prospect is for a supply no more than equalling demand. While a definite estimate of enrollment for next year is not available at this time, present prospects suggest that the incoming class next August will number about forty. If this proves to be accurate, this would mark a further decline in total enrollment in the seminary.

f. This is the first year of operation of the enlarged Calvin College and Seminary Library Building. As a consequence of the total enlargement, the seminary library is now housed in enlarged and remodeled facilities. Use of the library by seminary students has increased, and further increases are anticipated. A report of Mr. Marvin Monsma, the Library Director, shows that of the total book circulation for October 1970, 19% was by seminary students. The seminary library staff is headed by Mr. Peter De Klerk, Acting Head of the Theological Division. He is assisted by Rev. John Schuurmann and student assistants. At its meeting the board reappointed Mr. De Klerk for four years as Head of the Theological Division of the Library, and reappointed the Rev. John Schuurmann to assist him for one year.

C. *College*

1. *Faculty*

a. There are now 195 persons on the college faculty, including 11 administrators. Subtracting those on leave (12), 5 librarians, and the administrators, there are 167 persons engaged in full-time teaching. In addition, 27 persons teach part-time.

The board processed forty-nine reappointments and changes in rank. Twelve members of the faculty and staff were interviewed and reappointed with permanent tenure.

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

c. Faculty honors and achievements. The president presented a list of seventy faculty members who were distinguished by special recognition, achievements, and honors in the past year. The board took special note of the achievements and honors of Calvin faculty members listed in the report of the president and requested the president to convey the board's congratulations to those faculty members, with the assurance of the board encouragement in these endeavors for outreach and service in their respective fields of discipline.

d. Illness and bereavement. The board took note of the death of Mr. Cornelius Van Zoest, Physics Department Technician, deaths in families of staff members, illnesses in faculty families, and requested the president to convey the Christian sympathy of the members of the board to all who were bereaved, expressing the hope and prayer of the board that all who are ill may be graciously sustained by the grace of our God.

e. The president reported that all the members of the staff are much concerned about the welfare of Calvin during these crucial, critical days. He indicated that there is evidence of renewed dedication to the high Christian aims and purposes of the college, and a new depth of loyalty to Calvin College and the Christian Reformed Church. There is both an individual and a communal drive to keep the college in its position as an outstanding Christian college.

2. *Academic Affairs*

a. The board noted with gratitude that both the elementary and secondary teacher education programs have been reaccredited by the National Council for Accreditation of Teacher Education for another ten years, and expressed its gratitude to Dr. Dennis Hoekstra for his work in connection with this, and furthermore, the board expressed its gratitude to the Education Department for its forward look, its aggressive planning, and its fine performance.

b. Some experimental in-service courses in Teacher Education were offered this past summer. Progress is being made in acquiring recognition by the State Board of Education of a program of minor concentration in the study of Religion for accreditation of teachers who offer this as a field. The Interim Term Program offered some 110 different courses this past January. Many of these are very imaginative, rather different, interdisciplinary team-taught courses. Every department also offers an independent study course under a professor of the student's own choosing. The total number of students enrolled in the 1970 Summer School at Calvin was 692, as compared with 548 in 1969, and 457 in 1968. Other summer programs keeping the campus an active place were the Upward Bound program, the National Union of Christian Schools curriculum study groups, the National Science Foundation in-service institutes, and the NUCS Bible curriculum study group. A Special Services Project, funded this year by the Federal Government, is working toward reenforcing recruitment efforts and providing adequate programs for minority-group students at Calvin College. The Reverend James White of the Manhattan Christian Reformed Church has been engaged as a

part-time, special counselor for Calvin College and the Special Services project.

c. The following new courses were approved:

(1) Library Science 305, Basic Reference Sources and Services
(2) English 336, Teaching of Writing
(3) Economics 3xx, Cost Accounting
(4) Education 4xx, Analysis of the Teaching-Learning Process—an experimental course
(5) Education 4xx, Workshop in Instructional Media
(6) Speech 2xx, Group Communication
(7) Speech 2xx, Semantics
(8) Music 3xx, Collegium Musicum
(9) Mathematics 1xx, Introduction

3. *Students*

The college enrollment in September, 1970, was 3,437. This was a decrease of 3.8% from 1969. 1,024 freshmen were enrolled. 1,791 men are in attendance and 1,646 women. Our Canadian enrollment has declined every year since 1966—from 238 in 1966 to 176 currently. 92.1% of all Calvin students come from Christian Reformed homes. 76.2% of our freshmen come from Christian high schools. This year 141 students indicate they are pre-seminary students, making up 4.1% of the enrollment. The projection of enrollment has been a great concern to the members of the Calvin-Dordt-Trinity Consortium, for it discloses that far too many youths from our Christian Reformed homes are enrolling in programs at public institutions which they could follow at one of our colleges. A study of 1969 high school graduates revealed that 775 Christian Reformed students are following programs in public institutions which they could follow at Calvin, Dordt, or Trinity. The trend toward decreased enrollment appears to hold true for 1971-72 as well. Many factors enter into this trend. The rising cost of education at Calvin College appears to be a primary reason, but the growth of community colleges, the economic climate of 1970 and 1971, competition with other Christian colleges, the kind of image Calvin projects, limited financial aid to out-of-state students, and a diminishing commitment to Christian education—all are factors to be considered. This, of course, sets in motion a fiscal strain, and compels increased costs. Fiscal problems are not peculiar to Calvin, nor have they affected our school as severely as many other church-related and independent colleges. The continued support of the church in meeting its quota payments and of our constituency in providing capital funds in such generous amounts has kept our operation in the black. Calvin continues to step up efforts toward student recruitment.

In the area of student thought and life, things are happening in some of our residence halls. Evening prayers are held once a week in two of the men's residence halls, attracting 30-40 participants. A prayer-and-praise meeting is held each Wednesday night in the Board Room, attracting 50-60 students and faculty members. Many Bible-study groups are active; some halls have six to eight of them, which meet every week. The board approved a new Chapel Policy, which was approved by the faculty after

intensive study. In essence the policy acknowledges the continued requirement of chapel attendance, but removed the compulsory attendance regulation. As a substitute for compulsory attendance the new policy provides for a number of changes in procedure, kinds of chapel, times of attendance, and special appeals.

The social concern of students is channeled in part through a most successful student project at Calvin College, namely KIDS (Kindling Intellectual Desire in Students). The program now involves more than 400 volunteers who work in nine different programs. In November this organization was given the *State's Outstanding Volunteer Organization of the Year* award by the Michigan Association of Student Volunteers Board.

It will be of interest that the board adopted "Guidelines for the Use of Parody," designed to curb the repetition of an offensive student publication. Additionally a committee of the board has been appointed to investigate the problems involved in the showing of films on the campus.

4. *Library*

The past year marked the opening of the new library. Now the library resources, scattered and divided since 1963, once again have been brought together in one building. We should be grateful for such a beautiful and functional facility, so important to the academic life of the college. Student, faculty, and public reaction to the new facility has been overwhelmingly favorable.

D. *Property and Finance*

1. Special Board Meeting, September 8, 1970. This special meeting was called in connection with important decisions in the area of property and finance. The following proposals were adopted:

a. A resolution to approve a first Amendatory Loan Agreement to be entered into with the United States of America.

b. A new bond resolution which would supplant the bond resolution previously adopted by the Board of Trustees at its February, 1970 meeting.

c. A new legal resolution to govern the fiscal operation of the new dormitory. The adoption of "a" and "b" promised to represent a substantial savings to Calvin College in interest payments.

2. On Thanksgiving Day afternoon, November 26, 1970, a service of dedication was held at Knollcrest Commons for the Boer-Bennink and Bolt-Heyns residence halls. The dedication address was presented by Dr. Joel Nederhood. Others participating represented the board, the administration, and the student residents. Relatives of the distinguished persons after whom the halls were named were introduced.

3. At the February board meeting the auditors' report for the fiscal year ended August 31, 1970 was accepted as the official financial report of Calvin College and Seminary for the fiscal year 1969-70, and the revised operating budget for 1970-71 was approved. In connection with the construction of the proposed Classroom-Administration-Faculty Center Building a resolution authorizing the sale of 8% bonds totalling

$3,500,000 was approved. The executive committee was given specific authorization to make the final decision on whether to proceed with the construction of the CAF building, after receiving advice from the Long Range Planning Committee. Other Long Range Planning Committee recommendations were approved.

It was reported that this has been another year of blessing for Calvin as far as gifts from loyal supporters are concerned. The total amount given in 1970 to our Campus Development appeal was $589,198.00, the same total as was reported for 1969.

There is abundant evidence of God's blessing to Calvin College and Seminary. However, we labor today in a context of change, unrest, and anxiety. The church and her institutions are involved in this ferment. In this troubled situation we seek to be loyal to the faith we profess, though our performance is inevitably marked by the frailties so characteristic of the labors of men. In this situation we earnestly ask for two things: (1) that all exercise Christian restraint and responsibility in voicing their complaints or fears when they feel all is not going as it should at Calvin College and Seminary; (2) that the entire membership of the church lift their heartfelt prayers to God for Calvin College and Seminary.

II. Recommendations for Synodical Action

A. *The Seminary*

1. The Board of Trustees recommends that Prof. Robert Recker be reappointed as Associate Professor of Missions for a two-year term. The recommendation further stipulates that after this term consideration be given Prof. Recker for permanent tenure.

2. The Board of Trustees recommends that since Prof. Henry Zwaanstra is in the Netherlands and is not available for regular interview, his present appointment be extended by one year.

3. The Board of Trustees presents for election as Assistant Professor of Old Testament for three years the names of Dr. David Engelhard and Dr. Sierd Woudstra.

4. The Board of Trustees recommends that a regular appointment to the staff of the Practical Theology Department (in "Church Education") be delayed until the Synod of 1972.

Grounds:

a. The availability of persons qualified for regular appointment is limited and another year will afford the faculty time to locate and evaluate available teaching talent.

b. The additional time gained will allow the Division of Practical Theology to stabilize the undergraduate curriculum in the division, define the shape and designate the kinds of elective offering in the division, and determine the best use of available talent in the teaching of core and elective courses.

B. *College*

1. The Board of Trustees makes the following recommendations for reappointment: (italics indicates change in rank or tenure).

a. *To the Faculty*

1) John Beebe, Ph. D., as Assistant Professor of Biology for two years;

2) Melvin E. Berghuis, Ph.D., who will return to the Speech Department as Professor of Speech with permanent tenure (Note: This is a reassignment following Dr. Berghuis' resignation as Vice-President for Student Affairs.)

3) Gilbert Besselsen, Ph.D., as *Associate Professor* of Education for two years;

4) Kathryn Blok, M.A., as Visiting *Assistant Professor* of Education for four years;

5) Robert Bolt, Ph.D., as *Professor* of History with *permanent tenure;*

6) Paul Boonstra, Ph.D., as *Professor* of Mathematics with *permanent tenure;*

7) Robert A. Bosscher, M.A., as Assistant Professor of Economics for one year;

8) James H. De Borst, M.A., (on leave to complete Ph.D. requirements), as *Associate Professor* of Political Science for four years;

9) Peter A. De Vos, M.A. (will complete Ph.D. requirements this year), as *Associate Professor* of Philosophy for four years;

10) Bert De Vries, Ph.D., as *Associate Professor* of History for four years;

11) George Harris, Ph.D., as *Professor* of Classical Languages with *permanent tenure;*

12) Cornelius P. Hegewald, M.A., as Assistant Professor of Germanic Languages for two years;

13) David J. Holquist, M.A., as *Assistant Professor* of Speech for four years;

14) Ralph H. Honderd, M.A., as *Assistant Professor* of Physical Education for four years;

15) Carl J. Huisman, M.F.A., as Instructor in Art for two years;

16) Gertrude A. Huisman, M.A., M.M., as Assistant Professor of Music for two years;

17) Beverly J. Klooster, M.S. (will complete requirements for Ph.D. this year), as Assistant Professor of Biology for two years;

18) Annette E. Knoppers, M.A., as Instructor in Physical Education for three years;

19) Kenneth J. Konyndyk, Ph.D., as Assistant Professor of Philosophy for two years;

20) Albion J. Kromminga, Ph.D., as Professor of Physics with *permanent tenure;*

21) James L. Lamse, M.A., as *Assistant Professor* of Germanic Languages for two years;

22) Norman Matheis, M.F.A., as *Assistant Professor* of Art four years;

23) Clarence Menninga, Ph. D., as *Associate Professor* of Physics for two years;

24) George N. Monsma, Ph.D., as *Associate Professor* of Economics for four years;

25) Ann J. Noteboom, Ph.D., as Professor of Speech with *permanent tenure;*

26) Larry R. Nyhoff, Ph.D., as *Associate Professor* of Mathematics for two years;

27) John H. Primus, Th.D., as *Professor* of Religion and Theology with *permanent tenure;*

28) Lois Westra Read, M.A., as Assistant Professor of Romance Languages for two years;

29) Frank C. Robert, B.D., M.A., (will complete requirements for Ph.D. degree this year), as Assistant Professor of History for two years;

30) Howard J. Slenk, Ph.D., as *Professor* of Music with *permanent tenure;*

31) J. William Smit, Ph.D., as *Professor* of Sociology with *permanent tenure;*

32) Calvin R. Stapert, M.A., as Instructor in Music for two years;

33) G. Dale Topp, Ph.D., as *Associate Professor* of Music for four years;

34) Jenniete T. Vander Berg, M.A., as *Instructor* in Physical Education for two years;

35) Dale K. Van Kley, Ph.D., as Assistant Professor of History for two years;

36) David W. Vila, M.A. (will complete requirements for Ph.D. degree this year) as *Associate Professor* of Romance Languages for two years;

37) Clarence J. Vos, Th.D., as Associate Professor of Religion and Theology for two years;

38) A. Donald Vroon, M.A., as Assistant Professor of Physical Education with *permanent tenure;*

39) Clarence P. Walhout, Ph.S., as Associate Professor of English for two years;

40) Mary Ann Walters, M.A., as *Assistant Professor* of English for four years;

41) Ronald A. Wells, Ph.D., as Assistant Professor of History for two years;

42) John W. Worst, M.A., as Assistant Professor of Music for four years;

b. To the Faculty-Library Staff

1) Conrad Bult, M.A., M.A.L.S., as Librarian (rank of Assistant Professor) with *permanent tenure;*

2) Stephen L. Lambers, M.A., M.A.L.S., as Librarian (rank of Assistant Professor) for two years;

3) Marvin Monsma, M.A., M.A.L.S., as Librarian with *permanent tenure;*

c. To the Administrative Staff

1) James P. Hoekenga, M.A., as Coordinator of Alumni Relations and College Information with *permanent tenure;*

2) Preston J. Kool, A.B., as Coordinator of Corporate Development for two years;

3) Dennis Hoekstra, Ph.D., as Assistant Dean for Academic Affairs for one year.

Respectfully submitted for
The Board of Trustees of
Calvin College and Seminary
Leonard J. Hofman, Secretary

REPORT 12-A

BOARD OF TRUSTEES OF CALVIN COLLEGE AND SEMINARY

(Arts. 14, 15, 21, 39, 44, 54, 55, 67, 87, 136, 141, 151, 152)

ESTEEMED BRETHREN:

This supplementary report covers the matters acted upon by the Executive Committee since the February meeting of the board, and the decisions of the May 17-21, 1971 meeting of the Board of Trustees.

I. INFORMATION

A. *Board of Trustees*

1. The Board of Trustees held its spring semi-annual meeting May 17-21, 1971 at the Knollcrest Commons.

2. The Executive Committee of the board met in regular session on March 11, April 15, and June 3, 1971. Ministerial members of the Executive Committee elected at the May meeting of the board are (terms to begin in September) Gerard Bouma, Wendell Gebben, George Gritter, Leonard Hofman, John Scholten, Henry Vander Kam, and Tenis Van Kooten.

3. The actions of the Executive Committee and the board in its plenary session are summarized in this report.

4. The Board of Trustees adopted a recommendation that the number of lay members on the board be increased (Cf. Recommendations, II).

B. *Seminary*

1. Students

a. Licensure was granted to 37 students after interview by the board, and extension of licensure was approved for 16 while they are engaged in graduate studies or internship programs.

b. Upon recommendation of the seminary faculty 33 students were admitted to the seminary. Of these, six are listed as unclassified and two are graduates of other theological schools beginning a program of studies leading to the ministry in the Christian Reformed Church.

c. Those men interviewed by the board and recommended to synod for candidacy in the Christian Reformed Church are listed under II, Recommendations.

A brief reception was held for all those recommended for candidacy, and their wives, on Wednesday evening, May 19, 1971.

d. Mr. Edwin Dykstra, having been declared candidate in June 1970, and not having accepted a call, appeared for an interview before the Executive Committee on June 3, 1971 in connection with his request that the board recommend that his candidacy be extended. The Executive Committee decided not to recommend Mr. Dykstra to synod for an extension of candidacy.

e. Mr. Richard Rienstra, having been declared a candidate in June, 1970, and not having received a call following the expiration of a commitment to a youth ministry in Muskegon, Michigan, appeared for an interview before the Executive Committee on June 3, 1971 in connection with his request that the board recommend that his candidacy be extended. The Executive Committee decided to recommend Mr. Rienstra for an extension of candidacy (cf. Recommendations II).

f. The commencement of Calvin Theological Seminary was held at 1:30 p.m. on Saturday, May 29, 1971, in the Fine Arts Center on the Knollcrest Campus. Dr. W. Stanford Reid gave the commencement address: "The Power of Renewal."

2. Faculty

a. Teaching in Ethics and Apologetics:

1) The recommendation of the Educational Policy Committee to meet the needs of the Ethics and Apologetics Department next year by employing auxiliary teachers, rather than by appointing someone to a formal lectureship, was approved.

2) The following were approved to serve as auxiliary teachers for one quarter: Herman Bade, James Olthuis, and Ralph Vunderink.

b. Leaves of Absence:

1) Dr. Andrew Bandstra was granted a sabbatical leave of absence for the 1972-73 academic year, subject to its implementation with suitable arrangements.

2) Prof. Harold Dekker was granted a sabbatical leave for the 1972-73 academic year.

3) Dr. Bastiaan Van Elderen was granted a leave of absence for two years, without pay (beginnning in September, 1972) to affiliate with the American Schools of Oriental Research in Jordan.

4) The Executive Committee was authorized to fill the teaching needs of the New Testament department during Dr. Van Elderen's absence.

c. Rev. Richard De Ridder was invited to teach two courses: *History of Missions* and *The Missio Dei in the Old Testament* during the second quarter of the academic year 1971-72.

d. The recommendation that Dr. A. Bandstra serve as Academic Dean for one year, 1971-72, was approved.

e. The appointment of Rev. Dirk Lieverdink as Acting Director of Field Education for 1971-72 was approved (cf. Recommendations II).

3. *New Courses:*

The following elective courses were approved:

a. A seminar devoted to the study of the gradually emerging black theology in the United States, tentatively called: "Seminar in 'Black Theology' " (F. Klooster).

b. Clinical Pastoral Education I—Basic Clinical Pastoral Education.
Clinical Pastoral Education II—Advanced Clinical Pastoral Education.
Clinical Pastoral Education III—Advanced Clinical Pastoral Education.

c. The Doctrine of the Holy Spirit—3 hours

A study of the work of the Holy Spirit in the redemptive process, with particular reference to Pentecostalism and Neo-Pentecostalism. (Prof. Hoekema)

d. Perspectives on Personality—3 hours

A theological evaluation of the major religious and psychological interpretations of the structure and dynamics of human personality. (Prof. Hugen)

e. Adventures in Classic Mission Literature—3 hours

An intensive study of the thought of significant missiologists such as Roland Allen, J. H. Bavinck, Hendrik Kraemer, and Stephen Neill. (Prof. Recker)

f. A Survey of the History of Missions in Africa—3 hours

A study of the missionary advance on the African continent, with special attention devoted to the geographical spread of the Christian mission and the factors which hindered or expedited the progress of the Gospel. (Prof. Recker)

C. *College*

1. On Tuesday evening, May 18, 1971, the Board of Trustees invited members of the administration, the faculty, secretaries of the president's office, and Dr. and Mrs. John Kromminga to join them at dinner in honor of Dr. and Mrs. William Spoelhof, commemorating Dr. Spoelhof's distinguished service to God as president of Calvin College for the past twenty years. After the Calvin College Chamber Singers rendered several numbers, testimonials were presented by Dr. John Vanden Berg and board chairman, the Reverend Henry Vander Kam. Mr. John Vander Ark, vice-president of the board, presented Dr. Spoelhof the gift of a well-earned vacation trip abroad.

2. Reorganization of Administrative Division (cf. Organizational Chart—Appendix I).

a. The Reverend Bernard Pekelder was appointed as Vice President for Student Affairs for a two-year term. It is to be noted that he will continue to serve as Chaplain.

b. Mr. Peter Vande Guchte was appointed as Vice President for Student Personnel Services for a two-year term.

c. Mr. Donald Lautenbach was appointed as Director of Admissions for four years.

3. Faculty

a. A Decrease in the Size of the Staff in 1971-72

Projections indicate an enrollment of 3,200 for September, 1971. Of this number 880 will be freshmen. This shows a decline of 144 freshmen. In view of the decreasing enrollment, the size of the teaching staff is a crucial matter. While this is not a time for staff expansion, even without making new appointments there are built-in factors which increase the size of the teaching staff. There are several persons returning from leaves of absence, and others who hold deferred appointments, whose coming in September, 1971 will add to the size of the teaching staff.

Because of the disproportions which the enrollment and employment

factors effected in our budget, the following steps were taken to cut the operational budget for next year:

1) At least seven teaching positions were eliminated. These positions were staffed by one-year appointees or by those whose temporary appointments ran out this year.

2) Some of the continuing staff vacancies in some of the departments were not filled.

3) Replacement appointments were not made in some of the departments in which staff members were leaving or in which short-term temporary help had been used.

4) At least three positions in library and in general administration were eliminated.

b. Those leaving the staff of Calvin College

1) Dr. Bert P. Bos will retire at the end of the current academic year. It was decided to confer upon him the title: Director of Teacher Certification and Field Services, Emeritus, at the close of ten years of very efficient and devoted service to Calvin College. Dr. and Mrs. Bos were honored at a testimonial dinner on Wednesday evening, May 19, 1971.

2) Dr. Jan van der Hoeven will return to the Netherlands following a year of distinguished service at Calvin as Visiting Professor of Philosophy. Dr. and Mrs. Van der Hoeven were guests of honor at the May 19, 1971 dinner.

3) The following either resigned their positions or did not make themselves available for reappointment:

Miss Myrtle Van Laar, Librarian
Miss Karen Timmer, Assistant Professor of Physical Education
Mr. Leónard Van der Wekken, Romance Languages
Mr. Pieter Marsman—Romance Languages.

4) The temporary appointments of the following ran out this academic year:

Mrs. Marlys Admiraal, English Department
Dr. Kenneth Aring, Physics Department
Mr. John Bontekoe, Sociology Department
Mr. Peter De Jong, Sociology Department
Miss Cynthia Lubbers, Economics Department
Mr. José Tagle, Romance Languages (Spanish)
Miss Wilma Vierzen, Germanic Languages (German).

5) The following served in administrative or administrative-related positions:

Mr. Emery Blanke, Director of Upward Bound
Mr. Duane Kuik, Diagnostic Remedial Specialist
The Reverend William Reinsma, Archivist for Heritage Hall
Mrs. Linda Dykstra, Dean of Women.

c. Leaves of Absence

1) Mrs. Lois Read was granted a leave of absence for the year 1971-72.

2) The half-year leave of absence granted to Mrs. Jenniete Vander Berg in February, 1971, was extended to one year.

3) Dr. Ray Vander Weele was granted a year's leave of absence to accept an appointment in research at the University of Wisconsin.

4) Mr. Sydney Youngsma was granted a two-month leave of absence without pay.

d. Anniversaries

The Board of Trustees expressed its gratitude to God and its appreciation at the testimonial dinner held May 19, 1971, for the many and lasting contributions made to Calvin College and the Christian Reformed Church by the following during twenty-five years of faithful service:

1) Dr. John Bratt
2) Prof. Martin Karsten
3) Dr. Earl Strikwerda
4) Prof. John Tuls
5) Miss Catherine Van Opynen.

4. Curriculum and Academic Programs

a. A tentative proposal for a Master of Arts in Teaching program was approved.

b. It was reported that progress is being made in following the instruction of synod that a steering committee be appointed for the Graduate Studies Program according to the stipulations of the Graduate Studies report.

c. The following new courses were approved:

1) New Courses in English
a) Studies in American Literature
b) Black American Writers.
2) New Course in Engineering
Vibration Analysis.
3) New Course in Geology
Independent Study in Geology.
4) New Courses in Art
a) Ceramics
b) Sculpture.
5) New Courses in Political Science
a) Public Administration
b) Legislative Behavior
c) Political Parties.

d. The Board of Trustees approved the Introduction of a Program in Special Education which entails the following concepts:

1) That this be a 4-year program, consisting of the following components: General Studies, Group Major Studies, Teacher Education Studies, and Special Education Studies.

2) That this program meet the requirements of appropriate certifying agencies.

3) That this program include an alternative core of general studies reduced to approximately two-thirds of the present A.B. core.

5. The Calvin College commencement was held at Knollcrest Campus on Saturday, May 22, 1971, at 2:00 o'clock in the afternoon. Dr. Joel Nederhood, Radio Minister of the Christian Reformed Church, delivered the commencement address. Dr. T. Vanden Berg, President of the Cal-

vin College Alumni Association, presented Distinguished Alumni Awards to Dr. Harry R. Boer and Mr. J. Herman Fles.

D. *Property and Finance*

1. Proposed Budget for 1971-72

a. The Board of Trustees approved an increase in the base salary of faculty members in the amount of $200 per person.

b. The board approved an increase in college tuition in the amount of $50 per student per semester and an increase in seminary tuition in the amount of $25 per student per quarter.

c. For budget and quota recommendations, cf. II.

2. Long Range Planning

a. The board authorized the employment of architectural services on an hourly basis to analyze the pros and cons of various solutions to the need for additional building space on the Knollcrest Campus, such analysis to include a reprogramming of existing buildings on the basis of lower enrollments.

b. The Executive Committee was authorized to employ architects to program and design a specific structure(s), or addition(s) to an existing structure, when the Long Range Planning Committee has arrived at a specific solution to the space problem.

3. The Board of Trustees decided to address itself to the Synod of 1971 as favoring the Minority Report of the Standing Advisory Budget Committee concerning the proposed office of Denominational Financial Coordinator as set forth in the Synodical Agenda.

4. The Board of Trustees authorized the sale of 4.791 acres of land east of the East Beltline, designated as parcel "A" at the February, 1971 board meeting, and so marked on a property map submitted by the college administration, at a price not less than $30,000.

E. The Board of Trustees herewith expresses its concern to synod relative to the activities and accusations of the Association of Christian Reformed Laymen directed toward Calvin College and Seminary, the Board of Trustees, the administrations, the faculties, and the students. This activity has been damaging to the reputation of Calvin College and Seminary in some quarters, has been the cause of great irritation to members of the Calvin community, and has not reflected the kind of Christian attitude that should characterize those who intend to be of service to the denomination generally and the College and Seminary specifically. The association has served to aggravate the difficulties with which higher education is burdened, and Christian higher education specifically, by the misunderstandings and suspicions they have generated. We believe that positive, direct, and constructive efforts would prove to be effective in demonstrating concern and support for those who endeavor to serve the Lord in our College and Seminary.

II. RECOMMENDATIONS

A. *Seminary*

1. Candidates

Upon recommendation of the Seminary faculty and after interview by the Board of Trustees, the board recommends that synod declare the

following as candidates for the ministry in the Christian Reformed Church:

Admiraal, James
Alferink, Jerry
Baker, Ronald
Bulthuis, W. Keith
Cooper, Dale
De Boer, John
De Jong, Harold
De Jong, Peter
De Moor, Henry
De Vries, John
De Vries, Stanley
De Vries, Henry
De Young, Ronald Duane
De Young, Ronald William
Dykman, Thomas
Engelhard, David
Flikkema, Melvin
Hogan, Orlin
Holtrop, Philip
Janke, David
Joldersma, John
Kok, Philip
Kuiper, Aldon
Lamsma, Henry
Lobbezoo, Ronald
Mast, Stanley
Meyer, Larry
Osterhouse, James
Plantinga, Neal
Remeur, James
Roeda, Jack
Samplonius, Homer
Scholten, James
Schram, Terry
Slings, Larry
Smits, Lee
Steen, Robert
Timmer, Robert
Vander Borgh, John
Vander Meer, Sieds
Vander Plate, Jack
Van Klompenberg, Sherwin
Vredeveld, Ronald
Vugteveen, Howard
Wezeman, Kenneth
Zoerhof, Laryn

2. Staff

The board recommends that synod approve the appointment of Rev. Dirk Lieverdink as Acting Director of Field Education for 1971-72.

B. *College*

1. The board recommends approval of the following new appointments to the College faculty:

Mrs. Claude—Marie Baldwin—Visiting Assistant in Romance Languages, (French), for one year.

Miss Ellen D. Borger, Instructor in Romance Languages (French), for two years.

Dr. B. Thomas Duthler, Assistant Professor of Psychology, for two years.

Mrs. Dolores Jeanne Hageman, Assistant in Physical Education, for one year.

2. The board makes the following recommendations:

a. Reappointment

Mr. Donald Lautenbach, Director of Admissions, for four years.

b. Appointments to new positions

Rev. Bernard E. Pekelder, Vice President for Student Affairs (continues as Chaplain), for two years.

Mr. Peter Van De Guchte, Vice President for Student Personnel Services (continues as Registrar), for two years.

3. The Board of Trustees requests that synod recognize in an appro-

priate way the following who have served on the Calvin faculty for twenty-five years:

Dr. John Bratt
Prof. Martin Karsten
Dr. Earl Strikwerda
Prof. John Tuls
Miss Catherine Van Opynen.

C. *Property and Finance*

1. The board recommends the approval of the proposed budget for the fiscal year ending August 31, 1972, with a proposed income of $5,372,000 and proposed expenses of $5,359,500, yielding a surplus of $12,500.

2. The board recommends that synod approve the following area quota scale for 1972:

	1971	1972
Area No. 1	$38.00	$39.75
Area No. 2	35.00	36.50
Area No. 3	29.50	30.00
Area No. 4	14.25	14.25
Area No. 5	37.50	39.75
Area No. 6	26.50	26.50
Area No. 7	14.50	14.50

D. *Lay Members of the Board of Trustees*

1. The Board of Trustees recommends that the number of laymen on the Board of Trustees of Calvin College and Seminary be increased to eighteen (18).

Ground: This would provide the same balance of one layman for every two ministers which obtained when laymen were first added to the Board of Trustees in 1948.

2. We recommend the following representative distribution for lay members:

Area	Number	Families Represented
Eastern Canada	2	9582
Western Canada	1	4306
Eastern United States	2	3597
Michigan	6	22820
Chicago area and Wisconsin	2	6938
Midwest United States	2	7817
Northwest United States	1	2346
Southwest United States	2	5795

Rationale: Increased representation reflects number of students coming from an area (as Eastern U.S.), number of families represented, plus the size of the geographical area together with significant number of families (as Southwest U.S.).

3. The board presents the following nominations of lay members for the Board of Trustees:

a. Eastern District
Regular: *John Last — A. Snope (present alternate)
Alternate: **B. Nawyn.

b. Central District
Regular: Dr. T. VandenBerg (present alternate) — B. Sevensma.
Alternate: **Dr. Henry De Leeuw.
Regular: *J. Feikens — Dr. G. Van Noord (present alternate).
Alternate: **Dr. F. Pettinga.

c. Mid-West District
Regular: *A. Geurkink — C. De Bruyn (present alternate).
Alternate: **C. Wiersma.

E. *Privilege of the Floor*

We respectfully request that the Reverend Leonard Hofman, secretary of the board, be permitted to represent the board on matters relating to the Report of the Board of Calvin College and Seminary.

Leonard J. Hofman, Secretary

*Incumbent

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

REPORT 13

THE CHAPLAIN COMMITTEE

(Arts. 39, 49, 151)

ESTEEMED BRETHREN:

The Chaplain Committee is grateful to report a blessed year of service in this special field of kingdom activity on behalf of our denomination, as it concerns both the Military and the Institutional Chaplaincy. As we review the reports that are coming in from our chaplains, we find many evidences of the special favor and blessing of the Lord and the working of his Spirit in the hearts of those to whom they minister. Especially is this true of the combat area of Vietnam.

Our monthly meetings have become more lengthy as the work expands so we have instituted sub-committees that pre-study the materials that will appear on our agenda. Military recruitment is at a standstill due to the cutting back of our military strength, but recruitment for Institutional Chaplaincy has been on the increase. There are many openings, much interest in that special field at present, and many men in the seminary and churches that are interested in preparing for that work. However, in this respect we are very limited in the assistance we are able to give them, which handicaps our recruitment program considerably.

Real effort is put forth to keep in close touch with our chaplains, especially those in the military who are far from home and church, and those in combat areas. This is done through a monthly newsletter as well as through correspondence. When feasible, a member of the committee visits their post and superiors for consultation and encouragement.

As before, we work closely with the Home Mission Board, with the Rev. Duane Vanderbrug usually meeting with us, and with the board of the United Calvinist Youth, with the Rev. J. Lont meeting with us at each session. The Rev. Harold Dekker, vice president of the General Commission of Chaplains and Armed Forces Personnel, and one of our denominational representatives on that commission is also regularly at our meetings, serving us with his counsel and guidance.

Since the Rev. Martin G. Zylstra accepted a call to Redlands, California, the Rev. Warren J. Boer of the Calvin Chr. Ref. Church of Grand Rapids was approved by the Synodical Interim Committee to serve in his stead as a member of our committee.

The Rev. C. Tuyl is now our Canadian representative member, having been appointed by the Synodical Interim Committee to replace the Rev. G. Bouma. He keeps close touch with the Chaplaincy movement in Canada and investigates possible openings there for institutional chaplains.

We are also happy to announce that the United Calvinist Youth Board has made space available for the Chaplain Committee in their new administration building. This will greatly facilitate our work.

I. MILITARY CHAPLAINCY

Christian Reformed ministers on active duty as United States military chaplains as of March, 1971 were as follows: (parentheses give the year of entering upon active duty.)

AIR FORCE:

Chaplain Harold Bode, Major, USAFR (1962) Thule, Greeland
Chaplain Ralph W. Bronkema, Major, USAFR (1966) Hamilton AFB, Calif.
Chaplain Henry Guikema, Major, USAF (1962) Hanscom Field, Mass.
Chaplain Louis E. Kok, Major, Reg. USAF (1962) Vietnam
Chaplain Arlan D. Menninga, Capt., USAFR (1968) Colorado Springs, Colo.

ARMY:

Chaplain William Brander, Capt., USAR (1968) Darmstadt, Germany
Chaplain Jan Friend, Major, USAR (1959) Korea
Chaplain Bruce C. Hemple, LTC, USAR (1959) Wurzburg, Germany
Chaplain John J. Hoogland, LTC, USA (1959) Madison, Wis.
Chaplain Herman Keizer, Jr., Capt., USAR (1968) Ft. Carson, Colo.
Chaplain Marvin Konynenbelt, Major, USAR (1965) Berlin, Germany
Chaplain Paul H. Vruwink, Major, USAR (1958-60, 1964) Vietnam

NAVY:

Chaplain Herbert L. Bergsma, Lt., USN, (1966) Hawaii
Chaplain Robert Brummel, Lt., USNR (1966) Buffalo, N.Y.
Chaplain Albert J. Roon, LCDR, USNR (1966) Corpus Christi, Texas
Chaplain Raymond C. Swierenga, LCDR, USN (1960) Albany, Ga.
Chaplain Jerry Zandstra, LCDR, USNR (1967) San Diego, Calif.

This totals 17 active duty chaplains, one less than in 1970. With the military deceleration program, Chaplain Peter J. Mans was released from active duty. He retains his Reserve Chaplain status, and is at present engaged in Clinical Pastoral Education training at the Philadelphia State Hospital in view of entering the Institutional Chaplaincy. We are thankful that he is the only one released thus far.

You will also note that two of our chaplains are on combat duty in Vietnam. They are Chaplains Louis Kok and Paul Vruwink. Chaplain Jan Friend is serving in Korea and Chaplain Harold Bode is in arctic Greenland.

Several of our chaplains have received promotions and special honors during the year, and we are thankful and proud to be able to inform you that our chaplains continue to carry the respect and honor of the General Commission on Chaplains, their Command and their men. We commend them all to your special intercession, especially those who are serving in dangerous combat areas and others separated from their families and loved ones.

We are sincerely thankful to the Lord for sparing Chaplain Herman Keizer Jr., when thrown from a helicopter in Vietnam, and others of our chaplain staff in serious accident or major surgery. Truly, good is the Lord. Chaplain Keizer is slowly regaining fuller use of his injured limbs.

The annual *Presbyterian-Reformed Retreat* is scheduled for 3-7 May this year. Chaplain Bruce Hemple is our coordinator, assisted by Chaplains Marvin Konynenbelt and Wm. Brander. The Rev. Harold Dekker is Retreat Master and the main speaker this year. It was our turn to supply this Retreat Master and we are happy that the Rev. Dekker was available to us. The usual efforts are being made to get as many of our servicemen as possible to this retreat: and again, the cooperation of all consistories is being sought to encourage the men of their congregation and to aid in their support. Thus far all the response has been very favorable.

Recognizing the real need of our military chaplains for contact with other ministers and with one another, in view of their isolation from our church atmosphere, our committee has again sponsored a Chaplains' Retreat. It was held last year, a few precious days at the RBI immediately after the annual Ministers' Institute. This retreat was for state-side chaplains and their wives. (All reserve chaplains were also invited to come, but at their own travel expense.) This retreat proved to be a real blessed experience, much appreciated and a distinct benefit for all concerned, including such committee members as were able to attend part time and participate. A similar Chaplains' Retreat planned for this year had to be cancelled in view of the fact that eight of our chaplains are on overseas duty and a few others were unable to attend. We are hoping for a really successful retreat for 1972, D.V.

Although our chaplains are assigned to a specific military unit as their "parish" and are largely limited to this unit, they do seek to do what they can for our church servicemen who may be in other units in the vicinity as time and occasion permit. To be sure, their own homes, state-side or in Europe, are open to our men and their friends. Small retreats are arranged and sponsored. Young Calvinist groups are organized and led where possible and the chaplains work in close conjunction with the United Calvinist Youth and with the Board of Home Missions. However, this work with our men outside the chaplain's own unit can only be done in his "spare time," taken from their own unit when such is permissible. Our men can best be served by our own chaplains if and when our men seek them out.

The Rev. Harold Dekker and Rev. James Lont, our synodically appointed representatives to the General Commission of Chaplains and Armed Forces Personnel, continue to give excellent and valued aid and counsel at our meetings.

The General Commission of Chaplains and Ministry to Armed Forces Personnel has taken a stand against the decision of the United States District Court of Washington, D.C. that compulsory chapel attendance on the part of the armed forces personnel does not violate the Constitution of the United States on the ground that such chapel attendance is merely part of their secular training for the military life. The General Commission is appealing this decision of the court.

Your committee brings to the attention of synod the fact that two of our members have served one 3-year term on the committee. One of these, Rev. T. Verseput, will be nominated for another term. The other,

Mr. Harry Faber, has asked that he not be nominated for another term. Mr. Faber has served the Chaplain Committee for 15 years in all and has been greatly appreciated for faithful services and wise counsel and as an ex-serviceman understanding of our problems. We are very reluctant to have him leave our committee but gratefully acknowledge his contributions.

In addition to the active duty military chaplains, 21 of our ministers are serving in Military Reserve Chaplain assignments. That is an increase of 5 over 1970. These are:

AIR FORCE:

Chaplain David Baak, 2nd Lt., SS-USAFR - Flint, Mich.
Chaplain G. B. Dokter, Major, AD: 1956-60, Grand Rapids, Mich.
Chaplain Andrew Rienstra, Major, AD: 1659-62, MacDill AFB, Fla.
Chaplain Rits Tadema, Major, Westminster, Calif.
Chaplain Jay Vander Ark, Major, AD: 1956-60, Ent. AFB, Colo.
Chaplain Donald Wisse, Major, Homestead AFB, Fla.

ARMY:

Chaplain J. H. Ellens, Major, AD: 1956-61, Ft. Hamilton, N.Y.
Chaplain Ronald J. Lobbezoo, Student Program, Grand Rapids, Mich.
Chaplain Dick Oostenink, Colonel, AD: 1945, 47-57, Newark, N.J.
Chaplain Harvey Ouwinga, Major, Everett, Wash.
Chaplain Harvey Smit, Capt., AD: 1956-59, Japan
Chaplain Dick Van Halsema, LTC, Ft. Hamilton, N.Y.
Chaplain Theodore Verseput, Major, Mich. Nat'l Guard, Wyoming, Mich.

NAVY:

Chaplain Derke Bergsma, CDR, Chicago, Ill.
Chaplain Paul A. Boertje, LCDR, AD: 1945, Huntington Park, Calif.
Chaplain Donald Den Dulk, Lt., Long Beach, Calif.
Chaplain Peter J. Mans, Lt., Philadelphia State Hosp.
Chaplain Galen Meyer, Lt., G.R. Naval Reserve, Grand Rapids, Mich.
Chaplain Esler Shuart, LCDR, Chicago, Ill.
Chaplain Adrian Van Andel, LCDR, AD: 1953-57, Anderson, Ind.

Two of our ministers are serving in a Veterans Administration Hospital: These are:

Chaplain Thomas Vanden Bosch - V.A. Hospital, Sioux Falls, S.D.
Chaplain Adrian Van Andel - V.A. Hospital, Marion, Ind.

Six of our ministers are serving our country as part-time chaplains in the Civil Air Patrol in the vicinity of their parishes. These are:

Chaplain Nicholas B. Knoppers, Major, El Paso, Texas
Chaplain Kenneth R. Slager, Vancouver, Wash.
Chaplain Howard B. Spaan, Beaverton, Oregon
Chaplain Rits Tadema, Major, Westminster, Calif.
Chaplain Carl J. Toeset, Major, Momence, Ill.
Chaplain Samuel Vander Jagt, Davenport, Iowa.

We are very grateful for the services all of these men render for God and country in these various chaplaincy positions. The reserve military chaplains are called to brief periods of active duty service monthly and/or for a short time each year and perform a very valuable spiritual ministry with the reserve Army, Air Force and Navy reserve personnel, or with the National Guard units of their state. They are subject to call to full

time active duty should an emergency arise. We are sincerely thankful, too, to their respective consistories and congregations for making this added service possible.

II. INSTITUTIONAL CHAPLAINCY:

Institutional chaplaincy continues to be promoted and some growth is being experienced. The newest member of our roster is Rev. Gordon Kieft who is the second chaplain at Bethesda Hospital and Community Mental Health Center. He joins Rev. Frank Kaemingk now in his seventh year there.

Rev. Tom Vanden Bosch continues to serve in the Veteran's Administration Hospital system. However he has transferred, at his request, from the Livermore, California facility to the V.A. hospital at Sioux Falls, South Dakota.

Two of our institutional chaplains have become certified supervisors in Clinical Pastoral Education by a national accrediting group. This qualifies them to offer Clinical Pastoral Education courses to seminarians and clergymen of all faiths, in their institutions. Many seminaries require at least one quarter (eleven weeks, full-time) for each student. Rev. Jim Kok offers these courses at Pine Rest Christian Hospital. Rev. Larry Vande Creek is working in this field in conjunction with the Methodist Hospital of Indianapolis, Indiana.

The Chaplain Committee's relationship to graduating seminarians entering temporary service in institutions has been clarified. In the past the Chaplain Committee has been asked to evaluate these men and serve them with a recommendation for ordination. The Chaplain Committee does not regard this as their jurisdiction. Even though these positions are bonafide spiritual ministries, the question of ordination must remain in the hands of consistory and classes. The Chaplain Committee will serve as a consulting body willing to evaluate the nature of the field of service—at the request of consistories and classes. This service will be in the nature of information about the institution and work to be rendered. The judgment of the candidate's fitness for ordination will not be entered into by the Chaplain Committee.

The Chaplain Committee sees as its domain recruitment of and service to men in permanent positions of institutional ministry. This will include men in training situations when they have been ordained, have completed three years of parish ministry, have completed one quarter of Clinical Pastoral Education, and have been evaluated by the Chaplain Committee. Men in C.P.E. programs who do not have the basic requirements are not regarded as chaplains. They are pastors in Clinical Pastoral Education which may or may not lead to eventual professional chaplaincy.

A growing need, felt by the Chaplain Committee, is for a more sound financial basis in order to be able to offer the kind of monetary support needed by men in training. In order to recruit men who are in parish positions for institutional work a year of training is usually needed. At this time very few can reasonably do this because of financial loss entailed.

The Chaplain Committee continues to look forward to the time when the Christian Reformed Church will be placing men at denominational expense in a variety of hospitals, prisons and other crisis-care situations. There are great opportunities where no public funds are available. A great mission field with endless numbers of searching people awaits us when we are ready with trained men and financial support to place them.

The Chaplain Committee reiterates the following prerequisites for receiving financial assistance:

(a) One quarter of Clinical Pastoral Education
(b) Three years of parish experience or equivalent
(c) Necessary personal qualities
(d) Endorsement by the Chaplain Committee

The standards one must meet to become a certified Christian Reformed Chaplain corresponds very closely to those in other denominations, those required for employment in most institutions, and those adopted by the American Protestant Hospital Association. These standards are:

(a) Ordination
(b) Three years parish experience or equivalent
(c) Four quarters of accredited Clinical Pastoral Education or its equivalent
(d) Annual endorsement by the Chaplain Committee

The present roster of ordained, full-time, institutional chaplains is as follows:

Ted Jansma, Christian Sanatorium, Wyckoff, N.J.
Ralph Heynen, Pine Rest Christian Hospital, Grand Rapids, Mich.
Frank Kaemingk, Bethesda Hospital, Denver, Colo.
Bill Swierenga, Michigan Veterans Facility, Grand Rapids, Mich.
Adrian Van Andel, Veterans Administration Hospital, Marion, Ind.
Tom Vanden Bosch, Veterans Administration Hospital, Livermore, Calif.
Jim Kok, Pine Rest Christian Hospital, Grand Rapids, Mich.
Larry Vande Creek, Indianapolis Methodist Hospital, Indianapolis, Ind.
Gordon Kieft, Bethesda Hospital and Community Mental Health Center, Denver, Colo.
Duane Visser, Calvary Rehabilitation Center, Phoenix, Ariz.

III. SPIRITUAL AND FINANCIAL SUPPORT:

Your committee deeply appreciates the continued support of the synod and the congregations through the years gone by. These contributions and the prayers of our people have been an essential part of our entire program.

As for financial aid for the future, the expansion of our institutional chaplaincy program, the increased services to the Armed Forces Chaplains, and the peculiar position in which our chaplains find themselves in regard to the new pension plan adopted by synod, make it imperative that we come to synod with a new proposal regarding financial support. In the future, the annual offerings of the churches, though deeply appreciated, will no longer be adequate to meet our program needs.

Especially the problem of our chaplain participation in the Ministers' Pension Plan is a very knotty one. A sub-committee of our Chaplain

Committee has been working and struggling with this matter in conjunction with the Pension Committee and herewith submits its report to synod for your consideration.

Your committee has spent considerable time and effort to arrive at a reasonable and feasible plan to carry out the recommendations approved by Synod 1970 in the matter of the Ministers' Pension Plan as it pertains to our military, V.A., and institutional chaplains.

The pertinent recommendations adopted are found on p. 34, Art. 71 of Acts of Synod 1970 as follows:

3a. That the Chaplain Committee, for pension purposes be named the employing agency of the Chr. Ref. Ministers in Chaplain positions.

3b. That the Chaplain Committee be granted permission to negotiate with employing institutions and with the Chr. Ref. Pension Committee regarding Chr. Ref. Chaplains to insure proper administration.

3c. That the chaplains and their dependents are never to receive less in benefits than ministers of organized churches.

3d. That no chaplain or his dependents may derive duplicate benefits at the expense of the Chr. Ref. Church, with the exception of benefits accrued in his own right under the old plan.

Consultation with the Ministers' Pension Fund Committee has not produced a working solution due to problems inherent in establishing special rules and regulations for our chaplains which would require the precedent of making exceptions to the Ministers' Pension Fund.

In view of the above the Chaplain Committee submits the following general solution to alleviate any inequities imposed upon the chaplains while at the same time keeping the administrative problems minimal.

General:

The key to a solution is the creating of a separate Chaplains' Deposit Fund. Inasmuch as there are differences in exposure involving the military, V.A., or institutional chaplains, there must of necessity be flexibility to meet the various situations. We note that other denominations such as the Presbyterian and Reformed Church in America are also using this separate fund approach.

The attached Basic Understanding, Guidelines, and benefits outlines the general approach to a separate Chaplains' Deposit Fund—it is not meant at this time to be complete in every detail.

CHAPLAINS' DEPOSIT FUND

Basic Principles: — Intent

1) This fund is envisioned to be a *Supplemental Fund* rather than primary, to alleviate inequities where our full time chaplains are concerned in their relation to the Ministers' Pension Fund.

2) Chaplains covered by the Chaplains' Deposit Fund will be included only where a Chaplains' Deposit Fund Agreement has been signed.

3) The Chaplains' Deposit Fund shall be retroactive to January 1970.

4) All full time chaplains, endorsed by the Chaplain Committee, serving in the military, V.A. hospitals or institutions are eligible for coverage under the terms and conditions provided.

5) *Institutional Chaplains* will be included in the Chaplains' Deposit Fund only when primary coverage is afforded by the Ministers' Pension Fund.

a) Each institution will be requested to contribute the necessary amount to the Ministers' Pension Fund to afford coverage.

b) In the event an institution's contribution is less than the required amount—the Chaplains' Deposit Fund will provide the difference.

c) Institutions making no contribution or having a waiting period will have to be dealt with on an individual basis before the chaplain accepts the assignment.

d) The Chaplains' Deposit Fund cannot accept liability for payment to the Ministers' Pension Fund where a position has been accepted without prior approval of the Chaplain Committee.

e) An Institutional Chaplain who elects to join the pension plan of his employing institution will not be entitled to any of the coverages afforded by the Chaplains' Deposit Fund.

Military and V.A.

6. Where the government benefits, in the case of our military and V.A. Chaplains, is less than that provided by the Ministers' Pension Fund—the Chaplains' Deposit Fund will provide the necessary difference to bring the benefit up to that of the Ministers' Pension Fund.

7. Chaplains may not increase the liability of the Chaplains' Deposit Fund by changing his chaplaincy service without specific prior approval by the Chaplain Committee.

8. Chaplains engaged in part time work or in training situations will not come under the Chaplains' Deposit Fund unless a specific exception is made by the Chaplain Committee for an unusual situation.

Benefits:

1. The Chaplain Committee shall certify in writing to the Ministers' Pension Fund all benefits to be funded from the Chaplains' Deposit Fund and in making such certification of benefits the Chaplain Committee will follow as nearly as possible the following guidelines:

a) The benefits provided shall be the same as now provided by the Ministers' Pension Fund—as may be altered or amended from time to time.

b) The terms of the Ministers' Pension Fund shall be applied by the Chaplain Committee in its determination of benefits to be funded from the Chaplains' Deposit Fund. The staff of the Ministers' Pension Fund will make recommendations (upon request of the Chaplain Committee) in order to assist the Chaplain Committee with proper interpretation to fulfill its obligations.

c) No chaplain or his dependents may derive duplicate benefits at the expense of the Christian Reformed Church, with the exception of benefits accrued in his own right under the old plan.

d) Wherever full-time chaplaincy service prohibits the earning of a full 30-year participation in the Ministers' Pension Fund—the Chaplains'

Deposit Fund will supplement the necessary difference at the time it is needed.

e) This is not intended to waive the provision of "Credited Participation" under the Prior Plan as envisioned by the Ministers' Pension Fund.

ADMINISTRATION AND FUNDING

1. The Chaplain Committee believes that the handling of the funds and administration of the Chaplains' Deposit Fund should reside with the Ministers' Pension Fund. They are equipped to do the job.

a) Reasonable expenses involved in the administration will be paid from the Chaplains' Deposit Fund upon mutual agreement.

b) The Chaplains' Deposit Fund will be a distinct separate fund which will be reviewed every three years to determine actuarial soundness.

c) Separate books, records and accounts will be kept.

d) The Ministers' Pension Fund—while administering the Chaplains' Deposit Fund shall have no obligation to provide or pay any benefit under this agreement unless the Chaplains Committee—

1) Certifies in writing to it the benefit and amount and type of benefit to be paid and authorizes transfer of the funds.

e) The Chaplain Committee together with the Ministers' Pension Fund Committee shall have the right to determine all benefits funded from the Chaplains' Deposit Fund and its determination of benefits shall be final and binding on each chaplain and the dependents of each chaplain.

f) Funding to be by quota—initially 50¢ per family per year. This will be reviewed at the end of a three-year period.

We recommend:

1) Quota - 50¢ per family.

2) Adoption of the general outline.

3) Instructions to the Ministers' Pension Fund to work out the details along the general outline as above.

IV. RECOMMENDATIONS:

A. *Representation at Synod:*

1. We request that the chairman or executive secretary of our committee be permitted to speak at synod on behalf of the Chaplain Committee.

2. We request that the chairman of our Finance sub-committee, Mr. Jack Holwerda, be permitted to speak at synod on the matter of the Pension Report.

B. *Presentation of Chaplains:* We request that the active duty military chaplains who may be present during synod's sessions be presented to the synod.

C. *Administration:*

We call synod's attention to the recommendations regarding the Pension Plan as given in the above report and ask that consideration be given to our requests therein contained, in III A. B. etc.

D. *Offerings:* We request that synod recommend that the Chaplain Committee be placed on the approved list for one or more offerings for 1972 for the work of the chaplaincy of the Christian Reformed Church, other than the Pension Plan.

Ground: Our responsibility has increased due to the expansion of the Institutional Chaplaincy Program and increased services to the Armed Forces.

E. *Personnel:*

Nominations: The Rev. Theodore Verseput and Mr. Harry Faber have completed one 3-year term on the committee. The Rev. Verseput is eligible for another term. Mr. Faber has requested release from further service on the committee.

The Chaplain Committee suggests the following nominations:

a. The Rev. Theodore Verseput, present incumbent and chairman.

To replace Mr. Faber your committee nominates:

a. Dr. Paul Schutt, MD, 500 Cherry st., member Shawnee Chr. Ref. Church
b. Dr. Floyd Westendorp, Ottawa Co. Mental Health Dept., Holland, Michigan, member Providence Chr. Ref. Church, Holland

V. FINANCIAL REPORT:

The treasurer's annual statement and an auditor's report are attached to this report to your committee.

Respectfully submitted,

The Chaplain Committee

Theodore Verseput, chairman
Cornelius M. Schoolland, exec. sec'y
Harry Faber, treasurer
Warren J. Boer
Jack Holwerda
Jim Kok
Galen Meyer
Carl D. Tuyl
Nicholas Van Andel

To the Chaplain Committee of the Christian Reformed Church:

I have examined the financial report of the Chaplain Committee for the year ended December 31, 1970. My examination was made in accordance with generally accepted auditing standards, and accordingly included such tests of the accounting records and such other auditing procedures as I considered necessary in the circumstances.

In my opinion, the accompanying financial report presents fairly the financial position of the Chaplain Committee at December 31, 1970 and its recorded receipts and disbursements for the year ended December 31, 1970, on a cash basis of accounting consistent with that of the preceding year.

No fidelity bond coverage is carried on the treasurer.

Donald E. Pruis, C.P.A.

CHAPLAIN COMMITTEE OF THE CHRISTIAN REFORMED CHURCH

Financial Report

Year ended December 31, 1970

BALANCE, January 1, 1970		
Checking account	$ 4,602.16	
Savings account	1,357.16	$ 5,959.32
RECEIPTS:		
Contributions and gifts	$13,651.34	
Interest on savings account	190.20	13,841.54
Total available		$19,800.86
DISBURSEMENTS:		
Travel and Recruitment	$2,079.46	
Training Allowances	4,233.99	
Moving Expenses	1,235.57	
Pension, 1969 Special Allowance	150.00	
Retreats	2,704.67	
Literature	296.47	
General Commission Dues	1,600.00	
Secretary and Clerical	1,293.52	
Supplies and Postage	317.81	
Miscellaneous Administrative Expense	338.85	
Total disbursements		14,250.34
BALANCE, December 31, 1970:		
Checking account	$3,003.16	
Savings account	2,547.36	$ 5,550.52

REPORT 14

COMMITTEE ON BIBLE TRANSLATION

(Art. 57)

ESTEEMED BRETHREN:

Last year in our report to synod we indicated that it was our intention to examine the New English Bible, the Jerusalem Bible, and Today's English Version (Good News for Modern Man). At that time we thought that we would devote most of our efforts initially to an evaluation of the New English Bible. However, since serious criticisms have been made of Today's English Version, and since that version is used in some way by many of our people, we thought it would be more profitable to spend the year reviewing that version.

This we have done, and now we seek advice from synod on how to proceed. Our mandate contains two parts: "to advise synod concerning the designation of Bible versions to be used in worship services, and to inform the churches concerning the quality of new translations" (Acts, 1969, p. 49). Since our review of Today's English Version has been done with a view to the second part of our mandate, we now face the problem of how to inform the churches. Since we are a synodical committee, the normal route would be to submit a report to synod for inclusion in the Acts of Synod. However, since synod is not now being asked to approve Today's English Version for use in the worship services (synod makes declarations concerning Bible versions only in connection with their use in the worship services), we do not think that synod should be asked to approve a review that is intended only for the information of the churches. In addition, there is the practical consideration that reports tend to get buried in the Acts of Synod, and thus in our estimation this procedure does not seem to be the best for informing the churches concerning the quality of new translations.

It is our opinion that there is a better way, and that would be to publish the review in THE BANNER. (The editor of THE BANNER has assured us that he would be most willing to accept such materials from us.) In this way the review would be available to all the members of our churches and to other interested parties. The review would be only for information and would have no official status. It would be prepared by the committee and would reflect a point of view to which all members of the committee could subscribe.

We are not certain whether it is necessary for synod to take positive action concerning this request. It may be that synod does not wish to issue specific guidelines concerning the way in which its committees function. In that case we hereby inform synod that the above constitutes our understanding of the mandate, and that unless synod advises us to the contrary we shall proceed as indicated above. This procedure would then constitute a precedent for the future work of the committee.

Although in our estimation it is not appropriate for synod to approve our review of Today's English Version, if synod or one of its committees should wish to see the kind of review we intend to publish in THE BANNER, the committee will make that review available to synod when it convenes.

Respectfully submitted,

Andrew Bandstra, chairman
David Holwerda, secretary
Vernon Geurkink
Bastiaan Van Elderen
Marten Woudstra
Sierd Woudstra

REPORT 15

INTER-CHURCH RELATIONS

(Art. 39, 66)

ESTEEMED BRETHREN:

Your committee has continued to carry on its work as the representative of the Christian Reformed Church on that front that faces other churches, especially those of the same Reformed character.

ECUMENICAL ORGANIZATIONS

1. At the request of synod, the Rev. Harold De Groot attended the meeting in Nairobi, Kenya, Africa of the World Alliance of Reformed Churches. He brought back to our committee an extensive report of that meeting, which, due to circumstances, the committee has not yet been able to study adequately. We plan to meet again before the sessions of synod and we shall plan to report more definitively on that matter in our supplementary report to synod.

2. We have nothing new to report about the National Association of Evangelicals. Its recently revised constitution was carefully read, but it reveals no significant change in this service organization for evangelical Christians.

Dr. Armerding, President of Wheaton College and currently president of the N.A.E. has indicated a desire to address synod and it is possible that his visit may be of some value in crystallizing our attitudes.

GEREFORMEERDE KERKEN

1. No official reply has been received to the letter of sisterly admonition that was sent by synod last summer. At the session of the synod at Sneek, the fact was mentioned that such a letter had been received, but no action was taken regarding it.

2. From our fraternal delegate who was present at the synod at Sneek, Prof. Henry Zwaanstra, we learn that this session was preoccupied with the "unrest" in the churches as a result especially of the writings and utterances of Dr. H. M. Kuitert. It is stated by the synod that the position of Dr. Kuitert is not in harmony with the synodical position taken at Amsterdam, 1967/68. A committee was appointed "to continue the discussion in an earnest attempt to arrive at mutual unity in the matters in which clear differences of opinion has become apparent."

KOREAN PRESBYTERIAN CHURCHES

1. Two denominations in Korea, Hapdong and Koryu-pa are churches that belong to the Reformed Ecumenical Synod and are the closest to our church in doctrine and practice. The committee struggles with their apparent inability to understand that we truly desire to carry on fraternal correspondence. We shall continue, however, to make attempts to do so.

2. The Stated Clerk received overtures from the Hapdong group requesting a loan or a gift to aid them in erecting much needed dormitory facilities at their General Assembly Seminary in Seoul. With the aid of the visiting team of the Christian Reformed World Relief Committee, and other sources of contact, we have tried to ascertain whether this would indeed be a wise course of action, in view of financial conditions in our own churches, and in view of the need to encourage maturity in the Korean churches. We have advised the Stated Clerk to reply that we conclude that it would not be wise.

3. Rev. Richard Sytsma, who has, on occasion, served us as our fraternal delegate at synodical gatherings in Korea, has urged that, if possible, we arrange to have a fraternal delegate at every meeting of the General Assembly of the Hapdong and the Koryu-pa. At this writing the committee has not yet been able to address itself to this suggestion.

REFORMED ECUMENICAL SYNOD

In view to the meeting of the RES in August of 1972, we feel we should alert synod to the need to name a delegation to represent our church at that assembly. We expect to submit a suggested list of delegates in our supplementary report.

The Synod of 1970 instructed the Inter-Church Relations Committee to serve the Synod of 1971 with appropriate recommendations concerning a proposal which came from the Reformed Ecumenical Synod of 1968. (Cf. Acts of Synod, 1970, Art. 167, I, C, 1, d.)

The proposal came originally from the Reformed Churches of New Zealand by way of the following communication to the RES:

(Quote New Zealand communication, Acts of Synod, 1970, p. 342 f.)

The Reformed Ecumenical Synod decided:

> "The Reformed Ecumenical Synod recommends to the member-churches to reconsider their system of correspondence in the light of the proposal of the Reformed Church of New Zealand and report their conclusions to the RES Secretariat for distribution to the member-churches."

The Inter-Church Relations Committee herewith submits its observations and recommendation to enable the Synod of 1971 to reply on this matter to the Reformed Ecumenical Synod of 1972.

Observations:

1. The RES action which motivates the present consideration is a simple request to member churches to reconsider their systems of correspondence in the light of this request. The RES itself has neither endorsed nor rejected the request or taken any other interpretive action concerning it.

2. It is difficult to determine exactly what the force of the request is. It suggests that certain direct denominational relations be superseded by membership in the RES. It does not propose that such action be forced upon any church, which would indeed be an invasion of the prerogatives of the individual churches. It does allow for the continuation of direct

denominational relationships by churches which have a special reason for continuing them.

3. From the standpoint of the Christian Reformed Church it is hard to determine what is new about this proposed procedure. The Christian Reformed Church is an active member of the RES. The Christian Reformed Church also has made and does make its own sister and correspondence relationships with other churches. The only other parties involved in those decisions are the particular churches with whom this relationship is in force or proposed. The establishment, continuance, or termination of these relationships are the prerogative of the Christian Reformed Church and the respective other churches, without consulting third parties.

4. What the proposal may be doing is to suggest that the member churches of the RES, independently or by joint action, decide henceforth to lay more emphasis on RES contact and less on direct contact. If this is what is intended, the Inter-Church Relations Committee suggests (1) that this should be the free and individual decision of each church; and (2) that the Christian Reformed Church should not adopt any such over-all policy. Both RES membership and direct relationships have their peculiar advantages. But the RES is not ready at present, and perhaps never will be, to serve as a substitute for direct correspondence between churches.

5. The suggestion of the Reformed Churches of New Zealand was before the Inter-Church Relations Committee in 1968. At that time the following response was formulated and sent in reply:

> Having considered the letter received from the Reformed Churches of New Zealand regarding the need for direct fraternal relations it is decided to reply that we do not endorse the thesis that direct denominational relations be superseded by Reformed Ecumenical Synod relationships for the following reasons:
>
> 1. Our relationship with all members of the RES is not the same. We distinguish between sister churches and churches with whom we have correspondence.
>
> 2. The matter of a denomination's relationship with another denomination is exclusively the domain of each denomination.
>
> 3. The RES only meets every 5 years and makes for very little contact with the member churches when such long intervals occur.

Recommendations:

1. That synod do not endorse or adopt the realignment of fraternal bonds as suggested by the Reformed Churches of New Zealand.

Grounds:

a. The kind of contact possible through the RES is not identical with that which is available through direct correspondence. Therefore it is not "possible to grant to each other the same recognition as heretofore simply by active participation in the affairs of the Reformed Ecumenical Synod."

b. The exchange of views, information, and advice by means of the Reformed Ecumenical Synod is too cumbersome and time-consuming to serve as an effective substitute for direct correspondence.

c. The Christian Reformed Church already has "either geographical proximity or other reasons for special intimacy" with the churches with which it maintains correspondence.

2. That synod transmit this decision to the RES 1972.

Additional note:

Synod 1970 referred to the Inter-Church Relations Committee for implementation the RES resolutions concerning "Our Calling Today" (cf. Acts of Synod, 1970, p. 117). These resolutions include increased exchange of information between the Reformed churches of the world. Thus the RES itself is encouraging the very kinds of contact which are implied in a correspondence relationship.

We have to consider what this means for our program.

We may include some reference to this in the response to the New Zealand communication.

REFORMED CHURCH IN AMERICA

Former efforts in the direction of closer contact with the Reformed Church in America have been discontinued, pending the resolution of difficulties within their communion into which we did not wish to appear to intrude. Last year we were informed that the RCA would not send a fraternal delegate to our synod and we recommended that none be sent to their synod.

Since last summer, however, we have received repeated requests from the Committee on Inter-Church Relations of the RCA to resume conversations. At this time, a small committee of that church and our committee are planning a preliminary meeting with a view to exploring what should be the areas of consultation.

Note: the report of the last previous meeting of mutual consultation is found in our committee report to the Synod of 1967.

FRATERNAL DELEGATES

The Rev. Garret D. Pars served as our fraternal delegate to the Reformed Presbyterian Church, Evangelical Synod, meeting in Seattle, Washington and the Rev. Howard B. Spaan served as our fraternal delegate to the General Assembly of the Orthodox Presbyterian Church, meeting in Portland, Oregon. Both brethren reported to our committee and their reports are on file and available to synod if desired.

COMMITTEE MEMBERSHIP

In view of the expiration of the terms of committee members John Kromminga and Lawrence Veltkamp, the committee recommends that synod request Dr. Dick L. Van Halsema to continue to serve as General Alternate member, and proposes the following double nomination for the vacancies: Jacob Eppinga, Tymen Hofman, Eugene Los, and Jacob Uitvlugt.

Respectfully,

John H. Kromminga, president
Arnold Brink, secretary
John H. Bratt
Lawrence Veltkamp
Wm. P. Brink (ex officio)

REPORT 16

BACK TO GOD TRACT COMMITTEE

(Arts. 31, 39)

ESTEEMED BRETHREN:

Your Back to God Tract Committee submits the following annual report to synod:

I. PERSONNEL AND ADMINISTRATION

A. *Personnel:* Rev. Gerald Postma, Pres.; Mr. Richard Hoekstra, Vice-pres.; Rev. Ike Apol, Sec'y; Mr. Bruce Cheadle, Treas.; Revs. Eugene Los, William Masselink; Messrs. Peter Brink, Marvin De Boer, Willis Timmer, and Willard Willink.

Mr. Richard Hoekstra has completed his second term of service on the committee and therefore is not eligible for re-election. We hereby express our many thanks for his valuable service during the past six years.

B. *Administration:* The work of our committee is divided among three sub-committees: Editorial, Assignments and Titles, and Promotion. Since the committees meet only once per month, the production of tracts is not as expeditious as it should be. We do appreciate the valuable assistance furnished us by Mr. Peter Meeuwsen and his staff in the preparation, storage, cataloguing, and distribution of our tracts.

II. ACTIVITIES

A. *Tracts Distributed.* The year 1970 was an average year for tract distribution: 1,164,930. Of this total approximately one-third of them were distributed free. The committee has maintained a policy of furnishing tracts even when solicitors are unable to pay. We continue to be a service agency of the Lord's Church and Kingdom. The following individuals and organizations received free tracts in the amount listed:

SWIM	104,315
Wayside Chapels	193,613
College and University Students	24,926
Chaplains	4,649
Personal Message of Pat Boone	115,000
Miscellaneous	45,807

B. *New Tracts:* The number of our cartoon tracts stands at 25. Currently we are field-testing another five cartoon tracts dealing with the drug problem. These cartoon tracts continue to outsell the regular tracts at the ratio of two to one. The following new tracts have been published:

No. 287 Don't Trust Anyone
288 Been Pushed Around Lately?
289 Only Two Religions
290 What the Bible Says about Hippies

291 The Responsibility of Christian Citizenship
292 Who Loves A Bum?
293 Hosts and Guests (Series No. 2)
294 Good News for Whitey

C. *Outreach:* For the past several years we have advertised our cartoon tracts in college and university newspapers across our land. During 1970 we distributed 25,000 tracts—almost twice the number during 1969. We printed 115,000 copies of "Pat Boone's Personal Message" for Ross Associates. These messages were distributed following the showing of "The Cross and the Switchblade" in numerous cities of the United States. As a result 350 people have requested Bible Study courses through the Christian Reformed Laymen's League.

III. FINANCES

A. The Treasurer's report for the year 1970 is attached to this report.

B. Our committee continues to function as a non-profit organization. We express our thanks to our churches and numerous individuals for their financial support during the past year.

IV. MATTERS REQUIRING SYNODICAL ACTION

A. The committee requests synod to again recommend this cause to our churches for one or more offerings.

B. *Nominations:* Three members are to be elected: one from each group:

Group I Rev. Gerald Postma (eligible for re-election)
Rev. Harvey Baas
Group II Rev. Ike Apol (eligible for re-election)
Rev. Al Jongsma
Group III Mr. Vern De Weerd (assistant manager at Dickinson Printing)
Mr. Clair Flietstra (accountant executive at Station WZZM)

Respectfully submitted,
Back to God Tract Committee
Ike Apol, Sec'y

BACK TO GOD TRACT COMMITTEE
Statement of Cash Receipts and Disbursements
Year ended December 31, 1970

BALANCE - January 1, 1970		$10,475.05
Receipts		
Contributions - churches	$14,945.59	
Contributions - others	571.00	
Sales - tracts	8,627.73	
Interest	498.67	24,642.99
		$35,118.04

Disbursements

Printing and engraving	$12,706.68	
Clerical and distribution	6,413.50	
Postage	1,427.10	
Advertising	2,159.44	
Art work	635.00	
Honoraria	175.00	
Meals and mileage	463.03	
Tract racks	375.00	
Miscellaneous expense	245.44	24,600.19
		$10,517.85

Balance at December 31, 1970, consisted of:

Michigan National Bank - Demand deposit	$ 460.25
Old Kent Bank and Trust Co.	
Savings account	5,057.60
Time certificate	5,000.00
	$10,517.85

E. Bruce Cheadle

REPORT 17

INCORPORATION OF SYNOD TRUSTEES

(Art. 29)

ESTEEMED BRETHREN:

During 1970, the Christian Reformed Denomination was incorporated under the name of Christian Reformed Church Synod Trustees under the laws of the State of Michigan. The trustees are:

Rev. William P. Brink, President
Berton Sevensma, Vice President
Lawrence J. Vander Ploeg, Secretary
Lester Ippel, Treasurer
Raymond G. De Jonge
Sidney De Young
Arthur Van Tuinen

The corporation is able to function as an advisory board to participating organizations in the denomination in areas such as real estate title matters and matters that require denominational corporate attention.

Respectfully submitted,

Christian Reformed Church Synod Trustees

Lawrence J. Vander Ploeg, Secretary

REPORT 18

FUND FOR NEEDY CHURCHES

(Arts. 32, 39, 117, 151)

ESTEEMED BRETHREN:

The Fund for Needy Churches Committee respectfully submits its report for the year to the Synod of 1971.

I. MEMBERSHIP AND ORGANIZATION

A. The committee (the Synod of 1958 decided the F.N.C. committee is to be composed of three laymen and two ministers)

President - Mr. George Vande Werken of Westchester, Illinois
Vice President - Mr. John Swierenga of Elmhurst, Illinois
Secretary - Rev. Henry De Mots of Tinley Park, Illinois
Treasurer - Mr. William Maatman of Chicago, Illinois

B. Committee for the coming year:

Rev. Arthur Hoogstrate accepted a call to the Second Christian Reformed Church of Fremont and since January of 1971, the work has been carried on by the remaining four members of the committee. Mr. William Maatman's first three-year term has expired but due to impaired health he does not seek re-election to a second term. The term of Mr. John Swierenga expires and the committee recommends his reappointment. Mr. George Vande Werken and Rev. Henry De Mots have served two years and therefore will continue to serve for the coming year.

II. WORK OF THE COMMITTEE

The F.N.C. committee received and processed 147 applications for the year 1971. The following tabulation will indicate the scope of our work and is presented to you for your information:

Applications - 147
Assistance granted - 145 churches
Children Allowances - 320
Total Families in these churches - 5,341
Average size of these churches - 37 families
Special studies - 3
New churches - 3
Mergers - 2

III. MATTERS REQUIRING SYNODICAL ATTENTION

A. We request that our secretary and treasurer be consulted on matters pertaining to the F.N.C. when considered by either synod or its advisory committee, and that they be given the privilege of the floor.

In the event that these men cannot attend, we request that another member of the committee be heard and given the privilege of the floor.

B. *Recommendations:*

1. We recommend that the minimum salary for ministers serving churches which receive assistance from F.N.C. be set at $6,500.00* for 1972.

2. We recommend that the per family contribution toward the minister's salary in congregations receiving aid from the F.N.C. in 1972 be not less (and if possible more) than $104 in the United States and $99 in Canada.

3. We recommend that the per family quota for 1972 be $8.50. This is based on a minimum salary of $6,500.

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

5. We recommend that $350 mileage allowance be given to each minister. Each church is required to pay a minimum of $500 mileage to its minister over and above the salary paid.

C. The committee presents the following nominations to synod re personnel of the committee:

a. We recommend that Mr. John Swierenga be reappointed for another 3-year term.

Ground: He has served for a term of three years and is eligible for reappointment.

b. We recommend that synod appoint a lay member for a three-year term from the following nomination to replace Mr. William Maatman:

Mr. H. R. Schaafsma and Mr. Henry Wierenga

c. We recommend that synod appoint a ministerial member for a three-year term from the following nomination to replace Rev. Arthur Hoogstrate:

Rev. Oliver Breen and Rev. John Scholten.

Respectfully submitted,
Fund for Needy Churches Commitee
Henry De Mots, Secretary

March 10, 1971

*Note: The F.N.C. committee is recommending that the minimum salary for ministers receiving aid from the F.N.C. remain at $6,500.00. The committee is fully aware of the problems which inflation occasions for those living on a fixed income. However, the Synod of 1970 raised the minimum salary for 1971 from $6,000 to $6,500 without raising the quota per family. This was justified on the premise that a sizable surplus made such a raise in quota unnecessary. No surplus will remain by the close of 1971 and F.N.C. will be operating on a month to month basis. Should synod decide to raise the minimum salary, it would require a proportionate raise in quota. For every raise of $500 in the salary minimum an additional $5.00 per family contribution plus a $1.00 in the quota becomes necessary toward the ministers salary.

FUND FOR NEEDY CHURCHES, INC.

FINANCIAL STATEMENTS

For the Year Ended January 31, 1971
with
Report of Certified Public Accountant

February 27, 1971

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

I have examined the accompanying statements of cash receipts and disbursements of the Fund for Needy Churches, Inc. for the year ended January 31, 1971. My examination was made in accordance with generally accepted auditing standards and accordingly included such tests of the accounting records and such other auditing procedures as I considered necessary in the circumstances.

I have also examined Schedule Bond Number 29090-02-28-66, executed by the United States Fidelity and Guaranty Company of Baltimore, Maryland, providing fidelity bond coverage in the amount of $25,000 on Mr. William Maatman, Treasurer of the Fund for Needy Churches, Inc. The premium for this policy has been paid in advance to provide coverage to February 6, 1972.

In my opinion, the accompanying statements present fairly the fund balance of the Fund for Needy Churches, Inc. on January 31, 1971, and the cash receipts and disbursements for the year then ended, in conformity with generally accepted accounting principles applied on a basis consistent with that of the preceding year.

John H. Evenhouse

FUND FOR NEEDY CHURCHES, INC.

United States Accounts

Statement of Cash Receipts and Disbursements
For the Year Ended January 31, 1971
(In U.S. Dollars)

UNITED STATES FUND BALANCE, February 1, 1970		$ 99,670.67
Receipts:		
Quota payments from classical treasurers	$345,964.17	
Interest on savings accounts & treasury bills	4,300.19	
Refund & gifts	2,788.28	
Share of Sena Voss estate	9,450.37	
Total receipts		362,503.01
Total funds to be accounted for		$462,173.68
Disbursements:		
Salary subsidy payments	$206,359.57	
Child allowance payments	46,813.00	
Mileage	30,364.06	
Moving	4,505.60	
Stationary and supplies	245.99	
Audit expense	120.00	
Honorariums	1,200.00	
Committee expenses	584.08	
Postage	123.24	
Transfers to Canadian account	70,000.00	
Total disbursements		$360,315.54
UNITED STATES FUND BALANCE, January 31, 1971		$101,858.14

CASH ACCOUNTS:

First National Bank of Evergreen Park - Checking Account	$ 1,849.16
First National Bank of Evergreen Park - Certificate of Deposit	60,000.00
Tri-City Saving & Loan Association	15,000.00
First Federal Savings & Loan of Lansing, Illinois	25,008.98
	$101,858.14

FUND FOR NEEDY CHURCHES, INC.

Canadian Account

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

(In Canadian Dollars)

CANADIAN FUND BALANCE, February 1, 1970		$ 22,121.94
Receipts:		
Quota payments from classical treasurers	$56,556.47	
Gifts	750.00	
Transfer from United States account (Includes Canadian exchange gain of $2,083.57)	72,083.57	
Total receipts		129,390.04
Total funds to be accounted for		$151,511.98
Disbursements:		
Salary subsidy payments	$87,834.79	
Child allowance payments	28,531.99	
Mileage	16,659.99	
Moving	1,437.98	
Miscellaneous	3.60	
Total disbursements		$134,468.35
CANADIAN FUND BALANCE, January 31, 1971		$ 17,043.63
CASH ACCOUNT - Canadian Imperial Bank of Commerce		$ 17,043.63

FUND FOR NEEDY CHURCHES, INC.

Schedule B

Subsidy payments for year ending January 31, 1971

Classis	Total	Salary Subsidy	Child Allowance	Mileage	Moving
Alberta North					
Barrhead-Westlock	$ 3,519.00	$ 2,669.00	$ 500.00	$ 350.00	$
Edson	4,028.00	2,428.00	1,250.00	350.00	
Grande Prairie-La Glace	4,456.95	2,898.00	562.50	350.00	646.45
Peers	5,296.53	3,800.00	355.00	350.00	791.53
Stony Plain	2,172.00	1,572.00	250.00	350.00	
Alberta South					
Bethel, Saskatoon	2,140.30	1,582.00	208.30	350.00	
Brooks	4,614.33	3,556.00	708.33	350.00	
Burdett	1,250.00	944.45	208.33	97.22	
High River	4,970.00	4,120.00	500.00	350.00	

Classis	Total	Salary Subsidy	Child Allowance	Mileage	Moving
Medicine Hat	664.67	464.67	83.33	116.67	
Regina	4,156.00	3,556.00	250.00	350.00	
Taber-Vauxhall	350.00			350.00	
British Columbia					
Agassiz	4,150.00	2,800.00	1,000.00	350.00	
Burnaby	4,050.00	2,700.00	1,000.00	350.00	
Chilliwack	1,460.00	360.00	750.00	350.00	
Houston	1,912.50	1,000.00	562.50	350.00	
Port Alberni	2,600.00	750.00	1,500.00	350.00	
Telkwa	4,800.00	3,200.00	1,250.00	350.00	
Terrace	1,116.00	266.00	500.00	350.00	
Vernon	3,071.00	2,291.66	458.34	321.00	
Cadillac					
Calvin, McBain	2,100.00	500.00	1,250.00	350.00	
Rudyard	166.66		166.66		
California South					
Chula Vista	3,350.00	2,000.00	1,000.00	350.00	
Grace, Bellower	4,300.00	3,200.00	750.00	350.00	
Central California					
Palo Alto	3,885.00	2,535.00	1,000.00	350.00	
Sacramento	3,100.00	1,500.00	1,250.00	350.00	
Chatham					
Blenheim	2,500.00	1,400.00	750.00	350.00	
Dresden	3,652.00	2,522.00	500.00	630.00	
Forest	4,750.36	3,744.00	500.00	506.36	
Ingersoll	1,550.00	1,200.00		350.00	
Wallaceburg	1,743.63	283.85	1,182.70	277.08	
Chicago North					
Winfield	2,937.50	1,951.00	724.00	262.50	
Chicago South					
Richton Park	5,108.00	3,228.00	1,250.00	630.00	
Oak Forest	280.00			280.00	
Columbia					
Conrad	1,165.00	1,000.00	165.00		
Gallatin Gateway	3,726.00	3,088.50	375.00	262.50	
Calvin, Portland	2,921.20	2,040.00	500.00	381.20	
Calvin, Spokane	5,011.56	3,061.56	843.75	306.25	800.00
Trinity, Vancouver	5,646.00	3,921.00	1,375.00	350.00	
Eastern Canada					
Charlottetown	4,310.00	3,180.00	500.00	630.00	
Cornwall	2,182.00	1,582.00	250.00	350.00	
Halifax	4,850.00	4,000.00	500.00	350.00	
Kemptville	4,850.00	4,000.00	500.00	350.00	
Pembroke	3,050.00	2,200.00	500.00	350.00	
Ottawa East	2,804.00	924.00	1,250.00	630.00	
Renfrew	3,904.00	2,804.00	750.00	350.00	
Truro	3,380.49	1,967.16	812.50	600.83	
Kentville	750.00		750.00		
Florida					
Miami	1,952.00	852.00	750.00	350.00	
Pinellas Park	3,200.00	2,600.00	250.00	350.00	

Classis	Total	Salary Subsidy	Child Allowance	Mileage	Moving
Grand Rapids East					
Lowell	3,888.00	2,900.00	500.00	488.00	
Middleville	3,635.00	2,535.00	750.00	350.00	
Portland	3,550.00	3,200.00		350.00	
Grand Rapids West					
Bristolwood, Gr. Rapids	3,781.00	2,931.00	500.00	350.00	
Cedar Springs	4,729.00	3,129.00	1,250.00	350.00	
Comstock Park	2,600.00	2,000.00	250.00	350.00	
Hackensack					
Broomall	2,990.00	2,140.00	500.00	350.00	
Franklin Lakes	1,050.00	700.00		350.00	
Lodi	4,150.00	2,800.00	1,000.00	350.00	
Madison Ave., Paterson	1,912.50	1,275.00	375.00	262.50	
Monsey	750.00	600.00	62.50	87.50	
Terra Ceia	3,583.00	2,733.00	500.00	350.00	
Hamilton					
York	1,710.00	360.00	1,000.00	350.00	
Simcoe	183.00	22.00	161.00		
Holland					
St. Joseph	3,000	2,650.00		350.00	
Hudson					
Ferrisburg, Vt.	2,401.50	2,051.50		350.00	
Framingham	2,195.10	1,552.20	380.40	262.50	
Manhattan	3,350.00	3,000.00		350.00	
North Haledon	1,947.00	1,347.00	250.00	350.00	
Paramus	5,800.00	4,200.00	1,250.00	350.00	
Silver Springs, Md.	4,250.00	3,525.00	375.00	350.00	
Huron					
Blyth	1,730.00	1,100.00		630.00	
Collingwood	3,350.00	3,000.00		350.00	
Exeter	1,060.00	885.00		175.00	
Lucknow	2,750.00	900.00	1,500.00	350.00	
Orangeville	3,800.00	2,200.00	1,250.00	350.00	
Stratford	3,100.00	2,000.00	750.00	350.00	
Illiana					
Beacon Light, Gary	1,196.60	780.00	70.00	262.50	84.10
Bethel, De Motte	2,106.50	1,545.00	211.50	350.00	
Crown Point	1,050.39	633.75	62.50	87.50	266.64
Indianapolis	3,150.00	2,800.00		350.00	
Peace, South Holland	1,805.00	955.00	500.00	350.00	
Kalamazoo					
Decatur	5,115.00	3,885.00	720.00	510.00	
Eastern Hills	5,917.00	4,317.00	1,250.00	350.00	
Faith	3,350.00	2,000.00	1,000.00	350.00	
Northern Heights	3,197.50	2,535.00	312.50	350.00	
South Bend	5,412.50	4,000.00	1,062.50	350.00	
Lake Erie					
Cherry Hill, Inkster	3,880.00	3,030.00	500.00	350.00	
Columbus	2,874.67	1,333.00	1,250.00	291.67	
Flint	825.00	675.00	62,50	87.50	
Jackson	3,932.00	2,832.00	750.00	350.00	

Lambertville	4,311.00	2,931.00	750.00	630.00	
Maple Heights	2,780.00	1,900.00	250.00	630.00	
Roseville	2,314.33	1,625.00	198.33	262.50	228.50
Saginaw	3,600.00	3,000.00	250.00	350.00	
Troy	3,640.00	2,040.00	1,250.00	350.00	
Minnesota North					
Bloomington	1,455.00	357.00	748.00	350.00	
Brandon	749.99	375.00	229.16	145.83	
Brooten	1,215.27	916.67		298.60	
Clara City	5,219.00	4,119.00	750.00	350.00	
Crookston	4,876.54	3,469.60	361.40	252.00	793.54
Emo	3,090.00	2,240.00	500.00	350.00	
Hancock	1,287.50	1,200.00		87.50	
Thunder Bay	2,338.00	1,488.00	500.00	350.00	
Bejou	1,250.00	750.00		500.00	
Transcona	850.00	500.00		350.00	
Minnesota South					
Bigelow	2,365.35	1,600.00	125.00	87.50	552.85
Holland Center, S.D.	3,737.50	3,200.00	187.50	350.00	
Mt. Lake	4,050.00	3,700.00		350.00	
Holland	2,400.00	1,800.00	250.00	350.00	
Hull, N.D.	1,296.67	680.00	500.00	116.67	
Muskegon					
Fruitport	4,578.00	3,228.00	1,000.00	350.00	
Grace, Muskegon	4,182.00	2,832.00	1,000.00	350.00	
Green Ridge	4,176.00	3,326.00	500.00	350.00	
Northcentral Iowa					
Ackley	1,537.00	1,253.66	166.67	116.67	
Britt	3,686.00	3,336.00		350.00	
Cedar Falls	2,517.20	2,170.00	201.37	145.83	
Iowa Falls	2,850.00	2,500.00		350.00	
Orange City					
Hartley	5,028.92	4,300.00	182.30	350.00	196.62
Hope, Hull	1,940.40	1,247.75	291.66	204.17	196.82
Le Mars	3,334.00	2,436.00	500.00	398.00	
Omaha	5,276.00	3,426.00	1,500.00	350.00	
Sioux City	4,078.00	3,228.00	500.00	350.00	
Pacific Northwest					
Bellingham	1,210.43	424.30	465.30	320.83	
Lynnwood	1,885.24	1,010.00	83.33	116.67	675.24
Marysville	3,984.00	2,634.00	1,000.00	350.00	
Seattle, Calvary	2,489.00	2,139.00		350.00	
Pella					
Cedar	961.29	100.00	62.50	87.50	711.29
Tracy	4,900.00	3,300.00	1,250.00	350.00	
Quinte					
Lindsay	1,000.00		1,000.00		
Rocky Mountain					
Alamosa	2,192.00	1,842.00		350.00	
Albuquerque	4,630.00	3,500.00	500.00	630.00	
Colorado Springs	2,905.83	2,535.00	20.83	350.00	
Denver, Fairview	1,600.00	1,000.00	250.00	350.00	

Classis	Total	Salary Subsidy	Child Allowance	Mileage	Moving
Denver, Trinity	2,550.00	1,200.00	1,000.00	350.00	
Salt Lake City, First	2,942.00	1,842.00	750.00	350.00	
Scottsdale	2,395.08	1,545.08	500.00	350.00	
Tucson, Bethel	737.50	650.00		87.50	
Phoenix, Orangewood	1,850.00	1,000.00	500.00	350.00	
Sioux Center					
Valentine	5,880.00	4,000.00	1,250.00	630.00	
Toronto					
Allison	2,100.00	1,000.00	750.00	350.00	
Orillia	1,600.00	1,000.00	250.00	350.00	
Wisconsin					
Vesper	3,725.00	3,000.00	375.00	350.00	
Totals	$422,506.98	$294,194.36	$75,344.99	$47,024.05	$5,943.58

Schedule C

1970 Quota Payments

Families	Classis	1970 Quota	Jan. 31, 1971 Payment as of	Percentage of Quota
1,552	Alberta North	$ 11,640.00	$ 8,599.97	74%
949	Alberta South	7,117.50	4,978.31	70
1,805	British Columbia	13,537.50	6,970.93	51
643	Cadillac	4,822.50	4,822.50	100
2,346	California South	17,595.00	17,109.92	98
1,013	Central California	7,597.50	7,614.93	100
2,006	Chatham	15,045.00	7,629.95	51
1,358	Chicago North	10,185.00	9,349.24	92
1,579	Chicago South	11,842.50	11,571.22	98
688	Columbia	5,160.00	4,838.16	94
927	Eastern Canada	6,952.50	5,670.81	82
408	Florida	3,060.00	2,680.02	88
3,996	Grand Rapids East	29,970.00	28,752.16	96
2,641	Grand Rapids South	19,807.00	19,452.76	98
1,990	Grand Rapids West	14,925.50	14,813.96	100
3,102	Grandville	23,265.00	23,658.17	102
1,229	Hackensack	9,217.50	9,308.66	101
2,345	Hamilton	17,587.50	8,280.25	48
3,052	Holland	22,890.00	22,854.53	100
1,960	Hudson	14,700.00	14,347.63	98
1,174	Huron	8,805.00	3,699.99	42
2,193	Illiana	16,447.50	16,344.75	100
1,746	Kalamazoo	13,095.00	12,523.10	96
1,105	Lake Erie	8,287.50	7,804.45	95
1,655	Minnesota North	12,412.50	9,752.16	81
1,126	Minnesota South	8,445.00	7,641.04	91
1,945	Muskegon	14,587.50	14,268.75	98
713	Northcentral Iowa	5,347.50	5,201.23	98
1,385	Orange City	10,387.50	10,232.32	99
1,658	Pacific Northwest	12,435.00	12,108.66	98
1,510	Pella	11,325.00	10,862.91	96
1,300	Quinte	9,750.00	3,673.57	38
1,419	Rocky Mountain	10,642.50	10,394.28	98
1,427	Sioux Center	10,702.50	10,838.18	101

Families	Classis	1970 Quota	Jan. 31, 1971 Payment as of	of Quota Percentage
1,830	Toronto	13,725.00	4,866.69	35
1,235	Wisconsin	9,262.50	9,262.50	100
2,631	Zeeland	19,732.50	19,741.98	100
61,641		$462,307.50	$402,520.64	87%

FUND FOR NEEDY CHURCHES, INC.

Estimated Budget for 1971

Schedule D

The estimated budget for 1971 is as follows:

Salary grants — 145 churches	$350,000.00
Child allowance — 320 children	80,000.00
Car allowance	45,000.00
Moving assistance	5,000.00
Miscellaneous expense	2,000.00
Total	$483,000.00

Estimated receipts for 1971:

Quota	$403,000.00
Balance 1970	119,000.00
Total	$522,000.00

Estimated Balance - February 1, 1972 ..... $ 39,000.00

First quarterly payment March 31, 1972 ..... $110,000.00

Estimated receipts as of March 31, 1972

Balance	$39,000.00
Quota	5,000.00
Total	$44,000.00

Estimated shortage for making First Quarterly payments for 1972 ..... $66,000.00

REPORT 19

HISTORICAL COMMITTEE

(Arts. 65, 77)

ESTEEMED BRETHREN:

The work of collecting and microfilming the minutes of consistories and classes has continued under the leadership of Mr. E. R. Post. Your committee expresses the hope that the churches which have not yet complied with the request of synod to have their minutes microfilmed will soon do so.

While the cost of microfilming is somewhat less than it was, the cost of preserving and cataloging the records at Heritage Hall shows some increase. Your committee therefore, recommends that the synod allot the same amount at last year for this work.

Recommendation: That synod allocate the sum of $10,000 to be for the program being carried out by the Historical Committee of the Christian Reformed Church.

Respectfully submitted,

Dr. L. Oostendorp, chairman
Dr. H. Ippel
Dr. S. Van Dyken
Prof. H. Zwaanstra, secretary

REPRESENTATIVE REPORTS

REPORT 20

REFORMED BIBLE INSTITUTE
(Art. 77)

ESTEEMED BRETHREN:

The 32nd academic year of the Reformed Bible Institute began in September, 1970, on the Robinson Road Campus in Grand Rapids, Michigan. "The ministry of the Institute is to train students in the skills of serving effectively as lay witnesses in and under the supervision of the Church of Jesus Christ" (Catalog).

The Reformed Bible Institute is governed by 24 trustees, representing districts throughout the United States and Canada, who are chosen by the members of the RBI Association.

God has encouraged us with an increased enrollment of 90 students in the day school and 110 students in the evening school at the present time.

In June, 1970, the Michigan Board of Education unanimously approved RBI's four-year curriculum leading to the Bachelor of Religious Education degree. This welcome news played a large part in attracting additional students to our campus. RBI continues to enjoy an increasing recognition among state and private colleges and seminaries in terms of academic credit for work done at RBI. At the same time, it is becoming increasingly apparent that a new level of excellence is being attained both in terms of instruction given and of studies accomplished. Improvements in Christian Service practical assignments, development of the Mexico Summer Training Session (a program of missionary orientation), and plans for supervised internships (inner city, home missions, and foreign missions) highlight the increased practical emphasis upon RBI's specialized training for evangelistic and missionary service. At the same time, negotiations have been carried on with Michigan Department of Education for approval of the two-year Associate in Religious Education degree. This course is designed for persons who need only two years of study (primarily in Bible and doctrine, evangelism and missions) for personal enrichment or as a complement to technical training (e.g., nursing, aviation, education, linguistics) in preparation for missionary service.

RBI alumni are serving in many forms of evangelistic and missionary service as well as in other forms of church and kingdom activity. The number of requests from churches and mission agencies for parish workers and mission candidates is greater than the number of available graduates or alumni. We are praying and working for a larger enrollment to increase the supply of available workers.

We are grateful for God's blessing upon the alumni and the student body, but also for his provision of a dedicated, qualified faculty of nine

full-time members (including three Christian Reformed ministers). The Missions Department has a vacancy, resulting from Rev. Rolf Veenstra's transfer to Rehoboth, New Mexico. During the past academic year our devoted president, Dr. D. Van Halsema, has been teaching missions courses. The ministers on our staff are faithful and diligent in serving the kingdom and the church of Jesus Christ.

During the past year the position of Business Manager became vacant. Efforts are being made to fill this position. Furthermore, the Board appointed Mr. Barry Foster, a 1967 RBI graduate, as Development Secretary. His assignments lie within the areas of student recruitment and long-range financial development.

Our financial support comes from student fees, church offerings and personal gifts. We are grateful to the Christian Reformed synod for its endorsement for congregational offerings. In recent years we have developed stronger ties with people and congregations in a number of denominations. However, the loyal support, by prayer and gifts of Christian Reformed people and congregations remains the mainstay, under God, of RBI. We covet this continued warm relationship for the years to come.

I wish to express my personal gratitude for the privilege of serving in this capacity and I would conclude with a quote from President Van Halsema's report: "There is a grand new spirit of enthusiasm and dedication and encouragement at our school this year—higher than in recent years. We have a dedicated faculty and staff, a hard-working Board of Trustees, a great student body, and a daily reminder of the presence of Christ by his Holy Spirit."

Respectfully submitted,

Rev. Harry Vander Ark,
Synodical representative

REPORT 21

LEAGUE OF CHRISTIAN REFORMED LAYMEN

(Arts. 32, 39)

ESTEEMED BRETHREN:

The year 1970 has been a year of varied experiences for the League of Christian Reformed Laymen. Some of their experiences have been pleasant and encouraging to the point of continued commitment on their part, while others have been less pleasant.

God's richest blessings have been evident time and time again, and we come to you determined to continue the work of the Lord, through the League. The stated purpose of the League of Christian Reformed Laymen according to its constitution remains:

1. "To work in association with denominational agencies in furthering the church of Jesus Christ.

2. "To motivate and activate the laity of the Christian Reformed Church to effectively share Christ with others."

Today, the League of Christian Reformed Laymen has three highly refined programs to involve everyone who wants to be involved in our denomination. They are Television, "Bibles for Mexico," and "Orbitors." We will deal with these later; but first, a review of the less pleasant.

The League expended much time, energy, and money, in good faith, developing and refining many fine programs during this past year; however, two programs did not warrant continuation. One of these was completely discontinued. The other was reworked and reshaped and now shows greater promise than ever before—in fact, will involve not only many of *our* people, but other Christians who desire to be used in obedience to the great commission as well.

The program that was discontinued was: Distribution of "THE WAY." The Home Mission Board is responsible for all editorial work, and the League of Christian Reformed Laymen was financially responsible for the preparation of all negatives, plates, the printing, binding, distribution and mailings of all . . ."WAYS," including several thousand copies each month to subscribers who were, by mutual agreement, to receive continued service free. Through painstaking research and careful analysis, even redesigning, the board of the league reduced the *cost* of "THE WAY" by 29.41% as it relates to its present cost. With printing costs down to the bare minimum, they further cut overhead costs by obtaining 90% of the labor free. (Donated by volunteers). Even with all this, they still consistently lost money every month. However, they did manage to reduce the amount of loss from over $1,000 per month to almost $300 per month. Even so, they felt that they did not have the right nor the ability to absorb even this reduced loss any longer than the two years

they had already done so. The Home Mission Board has now agreed to take back the distribution of "THE WAY."

The program that was reworked and reshaped was, and is, television. Some money was lost before there was any indication that a product totally unacceptable to us would result; namely, one that we felt failed to present Jesus Christ. Two of the full-time staff personnel were asked to resign. Full scale financial cutbacks were set into immediate motion by the board.

The board quickly cut back other operating expenses. Each board member was asked to either loan or donate cash sums of money to regain some losses. We are happy to report that the board members either donated or pledged monies in excess of $25,000! This kept all of us going.

Then, in an effort to search out all factors that may have possibly contributed, many board members, (some of whom have been on the board for ten years and more), felt that "new blood" was a prerequisite to further success. One by one, eight out of twelve resigned. Not one left bitter; in fact, many still receive minutes, to keep abreast. Today, there is a new, equally as dedicated, board. (See Board Members.)

Another bright spot, and reason for genuine rejoicing, is that the dream, goal, and challenge of a TV program vividly presenting Jesus Christ to children *did not die.* In fact, today, it has become an impressive reality. Thirteen, 30-minute, color video-taped programs prepared at a local TV station are now in the final stages of production. These will be completed and aired before synod convenes. Martin Keuning, former Executive Director of the Calvinist Cadet Corps and present staff member of the League of Christian Reformed Laymen, was given the responsibility to carry out the original mandate; "Bring Jesus Christ to millions of kids watching television!" He, with the help of Mrs. Mereness, Executive Director of the Calvinettes; Mr. Jim Westra, owner of Animal Kingdom; singing star, Little Mike (who has made a number of professional recordings); and several others, including some new and old board members, have put together an impressive television show that everyone feels really communicates Christ. This time, it was done at a minute fraction of the original loss (cost): $75.00 per taping! In fact, the local television station was so impressed with this new television program, called *"Blast Off,"* that the station entered it into *network competition* in children's television programming. So now, a year later, there is a complete 13-week series which clearly presents the person and love of Jesus Christ as it is manifested in the plan of salvation.

OTHER PROGRAMS

Orbitors

The remaining programs of the Christian Reformed Laymen's League have either continued to develop or have continued to be an on-going witness for Christ. If giving birth to a fun Bible Club called Orbitors, designed to reach unchurched children can be called pleasant, then getting the Orbitor program off the ground was pleasant, as well as successful!

The long hours, tedious research, proper psychological balance and approach to the writing of material in the language of the unsaved, and the non-theologically oriented child, plus the printing, packaging, and advertising of the Orbitor Club concept, all culminated in a test of 25 clubs. This has resulted in an exciting acceptance of the Orbitor program, not only from our own people, but from the unchurched child as well. The Christian Reformed Laymen's League had two thoughts in mind; first, they wanted to reach our share of the million of unsaved children; and two, they want to do this through our well-trained lay people in the Christian Reformed Church, challenging them to put into practice the immense amount of theory and knowledge they have acquired in our Christian schools, churches, and related organizations. This challenge to be "doers of the Word, and not hearers only" developed into a successful, fun-filled, Bible-oriented club for unchurched kids. . . . But, not without financial burden.

Project Thank You

Although the fund-raising part of "Project Thank You" has been discontinued "Project Thank You" still continues. Fund-raising has stopped because of a lack of interest the American people have developed since the invasion of Cambodia. There was also an intensification of the duties of the office of president within the structure of the League that demanded that Dr. R. Plekker's time be spent here. The Christian Reformed Laymen's League has, nonetheless, still shipped over $98,000 worth of packets to Vietnam during this past year (1970). They are continuing to package packets and certainly plan to continue this nationally recognized and honored project.

Project Bibles for Mexico

"Bibles for Mexico" is a separate, non-profit corporation under the broad unbrella of the Christian Reformed Laymen's League. "Bibles for Mexico," under the direction of Willis Timmer, has had many blessings during 1970 in that they have been able to raise $153,000 cash, plus use a $15,000 balance carried over from 1969. This sent 200,000 New Testaments and over 90,000 complete Bibles to Mexico in 1970. Their goals for 1971 are 250,000 New Testaments and 150,000 complete Bibles. Like "Project Thank You," "Project Bibles for Mexico" never has had difficulty in raising enough money from radio marathons and interested American people.

A Behind the Scenes Report

Pat Boone, a friend of the league and personal friend of its president, agreed to write a "tract" for massive distribution with the film "The Cross and the Switchblade" across the nation. In writing this, Pat included the Christian Reformed Laymen's League address and telephone number for follow-up, and included an offer for the World Home Bible League's (Rev. John De Vries) Bible Study Course free to anyone requesting it. The "tract" was printed and paid for by the Back to God Tract Committee and has resulted in over 400 requests for the Bible study course from around the nation; plus endless inquiries, both to us

and to Pat Boone; a telephone call from a cab driver in Philadelphia, Pennsylvania, a man of the Jewish faith, who asked searching questions in an effort to meet his Savior; and we could go on. We are thrilled to have had a small part in this witness as well.

Board Members

The board of the League of Christian Reformed Laymen consists of:

Robert Plekker, D.D.S., national president

Roger Vos, vice-president, manager of Woodland Sports Center

Henry Driesenga, secretary, executive secretary, Calvinist Cadet Corps

Bert Hoogendam, treasurer and local franchise dealer

Arie Ver Kaik, president Calvinist Cadet Corps

Roger Roodvoets, president and chairman of the board of Laser Alignment Systems, Inc.

Ralph Veenstra, employed at Lear Siegler, Inc.

William Van Tongeren, founder of Mercury Building Maintenance

Ronald Plekker, president, State Barbers Association

In addition to the volunteer board, there is a full-time paid staff in the persons of:

Willis Timmer, Executive Director, League of Christian Reformed Laymen (salary split 50-50 between Bibles for Mexico and League of Christian Reformed Laymen).

Larry Kuipers, in charge of data processing and computer programming and responsible for the further organizational work and expansion of "Orbitor Clubs" (salary paid by League of Christian Reformed Laymen).

Martin Keuning, responsible for scripting and editing of Orbitor handbooks and for scripting, editing, and production of television's "Blast Off" (salary paid by League of Christian Reformed Laymen).

Alice Zuidersma, secretary at League of Christian Reformed Laymen's office. Being the only secretary employed at present, due to our cutbacks, her tasks are numerous and varied to say the least. (Salary paid by Laymen's League.)

Non-staff volunteer workers:

Les Kragt, CPA and financial advisor

William Lettinga, Founder of Capital Business Services (a business consultant firm with certified public accountants on staff) will be responsible for all bookkeeping services and the quarterly financial reports to synod, as well as the annual-audited reports.

Ruth Eggerding, volunteers afternoons on data processing.

In addition, there are hundreds of concerned individuals who come in monthly to pack "Thank You" packets for our men in Vietnam. These include patients at Pine Rest Christian Hospital and residents of the Holland Home.

The board members and staff are dedicated and enthusiastically determined to carry out the goals and ideals of the League of Christian Reformed Laymen in the knowledge that the road ahead is, to say the least, difficult.

We go forward with them in the firm confidence and faith that the indispensable blessings of Almighty God are with this effort to complete the work begun to his glory.

Recommendations

As Synodical Representative, I recommend that: 1) synod continue to name a representative for the League of Christian Reformed Laymen, and 2) synod recommend the placing of the League of Christian Reformed Laymen on the approved list of non-denominational causes for financial support.

Ground

The League of Christian Reformed Laymen has followed the written and verbal specifications and recommendations given it last year by representatives of the Standing Budget Committee and the Synodical Budget Committee and has thereby effected a complete reversal of financial losses, and although still in debt, is now on a sound financial plan with projected balanced budgets.

Humbly submitted,

Rev. George Holwerda

REPORT 22

LORD'S DAY ALLIANCE OF THE UNITED STATES

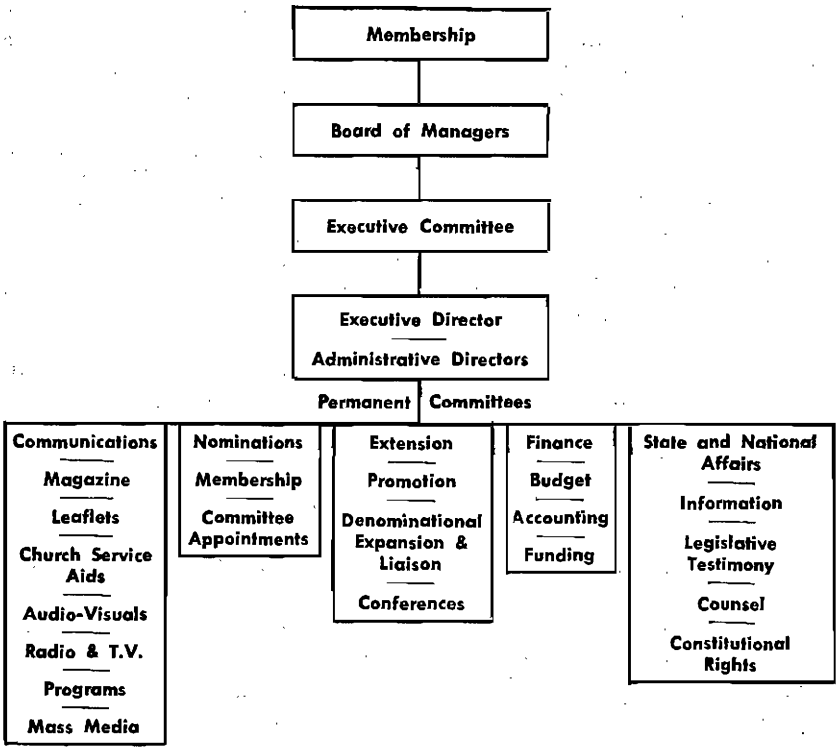
(Arts. 43, 77, 151, 164)

ESTEEMED BRETHREN:

The Lord's Day Alliance was organized in 1888 and until 1970 had its headquarters in New York City, when by decision of the Board of Managers it moved to Atlanta, Georgia. Control is by the Board of Managers made up of representatives of eleven denominations and three State Alliances, together with certain "At-large Members" selected by the board. Those denominations that are in harmony with the object of the Alliance are welcome to nominate representatives to the board.

The Chart below illustrates the organization of the Alliance—

ORGANIZATION AND PROGRAM



I was appointed by Synod 1970 and attended the first meeting of the Alliance February 25, 1971 at which time I was elected to the board of managers for a two year term and the finance committee, succeeding the Rev. Herman Hoekstra. The Rev. Mr. Hoekstra served our synod and the Alliance since 1963 and was honored at the February 1971 meeting with a Certificate of Recognition following more than six years of competent work as synod's representative and member of the board and its finance committee.

The purpose of the Alliance is: "To promote the first day of the week, the Lord's Day, as the Christian day of renewal and worship according to the Scriptures; and for that purpose to gather and diffuse information, to publish documents, to use the press, to cause public addresses to be made and use other means as shall be expedient and proper to the end that the blessings of the Lord's Day shall be secured for all people."

The Alliance believes that Sunday, as a day of renewal, is needed by all men in accordance with the provisions implied in the Constitution of the United States and upheld by the Supreme Court. It specifically urges the Church to take advantage of the opportunity provided in a civil Sunday for the promotion of those authentic spiritual experiences which can make Sunday a true Lord's Day.

The Executive Director, the Rev. Marion G. Bradwell, conducts the business of the Alliance from the new offices leased until 1975 in the Methodist Center, Room 209, 159 Forrest Avenue, N.E., Atlanta, Georgia 30303. The President of the Board is the Rev. Charles A. Platt, of Ridgewood, New Jersey.

The finance committee budget of $49,325.00 for 1971 was adopted. This covers administration, promotion and program costs. The Alliance maintains a fund which is restricted as to the use of the principal. Income from this fund, used in carrying on the work of the Alliance, amounted to approximately $22,500.00 for the year ended December 31, 1970. The remainder of the 1971 budget must be acquired through gifts of individuals and organizations and offerings from the supporting churches.

The communications committees reported that due to a lack of funds no money was spent in 1970 on new projects in the field of radio, television and audio-visual programs. The printing of the magazine "Sunday" is being continued with a proposed new format which will reduce the cost and increase the number from four to six issues yearly.

The Bird Tract Award is available to all Christians, and youth especially are urged to write tracts dealing "with some contemporary aspect of Sunday and its proper observance." The winner of the annual contest receives a check for $100.44 from the Bird family.

While new filmstrips and radio spots are planned this year, the following materials may be ordered from the Alliance office:

Sample packet (free), "Sunday" (quarterly magazine by subscription) and six leaflets (tracts) dealing with the Lord's Day. Bulletin covers or inserts are also available. Audio-visuals include the filmstrip, "Spirit-

ual Relaxation" ($3.00); 16mm Movie, "Triumphant Tradition" (rental), and "Sounds of Sunday" (free) which are 30 one minute "spots" for use by radio stations.

The extension committee reported that the relocation of our national offices to Atlanta, Georgia was a major part of its work last year. The Director represented the work of the Alliance on the West coast, in the New York-New England area, and more recently in Georgia.

The state and national affairs committee reported that the Sunday opening of department stores at Christmas 1970 was not publicized as much as the 1969 openings. December sales for J.C. Penney for 1969 were 12.5% higher than those of the previous year, while Sears reported an increase of 7.8% for the same period. The committee judges however that these are not significant gains when the inflationary trend is considered and the increases would not necessarily reflect Sunday business since only 5% of the stores of the two companies engaged in this extended operation of business 7 days a week. It was suggested that ultimately such a policy would not be profitable.

The pattern of Sunday laws, court rulings, etc. during 1970 is not uniform. Kentucky, North Carolina, Connecticut, Vermont, California and New Mexico are states where different approaches were taken with respect to Sunday as the day of rest. Therefore, another survey of the Sunday laws of the States is planned. This has not been done since 1967.

Recommendations to synod:

1. Allow the Executive Director, the Rev. Marion G. Bradwell, opportunity to address synod at this session.
2. Maintain representation to the Lord's Day Alliance Board.
3. Continue financial support of the Lord's Day Alliance.

Respectfully,

Esler L. Shuart
Synodical Representative

REPORT 23

CANADIAN BIBLE SOCIETY

(Arts. 65, 77, 151, 164)

ESTEEMED BRETHREN:

The undersigned has recently taken the place of the Rev. J. J. Joosse as member of the Board of Directors of the Canadian Bible Society. It is my pleasure to serve on this board and to inform synod of the work and witness of this Bible Society.

The Canadian Bible Society is part of the United Bible Societies. There are now 50 National Bible Societies in the UBS fellowship. The Canadian Society is the third largest. The 1971 UBS World Service Budget is something over 8 million dollars.

The Canadian Bible Society is made up of 19 districts from ocean to ocean. It is operated on a branch system with some 3,500 active branches. This past year was a record year both in funds received and Scriptures distributed in our nation. The CBS received $1,058,090 in general contributions in 1970. Scripture distribution was 1,922,244 in 76 languages in Canada with 102,496 of them being in languages other than English. Although all the reports are not in as yet, it would appear that world distribution of Scriptures will be over 150,000,000 — the highest ever in our 167 years history for any one year.

"Today's English Version," *The Good News for Modern Man,* continues to be a "best-seller." This New Testament in the paperback edition has the distinction of having the widest distribution of any paperback ever published in English. Over 30 million have been distributed in 4½ years. Thousands have been sold to Roman Catholic schools.

For many years translation work was done almost exclusively by white, foreign missionaries. While their work is appreciated many of the translations now need revision. More and more translations are being done by nationals, translating from the Greek and Hebrew into their own mother tongue. These translations are regarded as much better. At least one book of the Bible is now available in 1,430 languages. In Canada 4,500 Scriptures were distributed to the Indians and Eskimos.

The Canadian Bible Society has one task, one purpose and one work—to place in man's hands the Word of God in the most accurate and convincing form it is possible to publish. The Bible Society was born in 1804 to answer the need for Scriptures in the languages of all men. The need is still urgent in the Seventies.

We recommend the Canadian Bible Society and request synod to recognize this organization as worthy of our prayers and continued support.

Humbly submitted,

Rev. Michael De Vries

REPORT 24

FAITH, PRAYER AND TRACT LEAGUE

(Arts. 31, 39, 151, 164)

ESTEEMED BRETHREN:

The work of the Faith, Prayer and Tract League does not vary a great deal from year to year. Nor is it very exotic. There are no mass meetings, no returning missionaries, no films and books to describe the work, no staff of speakers to promote the league.

The task of the league is simply to produce gospel literature economically for mass distribution. The fact that the total number of tracts sent out rose from 23,500,000 in 1969 to 28,000,000 in 1970 indicates that there is widespread need and appreciation for the type of tracts that we produce.

And the cost to our denomination is minimal. The $20,900 which we received from the Christian Reformed Churches in 1970 is less than one-tenth of the total receipts of $221,000. Yet this support enables us to keep the price of our tracts within the reach of our 50,000 buying customers, and it also enables us to carry out effective distribution programs in many foreign countries.

Two bright spots during 1970 were Spain and Indonesia. In Spain our program has doubled in each of the last two years. 995,000 tracts were printed there last year and from our office in Barcelona were sent to many South American countries as well as to distributors in Spain itself.

Our effort in Indonesia, begun only one year ago, has mushroomed under the supervision of Mr. T. Tanutuma. This Christian businessman receives no pay from us but has supervised the printing of over a million tracts. There is ready distribution in this receptive country through bookstores, churches, schools, and by evangelistic teams that tour the countryside.

The picture is quite different in India. There is great unrest throughout the country. Our distributors (now numbering over 2,000) are often threatened with physical violence. The introduction of a law prohibiting foreign moneys from entering the country made our printers reluctant to print Christian literature. Thank God, this law did not pass. But the communists are gaining in strength and they harass every Christian activity.

Late in 1970 arrangements were made to print one of our tracts per month in Chinese on the island of Taiwan. Rev. Dennis Mulder is teaching the Christians there to use tracts as well as supervising the translation, art-work, and printing.

In addition to these efforts in foreign countries, parcels of English tract are sent out daily to those who have the time and zeal, but lack

the money. Thousands of our tracts are distributed in jails, at fairs, at sporting events, in Bible-clubs, in hospitals—anywhere that there may be a person whose heart is being prepared by the Spirit for this seed.

So we ask that you again recommend us to our churches for moral and financial support, that you appoint a representative to our board, and that you pray with us for a mighty harvest of souls.

Respectfully submitted,

Peter Doot
Synodical Representative

STATEMENT OF CASH RECEIPTS AND DISBURSEMENTS

FOR THE YEAR ENDED DECEMBER 31, 1970

RECEIPTS		
Sales	$188,254	
Donations	32,599	
Interest	167	
TOTAL CASH RECEIPTS		**$221,020**
DISBURSEMENTS		
Salaries and wages	$ 32,691	
Payroll taxes	1,698	
Printing	102,837	
Postage	31,785	
Advertising	12,361	
Supplies	9,802	
India branch expenses	5,754	
Rent	3,180	
Other countries branch expenses	3,079	
Spain branch expenses	2,797	
Artists fees	1,608	
Purchase of equipment	1,270	
Insurance	1,052	
Pension fund	1,009	
Taxes	839	
Repairs and maintenance	739	
Bank service charges	721	
Accounting and audit	572	
Managers car allowance	500	
Board meeting expenses	446	
Sales tax	404	
Electricity	344	
Telephone	252	
Sales refund	137	
Miscellaneous	127	
Trash removal	102	
Bad debts	94	
Cleaning expense	82	
Travel expense	34	
Freight	17	
TOTAL CASH DISBURSEMENTS		**216,333**
EXCESS CASH RECEIPTS OVER DISBURSEMENTS		**$ 4,687**

BALANCE SHEET

DECEMBER 31, 1970

ASSETS

CURRENT ASSETS:			
Cash in bank (note 1)		$18,167	
Accounts receivable —			
NSF check		14	
Postage deposit		2,362	
TOTAL CURRENT ASSETS			**$ 20,543**

	Cost	Accumulated Depreciation	Net Book Value	
FIXED ASSETS (note 4)				
Leasehold improvements	$ 4,643	$ 1,812	$ 2,831	
Furniture and fixtures	3,047	468	2,579	
TOTAL FIXED ASSETS	**$ 7,690**	**$ 2,280**		5,410
				$ 25,953

LIABILITIES

CURRENT LIABILITIES		
Bank overdraft —		
checking account	$ 2,711	
Withheld funds from employees	526	
Accrued payroll tax	528	
Accrued sales tax	97	
TOTAL CURRENT LIABILITIES		**$ 3,862**
Equity		22,091
		$ 25,953

STATEMENT OF EQUITY

FOR THE YEAR ENDED DECEMBER 31, 1970

BALANCE, JANUARY 1, 1970		**$ 17,304**
Additions		
Excess cash receipts over disbursements	$ 4,687	
Cash disbursed for fixed assets	1,270	5,957
Deductions		
Depreciation		1,170
BALANCE, DECEMBER 31, 1970		**$ 22,091**

February 2, 1971

Board of Directors
Faith, Prayer and Tract League
Grand Rapids, Michigan

Gentlemen:

We have examined the balance sheet, resulting from cash transactions of Faith, Prayer and Tract League as of December 31, 1970, and the related statements of cash receipts and disbursements and equity for the year then ended. Our examination was made in accordance with generally accepted auditing standards, and accordingly included such tests of the accounting records and such other auditing procedures as we considered necessary in the circumstances.

In our opinion, the accompanying financial statements, pages 2 through 5, present fairly the financial position of Faith, Prayer and Tract League at December 31, 1970 resulting from cash transactions and the results of its operations for the year then ended on a basis in conformity with generally accepted accounting principals, recognized as appropriate for organizations of this type, applied on a basis consistent with that of the preceding year.

Respectfully submitted,

HARRIS, REAMES & AMBROSE
Carroll H. Vannatter, CPA
Resident Partner

FOOTNOTES TO FINANCIAL STATEMENTS
DECEMBER 31, 1970

Note 1 —

Cash in bank consists of the following:

Savings account	$13,167
Building fund savings account	5,000
	$18,167

Note 2 —

The lease on the building expires on October 15, 1972. The lease contains a renewal provision if written notice is served to the lessee within 30 days of expiration. The board anticipates to build or move at the time of expiration of the lease.

Note 3 —

Faith, Prayer & Tract League followed the practice of expensing fixed assets in the year of acquisition up to 1968. In 1968 this practice was changed to capitalizing fixed assets acquisitions and depreciating these assets. The fixed assets as shown in the balance sheet represents only the fixed assets acquired since this change in practice in 1968.

Note 4 —

Depreciation is computed using the straight line method.

REPORT 25

WORLD HOME BIBLE LEAGUE

(Arts. 77, 151, 164).

ESTEEMED BRETHREN:

The year 1970 will be remembered as a banner year in the history of the World Home Bible League's ministry. The Lord has showered His blessings upon us and for the first time in the 33 years of our existence we were given one million dollars to carry out the ministry. All of this money was spent for the distribution of the Word; and we are grateful to God that more Bibles, Testaments, and Scripture portions were given out in 1970 than ever before. Highlights which should be of significant interest to the Christian Reformed Church involve the following:

Bible Studies Department:

The Bible Studies Department, under the direction of the Rev. John De Vries, was used by thousands of churches across the U.S.A. and Canada. The courses which have received the endorsement of pastors and laymen alike have been used in a wonderful way to provide an opportunity for laymen to witness and for churches to make their name known in communities. In addition to the adult course, we now have released a children's course.

A double spread advertisement was placed in the Asian edition of the Reader's Digest by the Women's Division of Holland, Michigan, and as a result more than 10,000 people from India have enrolled in the Bible Studies program. Inquiries for the use of this course have come from many foreign countries and translations have been made in the Japanese, Spanish, Chinese, and translations in other languages are pending.

The establishment of T.I.M.E. (Teenagers In Meaningful Evangelism) has captured the imagination of many of our younger Christians. They are today witnessing at airports, in public parks, at public exhibitions such as the stock show, the sport show, and the flower show. Thousands of people have been enrolled through this effort alone.

Bible Distribution:

Nineteen Seventy saw a distinct trend toward the use of newer translations. In order to communicate to the man on the street the unchurched were given copies of Scriptures in the New American Standard text and in the paraphrased edition of Living Letters. A great number of Christian Reformed Churches used this material in the evangelism programs, wayside chapels, S.W.I.M. programs and other evangelistic efforts.

The Bible League for the Philippine Islands was organized under the direction of Rev. Dick Bouma. The Bible League for Taiwan has been organized during 1970 under the direction of Rev. Dennis Mulder. The Bible League of Guam was organized and is now under the direction of Conrad Douma.

Many churches are eagerly awaiting the release of the league's New Testament in the paraphrased edition. Using the text of the *Reach Out* New Testament, the league will be printing its own edition. Distribution of the Bible, Testaments and portions reached over 40 different countries through World Home Bible League channels last year.

Translation:

The Rev. Chester Schemper reported that the translation efforts on the Spanish New Testament are progressing and that several of the books are now completed. He also reported a very heavy involvement of the League in the publishing of Scriptures in dialect material for Indian tribes in Mexico, Central and South America.

Other Scriptures produced by Wycliffe were published by the league in the Philippine Islands, New Guinea, Vietnam, and in other South Pacific areas.

A substantial amount of complete Bibles were sent for distribution in Nigeria early this year. This will be under the jurisdiction of Mr. Bob Lodewyk, Literature Secretary of the Christian Reformed Church.

Operation Handclasp:

Operation Handclasp is a volunteer program in which many of the Christian Reformed Churches in the Chicagoland area participate. It was reported that the league had processed, through this program, close to seven million Bibles, Testaments and Scripture portions, an increase of almost two million over the previous year.

Despite the unrest that was evident in the Dominion of Canada last year, the Canadian Home Bible League reported an increase in distribution also. Many churches became convinced that the Word of God was the answer to many of the problems of the day. The Campbell-Reese Evangelistic Association has been very well known throughout Canada. For many years many Christian Reformed Churches have participated in their campaign. Recently they approached the league to help them in the follow-up work. The league will provide its Bible study material and it is expected that many new enrollees from Canada will soon be forthcoming.

The World Home Bible League is deeply grateful to the Christian Reformed Church for its support in Scripture distribution, which is not diminishing, but increasing. This enthusiasm is in evidence in the United States and on foreign soil. It radiates from the pulpit to the pew and we are very happy to note this year a new increase of interest on the part of our young people.

The World Home Bible League is also grateful for the contributions which were sent to them. The amount of money received by the league through official Christian Reformed channels amounted to $66,800.00.

We began our report by stating that we had received a million dollars. This came in from churches from many denominations. We also stated that all of this was spent on Scriptures. The Lord set before the league certain needs. He supplied the amount of money necessary to meet the needs. There was none left over. We are very grateful that during the year of 1970 no Christian Reformed pastor, missionary or layworker was denied Scriptures, but all were supplied with their full needs.

The World Home Bible League respectfully asks the Synod of 1971 for continuance of moral and financial support of this ministry in which you have had such an effective part.

Humbly submitted,

Rev. John A. De Kruyter
Synodical Representative

REPORT 26

AMERICAN BIBLE SOCIETY

(Arts. 77, 151, 164)

ESTEEMED BRETHREN:

Can a man find . . . ?

This is the primary purpose of the American Bible Society—to place the Scriptures everywhere, in the United States, in South America, and in cooperation with the United Bible Societies over the entire world.

We should be thankful that as denomination we recognize the importance of the ABS in this tremendous commitment. It is for this reason that we can note with gratitude the support the ABS has received from our churches. From year to year the total amount has been rather static, about $10,000. The society, in terms of its task and ongoing program is in need of increased support. Surely, this can be increased! As you read this, dear reader, do you know if your church ever has taken a collection for the ABS?

The Christian Reformed Church receives a whole lot more in return than what it gives. Just to mention a few in which, inconspicuously, the ABS has performed solid services, such as providing thousands of copies to the armed services, and to our various mission fields. In the 1970 report, page 293, we quoted some figures regarding distribution in the various areas of kingdom work, for instance, Japan, Korea, the Philippines, Australia, Guam, New Zealand, Nigeria, Taiwan, Argentina, Brazil, Mexico, Cuba, Puerto Rico, and Canada.

Brethren, the ABS services so many strategic areas that it would be hard to enumerate them in this report in which we wish to be brief and to the point.

Do you know about the availability of the whole New Testament, TEV, in cassette form for the blind? This was recorded by Bud Colyer and was completed just before his death. Some churches are using these tapes prior to services for a "quiet moment." Could it be an idea for our churches?

At the annual meeting there were 138 delegates present from some 70 different denominations and church agencies and one was quick to realize that the "Sights and the Sounds of the Seventies" were all around us:

"Rapidly increasing electronic marvels . . . mystifying space explorations . . . grim ecological calamities . . . stern and aggressive minorities . . . unchecked proliferating populations . . . greatly accelerated transportation . . . a revolution in mass communication through transmitters in the sky." These are the 70's. But there are also signs of faith, love and happiness; sounds of truth, joy, peace, hope and faithfulness—these too were offered as part of the picture of the 70's.

One of the most simple and at the same time significant remarks were made by a blind man, Dr. Dale Recker; ABS secretary for the Blind: "This is God's world and even though we human beings may give up at times, God doesn't give up. That's what Easter means; when man and the world are at their worst, God has the last word. And that's what Christmas means: God is interested in us. He speaks to us. He lives with us." How true!

Another delegate summed it up this way: "This is a day when people are looking for basic things and security as never before, and it seems to me that one finds this in the Bible—perhaps not just in casual reading, but as one begins to delve into the Bible, the Holy Spirit takes hold and witnesses for the Bible."

Having published *Good News for Modern Man* which has been sold in the millions of copies, the meeting was privileged to share in the excitement of the new translation, *The Psalms for Modern Man.* This has also been recorded on tape. Another area of keen interest and excitement was the developing opportunities in Eastern Europe behind the Iron Curtain. In Rumania the ABS supplied paper so that 100,000 Bibles could be run on *state presses.* This opened the way for further contacts and services to other churches in that country as well. Bibles, New Testaments and Gospel portions have also been produced in Czechoslovakia, Poland, Russia, and Yugoslavia.

A request has been received from Bulgaria for the import of paper for 50,000 New Testaments to be produced for the Orthodox Church, the Roman Catholic Church and Protestant churches as soon as a new revision of the Bulgarian Bible is completed.

It is estimated that about 750,000 Scriptures were made available to Eastern Europe in 1969. When one considers that there are 300,000,000 Eastern Europeans, the surface has just been scratched. At the annual meeting the churches were asked to give something special, over and above what they normally give, to supply this need at a time when there is an unprecedented opportunity. Brethren, if you had been present, you would have been moved by the challenge presented!

A nurse in Columbia Presbyterian Hospital has taken the time to distribute over 1,000 copies of *Good News for Modern Man.* As Cindy White tells it, "the Spanish version, *Versión Popular,* has also had wide distribution among the Spanish speaking people at the hospital.

"Every day there's at least an opportunity to pray with a patient and most of the time the Lord leads me to give a 'Good News' to one of my patients, and another patient in the room asks for one." So God's Word does not return void . . . .

New translations and revisions are at an all time high. At present translators are working in 800 languages and dialects. Dr. Eugene Nida reported on this. It is always a treat to listen to Dr. Nida, a very competent scholar, tell of his involvement and the incisive analysis he gives about the requisites for good translations.

We are pleased to note that Dr. William H. Rutgers is now the field representative to our churches and has assumed this task with dedication and zeal. In passing, we note with sorrow the recent death of

Rev. Hessel Bouma, who for many years served the ABS as our synodical representative, with great devotion.

The ABS needs not only our moral support as an accredited cause, but more so—*our monetary support.* In this current year's budget the ABS is looking for a 10% increase in church support. Is it too hopeful to ask the CRC for an increase of $1,000? Could this be raised among 650 congregations? This figures to less than $1.50 per church! We hope it can be accomplished. The ABS occupies a strategic position and the services that it gives to our home and foreign mission fields, to schools and to churches, the Back to God Hour, is more than offset with what we give. Dr. Holmgren said it so well, "If like the disciples of old we were to sing a hymn before going out to the waiting world, I would hope it would be this one:

"A charge to keep I have
A God to glorify,
A never dying soul to save
And fit it for the sky.
To serve the present age
My calling to fulfill
O may it all my powers engage
To do my Master's will."

John Last,
Synodical Representative

REPORT 27

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

(Arts. 77, 151, 164)

ESTEEMED BRETHREN:

We at TELL have accepted the challenge of our Lord and are engaged in a unique literature ministry. It is our purpose—through evangelical literature—to assist in the proclamation of the gospel to our neighbors in Latin America. The printed page can cross boundaries, hurdle barriers and reach thousands at minimum cost. Daily we receive letters with pleas for help. In return for the help given we receive scribbled letters of thanks. These expressions are rewards in themselves. The Word of the Lord is displaying its power in Latin America today.

During the past year we supplied Latin American bookstores with more than 20,000 Christian books. We gave Christian workers over four million tracts to distribute. The dearth of literature for Christian growth is deeply felt by Christian missionaries. We look forward to even greater service in 1971. In the first month of this year we had requests for more than 4,000 books. We are happy to send these but it also means new supplies must be obtained. Translating and printing cost thousands of dollars.

Just one illustration of the kind of thing that can happen pertains to Prof. L. Berkhof's book entitled *Systematic Theology*. This rather massive work was initially translated and printed under the auspices of The American Calvinistic Fellowship. It was mutually agreed that TELL would be responsible for its distribution. 2,000 copies were printed initially. Having been on the market only since last May nearly 1,100 copies have already been distributed—both from our Grand Rapids office and through La Antorcha in Mexico. We are grateful for such response.

Mr. Hubert Van Tol continues to serve very capably as our executive director. Dr. Wm. Rutgers serves on a part-time basis as our promotional director. Mrs. Vonda Style is our secretary. Other assistance is provided through volunteer or part-time personnel. TELL welcomes your inquiries as well as visits to the office at 914 Wealthy, SE, Grand Rapids, Michigan. If your church groups, societies, or Sunday school would like to use our film on the power of Christian literature, please inquire about it. We are here to serve our Lord, to serve you, and to serve our fellowmen. With gratitude to God for the support received in prayers and gifts, we humbly request that TELL again be approved for continued financial support of our churches. A copy of our auditor's financial report has been submitted to the Standing Advisory Budget Committee. If any other information is desired, we will be happy to try to provide it.

Respectfully submitted,

David W. Bosscher
Synodical representative

REPORT 28

UNITED CALVINIST YOUTH

(Arts. 19, 22, 151, 164)

ESTEEMED BRETHREN:

Five years ago three youth divisions of our denomination (Calvinettes, Calvinist Cadets, and Young Calvinist Federation) joined together to form the UCY (United Calvinist Youth). The purpose of the UCC is that of "uniting and guiding Christian youth in their organizations to make them more conscious of their responsibilities to their Lord and Savior, and of utilizing and coordinating the powers God has graciously given Christian youth for service in the kingdom of God." After five years we feel we have truly become united in that as of this writing we plan to dedicate our new UCY building on May 1, 1971. This is an addition to our present YCF building and now permits Calvinettes, Cadets, and Young Calvinists to all be housed in one building. It also enables us to coordinate our efforts in purchasing, financial, and mailing procedures under the very able direction of the UCY business manager, Mr. Philip Quist. We hope that when you are at synod or whenever you are in the vicinity of Alger and Nelson that you will visit us. Plans are being made for a special invitation to be sent to the members of the Synod of 1971. We are truly grateful to our God for the blessings that have been given to us as UCY and our respective divisions. We also would express our deep appreciation to our wonderful constituency, the Christian Reformed Church, which has come through with such encouraging support following the decision of Synod of 1970 which placed the United Calvinist Youth on the list of denominational quotas for three years. It is this type of dedicated and prayerful support that is so inspiring to us as we seek to serve our youth in the name of the Lord. As the quota is only for our building expense we would earnestly ask synod to recommend our causes to the churches for one or more offerings. We would ask that the following four causes be listed as in previous years:

DENOMINATIONAL RELATED YOUTH CAUSES

1. Calvinettes (a division of United Calvinist Youth)
2. Calvinist Cadet Corps (a division of United Calvinist Youth)
3. Young Calvinist Federation (a division of United Calvinist Youth)
4. Young Calvinist Servicemen's ministry (a Young Calvinist Federation service)

YOUNG CALVINIST FEDERATION

As I prepare this report for the delegates of synod the United Calvinist Youth building is nearing completion. On May 1 it was dedicated with meaningful ceremony to the glory of our God. I hope you will have the

opportunity to visit this new facility while you are in Grand Rapids, Michigan.

What you see on the corner of Nelson and Kalamazoo avenues is something more than a building. It is a reminder of and grateful tribute to those who have loved and served the cause of youth throughout the years. On this occasion we do not take thanks—we give thanks to our God.

I see something more than a mere building dedicated to those who gave more than we have given for the cause of youth. I witness a base of operations where a score of dedicated people, under the competent leadership of Rev. James Lont, are committed to the total cause of youth: boys and girls, young people and servicemen, Summer Workshop In Missions, and the production of materials needed by hundreds of leaders throughout the United States and Canada who verily give of themselves in service.

It is with gratitude to God that while we live in rapidly changing times, the message and the service to our young people do not change. The name and the format of the monthly magazine have been changed, but the ministry and the challenge to youth do not change. Again, we do not take thanks—we give humble thanks to our covenant God.

This year will witness another great youth convention on August 20-25 in Bozeman, Montana. One of the beautiful things our young people will be doing is similar to what you're engaged in at synod. A youth synod will be held. Young people from the 48 leagues and 650 societies located in Canada and the United States will be represented. When was there a time in our denomination's history when young people were so vitally interested in the affairs of the church and the kingdom to hold a non-official synod? They will discuss in committee, present majority and minority reports, and make decisions on such timely topics as Liturgy, Missions, Organization, World Relief, Leadership Training, Modern-day Communication Methods, etc.

During the past year there has been criticism, both from within and without the young people's movement. Such criticism—not fault-finding—is good, wholesome, and beneficial. If and when the silence among our young people becomes comparable to that in the cemetery, we may indeed wonder whether we have not produced a generation of conformists.

In conclusion, brothers, let there continue to arise that prayerful and encouraging support our young people need. We needed it in our day and we got it. Let them receive it freely from us.

We recommend that our director, Rev. James Lont, be granted the privilege to address synod on behalf of the three divisions of our youth movement.

Ike Apol, Synodical Representative

CALVINIST CADET CORPS

It is always a privilege to report to synod for the Calvinist Cadet organization. Again this year there is evidence of abundant blessing as we report a growth in numbers, a continued enthusiasm among our counselors, and the loyal support and prayers of our congregations. We now total 390 clubs, 2,158 counselors, and 8,856 cadets. These figures are

for both the United States and Canada. There are also 15 clubs in Australia and 10 clubs in New Zealand, plus 50 non-council clubs, which gives us a grand total of 465 cadet clubs. We're very thankful that in our continuing growth we have been able to maintain the low ratio of one counselor for every four cadets.

Our director, Mr. Mike McGervey, has given us very capable leadership in his first year with cadets. We are at present involved in the very extensive program revision, in increasing emphasis on counselor training, and a bi-yearly contact with all our councils by our director. Hundreds of hours of prayer and thought and work are going into this new revision as we seek to make even more relevent the motto of our young boys, "Living for Jesus". Hopefully, the new program will be helpful in directing greater concern for the neighborhood boy friend. We also would structure the entire program so that other churches and denominations will be encouraged to use it as a "Christian leadership training for boys."

I don't have to tell you that all the members of the cadet staff and anyone connected with cadeting are eagerly looking forward to moving into the new building. One really cannot appreciate the conditions under which our staff has been working unless he has been on the second floor of the "house". We are most thankful to you, to the leaders, and to the entire denomination for the support they have given us. As with all finance committees there is a concern for monies and budgets. At our February congress meeting the cadets adopted a budget of $101,500. Approximately 60% of it is met by the sale of materials, magazine subscriptions and the like. The other 40% is raised through a method we call *fair share*. The total number of cadets reported to us by our councils is divided into the amount needed to determine "per cadet" figure. For the first time in a number of years the amount of *fair share* has been raised from $3.75 to $4.50 per cadet. Most of this *fair share* is raised through offerings in the churches of the member clubs or through special projects of the cadet clubs. In an effort to reduce expenditures the February congress voted to have only one congress meeting per year instead of the usual two meetings per year. This is undoubtedly saying that in 1972, when we will be 20 years old, we have finally come of age and, like our denominational big brothers, now can refer to our annual meeting. One other factor that makes our budget lower this year than last year is that the Orbitor organization is no longer a part of the Calvinist Cadets. As of last year it is now solely a division of the Christian Reformed Laymen's League.

Other items which are of interest are that in July of 1970 we held our first convention in Canada at Niagara Falls and it was also the largest convention on record. Another unique aspect of this convention was that it was combined with the first Calvinette convention. This year's Calvinist Cadet convention and congress will be held at Lake Okoboji in northwest Iowa from June 24 through June 26. We have also selected the site for our 1972 international camp-out which will be from July 24 through August 2. The cadet international is held every three years.

In the area of publications our monthly magazine *The Crusader* has

enjoyed a tremendous jump in subscriptions from 7,200 to 9,000. *The Clarion,* which is a quarterly magazine sent to counselors, has a subscription of 1500. Our director, Mr. McGervey, is to visit the councils and clubs of Australia and New Zealand from March 23 to April of 1971. The trip is being financed by a special donation. The basic goal of the trip is to encourage and to help these two countries to establish their own organizations as far as cadeting is concerned. The cultural differences are too great for them to continue simply using our materials and ideas effectively. It will be much better for them to funnel their limited resources to the development of their own program.

One other item of interest is that we now have 985 non-Christian Reformed boys in our cadet organization which amounts to about 11.5% of our membership. As part of that combined effort to "train up a child in the way of the Lord," we ask for your continued interest and support not only as the Calvinist Cadet organization, but even more we ask for the prayerful and meaningful support of the Calvinist Club within your local church.

Paul L. Vermaire, Synodical Representative

REPORT 28A

UNITED CALVINIST YOUTH

Calvinettes

(Arts. 19, 22, 151, 164)

Under the capable leadership of our director, Mrs. Mereness and the Calvinette Board, Calvinettes have experienced another year of growth.

One of the most exciting phases of our organization is the publication of our *Touch* magazine. We now have a total of 10,300 subscriptions. An editor in Denver wrote this comment. "*Touch* is getting better all all the time." From Akron, Ohio, some one wrote "the art work, stories, etc. are so appropriate for girls of this age group. The girls all seem so excited about it." We are also having rewarding contacts with people from other denominations through our new magazine.

Calvinettes and counselors are becoming more aware of their need to reach out into their communities and we have an increasing number of churches who now include community girls in their clubs.

Our convention in Niagara Falls, last year, was very helpful and inspiring, so we are having one again this year. It will be held June 22–24 in Sioux Center, Iowa. We expect between 200–300 counselors to attend.

Mrs. Thomas Yff has been our board president for six years and will be leaving our board this year. We are so grateful for her many hours of committee work and the insight and wisdom she has shared with our organization.

We are now in our new offices at the UCY building. We trust that we will continue to extend our growth and influence in the lives of many girls through the expanded facilities of this building. We want to thank synod for its support of our organization in granting UCY three years of synodical quotas for our new building. It is truly gratifying to know we have the interest and support of the members of our Christian Reformed Church.

Mrs. J. Gunnink, synodical representative

REPORT 29

THE LUKE SOCIETY, INC.

(Arts. 77, 124, 151, 164)

ESTEEMED BRETHREN:

The Luke Society considers it a privilege to report to the denomination of which it forms a part. As a very young society, we value the endorsement of synod, as well as the moral, prayerful, and financial support of the Christian Reformed churches.

The Luke Society is an organization of physicians and dentists within the Christian Reformed Church dedicated to the development and support of Christian witness through the healing arts.

The Luke Society came into existence in 1964 in response to the pressing needs at the Rehoboth Mission Hospital. Synod, through the Board of Home Missions, asked the Luke Society to take responsibility for the hospital in 1965, and the Luke Society readily acquiesced. The problems of the hospital were well recognized and sufficiently large to threaten the hospital's continued existence (Acts of Synod, 1964).

Synod authorized the Luke Society to open the hospital to all who came for care. Continued synodical support was given to plans and the action which resulted in a new hospital in 1970. The completion of construction and the opening of the new Rehoboth Christian Hospital heralded the beginning of a renewed and vigorous witness of the Christian Reformed Church.

The Rehoboth Christian Hospital project was a large undertaking, taxing to the limits the resources of the Luke Society. Continued growth of the Luke Society however, has given freedom to survey other areas of need. From this has come the creation of a second major project, viz., Mississippi Evangelistic Medicine.

MEMBERSHIP

Luke Society membership has increased from 165 to 181 during the last year. This includes 81 physicians and 22 dentists in active practice. 78 of our members are in training. In addition, there are 22 affiliates. 92% of the Classes are represented.

REHOBOTH CHRISTIAN HOSPITAL

DEDICATION: The dedication of the new Rehoboth Christian Hospital took place in September, 1970, at impressive ceremonies in front of the new building. Open house was held to allow the community to tour the facilities. A motion picture film was made of the proceedings, and is available for showing throughout the denomination.

Patients were transferred from the old hospital on November 27, 1970 and with misty eyes, the staff left that building for the last time. They

were happy to enter the beautiful new building and to begin a new era in the ministration of mercy through Rehoboth Christian Hospital.

Medical Group: One of the greatest problems throughout the history of Rehoboth Christian Hospital has been the procurement of doctors to staff the hospital. The need for doctors had repeatedly caused a crisis to the hospital when a term of service was completed and no replacement was immediately available. A unique solution has been formed through an agreement of Christian physicians, who on a full time basis, will practice in the hospital and simultaneously provide twenty-four hour coverage of the emergency and in-patient service.

The doctor group is currently composed of three Christian men, two of whom are certified in the specialty of surgery and pediatrics. In the summer of 1971, two more men will join the group, one of whom is a specialist in internal medicine.

Patients: All patients, whether inpatients or outpatients, receive the care they need. The traditional concern for Indian students and indigent Indians continues, although we are no less intensely concerned with the needy irrespective of race.

The Luke Society believes that synod has mandated us to care for all indigent patients (cf. Acts of Synod, 1970). It has been pointed out to us that the historical concept as outlined in the 1964 synodical action has been expanded so that indigents are cared for in the name of Christ, regardless of race. In our opinion, this is the proper Christ-like position.

Outstanding Indebtedness: Total construction and equipment costs to date are $1,355,000 and $225,000 respectively. Hill-Burton (U.S. government) contributions are $340,000. We have a fifteen-year mortgage of $450,000 and a short term loan of $100,000. We are selling debentures to cover the costs of necessary equipment.

Hospital Operation: Hospital and outpatient revenue must be maintained to meet operating expenses in the new expanded facility. The tradition of free care for even those who can afford to pay is not easily modified. It is still too early to have an accurate picture of the hospital finances because everything was affected by the move from a condemned outdated building to a new immensely better building. Many modifications of hospital operation have been made to achieve maximum efficiency. We hope that hospital income will meet operating expenses during the fiscal 1971. There is a continuing need for financial support to help manage the mortgage, the loan and eventually the debentures.

The subsidy from the Board of Home Missions as authorized by synod has been reduced below the agreed upon minimum of $25,000 annually. This money is used to offset the cost of care for Rehoboth Christian School students and indigents served by the hospital. The cost of care for students, indigents and patients unwilling to pay for their own care continues to be great. As we updated our books this year for example, $122,000 of accounts receivable were written off as bad debts. Some of these have been carried for three years. It has always been understood that the subsidy was open to negotiation. At present, we believe the best position is to continue the subsidy at the yearly level of $25,000

to care for indigents regardless of race, and to insist that patients who have financial resources pay for their own care.

Hospital Evangelism: The Home Mission Board continues to study the needs and programs of a full time hospital chaplaincy. Rev. Rolf Veenstra serves as hospital chaplain in addition to his duties as pastor of Rehoboth Christian Reformed Church.

Hospital Personnel: Our faithful staff continues to provide high quality Christian care. They re-dedicated themselves to the task of Christian mercy at the dedication of the hospital. This was beautifully expressed when all the nurses present knelt in prayer as representatives of the staff.

Senior medical students serve as externs for periods of two to three months. This exposes them to a Christian ministry of mercy and action. Their experiences permit a realistic consideration of a career in missionary medicine.

NIGERIAN DENTAL PROGRAM

An official request to equip a second dental clinic in Nigeria was received from the Nigerian General Conference by way of the Christian Reformed Board of Foreign Missions. A second dental clinic was found desirable in order that the missionary dentists can be easily flown from one dental clinic to the other. Without this second dental clinic the patients requiring dental care must be flown to Takum. This is expensive and time consuming.

As of February 1971, an excellent reconditioned dental chair, with a new ultra modern light, air rotor, and a new x-ray unit, together with dental instruments are available to us from the Medical Assistance Programs, Inc. (commonly referred to as MAP) of Wheaton, Illinois. This shipment is expected to arrive in Jos, Nigeria, by the fall of 1971. Christian Reformed World Relief Committee, and Christian Reformed Board of Foreign Misisons work through MAP to provide drugs and supplies for the medical aspect of Christian Reformed missions. (After the tidal wave in Pakistan, the C.R.W.R.C. sent much medical supplies through MAP.)

MEDICAL MISSIONARY SCHOLARSHIP FUND

The Medical Missionary Scholarship Fund has become operational during the past year. It is hoped that the availability of money from this fund may assist some students to enter the medical or dental or paramedical fields as medical missionaries for the Christian Reformed Church.

MISSISSIPPI EVANGELISTIC MEDICINE

The Mississippi Evangelistic Medicine program is the latest way in which the Luke Society has given our church an opportunity to share their Christian concern for the spiritual and physical welfare of their fellow men. Our missionary is Dr. P. A. Boelens, Jr., board certified pediatrician, who also holds a master's degree in public health. He is

working in Sharkey and Issaquena counties in Mississippi where the child death rate is among the highest in the United States according to U.S. Public Health statistics.

I am happy to report that the Lord has blessed this project in a tremendous way. At first, the local people, including some Mississippi officials, questioned our motives and even opposed our project. Now there is considerable cooperation and minimal opposition. This is a miracle! The Christian Reformed Church has responded splendidly with their prayers and their support.

A temporary setback occurred in late February 1971 when a devastating tornado in Mississippi greatly destroyed a newly purchased mobile medical clinic. It was covered by insurance and without delay steps were taken to replace the much needed equipment. Utilities that had been kindly donated to our project were unavailable because of the destruction and a new site was provided. A Volkswagon microbus has been purchased and is being used as an ambulance and for general transportation purposes.

Two nurses have been added to the staff. Cloe Ann Danford, nurse mid-wife, and a Reformed Bible Institute graduate, has been working with Dr. Boelens, Jr., since December 1970. The second nurse is Mary Kay Stranik who is a pediatric nurse practitioner from the University of Minnesota.

They spend their mornings working and teaching at the local charity hospital. In the afternoon, they work in the field, i.e., visiting homes, giving immunizations, teaching public health, and doing evangelization.

The University of Mississippi has provided personnel to aid in this work. The need is great. Many cases are being brought to the charity hospital. Within the first week, Dr. Peter Boelens, Jr., completed a blood exchange on a newborn child with an RH blood incompatibility. The baby lived! Think of it! This was the first time this was ever done in this hospital.

RECOMMENDATIONS:

As synodical representative, I recommend that:

1. Synod grant to me and/or to one other Luke Society representative the privilege of the floor when this report is under consideration.

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

Grounds:

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

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

c. The need for medicine, equipment, and assistants in the Mississippi Evangelistic Medicine project.

d. The continuation of the Medical Missionary Scholarship programs to assist in staffing our projects.

3. Synod concur with the Luke Society regarding indigent care at Rehoboth Christian Hospital to the end that the yearly subsidy from

the Board of Home Missions be continued at $25,000 and be used to help pay for the care of indigent patients regardless of their racial origin.

4. Synod take grateful recognition of the fact that the Luke Society is investigating the formulation of new programs dealing with drug abuse, inner city medical clinics, rural medical programs, and discourses designed to illumine those places where medicine and Christian ethics meet.

5. Synod commend the Luke Society for its work.

Respectfully submitted,

Everett Van Reken, M.D.
Synodical Representative on
THE LUKE SOCIETY, INC.

Board of Directors
Roger D. Hamstra, M.D., President
Bert De Groot, M.D., Vice President
William G. Bouman, M.D., Secretary
Peter A. Boelens, D.D.S., Treasurer
Gerrit Kemme, M.D.
Henry Evenhouse, M.D.

REPORT 30

DORDT COLLEGE

(Arts. 151, 152, 164)

ESTEEMED BRETHREN:

In keeping with the instruction of synod we are happy to report on items of general interest and significant progress of Dordt College in the past year. Again this year students, faculty, administration, and board were able to go forward together in the task of this Christian academic institution. There are abundant evidences of God's favor, such as a healthy increase in enrollment, the acquisition of dedicated and competent men to the teaching staff, and further expansion of the facilities to more adequately serve both students and faculty.

The enrollment this past September 1970 was 932 students, an increase of 62 students over last year. While the largest number of these students come from the mid-western Classes of the denomination, it should be noted that there are presently young people of 32 of the 38 Classes of the church attending Dordt College. This year, forty-two students are pursuing the Pre-seminary course, 535 are enrolled in the Elementary and Secondary Education Course, and the balance are listed under General College.

There are fifty persons serving on the teaching staff. This past year to meet the needs of a growing student body six additional full time teachers were added. Envisioning the needs of the future five more appointments to the staff have been made for the year 1971-'72. In these fast changing times, when there is so much confusion and misdirection, the college is especially grateful that she has been able to add to her faculty new members who have both spiritual and academic qualities to serve in these reponsible positions. This year five of the present faculty are on leave of absence, and it is anticipated that these will return with their doctor's degree within the next two years.

The needs of the growing student body have necessitated further expansion of the curriculum. Regular and careful attention is given this matter by the administration and the board. Dordt is moving in the direction of offering additional pre-professional courses to prepare students for fields other than teaching. Majors are now offered in three new areas: business education, business administration and psychology. Also minors have been introduced in psychology, economics and sociology. Careful and continued examination has and is being given to the curriculum in the light of the changing needs in the kingdom, and where new demands arise the college will endeavor to be ready to prepare students for other areas of interest and service.

As in past years continued growth has necessitated additional facilities. In order to meet immediate pressing needs an addition has been added

to the present classroom building. This has provided some twenty-three offices for members of the faculty. To more adequately provide for more class room space the board has approved the erection of another classroom building. Needed finances have been made available and construction has begun. It is hoped that this building will be ready for occupancy in the coming year. A third dormitory has been completed and was put in use in the fall of 1970. With the two dormitories already on campus, plus the mobile homes for married students, Dordt is now able to provide housing for 560 students. Presently under construction is the Student Union Building. The building will be completed this spring, and will provide such facilities that will serve the social needs of the student body.

Dordt continues to have the support of her constituency in both her Fall Foundation Day Drive and in the Spring Debt Reduction Campaign. She is most grateful for this valuable contribution of God's people, and for the substantial contributions received by way of gifts and offerings from churches and individuals outside the immediate circle of the supporting districts and classes. For the coming year the Board of Trustees has approved a budget of $1,500,000. At present, approximately 70% of the cost of operation is met by student tuition and fees. The operational financing of the school remains sound. Dordt is not in jeopardy. To meet the increased costs tuition payments by the students have risen substantially in these past years. Furthermore, to provide an adequate and distinct Christian education for our youth, Dordt is dependent upon the loyal support of her constituency and the continued support of the synodically approved quota relief. She is most thankful for all this valuable financial assistance given her through the years of her existence.

We request your continued interest, and prayerful support for Dordt College.

Respectfully submitted,

John H. Rubingh
Synodical Representative

STUDY COMMITTEE REPORTS

REPORT 31

FUND FOR NEEDY CHURCHES REQUEST

(Arts. 32, 117)

ESTEEMED BRETHREN:

In accordance with the mandate of Synod 1970 our committee met twice, in the vicinity of Chicago, on Nov. 12, 1970 and Jan. 7, 1971. All members were present, except for Mr. Lubben, who was absent at the second meeting, due to illness.

I. *Mandate*

Study the request of the FNC committee: We recommend that synod declare that no church become a calling church on a denominational or classical level until it has reached a level of 30 families (Art. 35, B, 9; Supplement 9, III, B, 9).

II. *Material*

1. Synod refer the request of the FNC committee to a synodical study committee. A synodical study committee for a more thorough and considerate study should be appointed.

Grounds:

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

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

2. The Board of Home Missions requests synod *not* to accede to the recommendation of the FNC committee (Agenda 1970, Report 9, B. 9).

Grounds:

a. While this is currently the rule of thumb for the BHM and reflects the realistic circumstances of financial responsibility, it should not be made a rule which binds the emerging churches.

b. There are three criteria for graduation into the calling stage: (1) spiritual maturity, (2) program potential, (3) finance capability. The measurements in the case of each church varies.

A rule creating a definite minimum for "graduation" could in some cases work a severe hardship on emerging churches.

3. Classis Alberta North overtures Synod 1970 *not* to adopt recommendation No. 9 on page 51 of the 1970 Agenda (in regard to the calling status of churches under 30 families), but to refer it back to the FNC committee for a more thorough and considerate study.

Grounds:

a. Many smaller churches would have to remain under the BHM at a higher cost to our denomination.

b. The present FNC report to synod presents evidence of giving consideration only to the financial aspect.

c. The FNC recommendation as stated seems not to be in accord with our Church Order, Art. 38, since it is not limited to only those churches under 30 families which are receiving assistance from FNC.

III. *Standpoint of the FNC Committee*

The FNC committee wants synod to face up to a problem, viz., There is an increasing number of very small churches which we are seeking to support through denominational quotas.

A church of 30 families usually can pay one-half of the minister's basic salary, plus a mileage and utility allowance.

In 1970 this figure was $3,000 plus mileage and utilities.

The FNC pays the other half, plus children's allowances and an additional mileage allowance.

During 1969 FNC paid $4,000 or more to *14 churches* which counted less than 30 families, and during 1970 to *30 churches* of this kind.

It is obvious that this trend cannot continue with the present funding methods for FNC.

Since FNC is helping only churches with ministers, the calling-stage of a congregation must be considered very carefully.

IV. *Standpoint of the Board of Home Missions*

Although no fixed rule will fit all circumstances, the BHM normally expects that a field become an organized church when it numbers between 10-14 families and become a calling church sometime after it has reached the level of 30 families.

No two fields are alike. Therefore, in adopting a rule of thumb the BHM is prepared for many exceptions.

The financial yardstick for measuring readiness to become a calling church is only one of the standards. The others are: spiritual maturity, program development and growth potential.

V. *Difference between FNCC and BHM*

The real difference between the BHM procedure and the policy of the FNC Committee is not in the above mentioned rule of thumb, but in the program. The BHM deals with new churches on the grow, emerging churches. The FNC Committee deals with some churches of this kind, but more often with very slow growing, stationary or declining churches. These churches need counseling as to how to grow, where to move and how to merge with another church. Community and potential analysis is necessary to counsel these churches.

VI. *Questionnaire*

Our denomination numbers 658 congregations, 205 of these number 50 families or less (31%). 93 of the 205 congregations number 30 families or less. 44 groups are listed in the Yearbook as unorganized churches.

In view of these facts a questionnaire was prepared to acquire a survey of the 205 churches and 44 groups. 171 of the 205 organized churches (83%) and 33 of the 44 unorganized churches (75%) responded.

Some of the questions were:

1. Is your church growing, declining or stationary? The answers were: growing, 50; declining, 19; stationary, 102.

Is your group (unorganized church) growing, declining or stationary? The answers were: growing, 26; declining, 1; stationary, 6.

It is startling to know that 43 of those 102 stationary churches number 30 families or less; and of these 43 a total of 30 are supported by FNC; 11 and still under BHM, and 2 are not supported (as yet).

2. What is the closest Christian Reformed church? The answers to this question were also revealing, since 48 answers varied from a few blocks to 10 miles. 22 of these churches number 30 families or less, 11 between 30 and 40 families, and 15 between 40 and 50 families. However, we must add that 8 of those churches are self-supporting.

3. What do you think about the requirement of 30 families to become a calling church? The majority of the answers stated that it is generally a good idea. Several answers were similar to the following:

a. "30 families should be 30 full families, with both husband and wife as confessing members. Otherwise you give an appearance of financial means which does not exist. E.g., when it come to this congregation, at least 13 families out of 37 are split families. This worked havoc with our budget, because the women were not able to give regularly."

b. "30 families should be 30 giving units. Quotas must be requested from the churches per number of giving units, rather than per number of families, since we have four women who recently made profression of faith, and as a whole we have a kind of women's church. These women are not able to give substantially."

The questionnaire revealed also that there are small churches in areas of low density of population and located far away from the nearest CRC which cannot be denied the ministry of the Word pastorally. It showed that certain churches were very small a few years ago, but they had a rapid growth, and will be without doubt some day a sizable church.

It showed that the real problem concerns churches which never develop and grow and remain perennially with the FNC, and one answer was remarkable: "we understand that the FNC cannot continually subsidize a small CRC or the BHM furnish a home-missionary to a group or church, which are really just 'comfortable pews' for some small ethnic nucleus."

A word of thanks is in place to all those who answered the questionnaire and especially to those who took the time to write a letter to the committee shedding some light on situations and problems.

VII. *Observations*

We have to deal with two kinds of churches. Churches on the grow, which are emerging, and churches which are calling but not growing and some even declining.

a. Emerging churches

BHM and classes exercising some restraint must not urge a church to become a calling church too soon.

Sometimes churches become involved in financial responsibilities, which are too heavy. This stifles them.

Where the growth potential is excellent a norm of 30 families will be reached soon and the group will enjoy the continual supervision and encouragement of the BHM or like agency. Consideration must be given to the spiritual maturity and the financial capability of these families. A close look at the families is necessary since many answers to one of our questionnaires indicated that very often heads of households were not members of the church and that several families in emerging churches were just transient.

b. Calling but not growing churches

Since too many churches remain small, and several have even declined over a period of time, some investigation is necessary. This investigation is necessary to determine if a church of this category can be combined with another church, or relocated, or share in the services of a pastor with a neighboring church, or be phased out.

VIII. *Recommendations*

Our committee recommends that:

1. Synod declare:

A. that an organized church, which cannot support itself, should ordinarily become a calling church some time after it has reached the level of thirty families;

B. that exceptions to this rule shall be made only after a thorough investigation by the classis involved in cooperation with the Fund for Needy Churches Committee and approval of both bodies.

Grounds:

a. Good stewardship of denominational and local funds requires this.

b. A 30-family congregation is able to pay approximately 50% of the salary of the minister and contribute to the quotas.

c. This has been the rule of thumb of the Board of Home Missions for some time.

2. Synod instruct the Fund for Needy Churches Committee to study those churches, which number less than 30 families and have not shown any growth for some time, when they become vacant, in order to determine whether continuation of denominational financial assistance is warranted. The investigation, in loco when necessary, must take into account the history of the church involved, the local situation, geographical location, evangelistic program and proximity to other churches. The committee shall work with the consistory of the church involved and the classis in which the church resides.

3. Synod grant the privilege of the floor to the chairman and the secretary of the committee when this report is being considered.

4. Synod discharge the committee and declare that its mandate has been fulfilled by submission of this report.

Respectfully submitted,

John G. VanRyn, Chairman
John VanHarmelen, Secretary
Arthur W. Hoogstrate
Cornelius Lubben
Russell Poel

REPORT 32

APPEAL AND JUDICIARY MATTERS
(Art. 40)

ESTEEMED BRETHREN:

At the Synod of 1969, Classis Lake Erie presented the following overture re the appointment of a Standing Judiciary Committee:

"I. Classis Lake Erie overtures synod to appoint a Standing Judiciary Committee which will deal with the judicial aspects of all matters forwarded to synod.

"Grounds:

"1. This is a competent way to handle judicial matters.

"Elucidation: Presently there is no adequate judicial system within synod to handle cases which require proof and which guarantees the right of counsel during such a hearing. Present advisory committees consist of appointees not generally trained or inclined to assume responsibility in judicial affairs.

"2. This is a fair way to handle judicial matters.

"Elucidation: All parties involved would have ample time to be heard and questioned by men thoroughly acquainted with the issues. Present advisory committees scarcely have time to read the mass of evidence presented in each case. This condition does not lend itself to impartial and fair judgment.

"3. This is an efficient way to handle judicial matters.

"Elucidation: Qualified personnel, available during the entire year, can greatly reduce synod's work load. Said committee would not be restricted to either time or place and could deal with problems immediately and in the most convenient location.

"II. That this Standing Judiciary Committee be composed, in part, of members who have legal training.

"Ground: Lawyer members would be of immense value in ruling on evidence and in making decisions which are judicial in nature.

"III. That a committee composed partly of lawyers be instructed to draw up explicit rules concerning membership, duties, authority, delineation of judicial power and hearing procedure for adoption by synod.

"Ground: Such rules will furnish proper guidelines for the committee and those appearing before it. Presently there are no rules to follow in reaching an adjudication.

"IV. That the suggested rules of procedure and other recommendations which are attached hereto be made available to such a committee for their consideration.

"Suggested rules and items for consideration:

"1. *Re membership on committee:*

"a. That the Standing Committee on Protests and Appeals consist of seven members: three lawyers, two ministers, and two elders.

"b. That it elect its own chairman.

"c. That initially two lawyers, one minister, and one elder be appointed for a two year term, and that the remaining members be appointed for a single term; that thereafter the outgoing members be replaced or reappointed for two year terms.

"d. That three alternate members be appointed: one lawyer, one minister, and one elder.

"2. *Re hearing procedure:* The person who is registering a complaint against another shall be called a 'complainant' and the person against whom the complaint is made shall be called the 'defendant.' The hearing on the issue or issues involved shall proceed as follows:

"a. The complainant shall concisely state his claim, or complaint, and briefly may state his evidence to sustain it.

"b. The defendant shall then briefly state his defense, and briefly may state his evidence in support of it.

"c. The complainant shall first produce his evidence; the defendant may then produce his evidence; the complainant may then produce rebuttal evidence; the defendant may thereafter produce any surrebuttal evidence.

"d. When the evidence is concluded, either party may present arguments to the committee, either orally or in writing, or both. The complainant shall first argue the merits of his case; the defendant shall then argue the merit of his defense. The complainant and the defendant shall thereafter have the right to a short rebuttal argument.

"3. Re safeguards to keep committee above prejudice and involvement:

"For example: no committee member should be closely related to parties, or involved in other ways.—Cf. *The Book of Order,* United Presbyterian Church, 1967-8, Section 85.03.

"4. Re dissenting opinion by committee member. *Ibid.* 93.17

"5. Re presentation of committee decision to synod. *Ibid.* 93.183

"6. Re recommitment of a decision to committee by synod. *Ibid.* 93.19

"Classis Lake Erie,
"Rev. Sidney Draayer, Stated Clerk."

(See Acts of Synod 1969, Overture 7, page 506 f.)

Your committee was appointed to consider this overture and report to synod. (Acts of Synod 1969, p. 101)

The Synod of 1969 also referred to your committee a report of our stated clerk, Dr. R. J. Danhof, calling attention "to discrepancies which exist in the way in which appeal cases are dealt with at synod." Since Dr. Danhof's report was also intended to improve our judicial procedures, this matter was also referred to your committee for study and recommendations. (Acts of Synod, 1969, p. 9)

Analysis

As a matter of history, we note that the Synod of 1936:

". . . decided that protestants and appellants henceforth shall as a rule not be permitted to plead their case before the synod, unless their matter is taken up by synod directly.

"Reasons:

"a) Such protestants or appellants have abundant opportunity to plead their case before the advisory committee.

"b) In the past much of the valuable time of our synods has been consumed in the public hearing of such protestants or appellants, this procedure being in most cases nothing but a duplication of the investigation already made by the advisory committee." (Acts of Synod, 1936, p. 16)

In 1938 synod again addressed itself to judicial procedure:

"Synod decides to appoint a Committee on Protests, consisting of the Stated Clerk of Synod, the Professor of Church Polity and the Professor of Church History of our seminary, to which all protests and appeals and similar documents addressed to the Synod of 1939 are to be submitted. This committee shall study these documents and prepare them for a proper disposition by synod:

"1. By presenting synod with a brief factual digest these documents and a brief history of the cases;

"2. By calling synod's attention to and definitely stating the problems involved in such cases, as well as the points on which the parties are at variance; and

"3. By enumerating the Articles of our Church Order and the principles which in the opinion of the committee are to govern synod in the disposition of such cases. *—Adopted."*

(Acts of Synod, 1938, Article 114, p. 107)

From 1938 until 1947 all appeals were digested before synod by the appointed Committee on Protests and Appeals. The experience of these years made it evident that having a pre-synodical committee and the Advisory Committee of Synod meant a duplication of work. Since the advisory committees were charged with a thorough study, a hearing of all appellants who chose to appear, and often received later information from appellants and others involved, the work of the pre-synodical committee proved to be of little help. Furthermore, it became evident that if synod were to function as a judicial body, the fairest treatment of an appellant should not be biased by a previous study of a small appointed committee. These problems led to the discontinuance of the pre-synodical Committee on Protests and Appeals.

Advice

A. Your committee is not convinced of the need or desirability of a Standing Judiciary Committee, and recommends that synod do not appoint such a committee. We do so for several reasons:

1. Previous experience of synod has shown that this amounts to dual consideration, and that the advice of the pre-synodical commmittee became superfluous.

2. Pre-synodical hearing of appeals by a Standing Judiciary Committee will tend to remove responsibility from the ecclesiastical assem-

bly to which it is assigned by the Church Order. Article 30 of the Church Order provides that "assemblies and church members may appeal to the assembly next in order if they believe an injustice has been done or that a decision has been done or that a decision conflicts with the Word of God or the Church Order." Appellants shall observe all ecclesiastical regulations regarding the manner and time of appeal.

If appellants must appear before a pre-synodical "court," their right to a hearing by the assembly of the church is jeopardized and the work of synod is in danger of becoming a rubber stamp procedure. The hearing of appeals is one of the basic functions of an ecclesiastical assembly, and the right to be heard by an assembly is a basic right of all church members.

3. The Synod of 1970 approved a plan for the tentative pre-appointment of advisory committees. (Acts of Synod, 1970, Article 108, p. 56) This program may give members of the Advisory Committee on Appeals early opportunity to begin study of appeals and thus expedite the work to be done at synod.

B. In order to guarantee fair judgment and remove judicial discrepancies, your committee recommends that the following rules be adopted:

1. The appellant shall be informed of the recommendation to be made by the advisory committee if he requests.
2. The advisory committee shall present the content of each appeal to the entire synod.
3. The appellant and the defendant shall have the privilege of hearing the case on the floor of synod, and shall be given the right to explain or defend their positions.
4. It shall be the right of the appellant to be represented by a spokesman before the advisory committee and/or on the floor of synod, if he so requests.
5. Copies of all appeals must be submitted to the ecclesiastical bodies or persons involved before the appeal can be considered by synod.
6. Appeals to synod must be in the hands of the stated clerk before March 15.

C. We recommend that synod declare these decisions to be its answer to the overture of Classis Lake Erie.

Respectfully submitted,

Dr. R. J. Danhof
Rev. Wm. P. Brink
Rev. Wm. Haverkamp

REPORT 33

CHURCH ORDER AND ADMINISTRATION OF LORD'S SUPPER

(Art. 159)

ESTEEMED BRETHREN:

Our committee was appointed by the Synod of 1968 to advise synod regarding overture No 1 found in the agenda of that year. This overture, presented by Classis Hudson is concerned with the present practice of administering the Lord's Supper in our churches. The Classis presented synod with a fourteen page study on this matter. The study report included "Recommendations for revision of Church Order rules." In order that synod may recall these recommendations, we present them again along with their grounds.

"IV. RECOMMENDATIONS FOR REVISION OF CHURCH ORDER RULES

"A. Classis Hudson asks synod to examine, in the light of this study report the biblical foundation for the requirement that the Lord's Supper shall be administered 'in the public worship service' (*Revised Church Order,* Art. 55) and asks synod to substitute the phrase 'in an assembly of God's people gathered for worship.'

"*Grounds:*

"1. Our study of the textual materials has found no biblical foundation for insisting that the Lord's Supper must be in a 'public' context.

"2. The language of the present rule forbids the administration of the sacrament in various non-public settings which the Scriptures, according to our study, do not forbid. The rule thus becomes a basis for denying the blessing of God thru the sacrament in situations where that blessing might properly be experienced.

"3. Unless sound biblical foundations are produced, we cannot maintain a rule such as this, since the Belgic Confession warns us that one way we can profane the sacrament is to subject it to ordinances that are ours instead of Christ's. (Cf. Belgic Confesion, Art. XXXV)

"4. Our proposed wording, as shown by our biblical study, would more adequately state what can be supported by the biblical evidence.

"B. Classis Hudson asks synod to (1) examine, in the light of this study report, the biblical foundations for prescribing obligatory forms (*Revised Church Order,* Art. 55), (2) substitute the word 'approved' for the word 'prescribed' in the article in question, and (3) mandate the synodical Committee on Liturgical Revision to compose for synodical approval a collection of form resources on the Lord's Supper so as to provide more adequately for the sick room service and other non-public settings in which the Lord's Supper may properly be administered.

Grounds:

"1. Our study of biblical materials casts doubt on the propriety of prescribing forms, the use of which is obligatory in all circumstances.

"2. A single prescribed form (or even several versions of essentially the same form) cannot be equally appropriate in the sick room service and the public worship service and all other occasions that may be judged fitting for the observance of the Lord's Supper.

"3. A collection of approved form resources will permit the local consistory and minister to exercise some judgment in choosing form material appropriate to both their situation and the occasion.

"C. Classis Hudson asks synod to examine, in the light of this study report, the biblical teaching on the frequency of celebration of the Lord's Supper, and revise the rule which says "the Lord's Supper shall be administered at least once every three months" (*Revised Church Order,* Article 60a) so as to read: 'The Lord's Supper shall be administered frequently.'

Grounds:

"1. Our study of the biblical materials indicates that the Lord's Supper should be administered frequently. However, the present rule, while it permits more frequent celebration, actually encourages the assumption that 'once every three months' is at least adequate to the needs of God's people.

"2. The liturgical unity of Word and sacrament is hindered or lost when the sacrament is celebrated infrequently.

"3. Our proposed wording of the rule would encourage a frequent administration of the sacrament while permitting a desirable measure of flexibility.

"D. Classis Hudson asks synod to examine, in the light of the biblical concept of the unity of the Word and sacrament, the adequacy of the terminology "preparatory sermon" and "applicatory sermon" (*Revised Church Order,* Art. 60c), and asks that synod revise this article to read: 'The Lord's Supper shall be administered only within the context of the preaching of the Word, and in such a way that Word and Sacrament reinforce each other.'

Grounds:

"1. Our study of the biblical unity of Word and sacrament indicates that the present terminology, although widely used, encourages a misunderstanding of the proper relationship between Word and sacrament. While from a positive point of view it emphasizes the fact that the Word and sacrament should be related, it gets this relationship out of focus.

"2. The terminology 'preparatory sermon' and 'applicatory sermon' wrongly subordinate the Word to the sacrament, leaving the impression that these sermons are properly just props to the sacrament.

"3. The proposed revision would more adequately state the biblical interration of Word and sacrament."(From Agenda for Synod, 1968, pages 340-342)

The Synod of 1968 took the following action on the Classis Hudson overture:

"1. That the overture of Classis Hudson on Church Order and the Lord's Supper administration be commended to the churches for their study.

"2. That synod appoint a study committee of no more than six men to examine this report and serve the synod of 1969 with advice for action.

"3. That synod express its recommendation to Classis Hudson and its study committee for the splendid effort and concern reflected in this overture." (Acts of Synod, 1968, pp. 65, 66)

The committee appointed spent some time trying to determine the extent of the mandate it was given. It did not appear that we were asked to make an in-depth study of Scripture and church practice in history regarding the Lord's Supper. Our basic reason for reaching this conclusion was the fact that synod did not give us the usual two-year time limit for a study committee but instead asked us to report the year after our appointment. We certainly could not have made a thorough study of this matter in so short a time. We therefore made a careful study of the material sent in by Classis Hudson and on the basis of our study advised the Synod of 1969 not to make the changes in the Church Order which Classis Hudson proposed. The content of our committee study is reflected in the grounds given to our recommendations. We advised the Synod of 1969 as follows:

"Recommendations:

"A. That synod does not adopt in Article 55 of the *Revised Church Order* the substitution of the phrase 'in an assembly of God's people gathered for worship' for 'in the public worship service.'

"Ground: Both the phrase in the *Confession of Faith,* Article XXXV, 'we receive this holy sacrament in the assembly of the people of God' and the phrase in the *Revised Church Order,* Article 55, 'in the public worship service,' refer to a congregational setting for the celebration of the Lord's Supper. Therefore, an appeal to the *Confession of Faith* does not open the way to non-congregational settings for the celebration of the Lord's Supper, which the overture of Classis Hudson desires.

"B. That synod does not adopt:

"1. In the *Revised Church Order,* Article 55, the substitution of the word 'approved' for the word 'prescribed.'

"Grounds:

"a. In its overture Classis Hudson has not demonstrated that prescribed forms have no biblical foundations. It states only that 'our study of biblical materials casts doubt on the propriety of prescribing forms.' The casting of 'doubt' is not an adequate ground for change in the Church Order.

"b. The difference in the meaning of 'approved' and 'prescribed' is unclear. 'Approved' is a correct designation when there exists more than one form but 'approved' by itself does not make clear if one of the approved forms is 'prescribed.'

"2. The recommendation of mandating 'the synodical committee on liturgical revision to compose for synodical approval a collection for form

resources on the Lord's Supper so as to provide more adequately for the sick room service and other non-public settings in which the Lord's Supper may properly be administered.'

"Ground: Although it is not clear to us what Classis Hudson intends by 'form resources,' the preparation of additional forms has been assigned by synod to the Liturgical Committee. (See Acts of Synod, 1964, p. 60)

"C. That synod does not adopt in Article 60 the revision of the rule which says that 'the Lord's Supper shall be administered at least once every three months' (See *Revised Church Order* Article 60a) so as to read: 'The Lord's Supper shall be administered frequently.'

"Grounds:

"1. In this context the word 'frequently' is too indefinite.

"2. The present wording 'allows for the greater frequency which Classis Hudson desires' in the words *'at least* once every three months.'

"3. The problem of frequency is under study by the Liturgical Committee.

"D. That synod does not adopt in Article 60 of the *Revised Church Order* the revision: 'The Lord's Supper shall be administered only within the context of the preaching of the Word, and in such a way that Word and sacrament reinforce each other.'

"Ground: This revision, rather than being specifically regulative introduces doctrinal implications and complexities which would make this article unusually difficult to interpret." (Acts of Synod, 1969, pp. 344, 345)

Although the above recommendations advised synod not to make the Church Order changes proposed by Classis Hudson, the committee shared much of the concern of Classis Hudson regarding the present practice of observing the Lord's Supper in our churches. It was the opinion of the committee that a mere change in Church Order would not get at the real problems involved. The issue, as we see it, is much broader than found in the report of Classis Hudson. We, therefore, further advised the Synod of 1969 as follows:

"E. That synod appoint a committee to study whether the Lord's Supper as we are now required to administer it allows God's people to receive all the benefits in this sacrament as promised by Christ.

"Grounds:

"1. As a committee we share the concern of Classis Hudson to understand adequately 'the biblical data relating to the Lord's Supper' and 'to determine the essentials and non-essentials of circumstances and procedures which should be followed in celebrating of the Lord's Supper.' (Acts of Synod, 1968, p. 543)

"2. Present practices seem at certain points to inhibit the ideal of frequency in celebrating the Lord's Supper. For example:

"a. Preparatory and applicatory sermons create a pattern in preaching which implies that only a very restricted kind of preaching is appropriate to the Lord's Supper.

"b. Obligatory forms, if used frequently, may become burdensome and uninspiring.

"3. Significant cultural and social changes face the church today which the traditional Reformed manner of administering he Lord's Supper did not envision. Several examples of such changes are:

"a. There is a great mobility in modern society which creates many difficulties of supervision by the church and is raising questions in the minds of some as to the parish structure being the only proper expression of Christ's church.

"b. Many Christians participate in a variety of communal and social 'gatherings' which vie for religious interest and concern beyond congregational life.

"c. There are specialized ministries in which religious practices and mores are in sharp contrast to the established church.

"(Note: These grounds should be considered illustrative and not exhaustive of the reasons for presenting this recommendation.) (Acts of Synod, 1969, pp. 345-346)

The 1969 synod took no action on the recommendations of our committee. Instead, it took the following action:

"1. Synod recommit the overture of Classis Hudson to the study committee with the specific mandate to examine the substance of the overture and to serve synod with advice for action.

"Grounds:

"a. The study committee has not provided an analysis of the overture but has reacted only to the concluding recommendations of the overture on changes in the Church Order.

"b. The overture contends that a conflict exists between the biblical data and the practice prescribed by the Church Order, which contention the study committee has not adequately dealt with. —*Adopted*

"2. Rev. R. Opperwall be added to the study committee. —*Adopted.*" (Acts of Synod, 1969, p. 43)

The committee hoped to have a report ready for the 1970 synod but was unable to do so because of the resignation of our chairman, Dr. Peter Y. De Jong. The Synod of 1970 named Dr. Ted Minnema as chairman. We now present synod the following report:

In order to consider the material presented by Classis Hudson, it seems best to take each of their four recommendations separately.

I. "Classis Hudson asks synod to examine, in the light of this (their) study report, the biblical foundation for the requirement that the Lord's Supper shall be administered 'in the public worship service' (*Revised Church Order,* Art. 55) and asks synod to substitute the phrase 'in an assembly of God's people gathered for worship.'"

The problem Classis Hudson addresses in this recommendation is that our churches have restricted the administration of the sacrament only to those times when the entire congregation is gathered for worship—the only exception being for persons who have been unable to attend worship due to a lengthy illness. It is the contention of Classis Hudson that this restriction does not allow for the administration of the sacrament in other settings where it perhaps should be administered. Examples of such gatherings given in the report are, "servicemen's retreats,

missionary conferences, ministers' retreats, old peoples' homes, and gatherings of major assemblies." Classis Hudson believes the restrictive nature of our present practice stems to a large extent from the "public worship service" requirement of our Church Order and believes the problem would be alleviated if this were changed to "in an assembly of God's people gathered for worship."

It seems that the major problem hinges on the understanding of the word "public." Historically, this word as used in the Church Order was meant to guard against "private" celebration of the mass. The Reformers brought the church back to the biblical teaching that the sacraments are for all of God's people and should not be made into a religious tool to be used by individuals privately or for only certain select groups of Christians. In other words, the sacraments are given to the church, and are to be administered and made available to the believing public and not to certain select individual groups.

The word "public" as used in the Church Order appears to be an ambiguous term. It seems that Classis Hudson, and perhaps the majority of our churches, understand this word as applying exclusively to a congregation meeting on Sunday for worship. The term, however, should more properly be seen as antithetical to "private," which is the way it was understood at the time of the Reformation. This distinction is seemingly overlooked by Classis Hudson when it concludes that the Passover was not a public gathering since the people did not come together at one place for the meal but ate it at their homes. This judgment makes an improper restriction on the word "public." The Passover was indeed public, in that it included all the people of Israel. It was not a private meal which involved only certain families or individuals. The same is true of the Lord's Supper as observed by the early Christian church. The supper was celebrated in the homes of the Christians, but it was not private in the sense of belonging only to certain families. It was a common meal shared with fellow Christians, and thus a public meal.

The intent of Article 55 is to guard the church from having the sacrament become the private possession of select groups of people or individuals. The body of Christ is one body, and there is one bread and one cup which nourishes the body. Therefore, the church rightly insists that the sacrament remain public, meaning for the entire body of Christ. It is unfortunate that many seem to miss this meaning of the word public, and conclude that the supper can only be public when it is administered to the congregation meeting for worship on Sunday.

The word "public" is also ambiguous in that it implies a meeting or place which is open to all without distinction. This meaning of the word "public" is not the intent of Article 55 of the Church Order. The sacrament is not "public" in that sense, but is rather a meal specifically given to the people of God, and is not intended for those who are not related to God by faith in Christ. It is not necessary to have a "public" meeting including both Christians and non-Christians in order to properly celebrate the sacrament.

Classis Hudson has done the church a service in bringing to the fore the ambiguity of the word "public" in Article 55. We believe the way

Classis Hudson understands this word is the way the church in general understands it. This restricted understanding of the intent of Article 55 has seemingly led the churches to follow a course of sacrament administration which has kept us back from having the sacrament at certain gatherings of believers where it could have been of great spiritual benefit.

In its attempt to overcome a too restrictive understanding of Article 55, Classis Hudson proposes the adoption of a phrase used in Article XXXV of the *Belgic Confession.* It is the opinion of our Committee that this proposed wording should not be adopted since it too refers to a congregational setting for the celebration of the Supper. Therefore, an appeal to the *Belgic Confession* does not open the way to non-congregational settings for the sacrament.

The question, however, of whether the sacrament may or should be administered in a non-congregational setting remains. Previous synods have permitted this as we see by the rule in regard to those who have been ill for a lengthy time. We also permit the sacrament to be administered in chapel settings. In each instance safeguards are taken to insure against the sacrament becoming private. It is the opinion of the committee that there may well be other settings in which the sacrament could be properly administered with great benefit to the believers present. We therefore are recommending that synod do make a change in Article 55 and substitute for the phrase, "in the public worship service," the following: "to the people of God gathered for worship." This wording will avoid the ambiguity of the word "public" as now used. It will also allow the freedom for which Classis Hudson pleads. Each church consistory will then be required to exercise its proper responsibility for the administration of the sacrament as it decides where, when, and how the Supper is to be administered. Our proposed ruling also safeguards against the sacrament becoming a private matter, as the administration of the sacraments continues to rest with the church, particularly with the consistory. The wording also declares that the sacraments may be administered only when God's people are gathered for worship. This wording, we believe, is more in keeping with the historical intent of Article 55.

Recommendations:

A. That synod does not adopt in Article 55 of the *Revised Church Order* the substitution of the phrase "in an assembly of God's people gathered for worship" for "in the public worship service," as recommended by Classis Hudson.

Ground: Both the phrase in Article XXXV of the *Confession of Faith,* "we receive this holy sacrament in the assembly of the people of God" and the phrase in the *Revised Church Order,* Article 55, "in the public worship service," refer to a congregational setting for the celebration of the Lord's Supper. Therefore, an appeal to the *Confession of Faith* does not open the way to non-congregational settings for the Lord's Supper, which the overture of Classis Hudson desires.

B. That synod substitute in Article 55 of the *Revised Church Order* the phrase, "to the people of God gathered for worship," for "in the public worship service."

Grounds:

1. This wording avoids the ambiguity of the present word, "public."
2. This wording is more in keeping with the historical intent of Article 55, namely that the sacraments belong to the entire body of Christ and are not intended for private use.
3. This wording allows each consistory the freedom to exercise its full responsibility in the administration of the sacraments.

II. "Classis Hudson asks synod to (1) examine, in the light of their study report, the biblical foundations for prescribing obligatory forms *(Revised Church Order,* Article 55), (2) substitute the word 'approved' for the word 'prescribed' in the article in question, and (3) mandate the synodical committee on liturgical revision to compose for synodical approval a collection of form resources on the Lord's Supper so as to provide more adequately for the sick room service and other non-public settings in which the Lord's Supper may properly be administered."

Part 1 of the above recommendation is basically a request that synod defend, on Biblical grounds, the Church Order requirement that the churches must use prescribed forms in the administration of the sacraments. It should be pointed out that this part of the recommendation could technically be set aside because Classis Hudson has not demonstrated that the use of prescribed forms is contrary to Scripture. The most Classis Hudson can say is that their study of Scripture "casts *doubt on the propriety* of prescribing forms, the use of which is obligatory in all circumstances" (Ground 1 of their recommendation). Synod should not be placed in the position of having to defend its stand simply because someone has some doubts about an action which was taken. If there is sufficient evidence to demonstrate that synod has adopted a position which is contrary to Scripture, let the protestor so state and give the evidence for his protest. But unless that can be done, synod ought not spend its time through study committees defending its position simply because there are some who have doubts about certain actions.

However, our committee will address itself to the issue raised by Classis Hudson primarily because the Synod of 1969 left us with the impression that we should do so.

It is indeed true that Scripture does not give the churches a command to write forms which must be used at various points in worship. We do learn from Scripture that there are certain elements or actions which should be done when people gather for worship, such as prayers, proclamation, songs, the sacraments, and offerings. However, there is no indication given that all of these elements or actions must be present before it can be said that people have worshiped. In other words, Scripture gives us no order of worship which must be followed at all times and in every situation. The churches must learn from Scripture and through the guidance of the Spirit how to worship. In I Corinthians 14 the apostle declares that our worship should be done in such a way that all who gather for worship may be able to take part in the action. God also requires that we remain true to him in our worship and not bring in a gospel contrary to that which He has revealed to us (Galatians 1:6-9).

Throughout history the church has found it necessary to take certain actions which would be helpful to the body of believers in their constant struggle to remain faithful to God's revealed Word. The church, for example, in her attempt to remain faithful to her Lord has been led to formulate creedal statements in order to guard against extraneous teachings. The church has also been led to write formularies to be used for certain acts of worship, again in an attempt to guard against unbiblical views which began to appear. It is precisely because there had been a falling away from that which God revealed about the sacraments that the church felt compelled to write formularies to be used when the sacraments are administered which would serve as an accurate guide for the worshiping community. This can hardly be viewed as an action which is contrary to Scripture, but is rather the church at work to remain faithful to her Lord.

Since the use of prescribed forms arises out of historical situations in the life of the church, the question should be asked regarding the necessity of such forms today. It is the opinion of the committee that ours is a day in which there is very much confusion as to the biblical understanding of the sacraments. We therefore believe the church would be served well by formularies, provided the formularies speak clearly and concretely to the real issues, in the administration of the sacraments.

Our recommendation to the first point of Classis Hudson's overture No. 2 is:

A. That synod declare the prescribing of obligatory formularies is not contrary to the Bible.

Grounds:

1. The Bible neither commands nor prohibits the use of formularies.
2. Formularies are used by the church for the purpose of remaining faithful to her Lord.

The second part of Classis Hudson's overture deals primarily with whether the church is following a wise course in having only one or two formularies which are to be used in all situations and in all locations. Classis Hudson makes a good point when it reminds us that formularies serve a good purpose only when they communicate to those gathered for worship. A formulary reflects the spirit of the time in which it was written, as well as the spirit of the people who had a hand in writing it. Therefore, it would be unrealistic to suppose that a single formulary would be equally effective in all parts of a denomination which is extended over a large geographical area. This becomes even more so when there are a number of congregations made up primarily of people who do not share the Dutch culture which is predominant in our denomination. Further, it is the opinion of this study committee that it is unwise to have only one formulary which is to be used in each and every administration of a sacrament. This could deaden the spirit of worship and result in a mere ritual on the part of the congregation.

However, it is difficult to determine what Classis Hudson has in mind when it overtures that the word "approved" be substituted for the word "prescribed" in Article 55. From the grounds given, it appears that

Classis prefers to have a source book from which a formulary can be put together each time the sacraments are administered. This desire would not be achieved by merely substituting the word "approved" for the word "prescribed" in our Church Order. The word "approved" would carry basically the same meaning as does the word "prescribed" and would not set a course for "a collection of approved form resources."

Although the study committee agrees with certain points brought up by Classis Hudson in this part of the overture, it does not agree that a change should be made in the Church Order. Our denomination now has three different approved forms which may be used when the Lord's Supper is administered. In addition, the Synod of 1968 presented to the churches a set of "Models for the Morning Service and a A Model for the Communion Service" to be used on a provisional basis. The three forms for the Lord's Supper already approved offer a choice to the churches. The fourth provisional form offers much freedom in the selection of appropriate material for the service. In addition, the churches have had the practice of abbreviating the forms, especially when the sacrament is administered at both services on Sunday. The committee therefore recommends:

B. That synod not adopt the substitution of the word "approved" for the word "prescribed" in Article 55 of the *Revised Church Order.*

Grounds:

1. There is no substantial difference in the meaning of these two words.

2. A variety of form material to be used for the administration of the sacraments is open to the churches in the three approved forms and the one provisional form for use at the Lord's Supper.

In the third part of this overture, Classis Hudson asks that the Liturgical Committee be mandated to write a variety of forms for the Lord's Supper suited to a number of different situations. The study committee believes synod should not adopt this part of the overture. It is not feasible to have a special form which would be especially appropriate to each and every possible setting in which the Supper could be observed. As has already been stated, we do have a variety of choice now, especially in the provisional form. The provisional form allows each church the necessary freedom to have the formulary speak in a direct way to a setting in which the Supper is observed, as well as to time at which it is held, such as Easter, Pentecost, or Christmas.

Recommendation:

C. That synod not mandate the synodical committee on liturgical revision to compose for synodical approval a collection of form resources on the Lord's Supper so as to provide more adequately for the sick room service and other non-public settings in which the Lord's Supper may properly be administered.

Ground: The churches already have a variety of forms which may be used for the Lord's Supper.

III. The third recommendation of Classis Hudson's overture asks that Article 60a be changed to read, "The Lord's Supper shall be administered frequently."

There have been some significant changes in our church order on the regulation of the frequency of the supper. The Synod of Dort in 1574 stated that the sacrament should be observed every two months. In 1586 the Synod of 's Gravenhage decided that Easter, Pentecost and Christmas were also appropriate times to celebrate the Supper. In 1905 the churches in the Netherlands changed the reading of the regulation on frequency to the following: "The Lord's Supper shall be administered at least every *two or three* months." This wording was adopted by our churches in 1914 and remained our regulation until the *Revised Church Order* of 1965 which states, "The Lord's Supper shall be administered at least once every *three* months."

It is noteworthy that our churches have moved rather steadily from a more frequent to a less frequent celebration of the Supper. It is doubtful, however, that Classis Hudson is correct when it implies in one of its grounds that the move to a less frequent celebration is actually taught or encouraged by the present wording of our Church Order. Rather, our Church Order declares that once every three months is the minimum number of times the Supper may be celebrated. The wording, if properly understood, encourages a more frequent celebration when it adds the words, "*at least* once every three months."

The fact remains, however, that our churches have generally held the celebration to the minimum number of times required by the Church Order. This move to the minimum number of times occurred already with the Old Church Order which said the sacrament should be administered at least every *two* or three months. Very few churches celebrated the sacrament every two months.

The Church Order Commentary states that the churches seem to feel that once every three months is sufficient since a more frequent celebration might "detract somewhat from its (the Supper's) sacredness and effectiveness." It is the opinion of the committee that the reason for the possibility of detracting from the effectiveness of the sacrament if celebrated too frequently stems not from the sacrament itself but rather from the lengthy formulary which the churches were required to use at each celebration, and from the custom which was adopted as a rule by our synod in 1912 that each celebration of the sacrament must have a preparatory and an applicatory service. It seems reasonable to believe that a single formulary which was quite lengthy, as well as the 1912 ruling of synod, were primarily responsible for the churches opting for the minimum number of celebrations. The variety of more suitable formularies now available to the churches has alleviated the problem somewhat as is evidenced by the fact that a number of churches now celebrate the sacrament more often than once every three months.

The study committee agrees with Classis Hudson that Scripture does encourage a frequent celebration of the sacrament and that the early Christian church celebrated the sacrament with greater frequency than we do today. We also agree that our churches should move to a more

frequent celebration than has been our custom. However, we do not agree that synod should adopt the word change proposed by Classis Hudson. The word "frequently" as it stands by itself is not a regulative word. "Frequently" could mean once a week, or once every five years, depending on how people wish to define the term. Our present wording is far more regulative when it interprets "frequent" to mean no less than once every three months.

Recommendation:

That synod not adopt in Article 60a the revision of the rule which says, "The Lord's Supper shall be administered at least once every three months" to read, "The Lord's Supper shall be administered frequently."

Grounds:

1. The wording proposed by Classis Hudson is not regulative, while our present wording is.

2. The present wording not only allows for, but encourages the churches to celebrate the Supper more often than once every three months.

IV. The fourth recommendation of Classis Hudson's overture asks synod to do two things. First, to examine in the light of the biblical concept of the unity of the Word and sacrament, the adequacy of the terminology "preparatory sermon" and "applicatory sermon." Second, that synod change the wording of Article 60c to read, "The Lord's Supper shall be administered only within the context of the preaching of the Word, and in such a way that Word and sacrament reinforce each other."

The regulation that we have applicatory and preparatory sermons is not something totally new in the *Revised Church Order*. It was an unwritten rule in our churches dating back to the Synod of Dort. Our denomination instructed the church visitors to ask each consistory whether preparatory and applicatory sermons were preached at each celebration of the sacrament. In 1912 our synod made a specific decision that such sermons must be preached when the Supper is celebrated. This rule was incorporated into our *Revised Church Order*, although some leeway was given by adding the word, "ordinarily."

It is the contention of Classis Hudson that our present Church Order requirement throws the proper relationship between Word and sacrament out of focus. Although the study committee does share some of the sentiments expressed by Classis Hudson, it does not agree that our present wording does damage to our understanding of the relationship. Preparatory and applicatory sermons were never intended to place the sacrament above the Word, and Classis Hudson has not offered any evidence to support its contention that it does. Our church has always taught that the Word and sacraments are cut from one cloth and bring the same message of salvation. In teaching this, Reformed writers often refered to the distinction between Word and sacrament as that of the word which is heard in one instance and seen in the other instance. Reformed theology also teaches that we come to the sacrament only through the Word. The concern of the church in Article 60c is only that when the sacrament is celebrated there be sermons which take

some aspect of the sacrament as the primary subject matter of the sermon. All sermons should have at their core the message of salvation in Christ, but not every sermon shows how this message comes to expression in the actions of the sacrament, and what our participation in the sacrament means for our lives. The church, therefore, does not throw the relationship between Word and sacrament out of focus by its present regulation, but rather seeks to strengthen that relationship in the minds and hearts of the congregation.

In regard to the change in wording proposed by Classis Hudson, the study committee finds their statement to be one of theological principle and not the kind of regulative statement which should be found in a Church Order. It is indeed true that the Supper should only be administered within the context of the preaching of the Word and in such a way that the Word and sacrament reinforce each other, but a Church Order is not so much interested in this kind of theological formulation, as it is in the manner in which the sacrament is to be carried out. The present wording of Article 60c addresses itself to a proper Church Order issue. If churches find that it becomes too cumbersome at certain times to have such special sermons, the Church Order allows for exceptions.

Recommendations:

A. That synod declare that preparatory sermons and applicatory sermons are meant to reinforce the biblical relationship between Word and sacrament.

B. That synod not adopt in Article 60c of the *Revised Church Order* the revision: "The Lord's Supper shall be administered only within the context of the preaching of the Word, and in such a way that Word and sacrament reinforce each other."

Ground: The proposed wording contains debatable doctrinal implications and complexities and is therefore inappropriate to a Church Order which should be specifically regulative.

Recommendations, with grounds, presented as advice to synod:

I. *Recommendations:*

A. That synod not adopt in Article 55 of the *Revised Church Order* the substitution of the phrase, "in an assembly of God's people gathered for worship" for "in the public worship service," as recommended by Classis Hudson.

Ground: Both the phrase in Article XXXV of the *Confession of Faith,* "we receive this holy sacrament in the assembly of the people of God" and the phrase in the *Revised Church Order,* Article 55, "in the public worship service," refer to a congregational setting for the celebration of the Lord's Supper. Therefore, an appeal to the *Confession of Faith* does not open the way to non-congregational settings for the Lord's Supper, which the overture of Classis Hudson desires.

B. That synod substitute in Article 55 of the *Revised Church Order* the phrase, "to the people of God gathered for worship," for "in the public worship service."

Grounds:

1. This wording avoids the ambiguity of the present word, "public."
2. This wording is more in keeping with the historical intent of Article 55, namely that the sacraments belong to the entire body of Christ and are not intended for private use.
3. This wording allows each consistory the freedom to exercise its full responsibility in the administration of the sacraments.

II. *Recommendations:*

A. That synod declare the prescribing of obligatory formularies is not contrary to the Bible.

Grounds:

1. The Bible neither commands nor prohibits the use of formularies.
2. Formularies are used by the church for the purpose of remaining faithful to her Lord.

B. That synod not adopt the substitution of the word "approved" for the word "prescribed" in Article 55 of the *Revised Church Order.*

Grounds:

1. There is no substantial difference in the meaning of these two words.
2. A variety of form material to be used for the administration of the sacraments is open to the churches in the three approved forms and the one provisional form for use at the Lord's Supper.

C. That synod not mandate the synodical Committee on Liturgical Revision to compose for synodical approval a collection of form resources on the Lord's Supper so as to provide more adequately for the sick room service and other non-public settings in which the Lord's Supper may properly be administered.

Ground: The churches already have a variety of forms which may be used for the Lord's Supper.

III. *Recommendation:*

That synod not adopt in Article 60a the revision of the rule which says, "The Lord's Supper shall be administered at least once every three months" to read, "The Lord's Supper shall be administered frequently."

Grounds:

1. The wording proposed by Classis Hudson is not regulative, while our present wording is.
2. The present wording not only allows for, but encourages, the churches to celebrate the Supper more often than once every three months.

IV. *Recommendations:*

A. That synod declare that preparatory sermons and applicatory sermons are meant to reinforce the biblical relationship between Word and sacrament.

B. That synod not adopt in Article 60c of the *Revised Church Order* the revision: "The Lord's Supper shall be administered only within the

context of the preaching of the Word, and in such a way that Word and sacrament reinforce each other."

Ground: The proposed wording contains debatable doctrinal implications and complexities and is therefore inappropriate to a Church Order which should be specifically regulative.

Rev. Alvin L. Hoksbergen, Secretary
Dr. T. Minnema
Rev. A. Kuyvenhoven
Rev. H. Arnold
Rev. E. Walhout
Rev. R. Opperwall

REPORT 34

COMMITTEE ON ECCLESIASTICAL OFFICE AND ORDINATION

(Art. 57)

This committee was appointed by the Synod of 1969, and was given the following mandate:

Synod appoint a committee to study the nature of ecclesiastical office and the meaning of ordination as taught in the Scripture and exhibited in the history of the church of Christ (Acts, 1969, p. 85, Article 121, C).

The Synod of 1970 added to our mandate the consideration of a question raised at the Reformed Ecumenical Synod of 1968 by the Reformed Churches of Brazil concerning the legitimacy of having an elder give the blessing or benediction at a regular church service (Acts, 1970, p. 119, 3, b).

Since the time of its appointment, your committee has had eleven meetings. At these meetings the problems involved in our mandate were discussed extensively, and various ramifications of the question of ordination and office were explored.

At our meetings reports were submitted by various members of the committee on such subjects as the following: Word study of the Old Testament words used for office; a study of the three Old Testament offices; the laying on of hands and the setting aside of people for office; New Testament usage of the idea of office; notes on the clergy-laity distinction; references to office in the Belgic Confession; the question of whether every member of the church may baptize; the use of the word *keerussein* in the New Testament; the administration of the sacraments in the New Testament; Calvin's view of office and ordination; a resumé of synodical decisions on office and ordination.

During the course of our meetings questions such as the following were raised repeatedly: Do our guidelines concerning office and ordination come only from Scripture, or also from the historical development of the church? Where did the clergy-laity distinction arise? Is there any work done by ordained ministers that is not essentially the work of all believers? Does the New Testament commission any particular group with the task of administering the sacraments? What is the difference between preaching and exhorting?

It became apparent quite early in our meetings that the problems involved in this area are complex and difficult. One of the most basic problems is the one involving the relationship between Scripture and tradition. Are we to answer questions about office and ordination solely on the basis of the Scriptural material, or does historical tradition play a part in defining what ecclesiastical office is? And if historical tradition does play a part in this area, may historical tradition lead us to

accept certain conceptions of office and ordination which are not specifically taught in the New Testament? Further, if historical tradition has modified the church's understanding of office (as it undoubtedly has), may historical circumstances continue to bring about changes in our understanding of the meaning of office and ordination? In other words, may our understanding of office and ordination be modified from time to time as the church changes and as the world changes?

Because of the complexity of the problems involved, your committee regretfully declares that it is unable to come to this synod with a report on this subject. We trust that synod will bear with us as we continue to wrestle with these problems. We hope, the Lord willing, to have a report ready for the Synod of 1972.

Respectfully submitted,

John Primus, Chairman
Anthony Hoekema, Reporter
William P. Brink
Willis De Boer
John Kromminga
Clarence Vos
Louis Vos

REPORT 35

CLOSER RELATIONS WITH THE ORTHODOX PRESBYTERIAN CHURCH

(Art. 133)

ESTEEMED BRETHREN:

Your committee has sought once again to be the servant of synod in seeking paths toward union with the Orthodox Presbyterian Church. We held meetings in December and February with the committee of that church, and a few meetings of our own.

In our report to the Synod of 1970 we laid before that body the difficulties we were having in answering to their satisfaction the OPC committee's questions about an alleged trend toward liberalism in our church and the fact that three years in which this one subject took up the whole of every meeting appear to have brought us no closer to an overcoming of the impasse. We recommended to synod that "a time limit of one year be placed on the discussion of an alleged trend toward liberalism and that if this area of concern remains an impassable road block at that time, the discussion be terminated." Synod seemed not to feel the weight of our problem, merely deciding to "take note" of our difficulty and appointing us for the usual one year prolongation of effort.

There was a time when the discussions of the two committees showed greater promise. Until 1967 both committees lived and worked under mandates that reflected the mutual trust and hope of their respective assemblies. Early conversations concerning closer relations had brought the two churches to the commitment to work toward possible union. We were learning from each other. The polity differences were subjected to fruitful and enlightening study. We understand that the O.P.C. committee as then constituted spoke favorably of union prospects to the General Assembly.

But at the O.P.C. General Assembly of 1967 the charge of liberalism in the Christian Reformed Church came to the fore. An entirely new committee was formed, with the added mandate of investigating alleged liberalism in the C.R.C. Associated with this concern was the question as to what kind of ecclesiastical procedures the C.R.C. has for dealing with heresy and whether there is faithful use thereof. Since that time meetings between the two committees have been taken up with an assortment of charges of liberalism in the C.R.C. For the most part the charges have not been based on official ecclesiastical positions but are instead based on interpretations of articles appearing in THE BANNER and various other periodicals and even on reports of private conversations alleged to have been held with Christian Reformed men.

Earlier points of concern included such matters as the special creation of man, our attitude toward the W.C.C., the question of particular atonement, biblical infallibility, and faithfulness in discipline. Carefully

written studies were presented by our delegates setting forth the church's official positions, and these have at times seemed to allay fears and to be received with appreciation. However, within a meeting or two the same questions rise again, with the necessity of covering the same ground all over again.

A representative sample of the thought patterns and many of the positions which your committee has been up against can be found in the address of the O.P.C. delegate to Synod of 1970 (Cf. Acts, 1970, pp. 515-518).

The one issue to which we have returned again and again is that of Scripture inerrancy. The O.P.C. committee has repeatedly charged that not one but many leaders of the C.R.C. make statements openly denying biblical inerrancy. A study of the statements upon which they base their charges revealed that the O.P.C. men had never adequately come to grips with the concept of inerrancy found in the extensive and definitive "Infallibility and Inspiration" report to the Synod of 1961. We have presented them with copies of this report and have studied it with them. For the moment we seem to have met most of their charges. It appears to your committee that at least most of their charges arise out of an abstract or scholastic concept of inerrancy and that the statements they attack are generally in line with the 1961 study. However even here they have not withdrawn their charges.

We have in the course of these paragraphs tended to lay the burden of blame for the present stalemate on the Orthodox Presbyterian Church as it speaks through its committee. But some of our problems at this point arise also from the fact that we doubt that our own denomination truly desires union with the Orthodox Presbyterian Church. The mandate to work toward union dates from 1959. A growing interest in our relationship to that church led to this action. But one seldom hears or sees evidence of that interest today. We do not gather that it is much spoken about in an earnest fashion or that it is a conspicuous part of the public or private prayers of the church and its people. When questioned on their interest, the O.P.C. men affirmed recently that there is a continuing interest among their churches. Perhaps there is. And they seem more interested in continuing in the present vein than does our committee. For our part, we have felt we must lay before synod our problem and ask synod to examine its own state of mind and heart concerning this declaration of intention which it once made.

Recommendations:

1. That synod re-evaluate the mandate given its committee in 1959 "to increase efforts . . . that the way may be paved to possible eventual union" (Acts, 1959, p. 22).

Grounds:

a. Since 1959, when the current mandate was given, circumstances have changed significantly, requiring a reassessment of our mandate. During the last four years our conversations with the O.P.C. committee have made almost no progress. Moreover in the church at large the climate of mutual confidence and of strong desire for union does not

appear to be any longer present. To continue to function effectively a committee will need a strong assurance of what the mind of the church is.

b. Inter-church conversations other than those having church union as their objective may prove to be a preferable alternative. These conversations may lead to such desirable results as joint youth projects, interchurch missionary consultation, cooperative religious publishing, joint conferences on current problems, and many more.

2. That Rev. Herman Hoekstra, chairman of our committee, now living in the Grand Rapids area, be given the privilege of the floor. (Note: Mr. Peter Damsma, a member of the committee, will be present at synod as a delegate from Classis Hackensack).

Respectfully submitted,

Herman Hoekstra
John Petersen
Raymond Opperwall
Sidney Cooper
Peter Damsma

REPORT 36

THE NATURE AND EXTENT OF BIBLICAL AUTHORITY

(Arts. 126, 134, 154)

ESTEEMED BRETHREN:

The Synod of 1969 appointed a committee to study the nature and extent of biblical authority. The mandate for this committee reads as follows:

"Synod appoint a committee to study the nature and extent of biblical authority, and in particular the 'connection between the content and purpose of Scripture as the saving revelation of God in Jesus Christ and the consequent and deducible authority of Scripture,' to evaluate critically in the light of the above-mentioned study and our confessional standards the manner of interpreting Scripture presently employed by some contemporary Reformed scholars, and to serve the churches with pastoral advice in these matters. (Note: The quotation is from the letter of the Geref. Kerken to the RES 1968 as cited on pp. 86-87 of our 1969 Agenda.)

"Grounds:

"a. The Gereformeerde Kerken have expressed the desire 'for a continued joint discussion of these questions' (Letter addressed to RES dated August 1, 1968; cf. Acts of RES, pp. 307-309).

"b. The Reformed Ecumenical Synod has requested this study. (cf. Agenda, Report 16, VI d, pp. 86, 87). (See Supplement 16).

"c. In this way the pastoral concern of Overture 5 can be met (Acts, 1969, p. 102)."

In addition to the materials contained in the mandate and grounds listed above the Synod of 1970 referred to this committee the documents involved in the matter which the Central Avenue consistory had raised concerning Dr. Willis DeBoer's interpretation of the first chapters of Genesis. These documents were referred to the committee "for their consideration in making their report" (Acts, 1970, p. 43).

I. HISTORICAL BACKGROUND AND ANALYSIS OF THE MANDATE

The grounds given for the mandate indicate that the background lies in the work of the Reformed Ecumenical Synod. For even Overture 5, which is given as the third ground for the mandate, had for one of its two grounds the request of the Gereformeerde Kerken submitted to the Reformed Ecumenical Synod (cf. Acts, 1969, p. 503). The doctrine of Scripture has been on the agenda of the RES since its inception, but it was not until Potchefstroom, 1958, that the RES issued a declaration concerning that doctrine. The declaration was to the effect that Scripture in its whole extent and in all its parts is the infallible and inerrant Word of God; and even though the Holy Spirit used human authors,

inspiration entails that what they wrote was an infallible communication of God's self-revelation. This declaration was directed primarily against the error which characterizes Scripture as a fallible human witness to divine revelation.

At the next meeting of the RES in 1963, the Gereformeerde Kerken submitted a letter expressing their basic agreement with the declaration of Potchefstroom while raising a question concerning the adequacy of that declaration:

" . . . The synod readily expresses its agreement with the vigorously expressed confession concerning the inspiration and authority of Holy Scripture as an absolute and infallible rule for the faith and life of the church, and it also agrees with the rejection of such qualified views as would hold the Scripture to be a fallible human witness to revelation. On the other hand, it is the judgment of synod, that the pronouncements of the RES do not make sufficient distinctions in dealing with the nature and extent of the authority of Scripture which follow from its inspiration to be able to satisfy the demands which may be made of a new, elucidative confession of the inspiration and authority of Scripture. In particular, it fails to find in the pronouncements of the RES any connection between the content and purpose of Scripture as the saving revelation of God in Jesus Christ *and* the consequent and deducible authority of Scripture" (Acts, RES 1963, p. 202).

In response the RES requested the Gereformeerde Kerken to present a supplementary report which would suggest solutions to the problems they themselves had raised. The RES also called attention to the report, "Infallibility and Inspiration in the Light of Scripture and the Creeds," which had meanwhile been presented to the synod of the CRC in 1961. The Gereformeerde Kerken informed the RES in 1968 that they could not comply with the request for a supplementary report. They felt that a number of questions concerning the scope and nature of biblical authority were still very much in discussion and that therefore the time was not ripe for a common declaration on these matters. Instead, they requested a continued joint discussion of these questions (cf. Acts, RES 1968, p. 308).

Therefore, the RES recommended

"that the two sentences from the letter of the Gereformeerde Kerken in Nederland to the RES 1963 (Acts, 1963, p. 202; cf. earlier quotation) be referred to the churches of the RES, and they be urgently requested to give earnest and prompt study to the questions so urgently asked by the Gereformeerde Kerken, and that the churches send their conclusions in these matters to the other member churches as soon as possible, and the General Secretary be asked to stimulate studies and conferences on this subject" (Acts, RES 1968, p. 74).

It is important that synod be aware of this historical sequence which lies behind the mandate given to its committee, for that mandate is delimited by this previous history. The Gereformeerde Kerken and the other member churches of the RES have a basic commitment to the inspiration and authority of the Scripture as an absolute and infallible rule for faith and life. All confess that the whole of Scripture in all of

its parts is the authoritative Word of God. Thus it is not the task of this committee to raise and attempt to answer every conceivable question concerning the inspiration and authority of the Bible. We proceed on the basis of a common confession concerning these matters. The primary issue is whether we can come to greater clarity on the nature and extent of biblical authority and what has been called "the connection between the content and purpose of Scripture as the saving revelation of God in Jesus Christ *and* the consequent and deducible authority of Scripture."

This attempt to gain a perspective on the nature and extent of the authority of Scripture by viewing it in relationship to the content and purpose of Scripture is not a new development in the Reformed tradition. Bavinck insisted on this relationship in his discussion of organic inspiration. "Scripture," he said, "is the Word of God because in it the Holy Spirit witnesses to Christ and because the Incarnate Word is both its material and its content. Form and content interpenetrate each other and may not be separated" (*Gereformeerde Dogmatiek,* 1928, I p. 414). That same perspective is found in both the RES Report of 1958 and the CRC Report of 1961.

The RES report of 1958 asserts the following: "to observe, however, that Paul's teaching in II Timothy 3:15, 16, does not allow for a restriction of inspiration to portions of Scripture does not imply that Scripture is not inspired with a view to a particular purpose and that the particular purpose for which inspiration is given will not bear significantly upon one's understanding of inspiration" (p. 38). When one removes the negatives from that quotation, it is clear that the report affirms that the purpose for which inspiration is given will significantly affect one's understanding of the same, and that purpose is redemption. So the report states in summary fashion: "While this observation as to the redemptive purpose of revelation and inspiration will have far-reaching consequences for our interpretation of the Bible, it should not be thought of as restricting the extent of inspiration" (p. 38). Thus the RES report affirms the validity and necessity of understanding the inspiration of Scripture and consequently its authority in terms of its redemptive purpose, and asserts that this perspective will have far-reaching consequences for our interpretation of the Bible. However, since this report was concerned more with the extent of inspiration, it did not develop these far-reaching consequences.

The CRC Report of 1961 attempts to get at the same issue in a slightly different manner. It argues that "Scripture speaks with divine authority and trustworthiness on all things on which it chooses to speak *in so far* as it chooses to speak of them. . . . On all matters on which it has chosen to speak in its inspired communication of the self-disclosure of God, it speaks with absolute authority and trustworthiness, and on these matters in so far as it has chosen to speak on them" (p. 16). The central message of Scripture is redemption, and consequently the inspired Scripture has as its purpose to make men "wise unto salvation through faith which in Christ Jesus" (II Tim. 3:15). Here again

it is this perspective on inspiration and authority that must control one's interpretation of Scripture.

Thus the recommendation of the RES to study this issue does not involve the development of a completely new idea, but rather the explication of the consequences of an idea commonly accepted in the Reformed tradition.

It may seem strange then that the study of an idea commonly accepted should become a matter of such urgent consideration. The reason for this is well known to those who are aware of recent theological developments in the Reformed community. Some publications dealing with the doctrine of Scripture have vigorously stressed this perspective which closely ties the inspiration and authority of Scripture to the content and purpose of Scripture as the saving revelation of God in Jesus Christ. The results of this emphasis and the development of methods for the study of Scripture within the framework of this emphasis have not received unanimous acceptance. In fact, some within the Reformed community believe that the manner in which this perspective functions in some recent publications is not merely an acceptable development of an undeveloped nuance in the Reformed tradition, but that it actually constitutes an unacceptable delimination of—and to that extent a denial of—our common confession concerning the full authority of the Word of God. Overture 5 speaks of the "feelings of uncertainty, grief and even distrust" caused by these recent theological developments (cf. Acts, 1969, p. 502).

In this way the concern of the RES to have the doctrinal issue studied and the pastoral concern of Overture 5 come together, for the central issue in both cases is the same. Thus it is the task of this committee first of all to study the authority of Scripture in relationship to the content and purpose of Scripture (Section III of this report), to ascertain then whether some of the recent developments remain within our common confession concerning the authority of Scripture (Section IV), and finally in the light of this to give some pastoral advice to the churches (Section V).

II. Preliminary Analysis of a Key Sentence

The sentence quoted in our mandate is taken from the letter of the Gereformeerde Kerken to the RES in 1963 in which they point out what they judge to be the inadequacy of the RES declarations of 1958. In their judgment those declarations failed to make sufficient distinctions in dealing with the nature and extent of the authority of Scripture, and in particular failed to discuss the "connection between the content and purpose of Scripture as the saving revelation of God in Jesus Christ *and* the consequent and deducible authority of Scripture."

The major obstacle in interpreting this sentence lies in the fact that it occurs in a letter without an interpretative context. Hence the sentence remains somewhat ambiguous and it is open to more than one interpretation. For example, it could appear to suggest that the authority of Scripture only follows upon and is to be deduced from its content and purpose. If so, it would be possible to conclude that the authority

of Scripture is somehow limited to a canon within the canon which must now be discovered. This in turn would produce some form of dualistic approach to the authority of Scripture expressed perhaps in terms of kernel and husk, content and packing, the divine and the human factors, or in terms of that which is and that which is not the infallible Word of God. Although obviously it is necessary to make some distinctions in interpreting the concrete expressions of Scripture's authority (e.g. the traditional distinction between historical and normative authority), any attempt to separate in a *dualistic* fashion the content of Scripture from the form in which it comes to us runs counter to the genius of the Reformed tradition. That tradition has consistently opposed any attempt to separate the formal and the material aspects of Scripture, or to separate Jesus Christ as the content of Scripture from the garment of Scripture in which he comes to us. It has affirmed that both the form and the content of Scripture participate in the single, unified, authoritative Word of God, and that any distinction deemed necessary for interpretation should not imply that certain aspects can be removed or isolated from the authority in which they share precisely as aspects of the revelation of God. It has insisted upon dealing with the Scripture and its authority as an integrated whole.

We are not suggesting that such dualism is the intent of that sentence. In fact, we believe that it is not. Although the English version of the letter is the official version sent to the RES, the Dutch version written for the Synod of Apeldoorn is less ambiguous and less deductivistic. Instead of speaking of "the *consequent* and deducible authority of Scripture, it speaks of "*het daarmee gegeven* en daaruit af te leiden gezag der Schrift" (the concomitant and deducible authority of Scripture). Thus consistent with the Reformed tradition it affirms that the authority of Scripture is given along with—and is not simply to be deduced from—the content of Scripture. It then speaks in addition of the authority that is to be deduced from the content and purpose of Scripture, but by this they intend to refer only to the nature and extent of that authority. They do not intend to suggest that the authority of Scripture pertains to something less than the whole of Scripture. Whether this sentence expresses as clearly as possible the intent lying behind the letter is questionable.

Therefore, we believe that we should not focus our attention upon that sentence and its manner of formulating the issue, but should deal with the issue out of which it arose. That issue came to expression in the discussion of the 1958 RES resolutions on Scripture at the 1961 Synod of the Gereformeerde Kerken at Apeldoorn. There the general criticism expressed was that the 1958 resolutions, while stressing the divine character of Scripture, failed to do justice to the "human side" of Scripture. For example, although the resolutions speak of organic inspiration, their primary intent is to affirm that human authorship does not infringe on the divine authority of Scripture. Again, although the resolutions characterize Scripture as redemptive revelation, the only conclusion drawn from that fact is that Scripture is characterized by the divinity which belongs to redemption.

Although accepting all of this as true, the Synod of Apeldoorn did not consider this to be an adequate confession in the context of the questions being asked today. In this century there has been a tremendous increase in knowledge concerning the past history of mankind. In addition, modern man is conscious of his distance from that past, and he is aware of the differences in the human situation as man moves from one era to the next. Consequently, because Scripture is in one sense an historical book recording past events and written by men who lived many centuries ago, questions are being asked today precisely about that historical character of Scripture. Is the authority of Scripture in any way influenced or qualified by its historical character? That is the question that must be answered today. And although organic inspiration does not in any way reduce the divine authority of Scripture, it does affect the concrete form and manner in which the divine authority is expressed. Although the character of Scripture as redemptive revelation implies its divine authority, that same redemptive character has much to say concerning the nature and extent of that authority. Thus the criticism of the 1958 resolutions by the Synod of Apeldoorn was not that they are incorrect, but that they do not provide us with the kinds of distinctions or the framework necessary in order to answer the questions being asked today about the authority of Scripture.

A subsidiary concern running through the discussions at Apeldoorn was the desire to avoid an atomistic approach to the concept of inspiration and authority (i.e. one that views each word or verse as being inspired and authoritative in and by itself). That same desire was expressed in the 1958 RES report, but the Synod at Apeldoorn felt that this desire could not adequately succeed when one stresses only the divine character of Scripture. A one-sided emphasis upon divine inspiration could lead to the conclusion that each passage or verse in Scripture has authority in and of itself quite apart from the central content and purpose of Scripture. The synod was not suggesting that such a conclusion was to be derived from the 1958 report, but only that a more adequate defense against such an atomistic view of the inspiration and authority of Scripture requires a discussion of that authority in relationship to the pervasive content and center of Scripture, Jesus Christ. In this way a clearer insight would be gained into the nature of the authority of Scripture both in terms of its totality and in terms of its various parts.

III. The Nature and Extent of Biblical Authority

A. *A Problem in Formulation*

The question posed by the mandate of this committee is called the nature and extent of biblical authority. Some, however, would take exception to that formulation of the problem. They would argue that the questions we face lie not in the nature of biblical authority but in the content of Scripture. The nature of biblical authority is simply and solely that it is divine. God speaks and therefore Scripture has divine authority. Questions arise and distinctions must be introduced in considering what is said but not in considering with what authority it is

said. It is important to note what God says, the form of the address, to whom it is spoken, for what period of time, and to see it all as it functions in the developing covenant history. There is fulfillment in Jesus Christ and therefore not all of the authoritative Word of God applies in the same way to faith and conduct today. Nonetheless, whether spoken for a limited time or for the whole of history the address of God is divinely authoritative. That is its nature, and that may not be qualified in any way. Questions concerning its intent, meaning, and applicability arise on the level of interpretation, not on the level of authority.

Others believe that such an approach separates too easily the formal and material aspects of Scripture. They would insist that the divine authority of Scripture is manifested only through its content as the saving revelation of God in Jesus Christ, and that therefore the authority of Scripture is always concretely embedded in its redemptive message. Therefore, when the interpreter considers the meaning of a particular passage, how a particular Word of God once functioned and how it continues to function, he is saying something about the nature and extent of its authority. Or when by analyzing the phenomena of Scripture one attempts, as does the CRC report of 1961, to decide on what matters Scripture speaks with divine authority and trustworthiness, one is also saying something about the nature and extent of Scripture's authority. "Nature and extent" refer thus to the divine authority of Scripture as viewed in relationship to its content and purpose. The divine authority of Scripture is wholly unique in character precisely because it comes upon us in and through the *history* of revelation. This history of revelation focused on Jesus Christ qualifies the authority of Scripture.

It should be noted that both positions affirm the divine authority of the entire Scripture and that both are aware of the same issue, *viz.* the necessity for interpreting the various parts of Scripture in relationship to the central theme of Scripture. These concerns will be reflected in the statement that follows.

B. *An Explication of the Nature and Extent of Biblical Authority*

Discussion of biblical authority is never a simple matter. There is a mystery surrounding the authority of the Bible which we can never completely fathom. The authority of the Bible is the authority of God himself and that can never be adequately defined but only confessed. We confess that the Bible is the inspired Word of God and that it is unconditionally authoritative for faith and life. The nature and extent of its authority can only be discovered through a life of submission to its authority, a life guided by the illumination of the Holy Spirit. For it is a comprehensive Word, a Word encompassing the whole of life. It is the Word of him who created all things and who is now through his Son recreating all things. The written Word as the message of salvation in Christ sheds light upon the whole of creation and man within it for it is the revelation of the full counsel of God.

Thus the authority of Scripture is not limited to this or that aspect of life. And the discussion that follows in no way implies a limitation of that authority. The Bible speaks with authority to every manifestation of human life within God's creation. The only question we are asking concerns the manner in which the Bible speaks, the manner in which that authority expresses itself. How does the Bible speak to the issues we confront? Does it give explicit guidelines for every expression of human life in language unconditioned by time or culture? Or does that authoritative Word express itself in terms of a central focus and by means of that focus address itself to the whole of human life and activity? The Reformed tradition has always stressed the latter, and has followed the Scriptures in finding that central focus in the saving revelation of God in Jesus Christ.

The Scripture itself clearly states its own central purpose. The self-proclaimed purpose of the Gospel of John is that these things are written "that you may believe that Jesus is the Christ, the Son of God, and that believing you may have life in his name" (20:30, 31). The Gospel is characterized by the apostle Paul as "the power of God for salvation to every one who has faith" (Rom. 1:16). He also ascribes that same purpose to the whole of Scripture. In II Tim. 3:15-17 he speaks of the "sacred Scriptures which are able to instruct you for salvation through faith in Jesus Christ." He affirms that "all Scripture is inspired by God and profitable for teaching, for reproof, for correction, and for training in righteousness, that the man of God may be complete, equipped for every good work."

These affirmations not only describe the purpose of Scripture but provide us with the key for the proper understanding of Scripture. The Bible is a unique book and it has been inspired with a particular purpose in view. Unless one acknowledges that purpose and uses it as the key for understanding, even though he confesses the inspiration and authority of Scripture, he has not submitted himself to the real authority of Scripture. Such was Jesus' criticism of the Jews in John 5:39, 40: "You search the Scriptures because you think that in them you have eternal life, and it is they that bear witness to me; yet you refuse to come to me that you may have life." The divine authority of the Word of God is actually recognized only when one has submitted himself to the One of whom the Scripture speaks. Any understanding of the Word of God which does not use this center as the key for understanding its various parts, is erroneous, no matter how vigorously it affirms the inspiration and divine authority of the Scriptures.

The Jews, who were criticized by Jesus, affirmed the inspiration and divine authority of every word and letter of the Old Testament. They believed that the Word of God addressed itself to every issue of life, and that if one used the proper methods he could answer any question on any subject. Consequently, they had derived from the Old Testament numerous teachings and laws which they believed participated in the authority of the Word. However, because they had lost the key they were left with a host of disparate teachings which Jesus declared were not the authoritative Word of God (cf. John 5:37, 38). When

Christian interpreters, although they confess of course that Scripture witnesses to Jesus Christ, derive from the Scriptures teachings that have no relationship to the central purpose of Scripture, they commit an analogous error. For when passages or texts or phrases are isolated from the purpose of Scripture itself, they no longer retain their authority as the Word of God. It is in Jesus Christ that the Scriptures have their unity and their authority.

The Belgic Confession reflects this perspective which understands the authority of Scripture in terms of its central focus. It affirms that "God makes himself more clearly and fully known to us by his holy, divine Word, that is to say, as far as is necessary for us to know in this life to his glory and to our salvation" (Art. II). This revelation of God in these sixty-six books is "for the regulation, foundation, and confirmation of our faith" (Art. V), and "fully contains the will of God; whatsoever man ought to believe unto salvation is sufficiently taught therein" (Art. VII). Thus all we need to know for salvation has been given to us. The content and purpose of Scripture is the saving revelation of God in Jesus Christ.

The significance of this central focus for understanding the authority of Scripture is seen in the following quotation from Herman Bavinck: "Holy Scripture is the Word of God. It not only contains it, but is it. But the formal and material elements in this expression must never be separated. Inspiration alone and in itself would not make a writing the Word of God in the scriptural sense. Even if a book of geography, for example, were inspired and dictated in the most literal sense of the word, it would not yet be *theopneustos* (God-breathed) in the sense of II Tim. 3:16. Holy Scripture is the Word of God because in it the Holy Spirit witnesses to Christ, because its content is the *Logos ensarkos* (Word incarnate)" (*Gereformeerde Dogmatiek,* I, p. 414). It is possible, of course, to distinguish theologically the formal and the material authority of Scripture, and so to affirm that the Bible derives its authority formally from the fact that it is inspired by God. Yet that authority is neither encountered nor understood apart from the content of Scripture, i.e. Jesus Christ. Therefore, although the formal and material authority of Scripture can be distinguished, they may never be separated because by virtue of the testimony of the Holy Spirit and in the practice of faith they are one.

Such a concentration upon the content and purpose of Scripture implies, among other things, the following for an understanding of the nature and extent of biblical authority. It implies that the authority of Scripture is properly understood only when the various parts of Scripture are interpreted as functioning in their role within the history of redemption and revelation. It implies further that the authority of Scripture is properly understood only when one takes into account that the Scripture is written by men and that it is originally addressed to a people living at a certain time and under particular circumstances. It is not possible, nor is it necessary, to write exhaustively about these various implications. We shall attempt only to make several basic observations about each.

The content of the Bible is properly described as the history of re-

demption. That description emphasizes that the Bible is history and not myth. In classical myths of ancient time that which was important occurred in the arena of the gods and not in human history. In the Bible God acts and speaks and makes man his covenant partner in history. The redemption he promises and brings takes place in historical events, and without this historical foundation the Bible loses its meaning. Consequently, the Bible is filled with historical records of what God has done for his people in the past; it stresses the role of the eyewitness; and it guards jealously its anti-mythical nature.

As the history of redemption the Bible contains revelation given over a long period of time. Not everything happens all at once. There is action and progress, address and response, promise and fulfillment. God is involved with his people over a period of centuries. There are different epochs; there is an old and a new covenant. Consequently, not all of the words or commandments of Scripture apply to us in the same manner in which they applied to those to whom they first were spoken (e.g. the laws concerning purification in the Old Testament). However, we should not conclude that such things are no longer divinely authoritative, but rather that they participate in the divine authority only as they function within this history of redemption. For such things were written for our instruction (Rom. 15:4) and admonition (I Cor. 10:11). This biblical perspective is reflected in the Belgic Confession when it speaks of still using "the testimonies taken out of the law and the prophets to confirm us in the doctrine of the gospel" because their "truth and substance" remain with us in Jesus Christ (Art. XXV).

As the history of redemption the Bible speaks of beginnings and ends. The Bible is not a record of unrelated actions and sayings of God, but it is a record in which the various events, sayings, and responses bear a fundamental relationship to each other. There is a single plan of redemption and the whole of revelation points in that direction. Hence the history of redemption as recorded in the Bible can be characterized as the saving revelation of God in Jesus Christ. From its beginning to its end, from the beginning of history to the final coming of the kingdom, the history of redemption moves toward and flows from Jesus Christ. Thus the only correct understanding of the tremendous variety contained within Scripture is that which interprets it in its relationship to Jesus Christ. He is its unifying theme.

The Bible, as the authoritative Word of God, has been written by men. This fact also affects the manner in which the divinely authoritative Word is communicated. We have long been aware of the differences in grammar, style, spirit, and word choice among the authors of the various books of the Bible. Such differences have led to the development of the concept "organic inspiration." Inspiration did not suppress the personality of the author. God used men to write his Word. But this means also that the eternal Word of God is communicated through a time and culture conditioned vehicle, *viz.* human language. The biblical authors used the language they spoke: Hebrew, Aramaic, Greek. And they spoke the language using "such modes of speech about the natural order and human experience as were current in their day" (J. Packer, *Fundamen-*

talism and the Word of God, p. 96). Inspiration does not, for example, "correct views of the structure and working of the universe which are relative to a particular historical epoch" (H. Ridderbos, *The Authority of the N.T. Scriptures,* p. 61). Yet the Word written by men is the authoritative Word of God, for the intent of Scripture is not, for example, to teach the physical structures of the universe or to provide concepts for psychology. For example, in Old Testament times the seat of emotions and passions was considered to be in the abdominal region of the body. Therefore, the Old Testament can speak of the liver or even the kidneys as the seat of an emotion or passion. Today in psychology we need not of course continue to speak in this way. For the intent of Scripture is to give us the saving revelation of God in Christ which provides us with basic directives for our view of man and the world. Hence the unconditionally authoritative Word of God is communicated through a linguistic vehicle conditioned by time and culture.

These human authors, commissioned to proclaim what God has said and done, stand within and write from within the history of redemption. They do not write mere chronicles or objective descriptions of events, nor do they even write a history of Israel or a biography of Jesus Christ. What we call the historical books of the Bible are in actuality prophetic history, a selection of events chosen to proclaim what God has done and is doing for the salvation of his people. It is history written to highlight the covenantal relationships between God and his people. Consequently, biblical history is episodic in character, and written to demonstrate that God is faithful and that his Word does not fail. Biblical history is kerygma, proclamation, i.e. event plus the interpretation which the event has in God's plan of salvation. Such is the perspective of the biblical author, and therefore criteria used for assessing the character of the Bible as history must not negate the self-proclaimed character of the biblical record.

As the announcement of and as a participant in the history of redemption, the Bible was originally addressed to definite situations and to people living under particular circumstances. These situations and circumstances affect what is said and how it is said. For example, commandments and exhortations given at a certain time and place are not necessarily universally applicable. The entire legal structure of the Old Testament applied then and there but after the fulfillment in Christ no longer now and here. Not that we no longer learn from that legal structure, but even where it still instructs us the manner in which it applies has drastically changed. This is so because of the fulfillment of the law in Christ, but also because the circumstances under which the Old Testament people lived are no longer those under which we live. Thus, for example, the Old Testament property laws still instruct us concerning basic principles, but the specific laws governed a situation quite different from ours. This same perspective applies to the New Testament. We no longer feel bound to exchange the holy kiss, to wash one another's feet, or for women to wear a veil when they pray. Those are exhortations whose form is determined by the culture and circumstances of that time. They still contain an authoritative message for us but the form of our

obedience has been altered by changing circumstances. Similarly, we do not feel bound by the decree of the Council of Jerusalem regarding things strangled and blood (e.g. Jehovah Witnesses see in it together with Lev. 17:11-14 the basis for their refusal of bloodtransfusion, and some Christians believe it forbids eating such a thing as bloodwurst). We interpret the meaning of that decree in the light of the particular circumstances to which it was addressed.

All of these observations which stem from the character of the Bible as an historical book are important for our understanding of the nature and extent of biblical authority. Because the Bible is an historical record it is important to take into account the distinction between what it meant originally and what it continues to mean. It is therefore necessary to understand as well as we can the original setting, using all the evidence the Bible itself provides as well as the increasing knowledge provided by historical and archaeological research. Due to our distance from the time in which the various books were composed, we often do not possess an awareness of situations, concepts, or trends well known to those to whom it was originally addressed. Therefore, scholarly research can contribute to an explication of the authority which the Bible possesses as the Word of God. This does not mean that our confession of its authority is dependent upon such research, but only that such research can be an aid to faith's understanding of the Word. Our distance from the time of the Bible's composition involves, however, not only a loss which we try to regain, but also a plus which lends dimensions and perspectives to the biblical words of which the original recipients were possibly unaware. This also functions in the Holy Spirit's use of the Word to lead the church into all the truth.

Our confession of the authority of the Bible takes into consideration the observations mentioned above. None of these observations should be understood as introducing a new form of dualism into our approach to the Scriptures by which one is able to dissect Scripture into that which is and that which is not the authoritative Word of God. These observations do not intend to delimit the authority but only to understand the mode in which the Word has come to us, for that mode affects the nature of its authority. The Bible is not a system of theological dogmas nor a code book of law with an easy and immediate application to every circumstance of life. Our confession has always rejected the simplistic biblicism implicit in that position because that position misconstrues the nature of the Bible itself and how it has come into being. The Bible is covenant history, the history of redemption, and it is only from within that perspective that it sheds its light upon the whole of human life.

The description of the Bible's central focus as the saving revelation of God in Christ is also no delimitation of the authority of Scripture. For the redemption found in Scripture is cosmic in scope, involving man and all of his activities in creation and history. Hence the authority of Scripture touches every sphere of human life and knowledge but it does so in its own way and from its own perspective, *viz.* from the standpoint of creation, fall, redemption and the coming again of Jesus Christ.

We have not said everything that can be said about the nature and

extent of biblical authority. We have tried only to establish certain perspectives which would enable us to proceed to the second part of our mandate. There we intend to discuss concrete problems and thus to illumine and further explicate the basic perspectives developed above.

IV. CURRENT METHODS OF INTERPRETING SCRIPTURE

The second part of our mandate requires us "to evaluate critically in the light of the above-mentioned study and our confessional standards the manner of interpreting Scripture presently employed by some contemporary Reformed scholars." Our task is not to adjudicate charges brought against any person nor to assess the acceptability of any particular book, but to evaluate methods or principles that are visible in the interpretation of Scripture by some contemporary Reformed scholars. These methods and principles are commonly called the "new hermeneutics." Since we are considering methods and not persons, we have decided not to mention theologians by name. To assess fairly each theologian and the books he has published would have taken considerably more time, and it would have resulted in a very lengthy and highly technical report. Thus we have not attempted to evaluate the entire theology of particular persons, but only the manner of interpreting Scripture that is employed.

In the light of our study of the nature and extent of biblical authority, it has become apparent that the major questions arise in connection with the historical character of the Bible. And in so far as one can speak today of a new hermeneutical development in the Reformed community, the newness consists in a different approach to and a different understanding of the Bible (or parts of it) as an historical record. To evaluate the validity of this new approach we believe that we must consider: (1) the use made of the findings of various sciences for the interpretation of Scripture, (2) the permissibility of the use of the historical-critical method in the interpretation of Scripture, (3) the historicity of the biblical record, in particular the first chapters of Genesis.

A. *Biblical Interpretation and Scientific Findings*

The legitimacy of using knowledge derived from scientific research for interpreting the Bible has been a sensitive issue among us. It has been so because of our continuing commitment to the Reformation principle that Scripture is its own interpreter. That principle stems from the confession that Scripture is the product and instrument of the Holy Spirit, and consequently it may not be controlled by knowledge or methods derived elsewhere. Scripture may not be interpreted contrary to its own intention, and the true meaning of Scripture must control our knowledge and our methods. Thus whenever traditional interpretations of Scripture are altered in connection with new insights gained through scientific or historical research, the suspicion is aroused that this may be an instance in which Scripture has been subjected to our knowledge rather than our knowledge to the authority of Scripture.

It should be noted, however, that by confessing Scripture to be its own interpreter one has not solved all problems of interpretation. The

Reformers, while confessing the perspicuity of Scripture, never intended to suggest that there were no problems encountered in interpreting the Bible, problems requiring the application of grammatical and historical knowledge. By means of the principle that Scripture is its own interpreter they did oppose the imposition of a variety of meanings upon Scripture as occurred in the allegorical interpretation of that time. That Scripture is its own interpreter implied for them a deep respect for the text, for the written Word. Consequently, allegorical exegesis was rejected because it destroyed the integrity of the written text, and so was any form of spiritualistic exegesis which ignored the meaning of words. One honors neither the Bible as the Word of God nor the Holy Spirit through whom the Word was written and by whom it is understood, by adopting methods that lead one away from the written text and its self-proclaimed intention. Hence every interpretation, and every method used for interpretation, must subject itself to the authoritative Word. This is done precisely by honoring Scripture as a written text, with all that this implies for grammatical and historical interpretation.

That the Reformers themselves used and developed the principles of grammatical-historical-theological exegesis is so well known that it needs no illustration, and that this development became a stimulus for the scientific study of the Bible is also an established fact. But perhaps, for the sake of our present problem, it would be well to give an illustration from Calvin which indicates how in his day a new scientific insight influenced his perspective on interpreting a part of Scripture.

The Copernican revolution occurred during Luther's lifetime and Luther still felt compelled to reject vigorously that point of view. He could not accept for theological and philosophical reasons the Copernican theory that the earth was not the center of the universe. But Calvin in his interpretation of the creation account states the following:

"To my mind, this is a certain principle, that nothing is here treated of but the visible form of the world. He who would learn astronomy, and other recondite arts, let him go elsewhere. . . . For Moses here addresses himself to our sense, that the knowledge of the gifts of God which we enjoy may not glide away. . . . By this method . . . the dishonesty of those men is sufficiently rebuked who censure Moses for not speaking with greater exactness. For as it became a theologian, he has respect to us rather than to the stars. . . . Moses wrote in a popular style things which, without instruction, all ordinary persons endued with common sense are able to understand; but astronomers investigate with great labor whatever the sagacity of the human mind can comprehend" (*Comm. on Genesis,* Gen. 1:6, 15, 16).

Thus Calvin did not believe that there was a conflict between the new scientific point of view and Scripture, and therefore did not reject the Copernican point of view. But the new scientific advancement kept Calvin from reading into Scripture either the traditional or the new scientific point of view. He no longer interpreted Scripture as teaching a particular scientific view of the physical universe binding upon the science of astronomy, neither a geocentric nor a heliocentric theory. To affirm that scientific discovery has led or can lead to a reinterpretation

of certain aspects of the Bible is not the same as asserting that science dictates the interpretation of the Bible. Scripture must always be interpreted in terms of principles that are germane to its own nature as the revelation of God. And Calvin's new perspective on Genesis 1 with its basic assertion concerning the character of biblical writing could be substantiated by the character of biblical writing elsewhere. However, scientific discovery does compel us to ask whether a traditional interpretation reflects the intent of the Bible, or whether it is a reading of the Bible in the light of out-dated scientific conceptions. The new interpretation must then reveal, of course, that it does justice to the intention of Scripture and that it is supported by principles of interpretation in harmony with the character of Scripture.

Ours is an age of rapidly expanding knowledge in the areas of both the natural and the historical sciences. Consequently, we have been compelled to reexamine some traditional interpretations of Scripture. Some of these are relatively minor items: e.g., new light has been shed upon the meaning of the prohibition against boiling a kid in its mother's milk, upon the significance of Rachel's stealing the household gods, upon the structure of covenant treaties, etc. Some of these reinterpretations are major items: e.g., most notably the first chapters of Genesis. Since we intend to discuss the first chapters of Genesis later, we shall say nothing further about them at this time. Basically, however, the Reformed community has been quite receptive to new insights gained from an increasing knowledge of the biblical world and its times. We have gladly used insights gained from historical and archaeological research into the history, religion, and culture of the nations surrounding Israel. We have profited from knowledge of the Qumran Community, the Dead Sea Scrolls, and rabbinic literature. In using such materials the stated principle has been that these findings may not dictate an interpretation of Scripture contrary to its own intent; but certainly these findings may, and in fact must, be used to illumine the meaning of Scripture.

In this way we have acknowledged the historical character of the divinely inspired Bible and have been willing to use the results of historical research to illumine its meaning. Yet we have been on our guard against the possibility of science controlling the interpretation of Scripture because it has been precisely in our century that such has occurred. The clearest example is the rejection of miracle in the era of classical liberalism. Interpreters then accepted the theory that nature was a closed system of cause and effect relationship. Consequently, they were compelled to reject miracle as historical fact and had to look for other ways to account for the miracle stories in Scripture. This reinterpretation of miracle was caused by their acceptance of a current scientific theory concerning what was possible in the areas of nature and history. In this way interpreters allowed a view of nature and history contrary to that contained in the Bible to determine the interpretation of the biblical message. Such interpretation obviously runs counter to the principle that Scripture is its own interpreter. Methods of interpretation may not be based on principles which contradict the proclamation of Scripture itself.

No one in the Reformed community would basically disagree with

this interpretation of the principle that Scripture is its own interpreter and the implications that follow from that principle. Those whose writings constitute the new hermeneutics, in so far as they address themselves to this principle, say essentially the same thing. Yet certain statements are made which raise the question whether the principle is being maintained. For if the principle is correct, then one should exercise caution regarding the way in which he speaks about certain reinterpretations of Scripture. If one asserts, for example, that science makes it impossible to believe any longer that there was historically an original man and woman who were the ancestors of the human race, then it is no longer apparent that one is maintaining the principle that Scripture is its own interpreter. Scientific evidence may never dictate the interpretation of Scripture. Although scientific evidence may become the occasion for a reexamination of a traditional interpretation, the reinterpretation must be based on principles germane to and garnered from the Scripture itself. The validity of any interpretation must be judged in terms of whether it agrees with the Scripture's own interpretation of itself (e.g., New Testament interpretation of Old Testament passages), and whether it contributes to a clearer insight into the Scripture's message as a whole.

B. *The Use of the Historical Method.*

The committee introduces this discussion of the use of the historical method (sometimes called the historical-critical method) with some reluctance. For the material is often highly technical involving detailed theological analysis. Some parts are less difficult because they relate to questions raised by many in their reading of the Bible (e.g., why do the Gospels present the same event in different ways?). Other parts, however, are very difficult because they deal with technical questions which are usually not raised by most who read the Bible (e.g., the question concerning what is called the historical Jesus, and the question concerning what one can or cannot say *via* the historical method about the resurrection). It may be that some who are not interested in such technical questions may wish to pass those sections by.

However, the mandate of the committee to respond to the request of the Reformed Ecumenical Synod and to analyze the principles governing the new hermeneutics, compel us to include these sections. For the question regarding the use of the historical method lies at the center of the debate concerning the interpretation of the Bible. Due to its complexity, we cannot within the limits of this report discuss the use of the historical method in all of its ramifications. We intend only to select several areas as illustrations, to point out problems that appear, and to make some judgments concerning these.

1. *The Historicity of the Gospels*

The fact that there are four gospels, each having its distinctive emphases and each reporting in its own way events or sayings contained also in one or more of the others, has frequently raised questions concerning the nature of the gospels as historical records. These questions arose already in the second century, and throughout the history of the church there have been various attempts to account for and/or resolve the

differences existing in the gospels. These attempts range all the way from the creation of a single gospel out of the four to the popularly held opinion that the gospels are independent biographies. And if the gospels are independent biographies, the differences in the reporting of what appears to be the same event must be explained either in terms of normal differences in eye witness reports or in terms of different situations in Jesus' ministry.

It has often been maintained that our confession concerning the reliability of Scripture means that events occurred precisely as they are reported to us. Little distinction was made between the event and the way in which the event is reported. Although there was some recognition of the differences existing in the reporting of the same event, it was held that these differences did not alter the basic perspective. Differences were considered to be indications that the authors did not function with standards of notarial precision, and consequently the differences should not be analyzed too closely. Even though it was admitted that the gospels could not be harmonized in all details, the significance of these details for understanding the way in which the gospels report historical events was not fully realized.

In recent decades a different solution has been developed. There is a general consensus that there is some form of literary dependence among the synoptic gospels (i.e., the first three). The majority favor the priority of Mark, i.e., that Matthew and Luke use Mark in writing their own gospels, while some argue for the priority of Matthew. In addition, other sources, written or oral, are also thought to have been used (cf. Luke 1: 1-4). In either case, whether one accepts the priority of Mark or Matthew or some modification of those theories, the method adopted for answering questions about similarities and differences is essentially the same. When one adopts a theory of literary dependence, one no longer attempts to answer questions concerning differences in the reporting of what appears to be the same event by suggesting different situations in Jesus' ministry. Instead, if the gospels are interdependent, one attempts to answer questions concerning differences by analyzing the intent of the author and/or the situation of those for whom he is writing. This fundamental change in approach to the gospels means that one functions with a different understanding of the way in which the gospels report historical events.

Thus today it is precisely the differences that are considered important for assessing the historical character of the gospels. The general assertion that the authors were not governed by standards of notarial precision is no longer considered adequate. What standards did they follow? How do they report events? What is the intent of the author, and what influences affect the way in which events are reported? Such are the questions being asked and it is believed possible to suggest some tentative answers.

Perhaps an example or two would be helpful. Peter's confession is recorded in three gospels: "You are the Christ" (Mark 8:29), "The Christ of God" (Luke 9:20), "You are the Christ, the Son of the living God" (Matt. 16:16). What did Peter actually say? The three forms of

the confession, although not contradictory, are distinctively different. Those who believe that Matthew and Luke are here dependent on Mark would see in their accounts an interpretative expansion of the confession. In other words, the gospels are not to be viewed as necessarily and always presenting verbatim accounts of words spoken or speeches given. Although actual happenings lie behind the accounts, in this case Peter's confession, the report of those events frequently includes interpretation so that the full light of revelation falls upon those events and sayings. In view of Jesus' promises concerning the work of the Holy Spirit (John 14-16), it should not strike us as strange that the disciples report events in that way. For the Holy Spirit who inspired the authors is precisely the Spirit of Truth who interprets the meaning of the ministry of Christ.

The story of the rich young ruler provides a second example. The account is essentially the same in Mark and in Luke: "Good Teacher, what must I do to inherit eternal life? And Jesus said to him, Why do you call me good? No one is good but God alone" (Mark 10:18-19). Matthew presents a different account: "Teacher what good deed must I do to have eternal life? And he said to him, Why do you ask me about what is good? One there is who is good" (Matt. 19:16-17). Again one can ask, what did the young ruler and Jesus actually say? Obviously Matthew is reporting the same conversation as that recorded in Mark and Luke. Here again it is possible to give reasons for the changes found in Matthew's account which are related to the type of audience for which he is writing. To prevent the conversation from being misunderstood, Matthew already interprets it in the form of presentation rather than by attaching a commentary to it. In any case, whatever the reasons, here we have again the phenomenon encountered in the first example.

Similar examples could easily be multiplied. However, since the intent of our report is not to persuade others of the correctness of this approach but only to judge its permissibility, we shall simply summarize that approach and its understanding of the gospels as history.

By means of the theory of literary dependence, it is thought possible to discover some of the factors influencing the form of the proclamation as this develops between Jesus' lifetime and the actual writing of the gospels. Such factors as the following are usually mentioned: the translation of Jesus' sayings from Aramaic to Greek, the proclamation of the message to non-Jewish audiences requiring changes so that the message could be understood, the needs and situations of the audience for whom the gospel is written, the specific intention of the author which influences his selection and ordering of materials, and the influence of Easter and Pentecost in producing a more complete understanding of the life of Jesus. Thus the gospels are not merely "objective" descriptions of events or verbatim records of Jesus' words. They are proclamation, kerygma, i.e. events and sayings plus the interpretation which the Holy Spirit leads the authors to give as they bring that message to a variety of persons and audiences.

It is evident that the approach described above produces a different understanding of the way in which the gospels report historical events. Crucial to this approach is the distinction that is made between the

actual events in Jesus' life and the reporting of these events in the gospels. While emphasizing this distinction between event and report, this approach does not wish to suggest a separation between event and report. It continues to maintain that the gospels are reporting historical events. It is our opinion that this approach—so long as it functions within the framework of the gospels—is permissible within our confession concerning the authority and reliability (infallibility) of Scripture. For it seeks to understand the kind of reporting the gospels themselves indicate, and it does this by observing the similarities an ddifferences the gospels themselves contain. There is no attempt to impose an arbitrary framework upon the gospels, nor to control the interpretation of the gospels by means of non-biblical presuppositions. Whether or not everyone is convinced that this new approach is correct, or whether everyone accepts the explanation of particular items, is not the issue. Theologians frequently differ concerning particular theories or explanations. The basic methodology underlying this approach, however, does not infringe on the authority and reliability which the Bible claims for itself.

However, it seems to us that one should not in terms of this approach begin to speak of the historical unreliability of the gospels. Even though we recognize differences in the reporting of the same event and different interpretations placed upon the same event, to label this "historical unreliability" seems to impose standards upon the gospels that are foreign to the intention of their authors. And if—as all agree—the gospels were not written to satisfy the kinds of questions the modern historian asks, then why in terms of such questions should they be labelled historically unreliable? Isn't this analogous to saying that the Bible is scientifically unreliable because its language seems more Ptolemaic than Copernican when it speaks about the movement of the sun? Yet we do not apply that label because we believe that the Bible was not written from the perspective implied in that standard.

In addition, to speak of the gospels as historically unreliable—even if the intent is very limited and in no way questions the message of the gospels—raises the more basic question of what constitutes reliable historical reporting. The fact that earlier events are interpreted in the light of later events that changes in words and different emphases are required to make the message intelligible to different audiences and that an event may lead to more than one perspective does not constitute unreliability. Historical reporting in general is always done after the fact and usually interprets earlier events in the light of later events. Historical reporting is always influenced by the perspective of the author and the needs of the audience. Such is the case also in the gospels. Now if the label "historically unreliable" means only to suggest that the historian cannot always determine the actual sequence of events nor always understand the differing sequences reported in the gospels then it must be admitted that such is the case. But to introduce such a technical label which seems to contradict the basic confession that the gospels are a completely reliable account of the life and ministry of Jesus seems to be neither necessary nor wise. It will only lead to confusion in the church.

2. *The Historical Jesus*

The quest for the historical Jesus also raises questions concerning the new hermeneutics. The term "historical Jesus" refers to the Jesus who can be discovered through historical research. Depending upon the claim made for the ability of historical research to uncover the past, it is asserted either that the historical Jesus is the Jesus who lived prior to the resurrection, or that the historical Jesus is only the picture of Jesus that can be reconstructed by means of the historical method (i.e. the possibility exists that Jesus prior to the resurrection was more than the historical method can uncover). The new hermeneutics attempts to uncover this historical Jesus and also asserts that this is done by what is called "pure historical research." Although the declaration is then made that the quest cannot achieve its goal of presenting to us Jesus as he actually was, nevertheless this historical quest plays a significant role in assessing the historical reliability of the gospels. It is claimed that the historian discovers the following facts: Jesus was born of a woman, lived in Nazareth, initiated a public ministry in connection with John the Baptist, was crucified by a Roman procurator, was a performer of miracles, lived as a rabbi, spoke as a prophet, and lived the radical life of love. These do not constitute a complete list of the facts that can be uncovered by the historian, yet they are a good indication of the kind of historical picture that is reconstructed.

Such facts obviously constitute part of the picture for they are taken from the Bible itself. But why is the historical picture limited to such facts? The new hermeneutics seem to give two answers to that question. The first stems from the historical method. The sources used by the historian, i.e. the gospels, are described as tendentious, one-sided documents. The gospels are one-sided because they are written by believers, by those committed to Jesus Christ. Therefore, the historian must be aware of the possibility that the faith-perspective of the author has altered the facts. The result is that in this quest the faith-perspective is neutralized and is allowed no role in reconstructing the historical picture of Jesus.

But is this permissible? Hasn't one then allowed a method to dictate the limits of historical possibility? Why should an historical method be allowed to suggest that what the gospels present and what faith claims concerning the historical Jesus is not to be included in the historically reconstructed picture? If a method sets limits for what Jesus could have been, then it is evident that such a method is rooted in principles contrary to the Scripture's own view of historical reality. Such a method cannot be considered legitimate.

However, the stance of the new hermeneutics on this point is not completely clear. For it is claimed that historical research as a matter of fact cannot reconstruct the actual Jesus. Thus the historical picture as reconstructed is declared to be historically incomplete. This would indicate a refusal on the part of the new hermeneutics to allow the historical method *a priori* to set limits for what Jesus could have been. Nevertheless, the faith-perspective of the authors which is contained in

the gospels is still not allowed to function in the historically reconstructed picture of Jesus. Why? This leads to the second answer.

In the new hermeneutics much is made of the distinction between the Jesus who was and the Jesus who is, i.e. the Jesus who lived before the resurrection and the Jesus who lives after the resurrection. It is claimed that the gospels—although they preach about the historical Jesus—are actually describing for us the Jesus who is. Therefore, the fact that the historian cannot recover the Jesus who was is no disappointment for the church because her faith is in the living Lord, the Jesus who is. And the gospels clearly and reliably proclaim to us who he is. It is for this reason that the gospels to a large extent cannot be used by the historian who is seeking only to reconstruct the Jesus who was.

What is meant by this distinction? What about continuity between the Jesus who was and the Jesus who is? How do we know that the concern of the gospel writers is the latter and not the former? Part of the answer given is contained in the emphasis placed upon such texts as Rom. 1:4, Acts 2:36, and Phil. 2:9-11. These passages speak of Jesus as having been made Lord and Christ and having been designated Son of God through his resurrection from the dead, and they are then interpreted by the new hermeneutics as implying that Jesus was not known as such prior to the resurrection. Thus wherever such titles are ascribed to the pre-resurrection Jesus, it is claimed that this must be seen as a confession of the post-Easter community interpreting the historical Jesus in the light of what they now know Jesus to be. This is not to be interpreted as a denial that Jesus was already prior to the resurrection virtually what these titles indicate, for this is primarily a question of whether he claimed or was known to be such.

In evaluating the above position, no one would wish to discount the significance of the resurrection and Pentecost for the writing of the gospels. The gospels themselves indicate in places that the meaning of some events in Jesus' life was not known until after the resurrection (e.g. John 2:22; 12:16). It is also not to be denied that the titles ascribed to Jesus gain new dimensions because of his crucifixion, resurrection, and ascension. Certainly the titles of Jesus have a greater glory for us and for the authors at the time the gospels were written than they did prior to the resurrection. Although Peter, for example, confessed Jesus to be the Christ, it is clear from the following episode (Matt. 16:21f.) that Peter did not understand the full implications of his confession. That there is then a fuller revelation of who Jesus is in the resurrection, and that this fullness affects the proclamation of the gospel would be denied by no one.

The new hermeneutics, however, goes beyond this. It suggests that Jesus made no claims for himself and therefore these titles were neither claimed by nor applied to him before the resurrection. The Jesus who was is a non-messianic figure or, more accurately stated, a messianic figure by implication (e.g. he lived a radical life of love). This more radical position concerning the messianic self-consciousness of Jesus calls into question the historical reliability of the gospels. For although one grants that the disciples' ideas and confessions had to be corrected and

clarified and that Jesus was at times reluctant to make public claims, nonetheless the gospels themselves indicate that the disciples were following someone who claimed to be and whom they believed to be greater than a miracle worker, rabbi, or prophet. In addition, according to the gospels Jesus himself advocates some secrecy about his identity. Consequently to declare that all messianic claims on the part of Jesus or confessions that he is the Messiah are post-resurrection creations places in question at this point the character of the gospels as reliable records of events.

In addition, this approach opens the door to *Gemeindetheologie,* the position which affirms that the gospels are to varying degrees the *creation* of the early church. The new hermeneutics indeed prefers to speak of the recreation or transformation of tradition by the early church rather than the creation of tradition. In fact, it asserts that tradition is not created *ex nihilo* by the early church. However, in the case of Jesus' messianic self-consciousness this distinction does not appear to have been maintained. The result is that the historical reliability of the gospels is questioned because a division is introduced between historical event and the proclamation contained in the gospels. The only point of continuity that remains is in terms of the person of Jesus, i.e. the living Lord is the rabbi from Nazareth. It is further argued by the new hermeneutics that since the person is the same the distinction between pre- and post-resurrection is finally irrelevant, and what really applies only to the post-resurrection situation was in fact projected back into the pre-resurrection period.

Once again, why is there such a radical shift in understanding the historical character of the gospels at the point of Jesus' messianic self-consciousness? We admit that we are not always completely certain precisely what the new hermeneutics is saying on this point or why. The presuppositions lying behind key transitions are not always expressed. But our impression is the following: (1) there is the use of an historical method which they assert cannot uncover the Jesus of history; (2) nevertheless, in the light of the historical picture recreated by that method a radical reinterpretation is given to such texts as Acts 2:36, Rom. 1:4; (3) in the light of these considerations form criticism is applied to the tradition contained in the gospels, and the result is then claimed as the real reason for the change in understanding the historical nature of the gospels.

This is not the place to enter upon a thorough discussion of form criticism. It is important, however, to distinguish between form criticism as a technique and form criticism as a method which often contains silent presuppositions of various kinds. As a technique form criticism analyzes the literary forms contained in the gospels. As a method form criticism (or at least certain form critics) has questioned the event-character of the gospels. There is a growing consensus among evangelical scholars that form criticism as a technique can contribute to an understanding of the development of the gospels, but there is also a consensus that form criticism in itself does not call into question the fact that the gospel is presenting historical events. If a form critic does question the event-

character of the gospels—as did the radical form critics and to a *much lesser extent* (apparently only at one point) the new hermeneutics under discussion—he does so because of presuppositions that affect his use of form criticism (in this case the historical method and the particular understanding of Acts 2:36, Rom. 1:4). Consequently, from a theological point of view we are not convinced by the case presented. Confessionally we believe that any view that allows the actual creation of events for the sake of the message brings into question the reliability of the gospels.

3. *The Resurrection*

Questions concerning the new hermeneutics have arisen also in connection with the discussion of the fact of the resurrection. This discussion is related to the previous one because both arise from the use of the historical method. Because of the complexity of this discussion and the ease with which misunderstandings can arise, we wish to emphasize that no one associated with the new hermeneutics in the Reformed community denies the factuality of the resurrection of Jesus Christ. The question under discussion is only what the historian can say concerning the fact of the resurrection as recorded in the gospels.

Those associated with the new hermeneutics speak in a rather consistent manner concerning the resurrection. They assert in essence that the historian as historian can say nothing about the resurrection. His method is based upon the principle of analogy and analogous causes and consequently can make no assertions about that which is unique. Therefore, it is claimed that for the historian the resurrection is the least acceptable kind of reality precisely because it is a unique event, and about such events the historian can say nothing. The most that the historian can ascertain is that the disciples believed that Jesus arose. He cannot verify the fact of the resurrection.

Because of an apparent similarity between the new hermeneutics and the views of Rudolf Bultmann, it is necessary to indicate the essential difference. Both agree that the historian can only ascertain that the disciples believed that Jesus arose. However, Bultmann's use of the historical method based on analogy leads him to declare that the resurrection as historical fact did not occur. In the new hermeneutics the assertion is only that the historian via the historical method can neither affirm nor deny the resurrection as historical fact. As a Christian he believes it, but as an historian he can make no pronouncement concerning it. This constitutes an important difference between the representatives of the new hermeneutics and Rudolf Bultmann.

However, the assertion that as an historian one can say nothing concerning the resurrection as an historical fact raises a fundamental question. Since the historian gets at past events primarily through documents, and since his judgment concerning past events is determined by his assessment of the reliability of the documents, may the *Christian* as historian stand neutrally over against the resurrection as historical fact? Granting that the gospels are not merely objective descriptions of events (as discussed under point 1 of this section), we all agree that the

gospels reliably report the resurrection as historical fact. Why then should the *Christian* as historian not pronounce the resurrection to be a fact? If he does not do so because of the historical method, then it would appear that that method is based on a view of reality not in harmony with Scripture.

Although the issues surrounding the historical method are extremely complex, and we do not wish to give simplistic answers, nonetheless these issues are especially crucial where they concern the historical Jesus and the events of his life. For by means of the historical method a picture of Jesus is reconstructed which is different from the picture presented by the gospels. Even though that historical picture is then declared inadequate, it still functions as one of the factors in assessing the historical reliability of the gospels. But why should a method which by definition cannot pronounce upon that which is unique be allowed to say anything decisive concerning the life of Jesus? And if because of this historical picture (at least in part) the theory is accepted which allows post-resurrection beliefs and experiences to create events in the life of Jesus, how do we know that the resurrection is a fact? Apparently no longer because of the reliability of the documents. Instead it is claimed that we believe the resurrection to be a fact not because Scripture tells us but because the New Testament itself was written because of the resurrection. Obviously the resurrection was decisive, but exclusive recourse to that argument indicates that the reliability of the documents has already been undermined by the use of the historical method. In this way, although unintentionally, the historical moorings of certain events in the life of Jesus and of the resurrection appear to have been loosened.

C. *The First Chapters of Genesis*

The first chapters of Genesis constitute a third area in which questions have arisen whether interpretations suggested by the new hermeneutics do justice to the authority of Scripture. Although previously in this report we have been discussing broad principles of interpretation, we are here required to comment upon the interpretation of a particular passage of Scripture. We would remind the church that our task is not to assess the correctness of detailed exegesis, but to comment upon methods and principles employed and to test these in the light of our confession concerning Scripture and its authority.

1. *Genesis 3 and Romans 5*

In the first chapters of Genesis a matter of crucial concern has been the historicity of Genesis 3. We shall use this chapter to illustrate the methods and principles used by representatives of the new hermeneutics. They have suggested that Genesis 3 should not be viewed as presenting history in any temporal sense but should be interpreted as a teaching model. Various reasons have been given for this position. One is that science has made it impossible to believe that this is history in any temporal sense. We noted earlier that although scientific findings may occasion a reexamination of a particular interpretation, they cannot

by themselves dictate a new interpretation. Since Scripture is its own interpreter and since the New Testament does comment upon Genesis 3, it is necessary to adduce additional reasons for the assertion that Genesis 3 is a teaching model.

The most important of these additional reasons given by the new hermeneutics is that Paul in Romans 5 is making use of a typical rabbinic method of interpreting Scripture. It is noted that although apart from Genesis 3 the Old Testament hardly ever mentions Adam, the rabbis had developed an extensive theology concerning Adam and Eve. Anyone who reads that theology and the stories associated with it knows that the rabbis were most often not concerned with history but with instruction. They created many stories about Adam and Eve for the sole purpose of instruction. Thus Paul, trained in rabbinic theology, uses the story of Adam to illumine the significance of Jesus Christ. It is claimed that like the rabbis, Paul is interested in Genesis 3 more for what it teaches than for what it reports as an account of what actually happened. The loss of Genesis 3 as an historical account is not considered important for, after all, Scripture is primarily concerned to teach us about Jesus Christ and not about Adam.

We would make several observations about the principles used to support this interpretation. The claim that Paul at times functions in a rabbinic manner is not to be rejected out of hand. To support that claim appeal has been made to the following: Paul's mention of the rock that followed Israel (I Cor. 10:4), his use of allegory in Gal. 4:24ff., his identification of Moses' opponents as Jannes and Jambres (II Tim. 3:8), and the fact that Paul quotes from the three divisions of the Old Testament—as did the rabbis—to prove a point. If such an interpretation of these items is valid, the suggestion that Paul at times reflects his rabbinic background can be viewed as a legitimite interpretation of organic inspiration, i.e., that the Holy Spirit uses men as they are with their personality, education, and background.

However, it is significant that in Romans 5 Paul does not borrow a story created by the rabbis but uses only material found in the Old Testament. If he had borrowed a story from rabbinic theology, the suggested reinterpretation would be a more likely one. But precisely here Paul refers only to that which is contained in Genesis. The fact that the rabbis had other stories with no basis in historical fact and which were used only as teaching models, is hardly decisive at this point. For there is no evidence that the rabbis ever questioned the historicity of Genesis 3. Also, in Romans 5 Paul introduces the history of redemption perspective when he speaks of the period from Adam to Moses and of those whose sins were *not* like the transgressions of Adam (Rom. 5:14). Such a perspective is not accounted for by the theory that Paul views Genesis 3 only as a teaching model.

In addition, to suggest that the matter of historicity is really unimportant because the Scripture is primarily about Jesus Christ suggests a rather narrow Christocentric view of Scripture. Obviously the Bible is about Jesus Christ, and we have emphasized that perspective in the discussion of the nature and extent of biblical authority, but that basic

perspective does not by itself cancel the significance of other historical issues. The Bible not only affirms the historicity of Jesus Christ but also proclaims Jesus in his relationship to the creation and to the history of redemption. However much one must maintain the centrality of Jesus Christ and the significance of this for a proper understanding of the various parts of Scripture, one may not use that perspective to rule out the significance of other questions—however subordinate they are to Jesus Christ. Jesus Christ is central both in the Scriptures and for faith, but one may not conclude that because one accepts the historical Jesus by faith that therefore all other historical questions are biblically unimportant.

2. *The Confessions*

The interpretation of Genesis 3 also involves a confessional matter. This confessional issue has been in the forefront of the debate in the Netherlands. In 1967 when the Synod of the Gereformeerde Kerken declared that the earlier decision of the Synod of Assen requiring a literal understanding of certain details of Genesis 3 was no longer binding, the synod also affirmed that what the confessions say concerning the origin of sin and the consequences of the fall is essential to the proclamation of the gospel and has to be maintained. In 1970, in response to the interpretation of Genesis 3 as a teaching model, the Gereformeerde Kerken declared that the denial of the historicity of the fall at the beginning of human history could not be harmonized with the previous synodical decision. And thus the synod implicitly affirmed that this view could not be harmonized with the confessions.

The confessional items are primarily the following: Lord's Day 3 and 4 of the Heidelberg Catechism which speak of the creation of man; the fall and disobedience of our first parents, Adam and Eve, in Paradise; the subsequent corruption of our nature because of this wilfull disobedience; and the temporal and eternal judgment of God upon both original and actual sins. Articles 14 and 15 of the Belgic Confession are a further explication of the same points. In addition, there are passing references to Adam in Articles 17 and 23 of the Belgic Confession, and the discussion of original sin in a historical context in the Canons of Dordt III-IV, Articles 1 and 2. These confessional statements have been interpreted traditionally as teaching an historical fall at the beginning of human history with its disastrous consequences for the history of mankind. It is clear from these statements that the denial of the historicity of the fall of our first parents at the beginning of human history cannot be harmonized with the confessions. We are also convinced that the confessional perspective reflects perspectives garnered from Scripture itself. We have in mind not only Romans 5, but also the way in which Genesis 1-11 is tied to and prepares the way for the history of Abraham.

3. *Two Approaches to Genesis 1-11*

The confessional statements and general perspectives, however, speak to only part of the problem. They affirm that these chapters are his-

torical, but they do not resolve questions concerning the kind of historical reporting contained in them. Must these chapters be interpreted literally thus implying that they are for the most part literal descriptions of past events? But we noted in our discussion of the gospels that even where one is dealing with reports stemming from eyewitnesses, it is not possible always to treat the report as a literal description of a past event. Hence an affirmation of basic historicity does not necessarily commit one to the view that the narrative is a literal description of an event. And in this case most would not claim that the materials contained in Genesis 1-11 are of the nature of an eyewitness report. Thus the question concerning the sources of Genesis 1-11 has become important in the discussion for understanding the kind of historical reporting contained in these chapters.

There are in the Reformed community several approaches to this question, each having numerous adherents who themselves disagree with one another concerning specific questions. We do not intend, therefore, to describe any of these approaches in detail but only to indicate briefly two different attitudes toward the kind of historical reporting contained in Genesis 1-11.

Although granting the essential historicity of these chapters, one point of view argues that they should not be interpreted as a literal description of events. There are differences, of course, in historical reporting even within Genesis 1-11, but when these chapters are discussed in general the argument proceeds as follows. The occasion for reexamining these chapters stems from the light science has cast upon the age of the human race. These first chapters give us all that the Bible contains concerning human history prior to 2000 B.C. For the long period of human history prior to the time of Abraham, the Bible gives us only the few episodes contained in Genesis 3-11. But scientific evidence is only the occasion for reexamining the kind of historical reporting contained in these chapters. The episodic character of these chapters can be established from the Bible itself. These episodes following the creation account establish the basic perspective of sin, judgment, and grace which creates the context for the call of Abraham. Since the whole of humanity succumbs to the overwhelming power of sin and is alienated from God, God chooses one man through whom some day to bless the whole of humanity. Thus with the call of Abraham we have a new beginning.

What are the sources of Genesis 1-11 according to this view? The Bible indicates that Abraham's fathers worshipped other gods (Joshua 24:2), and therefore it is argued that the information contained in Genesis 1-11 was not passed down by means of a continuous oral tradition. It is suggested that when God called Abraham out of an idolatrous background, he revealed to Abraham (or to Moses) that which Israel had to know concerning these things. If this is so, then it is permissible to learn something about the form of this material from what we know in general concerning the form of God's revelation to man. We know that revelation is given in words, concepts, and symbols known and used by the recipients of that revelation. Thus in these early chap-

ters God makes use of such words, concepts, and symbols in revealing to Abraham or to Moses this early history.

Within this view it is possible to suggest, for example, that although Genesis 3 communicates an event, i.e. the fall of man at the beginning of human history, it does so making use of concepts or symbols familiar to Abraham and to the world of that time. Similarly Genesis 4, which describes the environment of Adam's immediate descendants in terms which fit approximately the period from the seventh to the fifth millennium B.C., is not to be read as a palaeontological report, but as a description of Adam's descendants using concepts from the picture of ancient man held in the second millennium B.C. This position therefore makes a distinction between the event being reported and the form in which that report comes to us.

The other point of view is more closely related to the traditional interpretation of these chapters. It holds that the information contained in Joshua 24:2 does not necessarily preclude the possibility of some knowledge of the true God along with the worship of other gods. (For a similar combination see Joshua 24:16 and 23). The sources of Genesis 1-11 then, according to this view, are oral and possibly written sources which come to Abraham from the past and which are amplified or renewed by revelation given to Abraham. This view recognizes the episodic character of the history recorded in these chapters, and it wishes to emphasize the fact that the history recorded in these chapters was written from a particular point of view and with a particular purpose in mind. It is thematic history and therefore these chapters must be interpreted in terms of the special role they fulfill in Genesis and more broadly in the history of redemption. This point of view is willing to acknowledge some influence of the cultural milieu upon the historical narrative, especially in connection with the creation account. However, basically it argues that these chapters as historical records are not essentially different from the rest of Genesis. Various arguments are adduced for this position; e.g., the genealogical tables interspersed throughout the narrative which link the early chapters to the history of Abraham, the division of Genesis into sections (*toledoth*, generations) indicating—so it is argued—that the author makes no distinctions between the first and the later chapters, etc. Thus, although recognizing the thematic character of these chapters, this view comes much closer to interpreting these chapters as literal descriptions of events.

We have not given all of the arguments for either of these positions since it is not our purpose to judge the correctness of either. Our confessional statements, as well as our basic confession concerning the authority and reliability of Scripture, do not force us to choose for one or the other. Both positions preserve the intent of the confessional statements, both function on the basis of principles considered acceptable in the interpretation of Scripture. Therefore the church need not decide concerning the correctness of either. Just as the church should not adopt a particular theory concerning the synoptic problem, so it should not adopt a particular theoretical position concerning the first chapters of Genesis. The church makes pronouncements on confessional mat-

ters, but where theological and exegetical differences of opinion exist, they must be tolerated so long as they do not conflict with that confession. Over periods of time some of these differences may be resolved. Therefore, the theological discussion concerning the kind of historical reporting contained in these first chapters of Genesis should continue.

V. PASTORAL ADVICE

We come now to the third part of our mandate—pastoral advice to the churches. In the light of the preceding Scriptural and confessional study of the nature and extent of biblical authority, and against the background of the preceding critical evaluation of certain methods of interpretation presently employed by some Reformed scholars, we now turn our attention to the practical objectives envisioned in the mandate, namely "to serve the churches with pastoral advice in these matters."

Pastoral concern for the churches is one of the grounds advanced by synod for undertaking this study. Such concern is wholly in keeping with the nature and task of the church. It is therefore quite appropriate that pastoral advice should constitute the practical outcome of this study report.

Throughout our report we have tried to keep in mind that as servants of the church we are obliged to honor the pastoral concern which lies at the very heart of the church's interest in the question of biblical authority. We have therefore tried to avoid a strictly academic approach to our mandate. Our aim has been to deal with the issues involved not in a theological way, but in a biblical and confessional way—at the level of the faith-knowledge and faith-life of the churches. We realize, however, that in this respect we have been only partially successful. For in seeking to do justice to the very complex problems involved and in seeking to avoid a superficial or simplistic treatment of them, we found it necessary again and again to engage in rather theoretical discussions. As we now seek to distil from the preceding discussions certain practical implications for the life of the church, we have attempted even more deliberately to speak the pastoral language of the churches.

In this spirit of pastoral concern we now offer these reflections in the hope that they will serve to confirm the churches in their common commitment to Scripture as the authoritative Word of God. These points of pastoral advice should not be taken as new or additional confessional statements. Rather we urge them upon our churches as reaffirmations of our accepted confessional commitment to the authority of Scripture with a view to averting the crises and divisive tendencies which surround the issue of biblical authority among fellow Christians in the Reformed churches.

At the risk of saying what probably needs no saying, we remind the churches of the crucial importance of holding fast our common confession of biblical authority. We emphasize this point in view of the fact that the historic Christian doctrine of biblical authority is in crisis in our times. This crisis lies especially in the area of hermeneutics, which is concerned with the basic principles and methods of biblical interpre-

tation. The hermeneutical problem is the pivotal point of much contemporary theological controversy. Involved is a right understanding of Scripture, which is a matter of paramount importance today for the entire Christian church, including those churches which stand within the Reformed tradition.

A continuing concern with biblical inspiration, infallibility, and authority is reflected in the fact that these doctrines have been on the agenda of the Reformed Ecumenical Synod from its beginnings and have been matters of ongoing concern in the Christian Reformed Church as well. The various study reports on these doctrines during recent years reflect earnest efforts aimed at coming to a better understanding of Scripture. Relying upon the promised leading of the Holy Spirit we hope that this report on biblical authority, building upon the foundations laid in these previous reports, will contribute to a deeper and fuller understanding of the content and purpose of Scripture as the saving revelation of God in Jesus Christ. To this end we submit this report to the churches as a summons to communal reflection upon the authority of Scripture as our rule for faith and life. But a word of caution is in order: we must guard against so exhausting our energies in talking about the Bible that we fail to get on with our prophetic calling as churches to proclaim its message and to put that message into practice as God's people living in his world today.

Against the background of these introductory comments we now submit to synod the following five points of pastoral advice, together with a brief elaboration of each point, requesting synod to adopt them and recommend them to the churches as guidelines for Christian faith and life.

1. *Synod reminds the churches that the authority of Scripture lays its comprehensive claim upon the total life of the church, so that biblical authority is not only to be believed and confessed as an article of faith, but also to be consistently applied and practiced in the life and ministry of the church.*

Our common confession of biblical authority has profound and sweeping implications for the preaching and teaching ministry of the church. Since Scripture is the standard of authority for the life of the church, as well as for life as a whole, its norms must give meaning and direction to all the ministries of the church. Though we may vigorously affirm the authority of Scripture, that affirmation rests in judgment upon us whenever our preaching or teaching lack the authoritative ring of the biblical message. It is not enough to openly profess our allegiance to the authority of Scripture. That authority must also actually function as an operative principle in the life of the church.

By the authority of Scripture we must test even our most cherished traditions and practices. By that authority we are called to work together for the ongoing renewal of the church in keeping with the Reformational principle, "The church reformed must always be reforming." By that authority our creeds exercise their authority in the life of the church. By that authority we may be called again to shape new creeds.

Experience teaches us that it is possible to honor the authority of

Scripture in word, and yet betray it in deed. Sometimes this happens through misplaced emphases. For example, if in preaching and teaching we develop biblical themes atomistically, that is, by cutting them loose from their historical-redemptive rootage in Scripture or by unfolding them in isolation from the focus of Scripture as the saving revelation of God in Jesus Christ, then our confession of biblical authority amounts to little more than mere lip service. Then the voice of the church loses that clear ring of biblical authority, "Thus saith the Lord!"

Such denial in practice of what we claim in principle also happens when we fail to expound the Christ-centered revelation of the Old Testament, either by neglect, thus reducing the Old Testament to a closed book, or by distortion, that is, bypassing the redemptive perspective which binds the Old Testament as promise to the New Testament as fulfillment.

Furthermore, it is also inconsistent with our confession of biblical authority to adopt dualistic forms of interpretation which undercut the integrally unified, organically whole nature of biblical revelation—as, for example, when we subject our exegesis to such faulty dichotomies as formal versus material aspects in Scripture, doctrinal facts versus moral values, the human factor versus the divine factor, history versus proclamation. Such dualisms often imply that some elements in Scripture are authoritative, while others are not; or that some carry more authority than others. Such patterns of thinking fail to do justice to the comprehensive nature of biblical authority. For the full authority which Scripture claims for itself radically excludes every intimation of a canon within the canon of Scripture.

The church must also keep its windows open to God's world by addressing the redeeming message of God's authoritative Word to every sphere of life and to every human situation. For God's Word has cosmic dimensions. Only by honoring this comprehensive concept of biblical authority can the church lead the community of believers to a growing Christian maturity in its witness to a secular society, and thus live up to its God-given mission in the world.

2. *Synod calls the churches, in harmony with our common commitment to the Reformed confessions, to maintain the clear witness of the creeds to the authority of Scripture as the saving revelation of God in Jesus Christ, a revelation rooted in the historical reality of redemptive events as recorded in Scripture, yet honoring such freedom of exegesis or diversity of insight as does not conflict with our forms of unity.*

We are called to be both a confessional and a confessing church. If we are serious about this, we may not take our confessional heritage as Reformed churches lightly. In the face of increasingly vocal anti-confessional tendencies in recent years, even within the Reformed community, we should resolve to uphold the witness of our confessions. Questions concerning biblical authority as we face them today are doubtless more complex than the form in which the Reformed churches confronted them at the time our creeds were written. But let us not underestimate the relevance of our Reformed creeds. They still offer a sound biblical per-

spective for approaching the central issues of biblical authority in our times.

We should therefore follow the lead of our confessions as they point to the authoritative message of Scripture itself. In harmony with our creeds, therefore, we must recognize that biblical authority finds its focus in the unfolding history of redemption, the saving revelation of God in Jesus Christ. We must also allow our thinking to be shaped by the meaningful testimonies of our confessions to the historical reality of the events recorded in biblical revelation—including the creation of man and the world; the fall of our first parents, Adam and Eve, in Paradise, and the consequences of their sin in human history; God's judgment upon sin; and God's saving work in the birth, death, and resurrection of Jesus Christ.

On the other hand, we must also recognize that our confessions countenance a certain freedom of exegesis. They allow for differences of insight in some specific matters of biblical interpretation. We should therefore abide by the spirit of our creeds in not requiring of ourselves or others more than our creeds themselves require of us. In matters of faith on which the creeds speak we must honor their authority. Where the creeds allow for a certain freedom of interpretation, there we must exercise Christian toleration. In all things, however, we are bound by the Word of God. Yet the confessions remain forms of unity for the faith and life of the church. As forms of unity they are designed to promote a common witness to our biblical faith and to preserve the unity of our common commitment to the authority of Scripture by delineating the fundamental perspective within which freedom of exegesis is to be exercised and differences of insight explored.

Hence these points of pastoral advice should not be construed as new confessional pronouncements. Rather we urge upon our churches a reaffirmation of our accepted confessional commitment to the authority of Scripture as embodied in our creeds.

3. *Synod, acknowledging that Scripture is self-authenticating, therefore reminds the churches that the authority of Scripture is not dependent upon the findings of science, and that while scientific findings can serve as occasions for a better understanding of Scripture, nevertheless the church may appeal only to the authority of Scripture as the basis for its biblical message, and accordingly must seek to develop a Christian community within which all scholarly work is carried on in faithfulness to the authoritative Scriptures.*

The interrelationship between biblical interpretation and scientific findings is a source of recurring tension within the Christian community at large and also within the Reformed churches. This area of conflict also bears upon the question of biblical authority.

We must recognize that it does not lie within the mandate nor the competence of the church to take positions or make pronouncements on specifically scientific issues. But we must also recognize that the proclamation of the gospel entrusted to the church does address itself with the full authority of the Bible itself to the entire range of our life-relation-

ships, including our involvements in the scientific enterprise. The proclamation of the gospel must therefore open up before us the total biblical perspective within which we must live our lives and do our work. Hence in following through on its proclamation of the gospel the church must encourage its members to pursue their scientific work in loyalty to the authoritative Scriptures and in harmony with the confessions, and assure itself of a similar commitment on the part of scholars working within the church's sphere of responsibility.

This view of the task of the church offers real possibilities for arriving at a Christian perspective on the relationship between biblical authority and scientific findings. For by proclaiming Jesus Christ as the key to God's creation revelation and the heart of God's inscripturated revelation the church can point the way to a clearer recognition that there are no real contradictions between these two ways in which God reveals himself to us. In both creation and Scripture God addresses us with full authority. The conflicts that sometimes arise are due to discrepancies in our responses to these two modes of revelation. As Reformed Christians we must take both revelations seriously. Taking Scripture seriously means recognizing science as a legitimate expression of the cultural mandate. Therefore we must seek to profit from and make thankful use of the findings of science as seen in the light of Scripture. Motivated by these convictions we often discover that the results of scientific investigation become the occasion for reviewing and sometimes, upon further biblical reflection, even revising certain standing interpretations of the Bible. When in faithful obedience to God's full-orbed revelation we are led to a re-evaluation of certain biblical data, we should not resist such insights as lead us to a clearer understanding of both Scripture and creation in their revelational unity.

The church may not, however, allow its message to be made dependent upon the scientific enterprise, nor allow scientific findings to dictate its interpretation of the Bible, nor allow the claims of science to call into question its confession of biblical authority, nor allow any science, including theology, to determine what is believable and what is not believable in the Bible. For such concessions to science would mean reversing the right order of Christian thinking. Scripture itself is the lamp to our feet and the light upon our path as we walk through the various fields of scientific inquiry.

Basically Scripture is its own interpreter. Neither scientific knowledge nor theological expertise may function as prerequisites for a right understanding of Scripture. In varying degrees both can serve the church in deepening and enriching its understanding of both Scripture and creation as Word of God, when pursued within the framework of a Christian confessional perspective. Accordingly we urge our scholars to act, speak, and write in such a way as to demonstrate that their scholarship is being carried on in faithfulness to the authority of Scritpture and in loyalty to our confessions, and thus to win the confidence of our people.

Under the enlightening power of the Holy Spirit the Bible is an open Book, which in its central and comprehensive message is readily accessible and unmistakably clear to the believing heart and mind. The bibli-

cal faith and obedience of God's people may not be made dependent upon theologians or other scientists on the faulty assumption that a hearty confession of biblical authority and a right understanding of the biblical message awaits their authoritative word.

Indispensable for understanding the central and comprehensive message of Scripture is a Spirit-led faith. With this in mind our pulpits must proclaim the full-orbed message of Scripture with a ring of authority which echoes the authority of Scripture itself. All those who have ears to hear must be able to discern clearly what the Spirit is saying to the churches and what that redeeming, liberating, life-giving Word means for living the full life of Christian discipleship in God's world today.

4. *Synod warns against any use of the historical-critical method which excludes or calls into question the redemptive events of biblical history or their revelational dimension, thus compromising the full authority of Scripture as the Word of God.*

Since Scripture as the Word of God is an historical revelation, it calls for methods of interpreting its redemptive message which do justice to its deeply historical dimension. Hence, in the Reformed tradition we have often spoken of historical-grammatical-theological methods of interpretation. Nowadays, in addition to the adjective "historical," the adjective "critical" is commonly used to describe such methods of biblical interpretation. We should recognize, however, that the validity, acceptability, and usability of this concept depend upon the meaning which is attached to it, how this concept is defined, and how it actually functions in biblical interpretation. Biblical scholarship can be carried on *critically,* if we make clear that "critical" does not imply a refusal to submit our thinking believingly to the authority of Scripture or a refusal to respond wholeheartedly to the illuminating power of the Holy Spirit who gave us the Word. Biblical studies can be carried on *critically* if we understand "critical" to mean a careful, disciplined, analytical rethinking of the thoughts of Scripture itself.

Thus understood, historical-critical studies, in harmony with the doctrine of organic inspiration, have contributed to a richer appreciation of the real human and historical dimension of Scripture as God's Word to man. Such scholarly approaches to Scripture have highlighted in exciting ways a better understanding of the historical setting and cultural context of the biblical message.

However, the historical-critical method as employed in contemporary theology often betrays fundamental religious presuppositions which compromise a wholehearted confession of the full authority of Scripture. For in some cases this method is employed on the silent assumption that the Bible is purely a product of human history. In other cases this unbiblical bias is explicitly present as a working principle. Whenever this method of interpretation is thus used to reduce the Word of God to the words of men, the results are devastating for the life of the church. The Bible is then robbed of its authority for Christian living. It then serves only as an historical document for scholars and experts, a handbook for theologians and historians in the pursuit of their scientific studies. A form of

historical theology then replaces proclamation; the pulpit loses its prophetic voice; and for the people of God the Bible as Word of God becomes a closed book. At best the biblical message can be recovered only as an after-thought, once the historical-critical method has run its full course. For this method of biblical interpretation is deliberately blind to the revelational content and purpose of Scripture.

As presently employed by some contemporary Reformed scholars, this method does not necessarily involve a rejection of the revelational content and purpose of Scripture. For they hold that the historical-critical method serves only a limited function. There is more to the biblical message than can be uncovered by this method. Accordingly they do not apply this method in the radical, thoroughgoing way described above. As Reformed scholars they recognize the revelational as well as the historical dimension in Scripture. Distinguishing between these two dimensions, they clearly make room in their theology for the revelational dimension, though the relationship between the historical and revelational is often highly ambiguous.

In so far as these Reformed scholars make use of the historical-critical method, they set the revelational dimension outside their purview. For such exclusion is taken to be a built-in limitation of this method. By definition this method cannot pronounce upon the revelational dimension of such central redemptive events as the birth, death, and resurrection of Christ. Working with the historical-critical method in biblical studies therefore means that the Christian historian *as historian* cannot pronounce upon those uniquely redemptive events which constitute the very heart of Scripture, nor can he deal with the revelational dimension of these events. He must by definition limit himself to that which can be proven historically, for example, by the law of cause-and-effect or the principle of analogy—whatever additional meaning he as a believing scholar may wish to draw from the biblical record.

In the measure that this method is consistently applied it involves basic presuppositions which render theology extremely dubious as a faith-task within the Christian community. A genuinely confessional theology then becomes a highly questionable undertaking. For, though limited in application, such use of the historical-critical method excludes in practice what the Christian in principle confesses, namely that Scripture reports reliably the mighty acts of God in history. It therefore does injustice to Scripture's claim to be fully and pervasively the Word of God and involves a serious reduction of the Reformed confessional approach to biblical authority and interpretation.

The churches should therefore guard against any use of the historical-critical method which by definition or in practice does not pronounce upon those uniquely redemptive events which constitute the very heart of Scripture or upon the revelational dimension in Scripture which constitutes the very heart of its message.

5. *Synod urges the churches to continue to confess that the authority of the biblical message is rooted in the historical reliability of the redemptive events therein recorded, and to acknowledge that these events are presented as prophetic and kerygmatic history.*

At several crucial turningpoints in biblical revelation the reality of God's covenantal partnership with man in actual events is being called into question today. Some scholars replace the traditional historical-redemptive interpretation of Scripture by a method of interpretation which reduces some crucial biblical episodes to teaching models. Though they argue that biblical authority *as such* is not being challenged, but only the nature of biblical authority, it is nevertheless clear that their view of the authority of such biblical passages is no longer rooted in the historical reality of actual events.

In the face of such challenges the church in its teaching and preaching must make clear that its message is securely anchored in real events involving real persons, places, and times—unless Scripture itself leads us to a non-literal interpretation. To be sure, the historical narratives of Scripture are not purely objective, factual accounts. They are not mere chronicles. Scripture interprets as it narrates. It is prophetic history with a redemptive focus and purpose. In its witness to events it also proclaims the meaning of these events. Recognizing this leads us to a clearer understanding of what kind of book the Bible is.

The historical setting and cultural context of biblical revelation are therefore important for a right understanding of organic inspiration and accordingly of biblical authority, and also for interpreting Scripture in keeping with its own claim to full authority. We must therefore seek to discover how a given episode is woven into the total fabric of biblical revelation.

It is possible in certain instances to distinguish, partially at least, between an event as it actually happened and the way that event is recorded in Scripture. However this distinction should never be used to divorce the meaning of an event from the event itself which undergirds and shapes its meaning. Nor should it be used to discredit the historical reliability of biblical revelation. Throughout Scripture biblical authority is inseparably bound up with the historical reliability of the biblical witness to events which really happened. With this confession the authority of Scripture stands or falls in the life of the church.

VI. RECOMMENDATIONS FOR SYNODICAL ACTION

Your committee respectfully recommends:

1. That synod recommend the preceding study report (Sections I-IV) to our churches for the purpose of giving direction in our communal discussions concerning the nature and extent of biblical authority.

2. That synod adopt the following five points relating to the nature and extent of biblical authority as pastoral advice to our churches:

a) Synod reminds the churches that the authority of Scripture lays its comprehensive claim upon the total life of the church, so that biblical authority is not only to be believed and confessed as an article of faith, but also to be consistently applied and practiced in the life and ministry of the church.

b) Synod calls the churches, in harmony with our common commitment to the Reformed confessions, to maintain the clear witness of the creeds to the authority of Scripture as the saving revelation of God in

Jesus Christ, a revelation rooted in the historical reality of redemptive events as recorded in Scripture, yet honoring such freedom of exegesis or diversity of insight as does not conflict with our forms of unity.

c) Synod, acknowledging that Scripture is self-authenticating, therefore reminds the churches that the authority of Scripture is not dependent upon the findings of science, and that while scientific findings can serve as occasions for a better understanding of Scripture, nevertheless the church may appeal only to the authority of Scripture as the basis for its biblical message, and accordingly must seek to develop a Christian community within which all scholarly work is carried on in faithfulness to the authoritative Scriptures.

d) Synod warns against any use of the historical-critical method which excludes or calls into question the redemptive events of biblical history or their revelational dimension, thus compromising the full authority of Scripture as the Word of God.

e) Synod urges the churches to continue to confess that the authority of the biblical message is rooted in the historical reliability of the redemptive events therein recorded, and to acknowledge that these events are presented as prophetic and kerygmatic history.

3. That synod approve in substance the preamble to and the elaboration of the five points of pastoral advice as set forth in Part V of this report as the explanatory context for its pastoral advice to our churches.

4. That synod submit the entire report (Sections I—V) to the Reformed Ecumenical Synod as a contribution to the broader ecumenical discussion of the nature and extent of biblical authority.

5. That synod grant the privilege of the floor to Dr. G. Spykman and Dr. D. Holwerda as spokesmen for the committee.

6. That synod declare the committee's mandate fulfilled and therefore now discharge the committee.

Respectfully submitted,

Committee on Biblical Authority
A. Bandstra, chairman
J. Groen*
D. Holwerda
F. Klooster
J. Vos
M. Woudstra
G. Spykman, reporter

*Though J. Groen appends his name to this report as a member of the committee, he was unable, due to circumstances of weather and the acceptance of a call to Mexico, to meet with the committee during the final stages in the preparation of this report.

REPORT 37

COMMITTEE TO UPDATE RULES GOVERNING THE SYNODICAL COMMITTEE AND TO FORMULATE A JOB DESCRIPTION FOR THE OFFICE OF DENOMINATIONAL STATED CLERK

(Arts. 29, 30, 87)

INTRODUCTION:

The mandate of the Synod of 1970 to this committee is found in Articles 73 and 121 of the Acts of Synod, 1970. Article 73, II, B, 2, states "That synod appoint a committee to update the rules governing this (Synodical) committee. *Grounds*: (a) the latest revision of the mandate governing this committee was made in 1936, (b) the mandate is not appropriate for today." Article 121, III, B, 2, states "That the study committee to be appointed to update the rules governing the Synodical Committee be mandated to formulate a job description for the office of Denominational Stated Clerk, and report to the Synod of 1971."

The nature of the committee's work was that of revision. There is a heavy emphasis on a return to what the Synodical Committee and the Stated Clerk were required to do in years past. While the rules are updated and the job description enlarged and refined, the whole matter is a return to the vision which brought the Synodical Committee into being in the early days of the Christian Reformed Church.

The revision was undertaken in consultation with the Standing Advisory Budget Committee and the Christian Reformed Church Synod Trustees. The recommendations of this committee and the Standing Advisory Budget Committee are in agreement, as will be indicated in the respective reports. The goal which this committee set for itself was to bring together the various concerns of synod under one committee and to provide a structure which would serve the purpose of coordination in these days when synod's work is a multimillion dollar operation.

I. THE SYNODICAL COMMITTEE

A. *Historical Background*:

The term, "Synodical Committee" does not appear in the records until 1875, therefore, an explanation is in order. From 1857 to 1865 the broadest assembly of what is now the Christian Reformed Church, was the Classical Assembly, (Klassikale Vergadering). During this period there came into being a committee (Commissie) which was designed to handle the business of the classis between meetings of the classis. This committee was known as the "Classical Committee," as evidenced by the reference of the meeting of classis, 28 June, 1865, Art. 4.

On October 4, 1865, the broadest assembly met in Graafschap and it was called the General Assembly, (Algemeene Vergadering), though

they dealt with classical matters too. Thereafter the "permanent" committee was generally referred to as the "Synodical Committee" in later minutes of the General Assembly.

The term "Interim" was inserted into the title in 1966 (Acts of Synod, Article 14, page 11). In the same volume of the Acts of Synod the Synodical Committee title is used *without* the word "Interim," (Acts of Synod 1966, Article 114; and Supplement, pages 516-518). It appears that this change in the title was made without a formal decision of synod. The term "Interim" conveys the idea of temporary status—soon to be replaced by something different; hence this term does not apply to the Synodical Committee.

1. 1864-1890

The first decision regarding a Synodical Committee came in 1864 while the general meeting of the Christian Reformed Church was still little more than a classical gathering. The general meeting of February 3, 1864 (Article 12, p. 33) meeting in Graafschap received, "A proposal —to appoint a committee which would handle matters between one classis meeting and another, yet their matters are required to be presented by them to the next classical gathering. It is decided by acclamation to establish such a committee. The Revs. K. Vanden Bosch, W. H. Van Leeuwen, and Elder J. Gelak were appointed to serve on the committee."

Gradually a body of rules developed around this committee and its function. The general meeting of 1875 (June 2 in Chicago) stipulated that appointments were to be made from a nomination of two names (Articles 11 and 19). This same session assigned to this committee the task of follow-up on unusual circumstances in connection with a complaint from the widow of an emeritus minister, (Article 41). From the very beginning the Synodical Committee was charged with the responsibility of arranging for fraternal delegation to and from the mother church in the Netherlands, and correspondence with that church, (Article 26).

The Synod of 1874, June 2, Chicago, presented this "Lastbrief" (p. 163-164) to the Synod. (Supplement to the Acts)

a. The General meeting of the True Holland Geref. Kerk in North America has named a permanent committee.

b. The above committee is made up of Revs. W. H. Frieling, D. J. Vander Werp, and S. Baron.

c. This committee is permanent and it functions from this 3rd day of June, 1875, until the next meeting of the general gathering of our church.

d. The committee has the power, right, and mandate (verplighting) to process a call to Rev. J. Bavink and send the call to him, and in the event of an unhoped for decline, then to bring out another call in the name of synod to Rev. D. K. Wielenga. And in the event of an unhoped for decline to issue a call in the name of the same to Rev. H. Vissink.

e. The committee has the power and the mandate to receive and respond to correspondence from sister churches within and outside our land, and future eventualities with government.

f. The committee however does not have the power or right, on their own and without the authority of the synod's decision, to make decisions, but to bring the more or less important correspondence to the attention of the church.

The Chicago meeting of 1877 decided that the Synodical Committee should have final jurisdiction in the relocation of Rev. Stadt, (Article 43). In addition to the election of members to the Synodical Committee, the meeting instructed the committee to correspond with foreign sister churches, (Article 44).

In 1880 (June 9 in Chicago) 29 congregations were represented. About half of them sent an elder in addition to their minister. At this meeting the secretary of the Synodical Committee read a letter from the Gereformeerde Kerk in South Africa, (Article 17). The mandate of the Synodical Committee was enlarged (Article 33). The Synodical Committee was to: (1) do what was necessary for the good order of the churches, and (2) correspond with foreign sister churches, and (3) handle all matters pertaining to foreign missions in which the Christian Reformed Church had an interest.

The meeting of 1881 heard a report from the Synodical Committee on correspondence with sister churches.

In 1886 the Synodical Committee was instructed to see to the publication of the rules of order *and* to act on important interim matters in regard to *De Wachter* and the theological school.

The 1890 meeting approved by-laws for the Synodical Committee, (Acts of Synod 1890, p. 33, 34).

1. The Synodical Committee of the Holland Christian Reformed Church in North America is composed of three members.
2. The members of this committee are chosen by normal election procedures from the ministers of the church.
3. The committee itself can select one of its number to serve as president, another as secretary, while the third number can serve as treasurer.
4. The committee will draw up and send out all the materials to be presented to synod.
5. The committee will handle correspondence with sister churches in foreign lands, discover matters from other churches to the Holland Christian Reformed Church in North America and bring these to the attention of those to whom the matter is relevant, and respond to the matters as the agencies decide.
6. In case a classis is perplexed about a matter and the matter is weighty, the Synodical Committee shall serve them with good counsel and advice, without ever preempting the prerogatives of an ecclesiastical judicatory.
7. Wherever a classis must make a decision, which by common knowledge deserves to be brought in which the cooperation of all the congregations needs to be enlisted, and the matter is so urgent that it cannot wait until the following synod, then the Synodical Committee may be asked to act, adhering to the rules.
8. Correspondence and matters handled by the committee will be

quickly prepared for information, and this communicated through *De Wachter.*

9. At each synod the committee shall give a written report concerning its work since the last meeting of synod.

10. In order to handle matters of importance and necessity the Synodical Committee may call upon the synodical treasurer to pay expenses to the members for work done in connection with committee assignments.

11. Anything not done according to these rules or done contrary to the rules of this document makes the action of the committee null and void.

12. These regulations, which were proposed at the Synod of 1888 and adopted at the Synod of 1890 remain in force until synod itself decides to change them.

2. 1890-1930

From this point on, business picked up. The Synod of 1902 granted a request for the appointment of a Stated Clerk. Even with a Stated Clerk the Synodical Committee was active. Their 1906 report lists such accomplishments as: correspondence with other churches, appointment of fraternal delegates, sending Rev. K. Kruyser to the Netherlands and paying $25.00 toward his travel expense, referring the request for endorsement of Rev. W. R. Smidt, authorizing offerings in the churches for Grant, Michigan, because their church building burned down.

For the next decade the reports of the Synodical Committee reflect the broad vision of the Stated Clerk. Rev. P. J. Hoekenga was sent to a World Conference on Christian Citizenship (1914). The Seamen's and Immigrants Home in Hoboken, New Jersey, was honored by the Netherlands Government. A telegram was sent to President Wilson in 1918 to indicate our prayerful support in the international crisis. Certification of Chaplains became a function of the Synodical Committee beginning that same year. The Synodical Committee denied a request for a special meeting of synod to deal with the Janssen Case. From 1924 on, the Stated Clerk was besieged with requests for certification for the purchase of communion wine. In some areas local federal officials also demanded certification of the preachers who purchased communion wine. During this period the Synodical Committee was increasingly asked for statistical information, history of the Christian Reformed Church, and a wide variety of inquiries from government and individuals outside the denomination.

3. 1930-1948

The synod consistently dealt with the Synodical Committee report in the same way as other denominational agencies. Their suggestions came as recommendations and were given to advisory committees of synod for their recommendations to synod in session.

The 1932 synod received a report from the Synodical Committee which included a response from Rep. Carl E. Mapes (R-Mich.) answering a request from the Synodical Committee for calendar reform, (Acts of Synod 1930, pp. 40-41). An unsuccessful attempt to get President

Herbert Hoover to declare a National Day of Prayer, led the Synodical Committee to set its own day of prayer and offered to the churches two dates—November 26 or November 29 as days for "humiliation and prayer" because of the economic crisis in the land. A proposal to cancel the 1932 synod because of financial disaster was turned down by the Synodical Committee after it determined that only one classis endorsed the proposal.

Revision of the Rules for the Synodical Committee was proposed in 1934 and the revision was approved in 1936 (Art. 18, p. 10, Sup. I, b, p. 161).

1. The Synodical Committee of the Chr. Ref. Church consists of three members, with the Stated Clerk as member ex-officio and secretary.
2. Members of this committee are chosen at each synod from the ministers of the church for a term of two years. The term of the Stated Clerk is four years.
3. The committee chooses its own president.
4. This committee is instructed to execute all matters recommended to it by definite instruction of synod.
5. The committee, through its Stated Clerk, maintains correspondence with other churches, receives the missives addressed to the Chr. Ref. Church by other churches, gives them general publicity where this is appropriate, and answers them. The committee is authorized to appoint delegates to corresponding churches in cases overlooked by synod or that arise in the interim between synod.
6. The committee is made the official body to deal with the government, in the name of the church in recommending applicants for camp-work or a position as chaplain, and to take care of such governmental matters as need attention before synod convenes.
7. When a decision is taken by any classis that should be given general publicity, or in which the cooperation of the churches is necessary, and of which the execution cannot well be postponed till the next synod, the Synodical Committee may be requested to support such decision with its approval in case it considers this profitable.
8. The committee shall give notice through *The Banner* and *De Wachter* of all weighty correspondence or actions performed by the committee that demand speedy publicity.
9. The committee submits a written report at every synodical gathering of all its activities performed since the last synod.
10. These rules, drafted upon instruction of Synod of 1886, accepted by that of 1890, and revised by that of 1936, remain in force until another synod shall have amended them.

These rules are little more than a translation of those adopted in 1890, with the added stipulation that the Stated Clerk was to be a member ex-officio of the Synodical Committee. The Synodical Committee did become involved in the whole matter of incorporation and tax exempt status of churches and church property, and the certification of ministers for duty as chaplains in the armed forces. The involvement with certification of chaplains and relationship with the chaplains was a major concern of the Synodical Committee. An annual contribution

was authorized for the Chaplain Committee in Washington, D.C. (Art. 82 p. 64, Acts 1938).

The Synodical Committee reported extensive contact with Sen. A. H. Vanden Berg and Rep. Carl E. Mapes regarding the Social Security Law and the proposed exclusion of ministers. The dark days of 1940 and the possible involvement of the U.S. in World War II brought recommendation from the Synodical Committee for relief for "our brethren in the Netherlands," and request for a prayer service "because of the critical conditions in Europe." Again, these items came to synod in the form of recommendations from a bonafide working committee.

The war years brought about the formation of the War Relief Committee, appointed by the Synod of 1940. The committee was closely related to the Synodical Committee and functioned through the Stated Clerk (cf. Sup. 1941 Acts, p. 141-142). Concern for our young men in military camps was expressed and action proposed.

The relation to the General Commission of Army and Navy Chaplains demanded much of the Stated Clerk's time. He asked for remuneration for travel expense for this activity. The Synodical Committee was called upon to react to changes in the Selective Service Law and to consult with President Henry Schultze of Calvin College regarding the status of seminary or pre-seminary students in the light of our entry into the war. (Acts 1942, Sup. I, a, pp. 151-154).

The Synodical Committee passed on to synod their report regarding affiliation with the National Association of Evangelicals, (Art. 202, p. 132ff of Acts 1942). It was decided affirmatively. Correspondence with draft boards was heavy, along with increased activity in regard to military chaplains. Relations with Russian Gospel Association, American Bible Society, National Association of Evangelicals, matters pertaining to National day of Prayer, Selective Service Boards, chaplains, profanity in the armed forces, etc.

B. *Observations:*

Based on this historical survey, a number of observations should be made:

1. Increasingly, after 1928, the Synodical Committee and the Stated Clerk were involved in matters of public image. Inquiries, visits and delegation from various quarters came into the denominational "office." The Second World War served to accentuate this function of the Synodical Committee.

2. From 1930 until within the last decade, the reports of the Synodical Committee were handled as other standing committees of synod, e.g. their recommendations were processed through advisory committees of Synod and acted upon according to normal procedures. More recently the Synodical Committee has not met regularly and in some years not at all. The report of the Synodical Committee was made to synod by the Stated Clerk.

3. The Synodical Committee has had responsibility for foreign missions, Church Help Fund matters, inter-church correspondence, chaplains certification and liaison, war relief concerns, servicemen's care and counsel. Gradually each of these functions became the responsi-

bility of a separate committee as the work load became too heavy. The net result was separation. Separate committees went their own way and the only time the whole operation came up for review was once a year at synod. The financial help to churches in distress was the function of synod through the Synodical Committee until 1894 when a separate Church Help Fund was established. This fund was incorporated in 1902 and administered by a separate committee. The Chaplain Committee was added to the denominational family after 1942, (Art. 121), thus taking this function out of the hands of the Synodical Committee. The Synodical Committee was charged with inter-church correspondence from the beginning. In 1940 a study committee was appointed to determine the basic principle for inter-church correspondence. In 1943 this study committee was given the added mandate of reviewing the Ecumenical Council. A preliminary report was made in 1944 and a final report was made in 1947. In 1948 the synod established the Committee on Ecumenicity and Church Correspondence. Thus the Synodical Committee was relieved of this task, although the Stated Clerk remained as an ex-officio member. From 1880 until 1896 the foreign mission matters of the Christian Reformed Church were handled by the Synodical Committee. We have delegated the work of Synod to many agencies but we have no agency for unifying and coordinating all the facets of denominational work.

4. The function of the Synodical Treasurer has always been under the supervision of the Synodical Committee. It remains there today, yet the Standing Advisory Budget Committee is separate (with this provision that the Stated Clerk is an ex-officio member of this Committee). Up to as late as 1946 the budget of synod was listed as "section b," of the report of the Synodical Committee. This is strong evidence that there is merit in a wedding of program and finance in the one Synodical Committee.

5. The sequence of events is significant. The Synodical Committee was formed in 1864. The Stated Clerk was appointed in 1902. The Stated Clerk's office was made a full-time office in 1956. Each of these steps dictated by the presence of growth within the denomination and increasing responsibilities to the wide world outside the denomination.

In 1902 there were less than 11,020 families, 56,746 souls in the whole Christian Reformed Church, 146 congregations, 101 ministers, 9 classes. At that point synod decided that a part-time Stated Clerk was necessary. *In 1956* there were 46,355 families, 481 congregations, 386 ministers, 26 classes. *Today* there are 37 classes, 62,421 families, 284,737 members, 572 ministers, and 658 congregations. Since 1956, there are eleven new classes, 177 new congregations and almost 20,000 additional families. It is reasonable to assume that each new congregation and each new classis adds to the burden of the Stated Clerk of synod—and this not only during the few months before and after synod meets, but all through the year.

In addition the Stated Clerk has become the counsellor to the classes, consistories and members from coast to coast. Historically this function was the work of the Synodical Committee. With the growth of the de-

nomination there has also been a growth in problems and in the complexity of the urbanized culture of the 70's. The need is for an administrative unit to manage the office of Stated Clerk and increase the effectiveness of synod's work between meetings of synod.

C. *Recommendations regarding the Synodical Committee*

1. It is recommended that the function of the Standing Advisory Budget Committee be absorbed into the Synodical Committee.

Grounds:

a. The Standing Advisory Budget Committee and the Denominational Financial Coordinator were created to advise synod regarding the budgets of all synodical agencies and those agencies asking for support. Now the rules of the Synodical Committee are being revised (updated) to continue that work already being done and bring together the program and financial capability of the denomination.

b. The absorption of the function of the S.A.B.C. is necessary for the coordination of synod's work.

1) There is no synodical agency which has the responsibility to bring representatives of all agencies of synod together for planning, programming, and the setting of priorities. This function cannot be carried out unless the S.A.B.C. is absorbed into the Synodical Committee.

2) There is need for a continuing analysis and evaluation of the program and resources of the denomination.

2. It is recommended that the denominational Financial Coordinator, should such be appointed, shall be responsible to the Synodical Committee through the Stated Clerk.

3. It is recommended that synod approve the attached diagram indicating the place of the Synodical Committee in relationship to synod and to the agencies of synod.

4. It is recommended that synod designate the Synodical Committee as the corporate trustee for the synod of the Christian Reformed Church.

5. It is recommended that synod adopt the following rules governing the Synodical Committee.

RULES GOVERNING THE SYNODICAL COMMITTEE

I. MEMBERSHIP:

The Synodical Committee shall be composed of fourteen (14) members, elected by synod from nominations submitted by the Synodical Committee. (Synod has the right to add to the nominations presented by the Synodical Committee).

1. One-half of the Synodical Committee shall be ministers and one-half laymen who are or have previously served as office bearers in the church. The terms shall conform to the Synodical rules which apply.

2. The alternate member will take the place of the regular member when a member moves outside his area or is incapacitated. The terms of the alternate shall conform to the synodical rules which apply.

3. Each of the following regions shall be represented by a minister:

a. Far West (one)

b. Rocky Mountain—to Mississippi River (one)

c. Central U.S.A. (three)

d. Ontario, Canada (one)
e. East Coast (one)
4. Each of the following areas shall be represented by a layman:
a. West (one)
b. Central U.S.A. (4)
c. Ontario, Canada (one)
d. East Coast (one)

II. OFFICERS:

The Synodical Committee shall elect its own officers, with this exception that the Stated Clerk shall function as general secretary of the Synodical Committee.

III. MEETINGS:

The Synodical Committee shall meet at least three times a year in October, February, and May.

IV. ORGANIZATION:

A. The Synodical Committee shall designate sub-committees from within its membership (including alternates).

B. Sub-committees will be the following:
1. Finance
2. Church Polity
3. Promotion, Planning, and Coordination
4. Trustees

C. There shall be an executive committee, composed of the officers of the Synodical Committee and the chairman of each of the sub-committees, which shall meet each month and/or as occasion may require.

V. MANDATE:

A. The Synodical Committee shall be responsible to synod for the coordination, follow-up, evaluation, planning, in regard to the work of synod. It shall concern itself with the good order of the churches (Church Order). The Synodical Committee shall receive progress reports from all study committees and ad hoc committees appointed by synod.

B. The Synodical Committee shall function between the meetings of synod and report to synod regarding its work on behalf of synod, and submit appropriate recommendations.

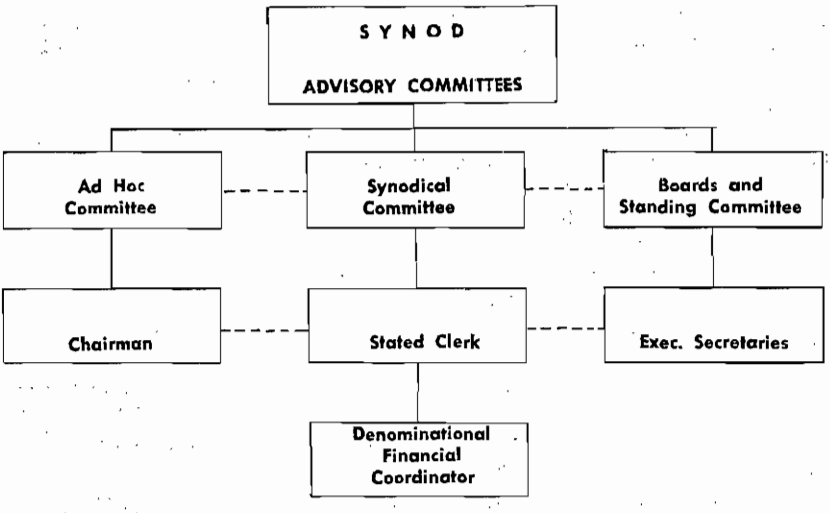
C. The Synodical Committee shall receive monthly reports from the agencies of synod (both program and financial reports) and shall serve as consultant to the agencies regarding the coordination of the total denominational effort. (This includes promotion and church relations). Whenever the concerns of the agencies are under consideration, representatives of the agencies are invited to be present at the meeting with privilege of the floor. The agenda for Synodical Committee meetings shall be made available to the agencies well in advance of the meetings of the Synodical Committee so that the agencies of synod may be prepared to respond to agenda items.

D. The Synodical Committee shall evaluate all budget requests made to synod and make appropriate recommendations to synod.

E. Designated members of the Synodical Committee shall be the trustees of the synod of the Christian Reformed Church.

F. The Synodical Committee shall be responsible for the preparation and distribution of all official publications of synod.

G. The Synodical Committee, through the Stated Clerk, shall serve the classes, consistories, and individuals with advice and information regarding the Church Order and the decisions of synod.



Legend: Solid lines = lines of responsibility
Dotted lines = lines of communication

II. THE STATED CLERK

A. *Historical Background for the Office of Stated Clerk*

1. From 1857-1902

The initial meetings of the Christian Reformed Churches were little more than classical gatherings. The business of this "broadest assembly" was handled by the delegates, pastors, and laymen, who functioned for the classis in addition to their duties as pastors and laborers.

In 1865 the assembly found it necessary to elect a "Synodical Committee," Acts of Synod, 3 February, 1864, art. 12, page 33. The Synodical Committee functioned between meetings of the assembly and did so without a full time executive secretary until 1902.

2. From 1902-1942

The Synod of 1902 decided to appoint a Stated Clerk. He was to be appointed for four years. He was to be an ex-officio member of the Synodical Committee. He was to serve as the first clerk of synod. His duties were as follows:

a. Prepare the Acts of Synod for publication.
b. Inscribe Acts in the minute book.

c. As a member of the Synodical Committee he shall take care of all correspondence.

d. He shall regulate the Agenda of synod.

The Stated Clerk was given an honorarium of $50 for each synodical year. The Rev. Dr. Henry Beets was appointed.

The Synod of 1910 instructed the Stated Clerk to arrange for a day and time limits for those representatives from corresponding churches who were invited to address synod. That same year the Stated Clerk was relieved of the duty of inscribing the minutes in the large minute book.

In 1926 the following rules were adopted which were to guide the Stated Clerk in his work.

To facilitate the earlier publication of the Agenda in the future than they have been in the past, synod adopted the following rules:

a. The committees which are to furnish reports to synod are to supply copies of these reports to the Stated Clerk of synod on or before the first of December of the year prior to synod.

b. The various classes are to send their overtures to the Stated Clerk before April 21 of the synodical year.

c. The Stated Clerk is to do various other duties related to study committees.

In 1934 synod added to the rules a provision for an alternate Stated Clerk for a four-year term to officiate in case the Stated Clerk is incapacitated. Many of the previous rules were restated. The Stated Clerk was to keep the files of synod complete and in good order.

By action of the Synod of 1936 the Stated Clerk was authorized to be a member of the General Commission of Army and Navy chaplains. The Synod of 1936 also authorized the Stated Clerk (with the Synodical Treasurer and the president of the Publication Committee) to ask for bids for the printing of the Agenda and the Acts of Synod. (Art. 132, p. 82). This decision was reversed in 1943 when the printing became the assignment of the Publication Committee of synod, and the matter of bids was left to the judgment of the Stated Clerk. (Acts 1943, Art. 47, p. 27). The Synod of 1943 also decided that the Stated Clerk would be a member of the delegation from the Chr. Ref. Church to the National Association of Evangelicals.

In 1942 the Rev. Dr. Henry Beets retired from the post of Stated Clerk after 40 years of distinguished service. Dr. Beets was known by everyone in the church and was a prominent figure in the ranks of national dignitaries. In a very real sense he was "Mr. Christian Reformed."

3. From 1942-1955

In 1942 the Rev. J. De Haan, Jr. was chosen as Stated Clerk, succeeding the Rev. Dr. Henry Beets. These were the war years and the preoccupation of the Stated Clerk was with routine duties, under the restriction of a war-time economy and legislation.

The Synod of 1954 (Art. 168, pp. 111-112) adopted a revision of the rules for the Agenda as instruction to the Stated Clerk.

The health of Rev. J. De Haan had been failing for some time. He died in October of 1945 and the Rev. Dr. R. J. Danhof took over the office of Stated Clerk.

4. From 1955 to Present

The Synod of 1956 faced a problem. There was a need for a full time Stated Clerk. This had been the subject of comment by Dr. R. J. Danhof and an overture from the Neland Avenue Chr. Ref. Church of Grand Rapids. The matter was referred to a committee. This committee reported in 1956 as follows: (Acts 1956, pp. 284-286).

The Synod of 1955 received a communication from the consistory of the Neland Avenue Christian Reformed Church of Grand Rapids regarding the office of the Stated Clerk of synod. It felt that in view of the rapid growth of our denomination during the past ten years and the consequent increase in the duties of the Stated Clerk, the time had come to consider seriously the appointment of a full-time Stated Clerk.

Synod, upon a consideration of this communication, adopted a resolution to appoint a committee to study this matter in consultation with the Neland Avenue consistory and the Stated Clerk who is also the pastor of the Neland Avenue Church, Dr. R. J. Danhof, and then to serve the 1956 synod with advice.

The committee, impressed with the problem it had been asked to study, recommends that synod appoint a full-time Stated Clerk. The grounds for that recommendation are these:

a. The present arrangement is not fair to the church whose pastor must serve as Stated Clerk.

b. The present arrangement is not fair to the denomination.

c. The present arrangement is not fair to the person holding the office of Stated Clerk.

The committee notes that the Synod of 1955—in requesting the consistory of the Neland Avenue Church to release its pastor from ten weeks of preaching has engaged in an action designed to relieve such overload. However, it is obvious that such a plan was only presented and adopted as something provisional and temporary.

Synod's Advisory Committee responded as follows:

Full-time Stated Clerk

a. *Materials:*

1. Report of Study Committee — Agenda Report No. 24 (cf. Acts 1956, pp. 284-286).

2. Overture No. 37 (cf. Acts 1956, p. 544).

b. *Analysis of the problem:*

In the study of this problem there are three basic questions which must be answered in order to come to a satisfactory conclusion.

First—Is there sufficient work to merit full-time devotion to the office of Stated Clerk either by the Stated Clerk himself or a secretary to the Stated Clerk?

Second—Is there any reason why synod should prefer a full-time secretary to a full-time Stated Clerk?

Third—Is full-time work in this office in conflict with the office of the ministry?

In answer to the first question the advisory committee has come to the conclusion that there is sufficient work for a full-time service.

In consideration of the second question, the advisory committee judges that there is not a good reason to prefer a full-time secretary to a full-time Stated Clerk.

In answer to the third question, the committee has arrived at the conclusion that it is not in conflict with the office of the ministry to devote full-time work to this office when we consider this in the light of previous assignments of work by our synod to ministers of the Gospel. We have reference to the position of president of Calvin College, THE BANNER and DE WACHTER editors, and the office of secretary to the Home and Foreign Mission Boards.

PARTIAL BREAKDOWN OF THE CURRENT DUTIES OF THE STATED CLERK (1956)

a. Ex-officio member of the Committee on Ecumenicity and Church Correspondence.

Maintaining correspondence with sister churches.

Increasing correspondence relating to work of and relationship to ecumenical synods.

Increasing number of requests for information concerning decisions of our synods on such matters as divorce, liturgy, hymnology, approved Bible version, stand on lodge membership, doctrinal stand of our church.

b. Secretary of the Synodical Committee.

The character and scope of this work is partially apparent in the reports in the *Agenda.*

Emergency and miscellaneous duties.

c. "Denominational" correspondence (1200 to 1400 pieces of correspondence).

Relating to immigrant affairs
—relocation of established churches
—with sponsors
—with the Alg. bureau of the Geref. Kerken

Statements of Consent
—required by the Canadian government for incorporation of our churches and for the right to use our denominational name

Correspondence with Canadian railways re reduced fares and passes

Correspondence with our ministers who seek government permission to solemnize marriages in Canada

Correspondence after the termination of synod
—with members appointed to committees
—re mandates and study materials

d. Duties Relating to the Publication of the Agenda and Acts
Classification of materials and overtures
Preparation of manuscripts
Proof readings
Supervision of mailing to all delegates

e. Miscellaneous Duties Requiring More Attention

Requests from organizations for an official representative or observer from our denomination, e.g.
Interchurch Transportation Committee
Association of Statisticians of American Religious Bodies
Council Meetings of the American Bible Society
Immigration and Naturalization Service
More careful scrutiny of synodical Acts of sister and correspondence churches.
Proper filing and cross-filing of synodical materials for ready access.

The Synod of 1956 further decided (Art. 143) that the Stated Clerk be appointed directly by synod, for a term of four years, beginning as full-time Stated Clerk as of September 1, 1956. The decision also indicated that the "work of the Stated Clerk be stipulated and supervised by synod through its Synodical Committee." (Art. 143, II, pp. 104-105.)

The Synod of 1957 (Art. 134, II, B, 6, pp. 69) requested the Stated Clerk to continue to serve as a representative of the Synodical Committee in connection with the Resettlement Service Committee, because of the many contacts made by sponsoring churches and official government agencies. This work is now carried on by the Christian Reformed World Relief Committee.

The Synod of 1964 decided that the Stated Clerk should attend all executive sessions of synod as advisor by reason of his office.

B. *Recommendation*

1. It is recommended that synod adopt the following job description for the office of denominational Stated Clerk.

JOB DESCRIPTION OF DENOMINATIONAL STATED CLERK

I. QUALIFICATIONS:

A. The Stated Clerk shall be theologically trained.

B. The Stated Clerk shall have served as a pastor in at least one of the congregations of the denomination.

C. The Stated Clerk shall be well acquainted with the Christian Reformed denomination, its churches, ministers, lay-leaders, and agencies. (Both in the Dominion of Canada and in the United States.)

D. Stated Clerk shall possess a thorough knowledge of the Church Order, and be competent in interpreting the same.

E. The Stated Clerk shall have the ability to write lucidly and succinctly. He should also be competent in public address.

F. The Stated Clerk shall possess administrative and organizational ability.

G. The Stated Clerk shall be broad in spirit, able to move with ease and dignity in the North American ecclesiastical circles. He should be congenial and able to cooperate with representatives of other churches as well as members of our own denomination.

II. A. The Stated Clerk shall be the executive officer of synod.

B. The Stated Clerk shall be an ex-officio member of the Synodical Committee and shall serve as its general secretary.

C. The Stated Clerk shall be an ex-officio member of the Inter-Church Relations Committee.

D. The Stated Clerk shall have privilege of the floor at synodical meetings in all matters relating to the exercise of his office. He shall be present during executive sessions of synod.

III. SUPERVISION:

The Stated Clerk shall work under the supervision of the Synodical Committee and shall be ultimately responsible to synod.

IV. APPOINTMENT:

A. The Stated Clerk shall be appointed by synod (Acts 1956, pp. 104, 105, Art. 143), from a nomination by the Synodical Committee. Inasmuch as extensive evaluation is involved in making a nomination, any nominations from outside the Synodical Committee shall be evaluated by the committee.

B. The term of the appointment shall be four years after which the Stated Clerk shall be eligible for reappointment to additional four-year terms.

C. An alternate Stated Clerk shall be annually appointed by the Synodical Committee, preferably from within its own membership and shall function when the Stated Clerk is incapacitated due to illness, injury, or other extraordinary circumstance. He shall not automatically succeed to the office of Stated Clerk. (Acts 1934, p. 80-V, A, B, Supplement 17, p. 302, *Rules of Procedure*).

The Alternate Stated Clerk should be:

1. Near at hand.
2. Kept informed at all times.
3. If the Alternate Stated Clerk is not already a member of the Synodical Committee he shall be an ex-officio member of the Synodical Committee.
4. When the Alternate Stated Clerk serves as Stated Clerk, he shall be a non-voting member of the committee during the time he serves.

V. DUTIES AND RESPONSIBILITIES:

A. *Responsibilities to synod.*

1. The Stated Clerk shall edit, and have suitably printed the Synodical *Agenda, Acts of Synod, The Yearbook,* and such

other official publications as the synod or the Synodical Committee shall authorize.

2. The Stated Clerk shall have synodical papers, including correspondence, surveys, questionnaires, materials, reports, minutes, etc., produced for the synod and shall keep a file of synodical correspondence. He shall keep an accurate record of the proceedings of synod and the Synodical Committee.
3. The Stated Clerk shall have surveilance over denominational archives and historical documents on behalf of the Synodical Committee, and shall be responsible for the right of access to such documents.
4. The Stated Clerk shall inform all persons who have been appointed by synod to serve on committees, provide them with relevant data concerning their assignment.
5. The Stated Clerk shall receive progress reports and/or minutes from the committees appointed by synod.
6. The Stated Clerk shall serve synod with information and advice as requested regarding matters which come to the floor of synod.
7. The Stated Clerk shall perform such duties as synod or the Synodical Committee shall direct.

B. *Responsibilities to the Denomination.*

1. The Stated Clerk shall handle the general correspondence of the denomination.
2. The Stated Clerk shall, when called upon, give advice and information regarding the provisions of the Church Order, and the decisions of synod. In matters of major proportions, this advice shall be given in consultation with the Synodical Committee.
3. The Stated Clerk in consultation with the Synodical Committee shall consult with denominational agencies and denominationally related agencies and alert synod regarding the coordination of effort and procedures for mutual cooperation.
4. The Stated Clerk on behalf of synod and the Synodical Committee shall be servant of the people, the churches, and the denominational agencies. To this end he shall respond to invitations, maintain liaison, and visit classes, as time and circumstances allow, or as the Synodical Committee may direct.

C. *Responsibilities on behalf of the Denomination.*

1. The Stated Clerk shall represent the denomination at civic and religious functions in keeping with its relationship to the government of Canada and the United States. In all cases the Stated Clerk shall act in accordance with the approved policies of the Christian Reformed Church. In cases where there is a question, the Synodical Committee should be consulted.

2. The Stated Clerk, as agent of the Synodical Committee or synod, shall prepare news or information bulletins for the news media which will inform the public of the work and witness of the church.
3. The Stated Clerk shall, with the approval of the Synodical Committee, perform services which will represent the position and extend the witness of the Christian Reformed Church.

D. In order that the Stated Clerk may be able to perform the foregoing duties and discharge his responsibilities, he shall be provided with the necessary personnel and equipment.

2. The committee respectfully requests synod to grant the privilege of the floor to the chairman of the committee, Rev. T. C. Van Kooten, and the secretary, Rev. M. C. Baarman.

3. If the synod will adopt these recommendations, your committee will be pleased to indicate how the present members of the Synodical Committee, the Standing Advisory Budget Committee, and the Christian Reformed Church Synod Trustees can be incorporated into the new Synodical Committee, and to present nominations for positions not covered by the inclusion of members of the committees absorbed into the new Synodical Committee.

T. C. Van Kooten, chairman
M. C. Baarman, secretary
H. Dekker
H. Bossenbroek
H. Soper

REPORT 38

STANDING ADVISORY BUDGET COMMITTEE

A. MAJORITY REPORT
(Art. 87)

Report Concerning the Proposed Office of Denominational Financial Coordinator

ESTEEMED BRETHREN:

The Synod of 1970 declared itself as favoring the idea of establishing an office of Denominational Financial Coordinator, proposed by the Standing Advisory Budget Committee (SABC), to knit together the financial activities of all quota participating agencies under one head (Art. 79, page 40, ACTS, 1970). The Synod of 1970 also instructed the SABC to develop implementation of this action as follows (Art. 143, page 78, ACTS, 1970):

1. Synod instructed the Standing Advisory Budget Committee to prepare during the next year a detailed position description for the proposed office of Denominational Financial Coordinator and to include the report in the agenda for the 1971 synod. The position description will include such job characteristics as duties, responsibilities, salary, and organizational relationships.

2. Synod instructed the Standing Advisory Budget Committee to contact the various denominational agencies and seek their advice concerning the work of a denominational coordinator.

3. Synod instructed the Standing Advisory Budget Committee to seek possible candidates from the denomination for this position and present a nomination to the 1971 synod.

After a thorough and careful study, which included a joint meeting with representatives of the various denominational agencies, written communications from these agencies, meetings and correspondence with "financial coordinators" of other denominations, and several meetings with the "Committee to update the rules governing the Synodical Committee and to formulate a job description for the office of Denominational Stated Clerk" (see their agenda report number 37), the SABC submits the following recommendations.

Recommendations:

I. The SABC recommends that synod adopt the following job description for the office of Denominational Financial Coordinator.

Job Description of Denominational Financial Coordinator

A. Qualifications

1. The financial coordinator should be a Certified Public Accountant or have a broad accounting background.

2. The financial coordinator shall have had several years of experience in a financial administrative position.

3. The financial coordinator shall possess the ability to communicate effectively.

4. The financial coordinator should have a thorough knowledge of the Christian Reformed denomination.

B. Organizational Relationships

1. The financial coordinator shall be responsible to the Synodical Committee through the denominational Stated Clerk but be ultimately responsible to synod.

2. The financial coordinator shall work closely with the Financial Committee (a subcommittee of the proposed Synodical Committee and currently known as the SABC).

3. The financial coordinator is an ex officio member of the Synodical Committee.

4. The financial coordinator shall be present at all meetings of synod and have the privilege of the floor in all matters relating to the exercise of his office.

C. Duties and Responsibilities

1. Exercise careful oversight of the administration of finances of the denomination with a view to the greatest possible economy and efficiency.

2. Examine the budgets of denominational agencies, analyze their requests for quotas or financial support, and assist the Finance Committee in making its recommendations through the Synodical Committee to synod.

3. Receive and examine monthly and annual financial reports of all denominational agencies.

4. Determine that financial records of all denominational agencies have been audited by Certified Public Accountants.

5. Receive, examine, and analyze financial reports of all nondenominational agencies requesting financial support.

6. Advise, counsel, and assist the denominational agencies on matters such as size of reserves, fund management, financial reporting, and insurance, pension, and investment programs.

7. Systematically collect relevant economic and financial data that will assist his office, the Finance Committee, and the Synodical Committee in completing their respective work.

8. Perform such duties as may be assigned by the Stated Clerk, Synodical Committee, Finance Committee, or synod.

D. Appointment

1. The Denominational Financial Coordinator shall be appointed by synod from a nomination(s) submitted by the Synodical Committee.

2. The term of the appointment shall be four years after which the financial coordinator shall be eligible for reappointment to additional four-year terms.

II. The SABC recommends that synod authorize the Synodical Committee to select a Denominational Financial Coordinator for the first year, to approve his salary and expenses, and to follow the procedure for appointment of a financial coordinator as outlined above at the 1972 synod.

Observations:

The SABC, while agreeing with the report of the "Committee to update the rules governing the Synodical Committee and to formulate a job description for the office of Denominational Stated Clerk," is not of the opinion that the establishment of an office of Denominational Financial Coordinator depends on synod's adoption of the proposed revised Synodical Committee. Although we have concluded that these proposed organizational relationships would provide the most effective structure for the smooth and efficient operation of the denomination, an alternative arrangement is possible. This arrangement would have the Denominational Financial Coordinator reporting directly to synod, but under the supervision of the SABC. Therefore, if synod postpones action on or significantly modifies the proposed revised Synodical Committee, the SABC submits the following recommendations.

Recommendations:

I. The SABC recommends that synod adopt the above job description for the office of Denominational Financial Coordinator with the following modifications.

A. Qualifications—same as above.

B. Organizational Relationships

1. The financial coordinator shall work under the supervision of the SABC and shall be ultimately responsible to synod.

2. The financial coordinator is an ex officio member of the SABC.

3. Same as B.4. above.

C. Duties and Responsibilities

1. Substitute "SABC" for "Finance Committee" in C.2. and C.7. above.

2. Eliminate "through the Synodical Committee" in C.2. above.

3. Substitute "and the SABC" for "the Finance Committee, and the Synodical Committee" in C.7. above.

4. Substitute "SABC" for "Stated Clerk, Synodical Committee, Finance Committee," in C.8. above.

D. Appointment

1. Substitute "SABC" for "Synodical Committee" in D.1. above.

2. Same as D.2. above.

II. The SABC recommends that synod authorize the SABC to select a Denominational Financial Coordinator for the first year, to approve his salary and expenses, and to follow the procedure for appointment of a financial coordinator as outlined above at the 1972 synod.

Respectfully submitted,

STANDING ADVISORY BUDGET COMMITTEE

Fred Hollebeek, Chairman
Lawrence J. Vander Ploeg, Secretary
Marvin De Vries
Herman Petersen
William J. Sytsema
William Van Lopik

STANDING ADVISORY BUDGET COMMITTEE

B. MINORITY REPORT
(Art. 87)

Report Concerning the Proposed Office of Denominational Financial Coordinator

I. INTRODUCTION:

This is a minority report which accepts much of the majority report, but calls attention to two important matters which I feel synod should be fully aware of before making its decision.

My basic disagreement with the majority report of the Standing Advisory Budget Committee is as follows:

A. It accepts the absorption of the Standing Advisory Budget Committee into the proposed enlarged Synodical Committee.

I feel this is a serious direction toward excessive "boardism" and adds another layer of expense and "relayed" communication between synod and its agencies.

B. The proposed organizational structure has the Denominational Financial Coordinator reporting to the Stated Clerk.

I feel this invests in the one person of Stated Clerk such broad authority of both program and finance that it would tend to make that person the most powerful in the Christian Reformed Church, in spite of the controls and checks proposed.

II. BACKGROUND

Why change the present Standing Advisory Budget Committee from its present independent status, reporting directly to synod each year?

A. Only one real reason is advanced, namely "for the coordination of synod's work."

1. This I reject, since synod has always set priorities to direct the denominational agencies to carry out the programs mandated by synod.

2. My studies of past years seem to indicate that the Standing Advisory Budget Committee has not impeded any of the programs of our denominational agencies.

B. The proposed change sets a dangerous direction which will prove very costly to the church in both independence and expenses.

1. It eliminates the independent character of the Standing Advisory Budget Committee and its "watchdog" function for the financial expenditures of the church.

2. The newly proposed expanded Synodical Committee could tend to be a "super-board."

3. Everyone having served on larger boards is aware of the practice to have detailed program and financing worked out by an executive committee of fewer persons. This "super-board" would be no different, and thus would tend to have the entire program and finances of the Christian Reformed Church centered in a few persons in these powerful positions.

4. The proposed Denominational Financial Coordinator, if synod decides to establish this office, should report to the Standing Advisory Budget Committee.

III. RECOMMENDATIONS:

I recommend that synod adopt the alternative recommendation contained in the majority report of the Standing Advisory Budget Committee.

Grounds:

A. This will maintain the independent character of the Standing Advisory Budget Committee and continue having it report directly to synod.

B. This will provide for the Denominational Financial Coordinator to report directly to the Standing Advisory Budget Committee rather than the Stated Clerk.

C. This will allow time to observe how well the program of a Denominational Financial Coordinator will work, and *serve as a trial period without a major expenditure or a complete organizational overhaul.*

D. During this trial period the Standing Advisory Budget Committee can be instructed to work closely with the existing Synodical Committee to coordinate program and financial information wherever practical for the advancement for the programs laid down by synod.

E. This trial period should not delay the orderly process of the denominational program since in the past it appears there has never been an emergency which could not be handled by the existing Synodical Committee membership. This is also true with the Standing Advisory Budget Committee as far as financial emergencies have been concerned.

Respectfully submitted,

Jerry Jonker, Member of
Standing Advisory Budget Committee

REPORT 39

LITURGICAL COMMITTEE
(Art. 57)

ESTEEMED BRETHREN:

During the past year the Liturgical Committee has continued its work in accordance with the broad mandate given it by the Synod of 1964.

This year the committee gave consideration to a new form for baptism (the baptism of children and the baptism of adults), a revision of our present form for the baptism of children, the form for public profession of faith, the place of the second service on the Lord's Day, and the reformulation of the forms for ordination (or installation).

We were not able to complete our work on the form for public profession nor the place of the second service nor are we ready to present a revised form of the present form for baptism.

However, we are presenting a form for baptism (both of children and adults), as well as a reformulation of the forms for ordination (or installation).

Your committee presented a form for the baptism of children to the Synod of 1969. That synod decided to recommit the proposed form to the study committee with the request that reactions to the proposed form be solicited. That synod also urged the consistories to discuss the proposed form with their congregations and to forward their findings to the committee. By means of notices in *The Banner* your committee solicited reactions to the proposed form, and we were gratified with the receipt of over 150 responses. We take this opportunity to thank all who wrote for their criticisms and appreciations, their constructive responses and useful suggestions. That we benefited greatly from these will become evident in the form for baptism which we are now presenting.

THE FORM FOR THE BAPTISM OF CHILDREN

The Institution

Congregation of our Lord Jesus Christ:

Let us hear our Lord's command concerning the sacrament of holy baptism. After he had risen victorious from the grave, Jesus said to his disciples:

"All authority in heaven and on earth has been given unto me. Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all that I have commanded you; and lo, I am with you always, to the close of the age" (Matthew 28:18b, 19, 20).

In obedience to this command of our Lord, the church baptizes in the

name of the Father, Son and Holy Spirit all those brought into fellowship with God by the preaching of the Gospel.

The Promises

Let us hear the promises of God, proclaimed in his word, and confirmed in the sacrament of baptism.

In the Old Testament, the Lord made this great promise to Abraham: "I will establish my covenant between me and you and your descendants after you throughout their generations for an everlasting covenant, to be God to you and your descendants after you" (Genesis 17:7).

In later years, though Israel was unfaithful, God renewed his promise through the prophet: "This is the covenant which I will make with the house of Israel after those days, says the Lord: I will put my law within them, and I will write it upon their hearts; and I will be their God and they shall be my people; . . . for I will forgive their iniquity, and I will remember their sin no more" (Jeremiah 31:33, 34).

In the fullness of time, God came in Jesus Christ, to give pardon and peace through the blood of the cross, the "blood of the covenant, which is poured out for many for the forgiveness of sins" (Matthew 26:27).

All these promises of God find their "Yes" in Jesus Christ. "That is why we utter the Amen through him, to the glory of God" (II Corinthians 1:20).

Minister: Let us all say Amen.

Congregation: Amen.

After Jesus had risen from the dead, the apostles proclaimed: "Repent and be baptized every one of you in the name of Jesus Christ for the forgiveness of your sins; and you shall receive the gift of the Holy Spirit. For the promise is to you and to your children and to all who are afar off, everyone whom the Lord our God calls to him" (Acts 2:38, 39).

The apostle Paul proclaims: "The saying is sure: if we have died with him, we shall also live with him; if we endure, we shall also reign with him" (II Timothy 1:11, 12a).

All that God has promised us is sealed in our baptism and will one day fully come to pass, as the apostle John foresaw; "Behold, the dwelling of God is with men. He will dwell with them, and they shall be his people, and God himself will be with them; he will wipe away every tear from their eyes, and death shall be no more, neither shall there be mourning . . . for the former things have passed away. . . . And he who sat upon the throne said, 'Behold, I make all things new' " (Revelation 21:3-5).

These are the promises of our faithful Lord. "Let us hold fast the confession of our hope without wavering, for he who promised is faithful" (Hebrews 10:23).

"Since we have these promises, beloved, let us cleanse ourselves from every defilement of body and spirit, and make holiness perfect in the fear of God" (II Corinthians 7:1).

The Instruction

Let us also recall the teaching of Scripture concerning the sacrament of baptism.

By the sign of baptism, God identifies us as His children, confirms all the promises of his covenant to us, and sets us apart for his service.

The Word of God teaches us that when we are baptized we are buried with Christ (Romans 6:5; Colossians 1:12). From this we learn that our sin has been condemned by God, that we are to hate it and consider ourselves as having died to it. The Bible also teaches us that in baptism we are risen with Christ (Colossians 1:12). We learn from this that God identifies us as new creatures in Christ born again to new life, and heirs of the life to come.

The Word of God also tells us that, just as we are baptized with water, our lives are washed clean from sin through the shed blood of Christ (Titus 3:5). Though we are sinful by nature and are under God's judgment, baptism certifies that we are free from sin, accepted as righteous by God, and will one day be made perfectly whole by his Spirit.

Baptism seals all the promises God gave to us when he made a covenant with us and our children. The sacrament assures us, therefore, that God will lead us, in union with Christ, through the sufferings of this life into the glory of his new creation.

Baptism is also a witness to our obligations. For in making covenant with us, God not only gives himself to us, but also summons us to new obedience as his covenant children. For this reason, baptism calls us to give ourselves freely as servants of his grace to do his will on earth. God graciously includes our children in his covenant, and all his promises are for them as well as for us (Acts 2:39). Jesus himself embraced little children, and blessed them (Mark 10:16); and the apostle Paul said that children of believers are "holy unto the Lord" (I Corinthians 7:14). So, just as the children of the old covenant received the sign of circumcision, our children are given the sign of baptism. We are therefore always to teach our little ones that they have been set apart by baptism as God's own children.

The Prayer of Preparation

Father in heaven, we pray that thou wilt never destroy us in our sin as with the flood, but save us as believing Noah and his family, and spare us as the Israelites who walked safely through the sea. We pray that Christ, who went down into the Jordan and came up to receive the Spirit, who sank deep into death and was raised up Lord of life, shall always keep us and our little ones in the grip of his hand. We pray, O holy Father, that thy Spirit will separate us from sin and openly mark us all with a faith that can stand the light of day and endure the dark of night. Prepare us now, O Lord, to respond with glad hope to thy promises so that we, and all entrusted to our care, may drink deeply from the well of living water. We pray in the name of Jesus Christ, our Lord. Amen!

The Vows

The minister addresses the parents:

Since you have presented this child (these children) for holy baptism, you are asked to answer the following questions before God and his people:

First, do you confess Jesus Christ as your Lord and Savior, accept the promises of God, and affirm the truth of the Christian faith which is proclaimed in the Gospel and confessed in this church of Christ?

Second, do you believe that your child, though sinful by nature, is received by God in Christ as a member of his family, and therefore ought to be baptized?

Third, do you promise to do all in your power to instruct this child in the Christian faith and to lead him by your example into the life of Christian discipleship?

The parents respond: We do, with all our heart.

The minister addresses the congregation:

Do you, the people of the Lord, promise to receive this child (these children) of these parents in love, pray for him (them), to help care for his (their) instruction in the faith, and to encourage and sustain him (them) in the fellowship of believers?

The congregation responds: We do, with all our heart.

The Sacrament

The minister shall say:

Our Lord said: "Let the children come to me, do not hinder them; for to such belongs the kingdom of God" (Mark 10:14b).

In administering the sacrament the minister shall say:

I baptize you, ..., in the name of the Father, and of the Son, and of the Holy Spirit.

A Triumphant Hymn

The Baptismal Prayer

Lord our God, thou who art forever faithful to thy promises, we thank thee for assuring us again that thou wilt forgive us and receive us as thy children in Christ.

Grant wisdom and love to the parents and to all as we carry out the vows just made.

We pray that thou wilt guide these little ones throughout their lives. Enable them to respond in faith to the Gospel. Fill them with thy Spirit and make their lives fruitful. Uphold them in their hour of trial, and when Christ returns, let them celebrate thy greatness and goodness forever in the joy of thy new creation. Amen.

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

Rationale for the proposed form for baptism

Your committee recommends its form for the sacrament of baptism for provisional use in our churches. We wish to stress that we are not recommending that synod abandon the present form. Nor do we recommend

that synod oblige any congregation to use the form we propose. We do recommend that it be allowed to be tested by use.

We are confident that the proposed form deserves synod's approval as recommended. Permit us to append a brief statement in its support.

A. Its General Content and Form.

It meets the motifs of the report adopted by the Synod of 1968.

1. It is Biblical: The form witnesses to the biblical doctrine of baptism. But more, it uses biblical language to proclaim the broad scope of God's promises—within which the sacrament gets its rich significance. Further, it employes biblical imagery, particularly in the prayers. The form lets the *Bible* speak.

2. It is Pastoral: The form is molded to meet pastoral needs. The language and style is clear and simple. It allows for greater congregational involvement in the sacrament.

3. It is Confessional: The form reflects the confessions of our church; it is a Reformation form.

4. It is Ecumenical: The form is, on the other hand, not sectarian; it respects the fact that baptism is an initiation into the Church of Jesus Christ.

B. Its Various Parts

1. The Institution

Consistent with our communion forms and with the baptismal services of the church through the centuries, we begin with our Lord's command to perpetuate the sacrament, making it clear at once that what is about to happen is done at our Lord's specific mandate.

2. The Promises

Baptism signs and seals God's promises. What could be more fitting than to proclaim these promises as they speak to us from the Word itself? The form gathers the core promises of God, in all their wide and deep embrace, and briefly proclaims them here—setting baptism in that proclamatory context. The form is dominated by the Word.

3. The Instruction

This instruction, we believe, points to the central, the key motifs in the doctrine. It points, in the first place, to one's burial and resurrection with Christ and to the washing away of sins, both of which are symbolized and confirmed by baptism. It points, in the second place, to the act of God in adopting the baptized person and to the obligations of the new life to which baptism summons the covenant child. In the third place, it elaborates the Scriptural ground for infant baptism. And finally, the entire doctrine is set within the context of the covenant of grace.

4. The Vows

The three questions asked of the parents are, we submit, suited well to their purpose. The purpose of the baptismal vow is to affirm before the people of God that the child be baptized is biblically qualified to receive the sacrament. What qualifies the child? It is the reality of the parents' faith and their intention to rear their children into the same faith.

In keeping with this, the form asks, first, about the parents' personal Christian commitment; secondly concerning their conviction in regard

to the baptism of their child; and thirdly, about their intention to rear the child both in the content of the faith and in the life of discipleship.

Finally, we recommend the vow taken by the congregation. The presence of this vow keeps the congregation from being mere onlookers during this service. And, more important, it makes explicit the role that the whole congregation is meant to play in the Christian nurture of the baptized child.

5. The Prayer

We recommend the prayer because it is rich in the poetic imagery of the Bible, because it is fresh and striking in its style, and because it reflects the redemptive-historical setting of baptism.

C. Response to the Suggestions of the Churches

As mentioned above, the responses received from the churches contained many constructive and useful suggestions. These were of great help in making improvements in the proposed form herewith presented. We call attention to some of these improvements.

1. The order of the promises is governed by the teaching of the covenant of grace as this teaching unfolds in the history of redemption.

2. The instruction has been altered to give clearer expression to the implications of baptism. While the major focus is on God's promise, sealed in the sacrament, sin is made more explicit in the present form.

3. We added a vow (the second) in which the parents indicate their conviction that their child ought to be baptized, and we have strengthened the force of what is now the third vow.

FORM FOR THE BAPTISM OF ADULTS

(We call synod's attention to the fact that the sections entitled The Institution, The Promises and The Instruction in the Form for the Baptism of Adults are identical with these sections in the Form for the Baptism of Children.)

Congregation of our Lord Jesus Christ:

It is always a joyous thing in the life of the church to receive others into her fellowship. At our last consistory meeting ..... declared his faith in Christ and expressed his desire to receive the sacrament of baptism. Today we are happy that he will confess his faith before us all and receive the sacrament.

The Vows

....., will you stand now, and in the presence of God and His people respond to the following questions.

1. Do you believe that Jesus Christ is the Son of God sent to redeem the world, and do you declare that he is your Savior from sin and the Lord of your life?

I do.

2. Do you believe that the Bible is the Word of God revealing Christ and his redemption to us, and that the confessions and proclamation of this church faithfully reflect this revelation?

I do.

3. Do you promise to do all you can, with the help of the Holy Spirit, to strengthen your commitment to Christ by participating faithfully in the life of the church, honoring its authority, and do you promise to join hands with the people of God in doing the work of the Lord everywhere?

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

(The question may be changed into statements, and be said by the confessor.)

4. Do you wish to be baptized today in the name of the triune God, and will you receive your baptism as a sign and seal that God accepts you in Christ, forgives all your sins and incorporates you into his church?

I do, with all my heart.

The minister addresses the congregation:

Do you, the people of the Lord, promise to receive ..... into your fellowship as a member of the body of Christ, and do you promise to encourage him in the Christian faith and help him in doing the work of the Lord?

Congregation: *We do, with all our heart.*

(Confessor sits)

The Institution

Let us now hear our Lord's command concerning the sacrament of holy baptism. After he had risen victorious from the grave Jesus said to his disciples:

"All authority in heaven and on earth has been given unto me. Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all that I have commanded you: and lo, I am with you always, to the close of the age" (Matthew 28:18b, 19, 20).

In obedience to this command of our Lord, the church baptizes in the name of the Father, Son and Holy Spirit all those brought into fellowship with God by the preaching of the Gospel.

The Promises

Let us hear the promises of God, proclaimed in his Word, and confirmed in the sacrament of baptism.

In the Old Testament, the Lord made this great promise to Abraham: "I will establish my covenant between me and you and your descendants after you throughout their generations for an everlasting covenant, to be God to you and your descendants after you" (Genesis 17:7).

In later years, though Israel was unfaithful, God renewed his promise through the prophet: "This is the covenant which I will make with the house of Israel after those days, says the Lord: I will put my law within them, and I will write it upon their hearts; and I will be their God and they shall be my people; . . . for I will forgive their iniquity, and I will remember their sin no more" (Jeremiah 31:33, 34).

In the fullness of time, God came in Jesus Christ, to give pardon and peace through the blood of the cross, the "blood of the covenant, which is poured out for many for the forgiveness of sins" (Matthew 26:27).

All these promises of God find their "Yes" in Jesus Christ. "That is why we utter the Amen through him, to the glory of God" (II Corinthians 1:20).

Minister: Let us all say Amen.

Congregation: Amen.

After Jesus had risen from the dead, the apostles proclaimed: "Repent and be baptized every one of you in the name of Jesus Christ for the forgiveness of your sins; and you shall receive the gift of the Holy Spirit. For the promise is to you and to your children and to all who are afar off, everyone whom the Lord our God calls to him" (Acts 2:38, 39).

The apostle Paul proclaims: "The saying is sure: if we have died with him, we shall also live with him; if we endure, we shall also reign with him" (II Timothy 1:11, 12a).

All that God has promised us is sealed in our baptism and will one day fully come to pass, as the apostle John foresaw: "Behold, the dwelling of God is with men. He will dwell with them, and they shall be his people, and God himself will be with them; he will wipe away every tear from their eyes, and death shall be no more, neither shall there be mourning . . . for the former things have passed away. . . . And he who sat upon the throne said, 'Behold, I make all things new' " (Revelation 21:3-5).

These are the great promises of our faithful Lord. "Let us hold fast the confession of our hope without wavering, for he who promised is faithful" (Hebrews 10:23).

"Since we have these promises, beloved, let us cleanse ourselves from every defilement of body and spirit, and make holiness perfect in the fear of God" (II Corinthians 7:1).

The Instruction

Let us recall the teaching of Scripture concerning the sacrament of baptism.

By the sign of baptism, God identifies us as his children, confirms all the promises of his covenant to us, and sets us apart for his service.

The Word of God teaches us that when we are baptized we are buried with Christ (Romans 6:5; Colossians 1:12). From this we learn that our sin has been condemned by God, that we are to hate it and consider ourselves as having died to it. The Bible also teaches us that in baptism we are risen with Christ (Colossians 1:12). We learn from this that God identifies us as new creatures in Christ born again to new life, and heirs of life to come.

The Word of God also tells us, just as we are baptized with water, our lives are washed clean from sin through the shed blood of Christ (Titus 3:5). Though we are sinful by nature and are under God's judgment, baptism certifies that we are free from sin, accepted as righteous by God, and will one day be made perfectly whole by his Spirit.

Baptism seals all the promises God gave to us when he made a covenant with us and our children. The sacrament assures us, therefore, that God will lead us, in union with Christ, through the sufferings of this life into the glory of his new creation.

Baptism is also a witness to our obligations. For in making covenant with us, God not only gives himself to us, but also summons us to new obedience as his covenant children. For this reason, baptism calls us to give freely as servants of his grace to do his will on earth.

God graciously includes our children in his covenant, and all his promises are for them as well as for us (Acts 2:39). Jesus himself embraced little children, and blessed them (Mark 10:16); and the apostle Paul said that children of believers are "holy unto the Lord" (I Corinthians 7:14). So, just as the children of the old covenant received the sign of circumcision, our children are given the sign of baptism. We are therefore always to teach our little ones that they have been set apart by baptism as God's own children.

The Prayer of Preparation

Father in heaven, we pray that thou wilt never destroy us in our sin as with the flood, but save us as believing Noah and his family, and spare us as the Israelites who walked safely through the sea. We pray that Christ, who went down into the Jordan and came up to receive the Spirit, who sank deep into death and was raised up Lord of life, shall always keep us and our little ones in the grip of his hand. We pray, O holy Father, that thy Spirit will separate us from sin and openly mark us all with a faith that can stand the light of day and endure the dark of night. Prepare us now, O Lord, to respond with glad hope to thy promises so that we, and all entrusted to our care, may drink deeply from the well of living water. We pray in the name of Jesus Christ, our Lord. Amen.

The Sacrament

In administering the sacrament the minister shall say:

"I baptize you, ..., in the name of the Father, and the Son, and of the Holy Spirit."

The Baptismal Prayer

Our Father in heaven, we thank thee for Jesus Christ, for the new life given in him, and for the one faith, one hope, and one baptism which thy people have shared through the ages. We rejoice that ..... is now one with thy church and that we may receive him as a member of this congregation. Guide him in the Christian way and sustain us all in the fellowship and service of our Lord. Amen.

(Where it is desired "thee" may be changed to "you".)

Rationale for the proposed form for baptism of adults.

The form for the baptism of adults differs from the form for the baptism of children in that the public profession of faith precedes the baptism. Since the sections entitled The Institution, The Promises and The Instruction are identical with the form for the baptism of children, we need not say anything about these here.

However, we would call your attention to the vows to be taken by the candidate for baptism.

In the first question the emphasis is on the confessor's faith in Jesus Christ, the Savior. That is central in the profession of faith.

In the second question the belief in the Bible as the Word of God is emphasized, for it is in the Bible that Christ, the living Word, is revealed to us. In this question it is also asked whether the confessions and preaching of our church are in harmony with the Bible.

In the third question the promise to live a life of commitment and service in the midst of the church and the world is elicited. The confessor is also asked whether he is ready to respect the authority of the church.

Only after these questions have been answered in the affirmative is it proper to ask the fourth question which has to do with the desire to be baptized.

The vow taken by the congregation emphasizes that the people of God assembled for worship are not merely spectators but participators in this joyous event.

Forms for Ordination and Installation

The Synod of 1969 had before it revisions of the various forms for ordination and installation presently in our *Psalter Hymnal.* These revisions were designed to include more flexibility in the forms in order to make them better suited to the variety of ministries envisaged when ministers are ordained or installed.

The Synod of 1969 was about to adopt the final version of the revised forms when Dr. Bastiaan Van Elderen pointed out a number of matters which should be investigated and clarified before synod took final action. In view of his observations synod referred these forms to the Liturgical Committee (cf. Acts, 1969, p. 36). At that time we understood our mandate to be limited. We understood that we were to make only such revisions in the forms as would take account of Dr. Van Elderen's suggestions. A number of factors made it impossible for us to complete this project in time for report to the Synod of 1970. In response to our representatives, that synod referred "the forms for Ordination (or Installation) to the Liturgical Committee for reformulation as the committee deems necessary" (Acts, 1970, p. 102). We have not interpreted this mandate to mean that we could rewrite the forms extensively, especially in the light of the fact that they have been before the Church and have been used provisionally for some years. The forms are now presented for final adoption. Essentially they are presented as they were presented to the Synod of 1969, but with three kinds of revision: 1) consistent use of the Revised Standard Version in all direct quotations from Scripture; 2) the reworking of some sections in order to avoid the use of Mark 16:15, a verse with questionable manuscript support; and 3) the correction of some minor stylistic flaws. (This revision may be compared with the version of the forms presented to the Synod of 1969, cf. Agenda, 1969, pp. 304-314; Acts, 1969, pp. 437-447.)

The Lord's Prayer is reproduced in a form not found, as far as we know, in any English version of the Scriptures. However, the reading found in this Form of Ordination (or Installation) is that which follows the version of the prayer most commonly used when it is recited in unison. This reading varies from the version given in the RSV only in that it

has "As we forgive our debtors," instead of the RSV: "As we also have forgiven our debtors." We recommend retention of the prayer in its popular form.

FORM FOR THE ORDINATION (or: Installation) OF MINISTERS OF THE WORD

Congregation of Jesus Christ: We have before made known to you the name of our brother ..... here present, who is now to be ordained to the Ministry of the Word (or: installed in the ministry to which he has been called). No one has appeared to allege anything against his person or teaching. We shall therefore proceed, in the name of the Lord, to his ordination (installation).

The Holy Scriptures teach us that God, our Heavenly Father, purposes to gather his church out of the corrupt race of men to life eternal, and to give to his church such teaching and care that she may grow in faith and love and service. God, by a particular grace, uses men for service to these ends appointing them to the preaching of the Gospel, and to a manifold ministry for the building up of the body of Christ. The apostle Paul solemnly charged Timothy to "preach the word" (II Timothy 4:2), and our Lord Jesus charged his disciples to "make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all that I have commanded you" (Matthew 28:19, 20). The apostle Paul declares that the Lord Jesus Christ has given "some apostles, some prophets, some evangelists, some pastors and teachers, for the equipment of the saints, for the work of ministry, for building up the body of Christ" (Ephesians 4: 11, 12).

Let us now hear what the Scriptures say concerning the office of the minister of the Word:

The minister of the Word is called by the command of God to preach the Gospel of his kingdom. This preaching has the two-fold object of calling sinners to reconciliation with God through Jesus Christ, and nurturing believers in the faith and life of the kingdom of God. Ministers are called "ambassadors for Christ," as though God were pleading by them, "Be reconciled to God" (II Corinthians 5:20). This preaching must be addressed to all men. The preaching of the Gospel must also be addressed to the gathered congregation for the nurturing of Christian faith and life and for strengthening them against all error. Paul charged Timothy "in the presence of God and of Christ Jesus," to "preach the word, be urgent in season and out of season, convince, rebuke, and exhort, be unfailing in patience and in teaching" (II Timothy 4:1, 2), and he charged Titus that a minister "must hold firm to the sure word as taught, so that he may be able to give instruction in sound doctrine and also to confute those who contradict it" (Titus 1:9).

The minister of the Word is called to administer the sacraments which the Lord has instituted as signs and seals of His grace. Christ gave this charge to his apostles, and through them to all ministers of the Word, when He commanded them to "make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit"

(Matthew 28:19); and when he said of the Lord's Supper: "Do this in remembrance of me" (I Corinthians 11:24, 25).

The minister of the Word is called to the service of prayer. In speaking of their calling, the apostles say: "We will devote ourselves to prayer and to the ministry of the word" (Acts 6:4). So, too, it is the calling of all God's ministers to lead the people of God in "supplications, prayers, intercessions, and thanksgivings . . . for all men, for kings and all who are in high positions" (I Timothy 2:1, 2).

The minister of the Word is called, together with the elders, to shepherd the people of God in the Christian life, giving guidance and counsel in all things needful, exhorting them to contend earnestly for the faith once for all delivered to the saints (Jude 3), and keeping the church of God in good order and discipline. They are pastors, appointed to shepherd the church of Christ which he purchased with his own blood, in keeping with the Lord's command: "Feed my sheep!" "Feed my lambs!" They, together with the elders, watch over the house of God for the right and fruitful ordering of the faith and life and worship of the people of God. In their exercise of the keys of the kingdom, what they bind on earth shall be bound in heaven, and what they loose on earth shall be loosed in heaven (Matthew 18:18).*

The officiating minister shall now read paragraph (1), (2), (3), or (4), depending on whether this is the ordination, or installation, of the pastor of an established congregation, a foreign missionary, or a home missionary, or the ordination of a teacher of theology.

(1) For the pastor in an established congregation

We now purpose to ordain (install) a minister of the Word in this congregation. We rejoice that in his faithful love the Lord Jesus has provided a minister to serve as pastor and teacher to this people, and also as their leader in the missionary calling of this church. We receive this servant of our Lord from the hand and heart of the Shepherd and Bishop of our souls. We are grateful that our Savior has committed preaching, teaching, and pastoral care to the office of the ministry, and that he will continue to use sinful men for such high and holy purposes until the day of his return.

No one is equal to this holy ministry in his own strength. We set our hope on Jesus Christ, our Lord, who has said: "Lo, I am with you always, to the close of the age" (Matthew 28:20).

Now, in order that it may appear that you, N..... are minded to accept this office, you are requested to stand, and in the presence of God and his church give your answer to the following questions:

Do you believe that in the call of this congregation you are called by God himself to this holy ministry?

Do you believe the Scriptures of the Old and New Testaments to be

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The Report of 1969 places Matthew 16:19 in parentheses here. We judge Matthew 18:18 to be a more appropriate reference.

the Word of God, the only infallible rule of faith and practice; and do you reject every doctrine in conflict with them?

Do you promise to discharge the duties of your office faithfully, to conduct yourself worthily of this calling, and to submit yourself to the government and discipline of the church?

Answer: I do so believe and promise, God helping me.

The officiating minister shall then say (in the case of ordination with the ceremony of the laying on of hands, other ministers present participating):

God, our Heavenly Father, who has called you to this holy office, enlighten you with his Spirit, strengthen you with his hand, and so govern you in your ministry that you may be engaged in it faithfully and fruitfully, to the glory of his Name and the coming of the kingdom of his Son Jesus Christ. Amen.

The officiating minister (and/or others designated) shall then exhort the ordained minister and the congregation in the following manner:

Beloved brother and fellow-servant in Christ, take heed to yourself and to all the flock in which the Holy Spirit has made you a pastor, to feed the church of the Lord which he purchased with his own blood. Love Christ and feed his sheep, exercising the oversight not of constraint, but willingly; or yet for filthy lucre, but of a ready mind; neither as lording it over the charge allotted to you. Be an example to those who believe, in word, in manner of life, in love, in faith, in purity. Give heed to reading, to exhortation, to teaching. Do not neglect the gift that is in you. Take heed to your teaching. Be patient in all trials. Be a good soldier of Jesus Christ, for in doing this you will save yourself and those who hear you. And when the chief Shepherd comes again, you shall receive the crown of glory that does not fade away.

And you, beloved Christians, receive your minister in the Lord, with all joy, and hold him in honor. Remember that through him God himself speaks to you. Receive the Word which he, according to the Scripture, shall preach to you, not as the word of men, but, as it is in truth, the Word of God. Let the feet of those who preach the Gospel of peace, and bring the Good News, be beautiful and pleasant to you. Submit to those whom God has placed over you, for they care for you as those who shall give account. May they do this with joy and not with sorrow, for this would be unprofitable for you. If you do these things, the God of peace shall enter your homes. You who receive this man in the name of a prophet, shall receive a prophet's reward, and through faith in Jesus Christ the inheritance of eternal life.

No man is of himself sufficient for these things. Let us call upon the name of God:

Merciful Father, we thank thee that it pleases thee by the ministry of men to gather thy church out of the lost human race to life eternal. We acknowledge the gift of this thy servant, sent to this people as a messenger of thy peace.

Send now thy Holy Spirit upon him. Enlighten his mind to know the truth of thy Word. Give him utterance to make known with boldness the mystery of the Gospel. Endow him with wisdom to care for and

guide the people over whom he is placed. Through his ministry preserve thy church in peace, and grant her increase in number and in virtue. Give to thy servant courage to fulfill his calling against every difficulty, and power through thy Spirit to be steadfast to the end.

Grant that this people may receive him as having been sent by thee. May they receive his teaching and exhortation with all reverence, and believing in Christ through his Word become partakers of eternal life.

Grant this, O Heavenly Father, for the sake of thy dear Son, in whose name we pray:

Our Father who art in heaven;
Hallowed be thy name.
Thy kingdom come.
Thy will be done
On earth as it is in heaven.
Give us this day our daily bread.
And forgive us our debts,
As we forgive our debtors.
And lead us not into temptation,
But deliver us from evil;
For thine is the kingdom,
and the power,
and the glory, forever, Amen.

(2) For a Foreign Missionary

We now purpose to ordain (install) N..... as a foreign missionary, for the service in ..... It is the task of these ministers to bring the Gospel to foreign lands, so that all peoples may come to the knowledge of salvation and to the service of the Lord, and the church of Jesus Christ be established in all the earth. Jesus Christ has said: "This Gospel of the kingdom will be preached throughout the whole world, as a testimony to all nations; and then the end will come" (Matthew 24:14). In the person of her missionaries the church reaches into the lives of those who are yet without God and without hope. She brings to all lands the witness that Jesus is the Son of God, that the glory of the nations belongs to him, and that his grace, love, and redemption are offered to them in the way of repentance and faith. In this work of missions the church may lift up her eyes to the Lord's coming, and look with longing to the day when the earth shall be full of the knowledge of the Lord.

No one is equal to this holy ministry in his own strength. We set our hope on Jesus Christ our Lord, who has said: "Lo, I am with you always, to the close of the age" (Matthew 28:20).

Now, in order that it may appear that you, N..... are minded to accept this office, you are requested to stand, and in the presence of God and his church give your answer to the following questions:

Do you believe that in the call of this congregation you are called by God himself to this holy ministry?

Do you believe the Scriptures of the Old and New Testaments to be the Word of God, the only infallible rule of faith and practice; and do you reject every doctrine in conflict with them?

Do you promise to discharge the duties of your office faithfully, to conduct yourself worthily of this calling, and to submit yourself to the government and discipline of the church?

Answer: I do so believe and promise, God helping me.

The officiating minister shall then say (in the case of ordination with the ceremony of the laying on of hands, other ministers present participating):

Go, then, beloved brother, and bring the Gospel to those to whom you are sent. Make disciples of them, and baptize them in the name of the Father, and of the Son, and of the Holy Spirit. God, our Heavenly Father, who has called you to this holy ministry, enlighten you with his Spirit, strengthen you with his hand, and so govern you in your ministry that you may be engaged in it faithfully and fruitfully, to the glory of his name, and the coming of the kingdom of his Son Jesus Christ.

And you, beloved congregation, be in continuing fellowship with this missionary whom you send forth in the name of Christ. Sustain him with your fervent prayers. Support him with your gifts. Strengthen his hand and heart in every need. As Christ received you, be ready to receive those who are brought into the body of Christ through his ministry, that there may be one flock, one shepherd.

No man is of himself sufficient for these things. Let us call upon the name of God:

Merciful Father, we thank thee that it pleases thee by the ministry of men to gather thy church out of the lost human race to life eternal. We acknowledge the gift of this thy servant, now being sent by this people in thy name to be a messenger to others of the Good News of thy peace.

Send now thy Holy Spirit upon him. Enlighten his mind to know the truth of thy Word. Give him utterance to make known with boldness the mystery of the Gospel. Endow him with wisdom to care for and guide the people over whom he is placed. Through his ministry build up thy holy church, and grant her increase in number and in virtue. Give to thy servant courage to fulfill his calling against every difficulty, and power through thy Spirit to be steadfast to the end.

Let those to whom he comes see in him the ambassador of Christ, calling them to be reconciled to God. May they receive his teaching and exhortation with all reverence, and believing in Christ through his Word become partakers of eternal life.

Grant this, O Heavenly Father, for the sake of thy dear Son, in whose name we pray:

Our Father who art in heaven;
Hallowed be thy name.
Thy kingdom come.
Thy will be done
On earth as it is in heaven.
Give us this day our daily bread.

And forgive us our debts,
As we forgive our debtors.
And lead us not into temptation,
But deliver us from evil;
For thine is the kingdom,
and the power,
and the glory, forever, Amen.

(3) For a Home Missionary

We now purpose to ordain (install) N..... as a home missionary for service in ..... The calling of these ministers is in particular the preaching of the Gospel, the spiritual care, and the instruction of those in our homeland, who, though exposed to the witness of the church and the Gospel have been alienated or are yet estranged from the Lord and his church. In the parable of the Great Supper the Lord Jesus Christ has spoken about the lord who sent his servants out into the streets and lanes of the city, into the highways and hedges, to invite all men to his feast. Even so our Lord calls us to bring men into the house of the king through the ministry of his love, in order that his house may be filled. The Gospel of the kingdom shall be preached for a testimony to our own nation as well as to all nations of the world. Thus men are called to walk in the way of God's commands and promises. And in this ministry we look to the day of the coming of our Lord Jesus Christ, when the earth shall be full of the knowledge of the Lord.

No one is equal to this holy ministry in his own strength. We set our hope on Jesus Christ, our Lord, who has said: "Lo, I am with you always to the close of the age" (Matthew 28:20).

Now, in order that it may appear that you, N..... are minded to accept this office, you are requested to stand, and in the presence of God and his church give your answer to the following questions:

Do you believe that in the call of this congregation you are called by God himself to this holy ministry?

Do you believe the Scriptures of the Old and New Testaments to be the Word of God, the only infallible rule of faith and practice; and do you reject every doctrine in conflict with them?

Do you promise to discharge the duties of your office faithfully, to conduct yourself worthily of this calling, and to submit yourself to the government and discipline of the church?

Answer: I do so believe and promise, God helping me.

The officiating minister shall then say (in the case of ordination with the ceremony of the laying on of hands, other ministers present participating):

Go, then, beloved brother, and bring the Gospel to those to whom you are sent. Call the unbelieving to faith, the faithless to obedience, and invite men in the name of the Lord into the house of your King. May God, our Heavenly Father, enlighten you with his Spirit, streng-

then you with his hand, and so govern you in your ministry that you may fulfill it faithfully and fruitfully, to the glory of his Name, and the coming of the kingdom of his Son Jesus Christ.

And you, beloved congregation, be in continuing fellowship with this missionary whom you send forth in the name of Christ. Sustain him with your fervent prayers. Support him with your gifts. Strengthen his hand and heart in every need. As Christ received you, be ready to receive those who are brought into the body of Christ through his ministry, that there may be one flock, one shepherd.

No man is of himself sufficient for these things. Let us call upon the name of God:

Merciful Father, we thank thee that it pleases thee by the ministry of men to gather thy church out of the lost human race to life eternal. We acknowledge the gift of this thy servant, now being sent by this people in thy name to be a messenger to others of the Good News of thy peace.

Send now thy Holy Spirit upon him. Enlighten his mind to know the truth of thy Word. Give him utterance to make known with boldness the mystery of the Gospel. Endow him with wisdom to care for and guide the people over whom he is placed. Through his ministry build up thy holy church, and grant her increase in number and in virtue. Give to thy servant courage to fulfill his calling against every difficulty, and power through thy Spirit to be steadfast to the end.

Let those to whom he comes see in him the ambassador of Christ, calling them to be reconciled to God. May they receive his teaching and exhortation with all reverence, and believing in Christ through his Word become partakers of eternal life.

Grant this, O Heavenly Father, for the sake of thy dear Son, in whose name we pray:

Our Father who art in heaven;
Hallowed be thy name.
Thy kingdom come.
Thy will be done
On earth as it is in heaven.
Give us this day our daily bread.
And forgive us our debts,
As we forgive our debtors.
And lead us not into temptation,
But deliver us from evil;
For thine is the kingdom,
and the power,
and the glory, forever, Amen.

(4) For the teacher of Theology

(This form is to be used only when the person assuming this position is to be ordained to the office of minister of the Word. For the appointment of those who are already ordained ministers, the form for the Teacher of Theology under "Forms For the Commissioning of Ministers to Extraordinary Tasks" is to be used).

We now purpose to ordain a minister of the Word and commission him to the particular task of teaching in the theological seminary of the Christian Reformed Church. We are mindful of the need for the training of men who as ministers of the Word shall preach the Gospel of salvation to the people of God in the church of Christ and to men outside of the church of Christ.

The first messengers of peace in the days of the New Testament were taught directly by our Lord Jesus Christ, and were by him personally trained and sent. After the outpouring of the Holy Spirit He gave diversities of extraordinary gifts and knowledge of the mysteries for the salvation of sinners and the edifying of the saints. But since those extraordinary methods lasted only as long as the Lord judged them to be necessary for the founding of his church among the nations, the necessity was soon recognized of training men for the holy ministry under the ordinary dispensation of the Spirit by the regular methods of education. Thus Paul wrote to his fellow-minister, Timothy: "What you have heard from me before many witnesses entrust to faithful men who will be able to teach others also" (II Timothy 22:2).

For the most effective performance of this task in our day, the church has established a theological school, and appoints ministers of the Word who will serve the cause of the Gospel by teaching and training those who are to become ministers of the Word in Christ's church. Our brother N..... has been called to serve in this important task.

No one is equal to this holy ministry in his own strength. We set our hope on Jesus Christ our Lord, who has said: "Lo, I am with you always, to the close of the age" (Matthew 28:20).

Now, in order that it may appear that you, N..... are minded to accept this office and fulfill this task, you are requested to stand and in the presence of God and his church give your answer to the following questions:

Do you believe that in the call of this congregation you are called by God himself to this holy ministry?

Do you believe the Scriptures of the Old and New Testaments to be the Word of God, the only infallible rule of faith and practice; and do you reject every doctrine in conflict with them?

Do you promise to discharge the duties of your office faithfully, to conduct yourself worthily of this calling, and to submit yourself to the government and discipline of the church?

Answer: I do so believe and promise, God helping me.

The officiating minister shall then say (in the case of ordination with the ceremony of the laying on of hands, other ministers present participating):

God, our Heavenly Father, enlighten you with his Spirit, strengthen you with his hand, and so govern you in your calling that you may discharge its duties faithfully and fruitfully, to the glory of his name, and the coming of the kingdom of his Son Jesus Christ. Amen.

(The service is then concluded with appropriate prayer.)

FORMS FOR THE COMMISSIONING OF MINISTERS TO EXTRAORDINARY TASKS

For Teacher of Theology

Congregation of Jesus Christ: N..... has been appointed by the synod of the Christian Reformed Church and called by this congregation for the particular task of teaching in the theological seminary of the Christian Reformed Church. We are mindful of the need for the training of men who as ministers of the Word shall preach the Gospel of salvation to the people of God in the church of Christ and to men outside of the church of Christ.

The first messengers of peace in the days of the New Testament were taught directly by our Lord Jesus Christ, and were by him personally trained and sent. After the outpouring of the Holy Spirit he gave diversities of extraordinary gifts and knowledge of the mysteries, for the salvation of sinners and the edifying of the saints. But since those extraordinary methods lasted only as long as the Lord judged them to be necessary for the founding of his church among the nations, the necessity was soon recognized of training men for the holy ministry under the ordinary dispensation of the Spirit by the regular methods of education. Thus Paul wrote to his fellow-minister, Timothy: "What you have heard from me before many witnesses entrust to faithful men who will be able to teach others also" (II Timothy 2:2).

For the most effective discharge of this task in our day, the church has established a theological school, and appoints ministers of the Word who will serve the cause of the Gospel by teaching and training those who are to become ministers of the Word in Christ's church. Our brother N..... has been called to serve in this important task.

No one is equal to this holy ministry in his own strength. We set our hope on Jesus Christ our Lord, who has said: "Lo, I am with you always, to the close of the age" (Matthew 28:20).

Now, in order that it may appear that you, N..... are minded to accept this office and fulfill this task, you are requested to stand and in the presence of God and his church give your answer to the following questions:

Do you believe that in the call of this congregation you are called by God himself to this holy ministry?

Do you believe the Scriptures of the Old and New Testaments to be the Word of God, the only infallible rule of faith and practice; and do you reject every doctrine in conflict with them?

Do you promise to discharge the duties of your office faithfully, to conduct yourself worthily of this calling and to submit yourself to the government and discipline of the church?

Answer: I do so believe and promise, God helping me.

The officiating minister shall then say:

God, our Heavenly Father, enlighten you with his Spirit, strengthen you with his hand, and so govern you in your calling that you may

discharge its duties faithfully and fruitfully, to the glory of his name, and the coming of the kingdom of his Son Jesus Christ. Amen.

(The service is then concluded with appropriate prayer).

For other extraordinary tasks

Congregation of Jesus Christ: N..... has been called by this church for the particular task of serving as .....

It is recognized that this is a task which is spiritual in character, directly related to the ministry of the Word, and one which is to be performed as a service for the church of our Lord Jesus Christ.

It is required that one so appointed be mindful of his ordination to the ministry of the church in the preaching of the Word, the administration of the sacraments, the service of prayers, and the ministry of the care and discipline of the church of God; and that he so serve in the measure of such calling and opportunity as may come to him. It is further required that one so appointed serve in his particular task as a minister of the Word of God, and in loyalty and service to the church by which he is called.

No one is equal to this holy ministry in his own strength. We set our hope on Jesus Christ our Lord, who has said: "Lo, I am with you always, to the close of the age" (Matthew 28:20).

Now, in order that it may appear that you, N..... are minded to accept this calling, you are requested to stand and in the presence of God and his church give your answer to the following questions:

Do you believe that in the call of this congregation you are called by God himself to this holy ministry?

Do you believe the Scriptures of the Old and New Testaments to be the Word of God, the only infallible rule of faith and practice; and do you reject every teaching in conflict with them?

Do you promise to perform your task faithfully, to conduct yourself worthily of this calling and to submit yourself to the government and discipline of the church?

Answer: I do so believe and promise, God helping me.

The officiating minister shall then say:

God, our Heavenly Father, enlighten you with his Spirit, strengthen you with his hand, and so govern you in your calling that you may discharge its duties faithfully and fruitfully, to the glory of his name, and the coming of the kingdom of his Son Jesus Christ. Amen.

(The service is then concluded with appropriate prayer.)

There is one section of the form in which, more than in any other, a chain of Scripture quotations is blended into an exhortation. When the officiating minister addresses the newly ordained minister (cf. the section, "For the pastor in an established congregation") he addresses him as "Beloved brother and fellow-servant in Christ. . . ." What follows is a blend of verses from Acts 20, I Peter 5, I Timothy 4, with

a few phrases from other Scripture passages. If synod desires to bring this exhortation into line with the quotations from the RSV, this can be done by adopting the following reading:

Beloved brother and fellow-servant in Christ, take heed to yourself and to all the flock, in which the Holy Spirit has made you a guardian, to feed the church of the Lord which he obtained with his own blood. Love Christ and feed His sheep, [exercising the oversight—RSV, margin] not by constraint but willingly, not for shameful gain but eagerly, not as domineering over those in your charge. Set the believers an example in speech and conduct, in love, in faith, in purity. Attend to the public reading of scripture, to preaching, to teaching. Do not neglect the gift you have. Take heed to your teaching. Be patient in all trials. Be a good soldier of Jesus Christ, for by so doing you will save both yourself and your hearers. And when the chief Shepherd is manifested you will obtain the unfading crown of glory.

Finally, we call synod's attention to the fact that the report of the Committee on the Revision of Forms for Ordination contained a "Pledge of the Congregation" in use in the Reformed Church in America. The committee suggested that this be included in our revised Forms for Ordination (Installation)—where suitable—as an optional item (contingent, of course, on our obtaining permission from the Reformed Church in America). We reproduce the pledge here:

The pledge of the congregation

Inasmuch, beloved brethren and members of this church, as this most solemn procedure involves obligations and duties on your part towards him whom you have called to minister to you in holy things, I ask you before God and our Lord Jesus Christ:

Do you receive in the name of the Lord his servant, our brother, to be your minister?

Do you promise to receive the word of truth from his lips with meekness and love; and to submit to him in the due discharge of his holy office?

Do you promise to encourage and help him in his sacred work, and to labor with him in faith and prayer for the honor of Christ, the well-being of his church, and the welfare of men?

Do you engage to continue to him, while he remains your minister, competent worldly maintenance, as you have promised; and whatever else the honor of religion and his comfort among you require?

To these questions, what is your answer?

Answer: We do so promise, God helping us.

The Liturgical Committee does not recommend the adoption of this pledge. The style, especially in the last question, does not comport with the style of the revision of the form herewith presented to synod. Should synod desire to incorporate an optional pledge of the congregation, we suggest that a simple, brief declaration be devised to which the congre-

gation would respond in terms similar to those printed in the answer above.

Recommendations:

I. That synod permit the use of the form for baptism, both the form for the baptism of children and the form for the baptism of adults, to be used in our churches on a trial basis, with a view to eventual adoption by synod.

II. That synod give final approval for the forms for ordination (or installation).

III. That synod permit Rev. John Vriend and Rev. John Schuurmann to represent the committee during the consideration of our report.

May the Lord of the church enlighten and guide synod in its deliberations.

Respectfully submitted,

Carl G. Kromminga, chairman
John F. Schuurmann, recording secretary
John Vriend, corresponding secretary
Alvin L. Hoksbergen
Nicholas B. Knoppers
Calvin S. Seerveld
Lewis B. Smedes
Nicholas P. Wolterstorff

REPORT 40

PROOF TEXTS FOR THE HEIDELBERG CATECHISM

(Arts. 22, 39)

ESTEEMED BRETHREN:

In conjunction with the decision to appoint a committee to prepare a new translation of the Heidelberg Catechism, the Synod of 1968 appointed a committee "to review and revise the Scripture passages adduced in support of the Heidelberg Catechism" (Acts, 1968, p. 25). Last year we informed synod that we were awaiting the initial sample of the new translation being prepared by the committee at work on that project (cf. Acts, 1970, p. 411). The Synod of 1970 gave general approval to the plan and effort of the translation committee, particularly expressing "its favorable attitude toward the sample translations submitted on Questions 1-25" (Acts, 1970, p. 60; cf. pp. 460-67). Thus our committee now has before it a section of the new translation with which we can work in connection with our review and revision of "proof-texts" for the catechism.

During the course of this year Dr. A. C. De Jong and the Rev. J. Vos felt constrained to request release from service on this committee due to the press of other assignments. We felt compelled to acquiesce in these requests.

The remaining three members of the committee have met and have reviewed the implications of our mandate in the light of its total setting in the Acts of 1968. In the coming year we plan to compile a select list of texts designed to disclose the biblical origins of those teachings of the catechism contained in the twenty-five revised questions and answers presently before the church and such additional questions and answers as may be presented to this synod by the Committee for a New Translation of the Heidelberg Catechism.

Although we are willing to continue to function as a three-man committee, we feel that synod should decide whether the committee should be brought up to its original numerical strength and whether it should include men who are regularly engaged in the pastoral and pulpit ministry.

Respectfully submitted,

W. De Boer
C. Kromminga
C. Vos

REPORT 41

COMMITTEE TO STUDY HOMOSEXUAL PROBLEM

(Arts. 22, 39)

ESTEEMED BRETHREN:

Our committee composed of Rev. Ralph Heynen, who serves as our chairman, Dr. Robert Baker, Mr. Hudson Nyenhuis, Dr. Henry J. Stob and the undersigned, serving as secretary, has met several times to begin the study to which we were mandated by last year's synod.

At this time we request synod's approval of the appointment of Dr. Melvin D. Hugen to augment the membership of our commiitee.

Humbly submitted,

Clarence Boomsma, Secretary

REPORT 42

A NEW TRANSLATION OF THE HEIDELBERG CATECHISM

(Art. 22)

ESTEEMED BRETHREN:

This committee was appointed by the Synod of 1968 with the mandate to prepare a new translation of the Heidelberg Catechism.

To the Synod of 1970 we were able to submit a provisional new translation of Questions and Answers 1-25. With our translation we submitted a set of "principles of translation" which we had agreed upon to guide us in our work. Synod declares that the "principles of translation" were consistent with the mandate given this committee and also expressed its favorable attitude toward our sample translation (Acts 1970, p. 59, 60, 460-467).

Continuing the format and approach used for the first 25 Questions and Answers, we have continued to work and are now able to present to synod our translation of Questions and Answers 26-50. We regret that, owing to the press of other duties this year of our chairman and secretary, we have not been able to get beyond Question 50.

We wish to thank all who have passed onto us remarks and suggestions concerning the new translation submitted last year. We have not engaged in any revision of that translation, but intend to perform an overall intensive revision when we have finished all 52 Lord's Days. Therefore we would appreciate it if users of our translation and everyone else who has specific thoughts about it will continue to let us have the benefit of their experiences and ideas. For the benefit of synod and the churches we are in this report also reproducing our translation of Questions 1-25 submitted to last year's synod.

Respectfully submitted,

Prof. F. H. Klooster, chairman
Dr. S. Woudstra, secretary
Prof. C. Boersma
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Prof. R. F. Wevers
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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 us by Christ.

22 Q. WHAT THEN MUST A CHRISTIAN BELIEVE?
A. Everything God promises us in the Gospel.
That Gospel is summarized for us
in the articles of our Christian faith—
a faith beyond doubt,
and confessed throughout the world.

23 Q. WHAT ARE THESE ARTICLES?
A. I believe in God the Father, Almighty
Maker of heaven and earth.
And in Jesus Christ, his only begotten Son, our Lord etc.

LORD'S DAY 8

24 Q. HOW ARE THESE ARTICLES DIVIDED?

A. Into three parts:
God the Father and our creation;
God the Son and our deliverance;
God the Holy Spirit and our sanctification.

25 Q. SINCE THERE IS BUT ONE GOD,
WHY DO YOU SPEAK OF THREE:
FATHER, SON, AND HOLY SPIRIT?

A. Because in his Word
God has revealed
that these three distinct Persons
are one, true, eternal God.

LORD'S DAY 9

26 Q. WHAT DO YOU BELIEVE WHEN YOU SAY:
I BELIEVE IN GOD THE FATHER ALMIGHTY,
MAKER OF HEAVEN AND EARTH?

A. I believe:
That the eternal Father of our Lord Jesus Christ,
who out of nothing created heaven and earth
and everything in them,
who also upholds and rules them by his eternal
counsel and providence,
is my God and Father for the sake of Christ his Son.
I trust him so much
that I do not doubt that he will provide everything I need
for body and soul,
and that whatever adversity he sends me in this sad world
he will turn to my good.
He is able to do this because he is almighty God;
He desires to do this because he is a faithful Father.

LORD'S DAY 10

27 Q. WHAT DO YOU UNDERSTAND
BY THE PROVIDENCE OF GOD?

A. Providence is
the almighty and very present power of God
by which he upholds as with his hand
heaven
and earth
and all creatures
and so rules them that
leaf and blade,
rain and drought,
fruitful and lean years,
food and drink,
health and sickness,
prosperity and poverty—
in a word: everything—

comes not by chance,
but from the hand of our Father.

28 Q. WHAT BENEFIT COMES FROM THE KNOWLEDGE OF THE CREATION AND PROVIDENCE OF GOD?

A. We may be patient when things go against us,
thankful when things go well,
and for the future we may have
good confidence in our faithful God and Father
that nothing shall separate us from his love:
because all creatures are so completely in his hand
that without his will they can do absolutely nothing.

LORD'S DAY 11

29 Q. WHY IS GOD THE SON CALLED *JESUS*, MEANING *SAVIOR?*

A. Because he saves us from our sins.
Salvation cannot be found in any one else:
it is futile to look for any salvation elsewhere.

30 Q. DO THOSE WHO LOOK FOR THEIR SALVATION AND SECURITY IN SAINTS, IN THEMSELVES, OR ELSEWHERE, REALLY BELIEVE IN THE ONLY SAVIOR JESUS?

A. No.
Although in word they boast of being his,
in deed they deny the only Savior and Deliverer, Jesus.
For either:
Jesus is not a perfect Savior,
or
those who in true faith accept this Savior
must, having him, have all they need for salvation.

LORD'S DAY 12

31 Q. WHY IS HE CALLED CHRIST, MEANING *THE ANOINTED ONE?*

A. Because he has been ordained by God the Father
and has been anointed with the Holy Spirit
to be
our chief prophet and teacher
who perfectly reveals to us
the secret counsel and will of God for our redemption:
our only high priest
who has redeemed us by the one sacrifice of himself,
and who continually pleads our cause with the Father;
and our eternal king
who governs us by his Word and Spirit,
and who guards and upholds us in the freedom he has won for us.

32 Q. BUT WHY ARE YOU CALLED A *CHRISTIAN?*
A. Because by faith I am a member of Christ
and therefore I share in his anointing,
in order that I may
confess his name,
present myself to him as a living sacrifice of thanks,
in this life with a free conscience strive against sin and the devil
and hereafter in eternity reign with him over all creation.

LORD'S DAY 13

33 Q. WHY IS HE CALLED GOD'S *ONLY BEGOTTEN SON,* WHEN WE ALSO ARE GOD'S CHILDREN?
A. Because Christ alone is the eternal, natural Son of God;
we, however, are adopted children of God—adopted by grace through Christ.

34 Q. WHY DO YOU CALL HIM *OUR LORD?*
A. Because
—not with gold or silver,
but with his precious blood—
he has set us free
from sin and from all the power of the devil,
and bought us
both body and soul,
to be his very own.

LORD'S DAY 14

35 Q. WHAT DOES IT MEAN THAT *HE WAS CONCEIVED BY THE HOLY SPIRIT, BORN OF THE VIRGIN MARY?*
A. That the eternal Son of God,
who is and remains
true and eternal God,
took to himself
through the working of the Holy Spirit
from the flesh and blood of the virgin Mary
a truly human nature
in order that he might be the true seed of David
in all things except for sin
like us his brothers.

36 Q. HOW DOES THE HOLY CONCEPTION AND BIRTH OF CHRIST BENEFIT YOU?
A. He is our mediator,
and with his innocence and perfect holiness,
he covers the sin with which I was born,
so that God sees it no more.

LORD'S DAY 15

37 Q. WHAT DO YOU UNDERSTAND BY THE WORD *SUFFERED?*

A. That during his whole life on earth;
but especially at the end,
Christ sustained
in body and soul
the wrath of God against the sin of the whole human race.
This he did in order that
—with his suffering as the only atoning sacrifice—
he might set us free, body and soul, from everlasting condemnation,
and gain for us
God's favor,
righteousness,
and eternal life.

38 Q. WHY DID HE SUFFER UNDER PONTIUS PILATE AS JUDGE?

A. So that he, being innocent,
might be condemned under an earthly judge,
and thus deliver us from the severe judgment of God
that was to fall on us.

39 Q. IS IT SIGNIFICANT THAT HE WAS CRUCIFIED INSTEAD OF BEING PUT TO DEATH SOME OTHER WAY?

A. Yes,
for by his death I am certain
that he shouldered the curse
which lay upon me,
since death by crucifixion was accursed by God.

LORD'S DAY 16

40 Q. WHY DID CHRIST HAVE TO GO SO FAR AS TO DIE?

A. Because the justice and truth of God demand it:
only the death of the Son of God could pay for our sin.

41 Q. WHY WAS HE *BURIED?*

A. His burial testifies
that he really died.

42 Q. SINCE CHRIST HAS DIED FOR US, WHY MUST WE STILL DIE?

A. Our death does not pay the debt of our sins;
death rather puts an end to our sinning
and is our entrance into eternal life.

43 Q. WHAT FURTHER ADVANTAGE TO US IS THE SACRIFICE AND DEATH OF CHRIST ON THE CROSS?

A. Through Christ's death

our old selves are crucified, put to death, and buried with him,
so that the evil passions of the flesh
may no longer rule us,
but that instead we may dedicate ourselves
as an offering of gratitude to him.

44 Q. WHY DOES THE CREED ADD:
HE DESCENDED INTO HELL?

A. To assure me in times of spiritual crisis
that Christ my Lord,
by means of his unspeakable anguish, pain, and terror,
which he suffered on the cross and in his earlier life,
has delivered me from the anguish and pain of hell.

LORD'S DAY 17

45 Q. HOW DOES THE RESURRECTION OF CHRIST BENEFIT US?

A. First, by his resurrection he has overcome death,
so that he might make us share in the righteousness
which he won for us by his death.
Second, by his power we also are already now resurrected to a new life.
Third, the resurrection of Christ is a guarantee of our glorious resurrection.

LORD'S DAY 18

46 Q. HOW DO YOU INTERPRET
HE ASCENDED INTC HEAVEN?

A. That, while his disciples watched,
Christ was lifted up from the earth into heaven
and will be there for our good
until he comes again to judge the living and the dead.

47 Q. BUT ISN'T CHRIST WITH US UNTIL THE END OF THE WORLD AS HE PROMISED US?

A. Christ is true man and true God:
in his human nature Christ is not now on earth;
but in his divinity, majesty, grace, and Spirit
he is not absent from us for a moment.

48 Q. IF HIS HUMANITY IS NOT PRESENT WHEREVER HIS DIVINITY IS, ARE NOT THEN THE TWO NATURES OF CHRIST SEPARATED FROM EACH OTHER?

A. Certainly not.
For since the divinity
is not limited
and is present everywhere,
it is evident that Christ's divinity
is surely beyond the bounds of the humanity he has taken on,
but at the same time his divinity is in and remains
personally united to his humanity.

49 Q. HOW DOES THE ASCENSION OF CHRIST INTO HEAVEN BENEFIT US?

A. First, he pleads our cause
in heaven
in the presence of his Father.
Second, we have our own flesh in heaven—
a guarantee that Christ our head
will take us, his members,
to himself in heaven.
Third, he sends his Spirit down to us
as the assurance of more to come.
By the Spirit's power we make the goal of our lives—
not the things of earth—
but the things which are above
where Christ is seated at the right hand of God.

LORD'S DAY 19

50 Q. WHY THE NEXT WORDS:
AND SITTETH AT THE RIGHT HAND OF GOD?

A. Christ ascended to heaven
that he might there manifest himself
as head of his Christian church:
through Christ as head of the church
the Father rules all things.

REPORT 43

MEMBERSHIP LOSS COMMITTEE

(Art. 68)

ESTEEMED BRETHREN:

I. INTRODUCTION

A. *Mandate*

The Synod of 1966, in response to overtures from Classes Alberta South and Chatham, appointed the undersigned[1] as a committee "with the mandate of assessing the spiritual currents that are at work in the church as reflected in the membership losses to, and membership gains from, other denominations." (Acts of Synod, 1966, p. 25)

Your committee informed the Synod of 1968 that the survey portion of the study was incomplete. A year's extension was requested and granted.

The Synod of 1969 was informed that very inadequate response from the consistories had prevented sufficient contact with former church members to permit valid analysis. The committee also informed synod that, in order to assess the spiritual currents present in the church, inquiry must also be addressed to a random selection of the extant membership of the church.

Synod responded by urging the consistories to extend full cooperation to the committee, by authorizing the committee to address questionnaires to a random selection of present members, and by extending the time allotted for this study to the convening of the Synod of 1971.

B. *Procedure*

In view of the magnitude of the task and the expertise required, your committee requested the Sociology Department of Calvin College to conduct the survey necessary to this study. Their willing acceptance and diligent performance of this task is profoundly appreciated. (It should also be said that, were we to have secured the services of a professional research organization on a commercial basis, the cost of the study would likely have been prohibitive.)

From the information obtained from the consistories, extensive questionnaires were sent to as many as possible of those members who left our denomination during the years 1964 through 1966. A gross list of 1891 names and addresses provided by the churches yielded 775 completed questionnaires from families and single adults.

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[1]Although Mr. Fred Baker was appointed to be reporter for the committee and attended its first meeting, he was prevented by illness from attending any subsequent meetings. Therefore, his name is not affixed as signatory to this report. The committee chairman was requested by the committee to function as reporter in his stead.

Questionnaires were also sent to current members. A random sample of 1822 families and single adults was drawn from the synodical file of church members. Some of these people were not sent questionnaires because of insufficient addresses. Other attrition factors reduced usable responses to 1236.

II. FINDINGS REGARDING FORMER MEMBERS

A. The vast majority of the 775 respondents who left our church cannot be said to have forsaken the Christian faith.[2] Note the following data:

1. Twenty-nine percent (29%) of those who left cited either marriage to a non-member or change of residence to an area devoid of, or inconvenient to CR churches as their primary reason for leaving. Approximately one-half of these 29% fall into each group.

2. Fewer than 2% state loss of or defection from the faith as the reason for leaving.

3. Ninety-three percent (93%) say they were not under any stage of church discipline when they left.

4. Regarding cardinal tenets of the faith the data reveal that among those who left the overwhelming majority subscribe.

96% believe there is a heaven.
93% believe in the virgin birth.
87% believe in eternal reward and punishment.
94% believe Christ is the divine Son of God.
90% believe in salvation only by faith in Christ.

(For other such data and comparison with present members' responses see statistical section of this report.)

5. Eighty-eight percent (88%) state that they joined another Christian denomination since leaving the CRC. (See Table 1 below)

B. Most of those who left our church cannot be said to have been greatly motivated by disaffection toward the Reformed conception of the faith. Many of the data cited above support their assertion. In addition, note the following:

1. Fully 95% of the responses to the question as to the *primary* reason for leaving indicate something other than dissatisfaction with doctrinal tenets commonly regarded as Reformed, such as total depravity, unconditional election, limited atonement, irresistible grace, perseverance of the saints, and common grace. In fact 26% of those who left acknowledge that their theological needs were better met in the CRC than in their present denomination.[3]

2. Approximately half of those who left have affiliated with churches that are usually regarded as being within the Reformed tradition.

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[2]This belief stability is also found in a recent sampling of current and former CRC young people who, having adopted a youth-culture life style, have not rejected fundamental Christian beliefs despite having rejected some of our traditional institutional forms.

[3]Thirty-one percent (31%) say that theological needs are better met in their present denomination. Ten percent (10%) state that there is no difference. Thirty-three percent (33%) did not respond to this question.

Table 1

DENOMINATION JOINED SINCE LEAVING CHR. REF. CHURCH

Denomination	Percentage (of 775 Respondents)
Orth. Pres., Ref. Church in America, Prot. Ref., Can., Ref., Old Dutch Ref.	42
Presbyterian and United Presbyterian	19
Lutheran or Baptist	13
Methodist, Episcopal, United or Congregational	7
A relatively small, conservative denomination (e.g., Brethren, Nazarene, Undenominational)	6
Roman Catholic or Greek Orthodox	1
Have not joined any church	8
Other and no responses	4
Total Percent	100

III. FINDINGS REGARDING PRIMARILY DISSATISFIED FORMER MEMBERS

Having found that there is unsufficient warrant to believe that defection from the faith or from a broadly Reformed perspective played a major role in membership loss, we turn to consider other possible factors. These factors can be placed into three categories: 1) participation in church activities, 2) attitudes toward specified CRC standards, customs, practices, and emphases, 3) social and personal characteristics. Since our concern here is with dissatisfaction, we are eliminating from consideration those who did not cite dissatisfaction as their primary reason for leaving. Thus, comparisons will be made between the 1,236 current CRC member respondents and the 554 former members who cited dissatisfaction as their primary reason for leaving the CRC.[4]

A. *Participation in Church Activities*

It is not accurate to characterize those who left as having "dropped out" of CRC involvement prior to leaving. Note, for instance, that 95% of the former members attended CRC worship services at least once per Sunday. This is comparable to current-member attendance.

Table 2

FREQUENCY OF ATTENDANCE AT CHR. REF. CHURCH SERVICES WHEN MEMBERS

	Percentage of Former Members	Percentage of Present Members
More than once a Sunday	68	79
About once a Sunday	24	14

[4]Those who are eliminated gave as their primary reason for leaving either marriage to a non-CRC member or change of residence to an area not convenient to a Chr. Ref. church. As an overall generalization, it is clear that those who left for reasons of marriage or residence have dissatisfaction more similar to those present members who have given some thought to leaving than to those former members who left primarily for reasons of dissatisfaction. Though marriage and residence appear to be the primary reasons these people left, this generalization must not obscure the presence of other factors which were, no doubt, also operative at the time of decision to leave. For a comparison of former members who were dissatisfied, former members who left for other reasons, and present members, see statistical section.

Even more revealing is the frequency of the attendance of former members since joining another denomination. Fully 65% of former dissatisfied members either sustained or improved their attendance practices. (An additional 15% attribute their less frequent attendance to the fact that the churches which they now attend hold services less often.) Moreover, their overall level of participation in church has not diminished after leaving the Christian Reformed Church. In fact, former members became more prominent in leadership roles than they were while Christian Reformed, as comparison of the first two columns in Table 3 below indicate.

Table 3

PERCENTAGE OF INVOLVEMENT IN CHURCH ACTIVITIES

Type	Former Members When CRC	Present Church	Present CRC Members
Official leadership position.. (elder, deacon, minister)	9	20	36
Other leadership position .. (Sunday School teacher, group leader, etc.)	27	20	36
Active in other church ..... activity(s), committee member, usher, choir member, society member, etc.)	76	61	89

Comparison of these three columns indicates however, that the current involvement of these ex-members, though improved over the past, is still significantly below the level of involvement of present CRC members.

B. *Attitudes toward Specified CRC Standards, Customs, Practices, and Emphases*

In order to assess respondents' attitudes toward the CRC, a rather long list of issues, CRC standards, customs, practices, and emphases was presented both to former members primarily dissatisfied with the CRC and to present members. The members were asked: "Have you ever considered leaving the CRC because of its positions regarding the following issues (or standards, customs, practices, and emphases)?" Former members were asked: "How important was your dissatisfaction with each of the following CRC issues (standards, customs, practices, and emphases) in your decision to leave the CRC?" Since the two questions are not strictly comparable, no attempt at drawing direct comparisons between responses from the two groups is here attempted. However, perusal of Table 4 below does indicate that dissatisfaction among former members is at relatively high level, and pertains to a number of issues, standards, customs, practices and emphases. The table ranks the items from highest to lowest levels of former-member dissatisfaction.

It is noteworthy that many of the issues toward which greatest dissatisfaction was registered are not specifically doctrinal. Also worthy of note is the fact that some of those issues most hotly debated among our leadership were not prominent among the concerns of those who left.

Table 4

PERCENTAGE OF RESPONSE OF FORMER DISSATISFIED MEMBERS to the Question: "How Important Was Your Dissatisfaction with the Following Chr. Ref. Church Standards, Customs, Practices, Issues, and Emphases?"

Standard, Custom, Practice, Issue, or Emphasis	RESPONSE Very Important	Somewhat Important	Not at all Important	No Answer
Tolerance of Internal Difference of Opinion	35	22	35	7
Christian Education	34	22	40	4
Involvement in Social Problems	30	20	45	5
Sabbath Observance	30	21	42	6
Worldly Amusements	27	30	36	7
Calvinistic Doctrine	26	22	46	5
Church Discipline	26	26	42	6
Financial Quota System	23	20	51	6
Church Attendance	21	18	55	7
Missions	20	20	55	5
Catechism Classes	19	18	58	6
Creedal Emphasis	18	20	55	7
Ecumenism	16	20	65	9
Evolution	16	13	65	7
Music	16	17	61	6
Catechism Sermons	16	27	51	6
Divorce	14	17	62	6

A rather safe generalization that may be made concerning those who left because of dissatisfaction is that they tend to chafe under restraints, impositions, and surveillance. Especially those restraints, those impositions, and that surveillance which in their estimation are of predominantly human or ecclesiastical origination. We dare say that they would classify—whether rightly or wrongly—almost all of those issues and practises listed above in such category.

They seem to be saying: "Let the Bible speak, not the creeds," "Let me decide how I shall live, not you or the church." "Let me decide the direction and measure of my stewardship, not church or synod." "Let me decide the manner and agency of Christian nurture, not the church or my fellow members."

On the other hand, when it comes to those matters regarding which they conceivably feel that the Word of God speaks unmistakably, they stand ready to adhere. The statistical section of this report reveals that 25% would like to see more involvement in social problems. It also reveals that probably the vast majority of the 40% who called the mission emphasis factor "very important" or "somewhat important" in their decision to leave lamented the paucity of emphasis.

This chafing under restraint, surveillance, and imposition appears to be confirmed by the response to the matter of tolerance of divergent viewpoints. Thirty-one percent (31%) feel that the church is too intolerant. In fact, the "raw data" indicates that only 35% of the dissatisfied former members called the tolerance factor unimportant.

Note, in this connection, the response given to the following questions (Table 5). They indicate that the dissatisfied former members were generally less satisfied with parental nurture, a comparatively high percentage of these judging parental nurture too strict or rigid.

Table 5

In your religious upbringing, do you think your parents' demands on your behavior were:

	% of Dissatisfied Former Members	% of Present Members
Too lax	4	5
Reasonable	76	84
Too strict	19	7
(Blank responses)	1	3

Table 6

Concerning your parents' efforts to transmit to you their theological convictions, were they:

	% of Dissatisfied Former Members	% of Present Members
Too lax	12	11
Reasonable	72	80
Too rigid	15	5
(Blank response)	1	3

Table 7

Do you think your upbringing has been an important factor in your decision to leave the CRC? — or to be a member of the CRC?

	% of Dissatisfied Former Members	% of Present Members
No	72	5
Yes	20	82
Parents non-CRC	6	9
(Blank responses)	2	3

These data, then, seem also to comport with our assertion that many of those who left dissatisfied were especially sensitive to authoritarian restraint—or perhaps we should say "human control."

Another generalization we can make—certainly related to the prior one is that many dissatisfied former members were also quite disturbed by an informal, attitudinal ostracism by which they deemed themselves victimized. It is possible, of course, that this "ostracism" was, at least in part, the result of their individualistic inclinations referred to above. As indicative we cite the following:

(a) Thirty-one percent (31%) cite serious disagreement with members and/or officers of the congregation as significant in decision to leave.

(b) Sixty-eight percent (68%) of these dissatisfied cited "clannishness and unwillingness to accept people from other backgrounds into the church" as very important (48%) or somewhat important (20%) in their decision. This indicates their sensitivity to such attitudes whether they or others were so victimized.

(c) In response to the question where were/are each of the following needs better met? Sixty-five percent (65%) of *all* former-member respondents stated that their "fellowship" needs were better met in the new denomination. No other source of satisfaction in their new communions was ranked as high. And only 10% regarded fellowship needs as better met in the CRC.

Another general observation that appears warranted is that a significant percentage of former members was disturbed by what they regarded

as the CRC's insufficient involvement in social problems. Fully 25% called our insufficient social involvement a very important factor in leaving.

The minister comes in for some criticism among those who left out of dissatisfaction. Twenty-four percent indicated inadequacy of the ministry as a "very important" reason for their leaving, and twenty percent "somewhat important." This adds up to a considerable forty-four percent.[5]

C. *Social and Personal Characteristics*

The following list of factors (Table 8 below) taken together give a rough picture of the personal and social characteristics of both present and former members. The fundamentally *descriptive* nature of the items makes it difficult to attach causal significance to a certain factor in explaining why people leave the CRC. For instance, it would be hazardous to infer that having several non-CRC friends causes one to become dissatisfied with the CRC. It appears equally plausible to conclude that acquisition of non-CRC friends occurred *after* leaving the CRC. It seems safe to assert, however, that the following factors did not have direct influence on whether or not one left the CRC:

(a) Upbringing in a CRC home.
(b) Christian School attendance.
(c) Previous affiliation with another denomination.

On the other hand, the following are factors which may have been influential. At least the observable differences are large enough to warrant further study:

(a) Amount of formal education (and the life style which accompanies it?)
(b) Number of CRC friends.
(c) Whether or not children attend Christian school.
(d) Mobility within the CRC.
(e) Size of congregation.

Table 8

	% of Former Members	% of Present Members
Below 30 years of age	32	14
Grew up in Canada or the Netherlands	14	20
Live in Canada	11	14
Graduated from high school	79	50
Father Christian Reformed	83	84
Mother Christian Reformed	87	84
Attended Christian School	66	65
Ever divorced	7	2
Presently widowed	1	8
Professional	26	15
Farmer	4	14
Several CRC friends	40	63
Send/sent children to Christian school	35	80

[5]Concerning those to whom inadequacy of the minister was at all important in their leaving, fifty-two percent spoke of inadequacy in the pulpit, forty-nine percent inadequacy in counseling, and thirty-two percent inadequacy in pastoral care.

	% of Former Members	% of Present Members
Spouse never a member of CRC	50	3
From church of 200 or more families[6]	29	18
Never transferred membership within CRC	61	39
Previously affiliated with another denomination	20	19
From other than traditionally Reformed denominations	8	8

IV. FINDINGS REGARDING PRESENT MEMBERS

A. The overwhelming majority of our members adhere to the basic tenets of the Christian faith.

98% believe there is a heaven.
98% believe in the virgin birth.
95% believe in eternal reward and punishment.
97% believe Christ is the divine Son of God.
96% believe in salvation only by faith in Christ.

B. The great majority appear to be loyal to the CRC and satisfied in and with its fellowship. (See statistical section) Just how elated we should be with the results of the questionnaire on this score can hardly be determined apart from a comparative study of other denominations. There are some disconcerting data, as the statistical section of this report indicates, yet it can safely be said that the great majority are loyal.

C. There appears to be a significant measure of discontent on the part of many members with what we might call the quality of the life and attitudes of their fellow members and of the Christian Reformed communion at large. It is difficult to deny the fact of this discontent when we consider:

(a) 25% of the member-respondents fault the CRC for being too intolerant of internal differences of opinion.
(b) 64% feel that we are guilty of institutional pride.
(c) 47% feel that we are characterized by an intellectualism that takes definite precedence over vibrant Christian living.
(d) 35% call us hypocritical.
(e) 24% call us too legalistic.
(f) 71% call us clannish and unwilling to accept people from other backgrounds into the church.
(g) And only 52%—little more than half of our members feel that we practice what we preach to any acceptable degree.

It is difficult to know how to characterize in this connection the specific concern of the 23% who regard our practice of church discipline as too lax. Yet, it would appear that this must be mentioned in this connection as being some kind of protest against our failure to reflect our teachings in vibrant Christian living.

D. The fact that 17% of our members regard our requirement of catechism sermons too strict, 23% state that we over-emphasize doctrine

[6]The difficulty of drawing neat and easy conclusions from this chart is indicated, for instance, by the fact that in the 100 to 199 family category the percentages are almost reversed. (See statistical section for loss percentage per church size.)

and theology, 54% call us too tradition-oriented, and 47% feel that we are guilty of one-sided intellectualism, is definitely worthy of note, but just as definitely difficult to characterize. Yet, if we look at these data in the light of finding "C" above, this may be seen as an additional outcry against a lack of emphasis upon practical Christian living.

E. Not unrelated to items "C" and "D" above would appear to be the rather emphatic voice of protest raised by the 33% who feel that there is too little emphasis on missions, and the 44% who are unhappy because of our insufficient involvement in social problems. It would seem as if there is a strong voice in our church today calling for an emphasis upon putting our admittedly strong grasp upon Christian truth into the blood stream of our life as it relates to one another and as it relates to the needs and agonies of the world around us.

F. There is an obvious protest concerning Christian Reformed "officialdom," and some of its perspectives and practices. This appears to be evidenced by the fact that 31% express displeasure at what they judge to be our excessive emphasis on the financial quota system, the 54% who are displeased with the method of calling ministers, and the 25% who have a particularly serious difference of opinion with the church on the denominational level. We might mention, in this connection, also the 14% who have a particularly serious difference of opinion with the local congregation, and the 2% who have such difference with both the denomination and the congregation. This voice of protest would seem, for one thing, to underscore the urgency of the present study of the calling procedure. This cry could also be interpreted as evidence of a determination on the part of our membership to be more knowledgeable and reassured concerning the perspectives of "officialdom," and concerning the activities and causes to which they are being called upon to make contribution. It also appears advisable that some public explanation be made as to the need for denominational agencies to base their operations upon a relatively determinable and reasonably assured income.

V. STATISTICS

Appendix—Responses of present members and former members to selected questions

Part I—Former members (775 respondents)—Total sample.

1. Formers members age at leaving the CRC.

19 or below	10%
20-25	34%
26-34	26%
35-49	18%
50 or over	6%
No response	3%
Total	100%

Part II—Former members (554 respondents—Those former members who mentioned reasons other than marriage to a non-CRC member or moving to an area without a CRC as their primary reason for leaving.)

1. The percentage of former members who stated their dissatisfaction with certain CRC standards, practices, and issues as being very important in their decision to leave.

	% stating this factor very important in decision to leave CRC	Reason for dissatisfaction		No reason given
		Too lax	Too rigid	
Calvinistic doctrine	26%	5%	18%	3%
Evolution	16%	5%	8%	3%
Ecumenism	16%	4%	10%	2%
		Too lax	Too strict	
Worldly amusements	27%	3%	23%	1%
Church discipline	26%	4%	19%	3%
Church attendance	21%	3%	13%	5%
Sabbath observance	30%	3%	22%	5%
		Too few	Too many	
Catechism sermons	16%	2%	12%	2%
		Too liberal	Too conservative	
Divorce	14%	3%	9%	2%
		Too lax	Too imposing	
Christian education	34%	5%	25%	4%
		Not enough emphasis	Too much emphasis	
Financial quota system	23%	2%	19%	2%
Catechism classes	19%	5%	9%	5%
Creeds	18%	4%	10%	4%
Missions	20%	14%	3%	3%
Music	16%	13%	1%	2%
		Not enough involvement	Too much involvement	
Social problems	30%	25%	4%	1%
		Too tolerant	Too intolerant	
Tolerance of internal differences of opinion	35%	3%	31%	1%

Part III—Present members (1,236 respondents).

1. Judgments of CRC members re CRC positions:

	Position of CRC on this issue is:			
Issue	too lax	too strict	neither	no response
Required catechism sermons	7%	18%	65%	10%
Worldly amusements	21%	18%	49%	11%
Church discipline	24%	7%	58%	11%
Christian education	11%	12%	65%	12%
Calvinistic doctrine	11%	10%	67%	12%
Lodge membership	10%	13%	64%	13%
Church attendance	30%	8%	53%	10%

	too liberal	too conservative	neither	no response
Divorce	14%	13%	62%	11%
	too little emphasis on	**too much emphasis on**		
Financial quota system	7%	31%	52%	10%
Catechism classes	17%	6%	66%	11%
Emphasis on creeds	10%	9%	70%	11%
Missionary emphasis	34%	6%	50%	10%
Church choir	27%	7%	55%	11%
	a somewhat deficient method	**a very deficient method**		
Method of calling ministers	40%	16%	35%	9%
	too modern	**too traditional**		
Type of music	6%	28%	56%	10%
	too accepting	**too resistant**		
Evolution	22%	12%	54%	12%
Ecumenism	9%	14%	61%	16%
	too involved	**not involved enough**		
Involvement in social problems	8%	48%	34%	10%
	too tolerant	**too intolerant**		
Tolerance of internal difference of opinion	16%	28%	42%	14%

2. Judgments of members regarding conditions in their congregations.

a. How the minister meets his responsibilities:

more than adequately	32%
adequately	54%
less than adequately	11%
no response	4%
	101%

b. How the parishioners meet their responsibilities:

more than adequately	8%
adequately	64%
less than adequately	24%
no response	4%
	100%

c. Cooperation among members of the congregation:

good cooperation	45%
fair cooperation	45%
poor cooperation	8%
no response	2%
	100%

d. Clannishness and unwillingness to accept people from other backgrounds into the church:

much clannishness	23%
some clannishness	48%
no clannishness	24%
no response	5%
	100%

3. Members' consideration regarding leaving the CRC.

Have never seriously considered leaving	78%
Have seriously considered leaving because of:	
Certain doctrines and/or standards	6%
Worship patterns	1%
Structure and organization	1%
Relation of CRC to society and/or other denominations	2%
Behavior, customs, practices of members	3%
Problem with local congregation	2%
Miscellaneous responses	3%
Considered leaving, no reason given	2%
No response	3%
	101%

4. Members primary or most basic reason for staying in the CRC. (The 1,236 respondents mentioned 1,674 reasons. The percentages here are based on the latter figure.)

Doctrines and/or standard of the CRC, e.g. emphasis on doctrine and creeds, the Bible, TULIP, catechism, Christian education, discipline	34%
Worship services, e.g. purity of preaching, emphasis on sermon, sacraments, two services	15%
Organization or structure of CRC, e.g. church programs, relationship with Christian schools, Calvin College and Seminary	1%
Relationship of CRC to society, e.g. an agent of Christian revolution, mission outreach, stand on CLA, WCC, care for needy	2%
Behavior, customs, and practices of members, e.g. Biblically literate, concerned, rule conscious	1%
Local congregation, e.g. sense of community, likes minister, meaningful societies	2%
Individual reasons, e.g. friends, family, brought up in CRC, holds church office, "no place to go"	33%
Miscellaneous responses	4%
No response to this question	8%
	100%

5. Changes desired by present members.

(The 1,236 respondents mentioned 1,974 changes. The percentages given here are based on the latter figure)

Doctrines and/or standards of the CRC, e.g. more or less emphasis on doctrine, Bible, literal interpretation of Bible, catechism, TULIP, Christian education. Should become more liberal, more conservative, more tolerant	13%
Worship services, e.g. more freedom, prayer meetings, too stiff, music, order of worship	15%
Organization or structure of CRC, e.g. more responsibility for laymen, method of calling ministers, more aggressive synods, criticism of Calvin College and Seminary, more youth participation	22%
Relationship of CRC to society, e.g. greater involvement, eliminate Christian schools, greater mission outreach, tolerance for other denominations	11%
Behavior, customs, and practices of members, e.g. more friendly, more honest, more tolerance, more concern with Christian living	14%
Local congregation, e.g. criticism of minister, more or less social activities, authoritarianism	2%
Miscellaneous responses	4%
No answer to this question	19%
	100%

6. Percentage of present members in two age categories agreeing with selected statements.

	Under 30	30 and over
1. The customs of the CRC members regarding Sabbath observance are too lax	13%	29%
2. The customs of the CRC members regarding Sabbath observance are too strict	27%	11%
3. The prevailing attitude of CRC members in the matter of evolution is too accepting	10%	25%
4. The prevailing attitude of CRC members in the matter of evolution is too resistant	25%	9%
5. The prevailing attitude of CRC members in the matter of ecumenism is too accepting	6%	10%
6. The prevailing attitude of CRC members in the matter of ecumenism is too resistant	19%	13%
7. The CRC overemphasizes doctrine and theology	32%	25%
8. The CRC does not overemphasize ethics and morals	80%	87%
9. The CRC is guilty of institutional pride	73%	63%
10. The CRC is guilty of intellectualism at the expense of vibrant Christian living	56%	51%
11. The CRC is too legalistic	33%	25%
12. The CRC is too tradition-oriented	69%	52%
13. The CRC is too hypocritical	56%	32%

Part IV—Comparison of present and dissatisfied former members.

1. Occupation of head of household

	Members	Former Members
Professional	15%	26%
Business	18%	20%
Clerical and sales	8%	9%
Craftsmen and foremen	15%	16%
Operators and semi-skilled	12%	13%
Laborer, unskilled	6%	4%
Student	2%	1%
Farmer	14%	4%
Other	3%	2%
No response	8%	4%
	101%	99%

2. Education of head of household

	Members	Former Members
Less than 8th grade	9%	1%
8th grade	24%	7%
Some high school	15%	11%
High school graduate	23%	34%
Some college	8%	15%
College graduate	7%	14%
Masters degree	4%	7%
Ph.D.	1%	3%
Technical or professional degree	7%	6%
No response	3%	3%
	101%	101%

3. Area of present residence

	Members	Former Members
Northestern states	5%	8%
North Central states	65%	58%
Southern states	2%	3%
Western states	11%	16%
Alberta	3%	4%
British Columbia	1%	2%
Ontario	10%	4%
Other	1%	2%
No response	3%	3%
	101%	100%

4. Size of church last CRC former member belonged to compared with present CRC membership

Size of church	Formers Members	Present Members
Less than 50 families	13%	10%
50-99 families	21%	23%
100-199 families	36%	49%
200 or more families	29%	18%
No response	1%	

5. Frequency of church attendance while in CRC

	Members	Former Members
More than once a Sunday	79%	68%
About once a Sunday	14%	24%
Less than once a Sunday	2%	4%
About once a month	1%	1%
Once or twice a year	1%	1%
Never	1%	
No response	2%	1%
	100%	99%

6. Type of school attended

	Members	Former Members
Christian schools	40%	37%
Public schools	33%	33%
Both	25%	29%
No response	1%	1%

7. Agreement with statements of belief and opinion

	Members	Former Members
I believe there is a heaven	98%	94%
Jesus Christ was born of a virgin	98%	92%
In the life hereafter some men will be punished eternally and others will be rewarded	95%	86%
Christ is the divine Son of God	97%	93%
The devil actually exists	96%	84%
Man can be saved only through faith in Jesus Christ	96%	88%
There is practically no difference between what the different Protestant churches believe	18%	29%
There is too much emotionalism in revivals	62%	58%
A bartender can be a good Christian	30%	50%
I think the church should be involved in public problems	64%	66%
Urban renewal and public housing are none of the church's business	43%	34%
Church members who do not tithe should be disciplined	26%	9%
It is necessary for the church to change some of its teaching as times change	36%	56%

The following master chart makes a three-way comparison between (1) Current Members, (2) Former Members who said they left mainly because they changed residence to an area where no CRC was present or conveniently located, and (3) Former Members who indicate dissatisfaction with the CRC. The percentages for members are in response to the question "Have you ever considered leaving the CRC because of its position regarding issues (or CR standards, customs, practices, or emphases)?" The percentages for former members are in response to the question: "How important was your dissatisfaction with the following CRC issues (standards, customs, practices, or emphases), in your decision to leave the CRC?"

CRC Standard, Custom Practice, or Emphasis	(1) gave some thought to leaving (percent)	(2) Very Important toward leaving (percent)	(3) Very Important toward leaving (percent)
Calvinist doctrine	6	8	26
Evolution	6	5	16
Ecumenism	4	7	16
Worldly amusements	7	14	27
Church discipline	6	10	26
Church attendance	4	10	21
Sabbath observance	6	14	30
Catechism sermons	6	8	14
Divorce	4	9	14
Christian education	5	14	34
Financial quota system	7	9	23
Catechism classes	4	8	19
Creedal emphasis	3	8	18
Missions	4	9	20
Music	4	9	16
Social problems	7	12	30
Tolerance of internal difference of opinion	9	11	35

VI. CONCLUDING COMMENTS

A. A wealth of varied data has been gathered in the course of this study, the bulk of which has not been incorporated in or appended to this report as it now appears. The Sociology Department is preparing a supplement to this report in which most of this data will be represented, both unprocessed and processed, as need appears to require. This supplement will be available to the synod at the time of its meeting.

B. The data in the hands of your committee provide material for much further study and analysis regarding the state of the church. It is hoped that this material will be available to the Sociology Department in order that students and professors alike may be able to pursue such study and analysis as time and opportunity will allow.

C. Caution must be exercised in the formulating of conclusions and recommendations because of inevitable inability to arrive at adequate refinement of response to questionnaires. Indeed, ultimate refinement of response and analysis is impossible short of personal interview of all respondents. Consider, for instance, how the drawing of conclusions and the making of consequent recommendation concerning present members are complicated by the fact that, though each adult individual and each head of a family is counted as a unit, all of these are not equal in commitment, biblical insight, doctrinal understanding, emotional maturity, etc.

Take the age factor, for example, and its implications for the CRC of tomorrow. No adequate attempt to compute this factor in relation to response was possible because of time limitation though some endeavor was made in this direction. The importance of this factor alone can be seen in the table below.

Percentage of Present Member Respondents Who View the Prevailing Attitudes of CRC Regarding:

	% of Members Under Age 30	% of Members Age 30 and above
Sabbath observance as too lax	13%	29%
Sabbath observance as too strict	27%	11%
Evolution as too accepting	10%	25%
Evolution as too resistant	25%	9%
Ecumenism as too accepting	6%	10%
Ecumenism as too resistant	19%	13%

On the other hand, there is greater consensus between those on both sides of age 30 regarding judgments as to whether or not the CRC overemphasizes certain of its major components. Thus, both younger and older members feel that the CRC over-emphasizes doctrine and theology (32% and 25% respectively); does not over-emphasize ethics and morals (80%:87%); is guilty of institutional pride (73%:63%) and stresses intellectualism at the expense of vibrant Christian living (56%:51%). Further, there is general agreement that the CRC is too legalistic (33%:25%) and too tradition-oriented (69%:52%). The judgment as to hypocrisy within the CRC, however, is held almost twice as frequently among the young as among their older fellow members (56%:32%).

As to concluding and summary statements, we might be tempted to address foremost admonition to former members. However, the good motivation behind the study was that we have the information whereby we might evaluate the level and quality of our fulfillment of the role of body of Jesus Christ. How then, shall we address ourselves as church in the light of the foregoing data and analysis, and of whatever insight these may have afforded as to the spiritual condition of the Christian Reformed Church?

Your committee feels that the study warrants our positing to ourselves as church some searching questions, such as the following:

1. Have we, though not by explicit teaching, yet by our emphasis or relative silences led our people to be content with knowledge and proper theological formulation at the expense of vigorous and incisive emphasis on the full-orbed living of the Christian life?

2. Have we yet to catch the Christ-like vision and principle of living for others, both within and without the church? To put it another way, have we yet to learn, and live as if "the greatest of these is love?" (We are sensitive at this point to those charges citing judgmental attitudes, unofficial ostracism, and insufficient missionary and social involvement.)

3. Are we, not indeed, quite inclined to elevate human inference and ecclesiastical consensus-practically and attitudinally if not officially —to the level of scriptural injunction, thus consigning fellow-members to "second-class citizenship"?

4. Are we preparing our ministerial aspirants as comprehensively as we should, or is our emphasis heavily placed upon knowledge to the possible neglect of developing pulpit skills and the ability to relate well to others, both personally and pastorally?

5. Must we not strive after improved communication between leadership and membership, between agencies and churches, conveying adequate information and listening more intently, recognizing that we live in a day in which people in general are reluctant to participate by proxy and in relative ignorance?

6. Do we recognize that each age of the church has the prerogative to make its own musical response to the revelation of God in Jesus Christ, even though the response may be cast in an unfamiliar form?

VII. RECOMMENDATIONS

A. That the chairman of this committee be given the privilege of the floor when this report is being discussed.

B. That the responses and derived data relating to this study remain in the possession of the Calvin College Sociology Department in the interests of further study and analysis.

C. That the denominational Stated Clerk be authorized to grant or deny access to these materials to others who may request such access.

D. That the denominational Stated Clerk, in consultation with the Sociology Department of Calvin College, be authorized to augment the Yearbook Questionnaire with a view to maintaining current data necessary for such studies as this, such data to be received annually by said department and the findings thereof to be reported to the Synodical Interim Committee.

Respectfully submitted

Committee on Membership Loss

Rev. N. Vanderzee, chairman and reporter
Rev. H. Bossenbroek
Mr. N. Ozinga
Rev. B. Pekelder

REPORT 43A

MEMBERSHIP LOSS COMMITTEE
(Art. 68)

This supplement contains the data which the study committee, in its report (Agenda, 1971, page 377, VI-A.), promised to make available to the synod. The concluding "Methodological Note" is submitted by the Sociology Department of Calvin College which conducted the survey.

PART I - Responses of former CRC members to selected questions.

Note: The following tables compare the responses of those former members in the total sample to those in certain sub-groups thought to be of special interest. The particular sub-groups chosen are: (1) Canadians (Can) - those living in Canada, (2) Currently Disaffiliated (CD) - those who did not join another church, and (3) Not Dissatisfied (ND) - those who gave as their only reason for leaving marriage to a non-CRC member and/or move to a new location with a CRC not present or inconvenient.

Note: The numbers in the tables represent the percent in the appropriate groups responding.

Note: In the tables: *=less than 1%
-=no responses

		FORMER MEMBERS			
		All	Can.	CD	ND
	Sample Size	775	69	61	221
What was your age at leaving the CRC?	19 or below	10	6	7	13
	20-25	37	12	20	46
	26-34	26	40	30	19
	35-49	18	26	16	14
	50 or above	6	3	15	5
	No response	3	4	13	3
		All	Can.	CD	ND
Did you become a communicant member of the CRC?	Yes	81	79	64	88
	No	18	20	36	11
	No response	1	1		1
		All	Can.	CD	ND
Do you think that your upbringing has been an important factor in your decision to leave the CRC?	Yes	15	13	31	3
	No	78	71	59	92
	Parents not CR	6	13	10	5
	No response	1	3	-	-
		All	Can.	CD	ND
In your religious upbringing do you feel that your parents were hypocritical?	Yes	15	12	30	9
	No	82	86	69	90
	No response	2	3	2	3

		FORMER MEMBERS			
		All	Can.	CD	ND
	Sample size	775	69	61	221
Did you leave the CRC at the time of your marriage to a non-member of the CRC?	No	59	68	80	38
	Hervormde and Geref. Kerk, Ortho. Pres., R.C.A., Prot. Ref'd.,Can. Ref., Old Dutch Ref.	20	28	3	40
	Presbyterian or United Presby.	4	-	-	6
	Lutheran or Baptist	6	1	3	6
	Meth., United, Episc., or Cong.	3	1	2	3
	Undenominational or a relatively small conservative denom. (e.g. Brethren, Nazarene, etc.)	2	-	2	3
	Roman Catholic or Greek Orthodox	1	-	5	1
	Other and no response	3	1	5	2
		All	Can.	CD	ND
Have you joined another denomination since being a member of the CRC?	No	8	12	100	3
	Ortho. Pres., R.C.A., Prot. Ref., Can. Ref., Old Dutch Ref.	42	10	-	51
	Presby. or United Pres.	19	28	-	19
	Luth. or Bapt.	13	6	-	11
	Meth., United, Episc., or Cong.	7	14	-	8
	Undenom. or a relatively small cons. denom. (e.g. Breth., Naz., etc.)	6	18	-	3
	Roman Catholic or Greek Orth.	1	3	-	1
	Other or no response	4	7	-	3
		All	Can.	CD	ND
How many of your friends belong to the CRC?	Almost all	7	6	8	7
	Several	32	36	26	32
	Some	29	19	25	35
	Very Few	19	19	25	15
	None	10	16	15	8
	Blank	3	4	2	4
		All	Can.	CD	ND
How many of your business associates belong to the CRC?	Almost all	3	-	2	3
	Several	11	4	20	9
	Some	20	14	18	19
	Very Few	22	28	18	22
	None	33	46	30	34
	No Response	11	7	13	12

			FORMER MEMBERS		
		All	Can.	CD	ND
	Sample size	775	69	61	221
Have you ever joined a lodge?	Yes	5	6	13	4
	No	94	93	85	95
	No response	1	1	2	2
		All	Can.	CD	ND
How closely do you think that the preaching of the Word and actual practice of the CRC members correspond to each other?	Always a close correspondence	3	1	5	5
	Usually a close correspondence	47	20	39	67
	Seldom a close correspondence	38	59	34	21
	Never a close correspondence	3	6	10	-
	Any response other than those given which falls between choices 2 and 3.	3	3	-	*
	No response	6	10	11	6
		All	Can.	CD	ND
In general, which would you prefer?	To be well known and well acquainted with your fellow church members	80	75	54	85
	To remain anonymous and maintain impersonal relationships with other church members	14	14	38	9
	Respondent added comment to indicate position between 1 and 2	1	-	-	2
	No response	5	10	8	5
		All	Can.	CD	ND
Where were each of the following needs better met?					
Theological standards	Present denomination	31	28	11	16
	CRC	26	20	16	38
	Same	10	14	7	12
	No response	33	38	66	33
		All	Can.	CD	ND
Social activities	Present den.	57	49	15	50
	CRC	9	12	5	10
	Same	6	7	5	11
	No response	28	32	75	29

		FORMER MEMBERS			
		All	Can.	CD	ND
	Sample size	775	69	61	221
Worship	Present denom.	53	65	13	33
	CRC	16	13	13	28
	Same	10	6	11	17
	No response	21	16	62	23
		All	Can.	CD	ND
Fellowship	Present den.	65	70	25	54
	CRC	10	7	10	14
	Same	6	3	3	10
	No response	20	20	62	21
		All	Can.	CD	ND
Mission outreach	Present denom.	47	45	11	41
	CRC	14	4	8	21
	Same	9	10	5	11
	No response	30	41	75	28
		All	Can.	CD	ND
Guides for daily living	Present denom.	47	36	23	34
	CRC	13	16	8	21
	Same	10	10	7	15
	No response	30	38	62	29
How important a source of dissatisfaction were the following in your decision to leave?					
		All	Can.	CD	ND
Unsatisfactory form of worship	Very important	8	16	8	1
	Somewhat Impt.	18	33	23	9
	Not at all impt.	66	45	52	78
	No response	8	6	16	12
		All	Can.	CD	ND
Lack of personal interest and concern shown you by members or officers of your church	Very important	15	22	15	5
	Somewhat impt.	20	16	13	17
	Not at all impt.	59	57	57	67
	No response	6	6	15	12
		All	Can.	CD	ND
Friction among members of your own congregation	Very important	18	33	13	9
	Somewhat impt.	19	25	21	15
	Not at all impt.	56	36	51	66
	No response	7	6	15	10
		All	Can.	CD	ND
Serious personal disagreement with members or officers of your church	Very important (members and Off.)	11	16	16	5
	Somewhat impt. (memb. & off.)	8	14	7	3
	Not at all impt. (memb. & off.)	66	54	49	79
	Two or more of the above	7	12	15	*
	No response	8	4	13	12

			FORMER MEMBERS		
		All	Can.	CD	ND
	Sample size	775	69	61	221
Lack of opportunity to express leadership	Very important	5	6	3	1
	Somewhat impt.	13	10	16	6
	Not at all impt.	74	77	64	80
	No response	8	7	16	13
		All	Can.	CD	ND
Clannishness and unwillingness to accept people from other backgrounds into the church	Very important	39	48	39	16
	Somewhat impt.	20	16	15	22
	Not at all impt.	34	30	31	51
	No response	6	6	15	11
		All	Can.	CD	ND
Pressure to be more active in church activities than you cared to be	Very important	6	12	8	-
	Somewhat impt.	13	10	20	10
	Not at all impt.	73	71	54	78
	No response	8	7	18	12
		All	Can.	CD	ND
Lack of opportunity for meaningful service	Very important	13	28	13	3
	Somewhat impt.	21	28	20	13
	Not at all impt.	59	39	51	72
	No response	8	6	16	12
		All	Can.	CD	ND
Inadequacy of the minister	Very important	18	30	25	5
	Somewhat impt.	17	17	16	10
	Not at all impt.	58	41	44	75
	No response	6	12	15	10
Was the minister inadequate in...?					
		All	Can.	CD	ND
the pulpit	Yes	18	22	16	7
	No and no resp.	82	79	84	93
pastoral care	Yes	10	14	10	1
	No and no resp.	90	85	90	99
religious education	Yes	5	6	3	*
	No and no resp.	95	94	97	99
counseling	Yes	17	26	21	5
	No and no resp.	83	74	78	95
		All	Can.	CD	ND
How frequent is your church attendance now (compared to when you were in the CRC)?	More frequent	16	19	5	9
	About the same	50	48	31	59
	Less frequent (present church holds fewer serv.)	15	13	3	14
	Less frequent (present church doesn't hold fewer services)	17	19	46	17
	No response	2	1	15	1•

Part II - Responses of current CRC members to selected questions.

Note: The following tables compare the responses of these current members in the total sample to those in certain sub-groups thought to be of special interest. The particular sub-groups chosen are: (1) Canadians (Can) - those currently living in Canada, (2) Having Graduate Degrees (HGD) - those having Masters and Doctorate degrees, excluding technical and professional degrees, and (3) Under 30 Years of Age (30-)- those respondents under 30 years of age.

		CURRENT MEMBERS			
		All	Can.	HGD	30-
	Sample size	1236	176	50	237
What proportion of your work associates belong to the CRC?	All	7	7	20	8
	More than half	11	5	18	15
	About half	10	5	4	10
	Less than half	32	32	18	31
	None	29	41	36	34
	No response	12	10	4	2
		All	Can.	HGD	30-
What proportion of your friends belong to the CRC?	All	13	24	10	7
	More than half	50	42	40	45
	About half	21	20	26	26
	Less than half	13	11	24	20
	None	1	2	-	3
	No response	2	1	-	-
		All	Can.	HGD	30-
How closely do you think the preaching of the Word and actual practice of the CRC members correspond to each other?	Always	4	1	-	3
	Usually	45	32	32	31
	Sometimes	36	47	48	44
	Seldom	11	13	20	19
	Never	*	1	-	*
	Other or no resp.	3	7	-	2
		All	Can.	HGD	30-
In general, which would you prefer?	To have close friendships with as many church memb. as possible	61	55	58	56
	To be able to keep your independence, yet be able to call on fellow memb. when you need help	22	30	26	29
	To maintain impersonal relationships with fellow ch.memb.	10	9	8	12
	No response	7	7	8	3

CURRENT MEMBERS

In general, how would you judge each of the following conditions in your local church?

		All	Can.	HGD	30-
	Sample size	1236	176	50	237
Clannishness and unwillingness to accept people from other backgrounds into the church	Much clannishness	23	20	36	41
	Some clannishness	48	45	52	38
	No clannishness	24	30	12	20
	No response	5	5	-	1
		All	Can.	HGD	30-
Pressure to be more active in church activities than you care to be	Much pressure	7	7	16	10
	Some pressure	47	48	46	45
	No pressure	42	43	38	44
	No response	4	2	-	1
		All	Can.	HGD	30-
Personal interest and concern shown you by members and officers of your church	Much concern and interest	35	27	44	28
	Some concern and interest	55	58	52	60
	No concern and interest	6	11	4	10
	No response	4	5	-	2
		All	Can.	HGD	30-
Form of worship	More than satisfactory	20	52	20	22
	Satisfactory	69	38	56	61
	Less than satis.	9	7	22	15
	No response	2	3	2	2
		All	Can.	HGD	30-
Your personal relations with members and officers of your church	Good relations	73	57	74	55
	Fair relations	22	33	24	35
	Poor relations	4	7	2	7
	No response	2	3	-	3

Part III - A comparison of the responses of former and current CRC members to selected questions.

		Former Members				Current Members			
		All	Can.	CD	ND	All	Can.	HGD	30-
	Sample size	775	69	61	221	1236	176	50	237
If you had (have) a serious difference of opinion with the church, at what level did (does) it occur?	Denominational	22	29	23	4	25	16	46	23
	Local Cong.	14	22	20	3	14	19	10	25
	No difference	51	41	26	80	47	53	36	43
	Both den. and local cong.	3	6	5	-	2	3	6	3
	No response	10	3	26	14	11	9	2	6
		All	Can.	CD	ND	All	Can.	HGD	30-
What is (or was) the occupation of the head of the household?	White collar	55	54	43	50	41	39	94	67
	Blue collar	32	30	38	31	33	29	-	31
	Other	9	14	14	15	19	27	6	20
	No response	4	1	7	3	8	6	-	1
		All	Can.	CD	ND	All	Can.	HGD	30-
Which school did you attend?	Christian	39	57	31	44	40	61	46	46
	Public	32	22	43	29	33	12	16	22
	Both	27	22	23	24	25	26	38	30
	Did not go to school	-	-	-	-	*	1	-	-
	Other	*	-	2	-	*	-	-	*
	No response	1	-	2	3	1	1	-	1
		All	Can.	CD	ND	All	Can.	HGD	30-
Which school have your children attended?	Christian	6	1	3	8	40	26	46	11
	Public	34	52	36	26	15	24	8	6
	Both	14	17	16	11	18	27	16	2
	No children or children not old enough	38	25	38	45	19	19	24	68
	Other	2	3	2	5	1	1	2	4
	No response	6	1	5	5	7	3	4	10
		All	Can.	CD	ND	All	Can.	HGD	30-
What is the highest grade or year of regular school the head of the household has completed?	Less than high school grad.	19	38	22	19	48	61	-	21
	High school grd.	35	33	38	39	23	16	-	30
	More than high school grad.	43	25	35	39	27	23	100	48
	No response	2	1	5	2	3	-	-	1
		All	Can.	CD	ND	All	Can.	HGD	30-
What is the head of the household's marital status?	Single	3	3	13	1	5	1	10	9
	Married	94	96	79	98	84	91	84	89
	Widowed	1	-	3	*	8	6	2	1
	Divorced	2	1	3	*	1	1	2	-
	No response	1	-	2	*	2	1	2	1

		Former Members				Current Members			
		All	Can.	CD	ND	All	Can.	HGD	30-
	Sample size	775	69	61	221	1236	176	50	237
Are you married?-- Spouse's relation to CRC	Not married	5	3	15	1	17	8	12	20
	Spouse now a member	1	1	7	-	79	88	82	71
	Spouse previously a member	41	62	28	33	1	2	2	*
	Spouse never a member	53	23	49	65	2	1	4	6
	No response	1	-	2	1	1	1	-	2
		All	Can.	CD	ND	All	Can.	HGD	30-
Was the head of the household ever divorced?	Yes	6	3	13	3	2	1	-	2
	No	90	93	75	93	74	78	80	76
	No response	4	4	11	4	24	20	20	22
		All	Can.	CD	ND	All	Can.	HGD	30-
What is the head of the household's sex?	Male	94	94	90	94	87	91	92	94
	Female	5	6	8	5	10	9	8	4
	No response	1	-	2	*	2	-	-	1
		All	Can.	CD	ND	All	Can.	HGD	30-
What is the head of the household's age?	Under 20	-	-	-	-	*	-	-	2
	20's	36	14	21	45	14	14	26	75
	30's	34	49	33	33	21	31	32	8
	40's	15	22	21	12	21	26	26	5
	50's	8	10	10	4	19	13	6	7
	60's	2	-	7	3	13	15	8	1
	70's	2	-	3	1	7	2	2	1
	80's	*	-	-	-	2	-	-	-
	90's	-	-	-	-	*	-	-	-
	No response	2	4	5	2	4	1	-	2
		All	Can.	CD	ND	All	Can.	HGD	30-
To which of the following CRC congregational groups and activities have you belonged or participated in?	Official leadership position (elder, deacon, minister, etc.)	8	5	4	8	37	44	48	8
	Other leadership position (S.S. teacher, group leader, etc.)	27	25	22	30	47	37	66	47
	Active in other church activities (choir, comm., usher, etc.)	79	67	59	83	89	88	90	91
		All	Can.	CD	ND	All	Can.	HGD	30-
About how frequently did (do) you attend church services in the CRC?	Once a Sun. or more	95	89	90	97	93	96	92	87
	Less than once a Sunday	4	10	9	1	5	5	8	12
	No response	1	1	2	*	2	-	-	*

		Former Members				Current Members			
		All	Can.	CD	ND	All	Can.	HGD	30-
	Sample size	775	69	61	221	1236	176	50	237
Were you ever a member of another denomination before you joined the CRC?	No	80	68	84	84	79	64	82	86
	Geref.Kerk, Herv.Kerk,RCA, Orth.Pres.,Prot. Ref.,Can.Ref.,Old Dutch Ref.	12	28	5	8	13	34	10	8
	Presby.and United Presby.	2	-	5	1	2	-	4	1
	Luth.or Bapt.	2	1	3	2	2	1	-	*
	Meth.,United, Cong.,or Episc.	2	1	-	3	2	1	-	1
	Undenom.,or a relatively small conserv.denom.	*	1	-	-	*	-	-	*
	Roman Cath. or Greek Orthodox	*	2	2	-	*	-	2	1
	Other or no resp.	2	1	2	1	2	1	2	2

		All	Can.	CD	ND	All	Can.	HGD	30-
Do you feel that the CRC is guilty of institutional pride?	Yes	79	80	74	66	64	55	72	73
	No	15	13	21	28	30	39	26	24
	No response	6	7	5	6	6	7	2	3

		All	Can.	CD	ND	All	Can.	HGD	30-
Do you feel that the CRC is too tradition-oriented?	Yes	66	71	56	53	54	59	80	70
	No	24	17	28	34	36	33	18	29
	No response	10	12	16	12	9	9	2	2

		All	Can.	CD	ND	All	Can.	HGD	30-
Do you feel that the CRC is guilty of intellectualism at the expense of vibrant Christian living?	Yes	51	54	56	33	51	40	70	56
	No	38	26	38	54	39	48	26	35
	No response	11	20	7	13	10	12	4	8

		All	Can.	CD	ND	All	Can.	HGD	30-
In general, do you think that the theology of the CRC is:	Too liberal	5	1	8	3	13	10	4	6
	Too conservative	39	43	41	29	16	18	28	23
	Neither	51	46	44	62	65	63	66	68
	No response	6	9	7	7	6	9	2	3

		All	Can.	CD	ND	All	Can.	HGD	30-
Do you feel that the CRC over-emphasizes doctrine and theology?	Yes	45	67	41	28	26	30	42	32
	No	49	23	54	66	69	64	58	64
	No response	6	10	5	6	5	6	-	5

		All	Can.	CD	ND	All	Can.	HGD	30-
Do you feel that the CRC over-emphasizes ethics and morals?	Yes	27	29	33	22	9	12	10	17
	No	65	58	62	70	85	81	88	80
	No response	7	13	5	8	6	7	2	3

		Former Members				Current Members			
		All	Can.	CD	ND	All	Can.	HGD	30-
	Sample size	775	69	61	221	1236	176	50	237
In your religious upbringing, do you think that your parents' demands on your behavior were:	Too lax	4	3	7	4	5	3	4	6
	Reasonable	80	80	64	88	84	82	76	82
	Too strict	16	14	26	8	7	14	20	10
	No response	1	3	3	*	3	1	-	2
		All	Can.	CD	ND	All	Can.	HGD	30-
Concerning your parents' efforts to transmit to you their theological convictions were they:	Too lax	11	16	10	10	11	11	8	16
	Reasonable	75	72	64	82	80	79	82	75
	Too rigid	13	12	23	7	5	10	10	7
	No response	1	-	3	*	3	1	-	2
		All	Can.	CD	ND	All	Can.	HGD	30-
I believe there is a heaven.	Agree	96	88	80	99	98	99	96	99
	Disagree	3	7	13	*	*	1	2	*
	No response	2	4	7	1	1	1	2	*
		All	Can.	CD	ND	All	Can.	HGD	30-
Jesus Christ was born of a virgin.	Agree	93	91	74	99	98	99	94	98
	Disagree	4	4	17	*	1	2	4	2
	No response	3	4	10	1	2	1	2	*
		All	Can.	CD	ND	All	Can.	HGD	30-
In the life hereafter some men will be punished eternally and others will be rewarded.	Agree	87	76	61	90	95	94	94	97
	Disagree	9	17	34	7	2	4	6	2
	No response	3	6	5	3	2	2	-	1
		All	Can.	CD	ND	All	Can.	HGD	30-
Christ is the divine Son of God.	Agree	94	89	80	98	97	98	96	98
	Disagree	3	7	15	1	*	1	2	2
	No response	2	4	5	1	2	1	2	1
		All	Can.	CD	ND	All	Can.	HGD	30-
The devil actually exists.	Agree	86	80	65	89	96	92	92	97
	Disagree	10	15	31	7	2	4	6	3
	No response	4	6	3	4	3	3	2	1
		All	Can.	CD	ND	All	Can.	HGD	30-
Man can be saved only through faith in Jesus Christ.	Agree	90	81	69	95	96	98	90	95
	Disagree	8	16	27	3	2	1	6	3
	No response	2	3	3	1	2	1	4	1
		All	Can.	CD	ND	All	Can.	HGD	30-
There is too much emotionalism in revivals.	Agree	58	68	76	56	62	76	58	61
	Disagree	37	20	22	40	33	19	38	36
	No response	5	12	7	5	6	6	4	3
		All	Can.	CD	ND	All	Can.	HGD	30-
A bartender can be a good Christian.	Agree	48	63	59	41	30	50	50	54
	Disagree	48	29	36	53	65	46	48	44
	No response	5	7	5	5	5	4	2	2

		Former Members				Current Members			
		All	Can.	CD	ND	All	Can.	HGD	30-
	Sample size	775	69	61	221	1236	176	50	237
Church members who do not tithe should be disciplined.	Agree	11	10	13	41	26	43	26	22
	Disagree	85	78	84	82	68	52	70	75
	No response	4	12	3	3	6	6	4	3
		All	Can.	CD	ND	All	Can.	HGD	30-
There is practically no difference between what the different Protestant churches believe.	Agree	30	37	28	31	18	26	14	25
	Disagree	67	60	69	67	79	71	84	73
	No response	3	3	3	3	4	4	1	2
		All	Can.	CD	ND	All	Can.	HGD	30-
I think that the church should be involved in public problems.	Agree	67	73	68	71	64	75	80	79
	Disagree	30	26	32	28	31	21	18	19
	No response	3	1	-	2	5	5	2	3
		All	Can.	CD	ND	All	Can.	HGD	30-
Urban renewal and public housing are none of the church's business.	Agree	34	32	43	33	43	44	28	29
	Disagree	63	61	52	63	52	53	68	68
	No response	4	7	5	4	5	3	4	3
		All	Can.	CD	ND	All	Can.	HGD	30-
It is necessary for the church to change some of its teachings as times change.	Agree	54	64	60	49	59	51	58	47
	Disagree	40	32	36	46	36	46	36	51
	No response	5	4	3	5	5	3	6	1

PART IV

"METHODOLOGICAL NOTE"

It seems in order to consider the question of how much confidence can be placed in information collected in this study. The method used for both present and former members was a mailed questionnaire. Like all human means of finding out about ourselves, the mailed questionnaire has its peculiar limitations and advantages. It is not possible to discuss each of these in this brief report. Suffice it to say that there are two outstanding questions: (1) are the answers an accurate indication of the real feelings and actions of the respondents, and (2) are the respondents representative of all present and former members?

In response to the first question, it can be pointed out that social scientists have wrestled with this problem for many years. Studies have been conducted to determine the best way to phrase questions, the best order in which to put questions, the kinds of questions that are not apt to be answered or not answered accurately, etc. These studies indicate that, if proper precautions are exercised, people can and do give meaningful responses to a mailed questionnaire. We can only assert that in this study a great deal of time and effort was expended to assure ourselves that the best available techniques were being used.

A somewhat less scientific, but nevertheless important, check can be gained by reading completed questionnaires. This process revealed that several questions were not clearly understood by some respondents. These questions have been excluded from the analysis. However, for the most part the respondents appear to have understood the questions and answered them adequately.

In response to the second question, regarding the representativeness of the sample, the reader is invited to review the steps taken to obtain the most representative sampling possible with the existing limitations of time and expense:

1. Repeated and persistent attempts were made to obtain from church clerks, with the assistance of classis and synod, a complete list, checked against current yearbook statistics of names and addresses of those families and single adults who left.

2. Care was taken in selecting a sufficiently recent and long span of time (1964, 1965, and 1966) to include the full range of reasons for leaving the denomination:

In 1967, requests were sent to the clerks of all churches who had reported denominational losses in the annual Yearbook questionnaire.

In 1969, requests were made to non-responding churches by means of synodical delegates.

In 1970, two requests (one in May and a follow up in July) were sent to the ministers of non-responding churches.

The final tally shows that of the 614 churches in existence during the three year period studied, 501 responded with at least some names and addresses. Of the remaining, 65 did not respond to any of the series of pleas for information, 9 stated that they were unwilling to provide such information, 4 stated that the information was not available, and 35 had no losses during the stated years. The following analysis by classis gives the percentage of churches experiencing any loss of membership who supplied requested information:

Classis	Percent	Classis	Percent	Classis	Percent
Alberta North	77	G.R. South	100	Minnesota South	85
Alberta South	93	G.R. West	89	Muskegon	94
British Columbia	82	Grandville	94	N.Central Iowa	73
Cadillac	89	Hackensack	63	Orange City	93
Calif. South	90	Hamilton	87	Pacific	76
Central Calif.	92	Holland	100	Pella	100
Chatham	53	Hudson	89	Quinte	57
Chicago North	86	Huron	36	Rocky Mountain	95
Chicago South	94	Illiana	94	Sioux Center	95
Eastern Canada	94	Kalamazoo	83	Toronto	67
Florida	71	Lake Erie	89	Wisconsin	93
G.R. East	91	Minnesota North	87	Zeeland	100

3. The following attempts were made to contact those former members for whom names and adequate addresses were received:

In April, 1968, questionnaires were sent to all families and single adults for whom adequate information had been received at that time.

In January, 1969, and again in July, 1970 questionnaires were sent to all those who had not yet responded to previous mailings and to those for whom addresses were received since previous mailings.

In October, 1970, a letter was sent to all those who had not yet responded, requesting a completed questionnaire.

The following results were obtained from former CRC member respondents for whom adequate addresses were supplied:

Response	Number	Percent
Completed questionnaires	775	41.0
Refusals	31	1.6
Incomplete returns	7	.4
No response	1078	57.0
Totals	1891	100.0

In addition 1,560 names were supplied either without addresses or with incorrect addresses: and 132 names which investigation proved to be not validly within our sample.

4. Concerning those who have not left the CRC, a strict random sample, yielding 2.2 percent of all household heads and single adults was drawn. Confidence in the representativeness of the sample rests mainly on statistical grounds as related to the careful and conscientious manner in which it was drawn and based on a known study population, complete with names and addresses housed in a continuously updated synodical file.

A questionnaire, comparable to the one sent to former CRC members, was sent to the above sample of current members in November of 1970. A few weeks thereafter a postcard was sent, requesting them to return the questionnaire if they had not already done so. Disregarding those not properly within our sample (38), and those for whom no current addresses were available (94), the following results were obtained:

Response	Number	Percent
Completed questionnaires	1236	73.1
Refusals	27	1.6
Incomplete returns	12	.7
No response	415	24.5
Totals	1690	99.9

This overwhelmingly high response rate, in and of itself, says something about the loyalty of our people and the significance they attach to the research question: Of course, it also minimizes the possibility of a typicality.

It is our conclusion that a good deal of confidence may be placed in the accuracy and the representativeness of this survey. This is particularly true of the sample of present members. Such a high rate of response to mailed questionnaires is extremely unusual. Even the 41 percent response of former members is fairly high compared with the response rate of other studies. One may be left with some uncertainty as to whether the non-respondents might, on the average, be either more or less critical of the CRC or might vary from respondents in some other way. Similar studies suggest that a response rate of 40 percent usually yields a fairly representative sampling. In summary, it is our feeling, therefore, that the behavior and attitudes of members and former members of the CRC are quite accurately represented in the data presented for your consideration.

Respectfully submitted,

Committee on Membership Loss

Rev. N. Vanderzee
Rev. H. Bossenbroek
Mr. N. Ozinga
Rev. B. Pekelder

REPORT 44

CONTACT COMMITTEE WITH THE CANADIAN REFORMED CHURCHES

(Arts. 39, 66)

ESTEEMED BRETHREN:

Our report this time must unfortunately be brief. The reason is that we have not been able to accomplish a great deal this past year. We continue to work on the mandate given by the Synod of 1964. But since our last report to synod we have had only one meeting with the committee which represents the Canadian Reformed Churches. Their response to the decisions of our Synod of 1969, which was to have been in our hands by early summer, was not mailed to us until December 1, 1970. Your committee regrets this delay. Since we have not had another meeting with them, we have not been able to ascertain the reasons for it. We are attempting to arrange a meeting with them during May before our respective synods meet.

A crucial obstacle between the two denominations is the correspondence which the Christian Reformed Church presently maintains with the Gereformeerde Kerken (Synodical). To quote from their committee's reply to the decisions of our Synod of 1969, ". . . what we are concerned about is: the influence which, via the correspondence with those particular Netherlands Churches, have entered and are entering the Christian Reformed Church." This matter of correspondence is the main item left on the agenda synod adopted for our committee.

In the meantime, our discussion with the Canadian Reformed committee has hit somewhat of a snag because of the decisions of the Synod of 1969 (Art. 76, IV, B). Number four of those decisions reads,

"Synod instruct its Contact Committee with the Canadian Reformed Churches to urge the Canadian Reformed Churches to consider establishing correspondence with the Gereformeerde Kerken (Synodical) in the light of the changed attitude of the latter, and to verify whether the changes in the Gereformeerde Kerken (Synodical) (Agenda, p. 210) represent a deviation from true Reformed faith and polity."

Your committee has tried to convey the intention of synod's decision. However, the conclusion which the Canadian Reformed deputies come to is this,

"Scrutiny and perusal of the relevant decisions of Synod 1969 led us to believe that synod meant, indeed, that the Canadian Reformed Churches should establish a correspondence in the 'normal' sense with the (Synodical) Churches in the Netherlands."

It seems to your committee that this decision of the Synod of 1969 does indeed lack the clarity needed in such a delicate matter. If a correspondence in the sense of recognition as a sister church was meant,

then such a suggestion is bound to make a strange impression upon the Canadian Reformed Churches. For, in the first place, such correspondence by our denomination with the Gereformeerde Kerken (Synodical) is the main obstacle to unity with the Canadian Reformed Churches. Secondly, if this is the interpretation of the decision of the Synod of 1969, it cannot be denied that the integrity of synod's intention has in the mean time been jeopardized by the letter of the Synod of 1970 to the Gereformeerde Kerken (Synodical) in which synod expresses its concern about "recent theological developments in your communion" and asks whether these churches are "prepared to take disciplinary action, if necessary, to ensure that the subscription to the creeds does not become a dead letter" (Acts of Synod, 1970, Art. 99, C. 2).

If on the other hand synod meant correspondence in the sense of taking up contact in writing in order "to verify whether the changes in the Gereformeerde Kerken (Synodical) represents a deviation from true Reformed faith and polity," it should be noted that such correspondence seems quite superfluous. The official stand of the Gereformeerde Kerken (Synodical) should be gathered from their official documents, the acts of the major assemblies, and these documents are already now at the disposal of the Canadian Reformed Churches.

Your committee deems it advisable that synod give a clear elucidation of the intent of the instruction given by our Synod of 1969.

Recommendations:

1. That synod instruct its Contact Committee with the Canadian Reformed Church to convey to their Deputies

a. that synod shares with the Canadian Reformed Churches concern about certain developments in the Gereformeerde Kerken (Synodical), which concern has recently again been expressed in a letter to this denomination (see Acts 1970, Art. 99, C, 2);

b. that synod intends to exercise its influence for the good of the Gereformeerde Kerken (Synodical) as long as possible to attempt to avoid that that body drift into any kind of deviation from true Reformed faith and polity;

c. that the decision of the Synod of 1969, (Acts Art. 76, IV, B, 4,) must be seen in this light, that synod in fact wanted to urge the Canadian Reformed Churches to use their influence also for the preservation of the Reformed faith in the Gereformeerde Kerken (Synodical) even though the Canadian Reformed Churches do not have official correspondence with that denomination.

2. That synod continue the committee.

Ground: The committee's assignment has not yet been fully carried out and the matter of correspondence needs further discussion.

3. That synod appoint a substitute for the Rev. Lambertus Mulder to serve on this committtee.

Ground: Rev. Mulder, appointed by the Synod of 1970, has since moved to Lethbridge, Alberta, which makes his serving on this committee no longer feasible.

Note: Your committee recommends for nomination the names of the Revs. D. C. Los and G. J. Hoytema.

Respectfully submitted,

P. M. Jonker, chairman
D. Farenhorst
J. B. Vos, reporter

REPORT 45

MINISTERIAL PREPARATION OF "PERSONS OF MORE MATURE YEARS"

(Art. 152)

ESTEEMED BRETHREN:

The Synod of 1969 directed the following request to the Seminary Faculty:

"Synod request the Seminary Faculty to consider alternative methods of assisting persons of more mature years to secure at least the minimal academic requirements which the church would judge requisite for admittance to the ministry, and report its findings to synod.

"Grounds:

"a. Such a study has been requested by our synodical deputies.

"b. The many applications for admission into the ministry via Article 7 of the Church Order suggest a need for this kind of study." (Acts, 1969, p. 71)

The response of the faculty proceeds upon two assumptions: (1) That the basic, ordinary, and preferred preparation for the ministry is the regular theological training of candidates; (2) That the only alternative to the above which is authorized by the Church Order is that specified in Article 7. This article is herewith quoted *in toto* to provide the context for the proposal of the faculty.

"a. Those who have not received the prescribed theological training but who give evidence that they are singularly gifted as to godliness, humility, spiritual discretion, wisdom, and the native ability to preach the Word, may, by way of exception, be admitted to the ministry of the Word, especially when the need is urgent.

"b. The classis, in the presence of the synodical deputies, shall examine these men concerning the required exceptional gifts. With the concurring advice of the synodical deputies, classis shall proceed as circumstances may warrant and in accordance with synodical regulations." (Article 7, Church Order).

The Proposal of the Faculty

If a classis, in fulfilling the requirements of Article 7, part 'b,' wishes to enlist the cooperation of the seminary, the seminary will lend its assistance according to the following provisions:

1. When the classis, in the presence of the synodical deputies, has satisfied itself as to the presence of exceptional gifts in the prospective candidate, the classis may enlist the cooperation of the seminary in his further preparation. This should take place when the classis is ready to commit itself to a candidate to a certain extent, but prior to the final decision as to his eligibility for ordination.

2. The seminary will accept such a person for class work under the following conditions:

a. He will be classified as an auditor and pay tuition accordingly.

b. His program of education and testing will be worked out between the seminary and the classis in agreements covering such matters as the areas of instruction and the duration of his course of studies.

c. Although classified as an auditor because he has not met seminary entrance requirements, he will receive work assignments approximately equal to those of regular students in the courses followed.

3. At the conclusion of the agreed period of instruction, the seminary will provide the classis with a thorough evaluation of his work. This will provide the classis with information leading to a decision, but it is to be in no way a substitute for the decision itself. The classis will then proceed to the consideration of his ordination according to the provisions of Article 7, C.O.

Observations:

1. As a safeguard for its own ministry and to keep Article 7 in the 'extraordinary' category, the synod should set a minimum age level for participation in the program outlined above. Only men who are at least forty years of age at the beginning of the program should be admitted. Whether a maximum age level ought also to be set depends on other than academic considerations.

2. It is to be clearly understood that in outlining a way in which the seminary can be serviceable to classes which are contemplating the ordination of candidates under the provisions of Article 7 the faculty is neither proposing a third way of preparing men for the ministry nor recommending the way countenanced by Article 7 of the Church Order. The faculty is convinced that the nature of our world requires more stress than ever on the need for thorough academic preparation for ministers. The educational cooperation offered in the faculty's proposal is not an adequate substitute for a regular theological education. Nor is it intended to weaken in any way the restrictions laid down in Church Order Article 7, *viz.* "exceptional gifts", "by way of exception", "especially when the need is urgent." We hope and trust that these elements of the article will be scrupulously observed by every classis, and that the synod through its deputies will underscore them.

Respectfully submitted,

The Faculty of
Calvin Theological Seminary
Henry Stob, secretary

REPORT 46

CLASSIS CHICAGO NORTH REPORT
(Art. 91)

ESTEEMED BRETHREN:

Classis Chicago North charged me to give you a full report of what it has done "to bring its policies and practices into harmony with the Declarations on Race." This report is as full and objective as I can make it. May the Spirit of God give us light, love and understanding.

1. Declaration of Synod 1970 and response of classis.

a. "Synod declare(s) that in its handling of the Lawndale-Timothy issue Classis Chicago North has failed to act in accord with the Declaration on Race of the Synods of 1968 and 1969, and synod calls upon the classis to bring its policy and practices into harmony with the deliverances of synod without further delay. Failure to comply will cause Classis Chicago North to be considered in contempt of synod and in open disregard of the judgment of the church of Jesus Christ" (Acts, p. 64).

b. Response of classis. "Classis acknowledges its guilt and sorrow in failing to act in accord with the declarations on race of the Synods of 1968 and 1969 concerning the Timothy-Lawndale issue" (Minutes, Nov. 10, art. 12)

"Grounds:

"1) The decisions of classis in this matter have caused disillusionment, heartache, and alienation in the Christian communities and have hindered our evangelism programs.

"2) If order is to be maintained in the church it is clear that classis must respect the authority of synod. 'The classis has the same authority over the consistory as the synod has over the classis' (Church Order, Art. 27b). 'The decisions of the assemblies shall be conisdered settled and binding, unless it is proved that they conflict with the Word of God or the Church Order' (C.O., Art. 29). 'This Church Order, having been adopted by common consent, shall be faithfully observed, and any revision thereof shall be made only by synod' (Art. 96).

c. Response of classis (continued). "Motion: That classis declare that the practice of excluding black covenant children from the Timothy Christian School in Cicero out of fear is disobedient to Christ. Defeated" (Minutes, Nov. 10, 1970, art. 18).

2. Declaration of Synod 1970 and response of classis.

"Synod instructs Classis Chicago North to fully inform the Synod of 1971 of what it has done to bring its policies and practices into harmony with the Declarations on Race" (Acts, p. 65).

What classis has done:

a. Classis wrote a pastoral letter to the Timothy School Board imploring it no longer to countenance the exclusion of children of black Christians from its Cicero school.

PASTORAL LETTER

December 3, 1970

Timothy Christian School Board
Elmhurst, Illinois

Dear Brethren:

Since September of 1966 Classis Chicago North has attempted to answer the quest of Lawndale's parents in their attempts to obtain a Christian education in the Cicero Timothy schools. At the last meeting of classis (November 10), a decision was made which reads, "that classis write a pastoral letter to the Timothy School Board imploring it no longer to countenance the exclusion of children of black Christians from its Cicero school."

As you know it is our responsibility as members of the Christian Reformed Church to provide Christian education for all children of Christian parents. We, therefore, as Classis Chicago North, urge you as members of the Christian Reformed Church and leaders of Christian education in our classis, to review the former decisions of the Timothy Christian School Board with respect to the admission of black children to the Cicero school. We also implore you for a change in these decisions because the One who said, "Let the children come to me" unites believers and their children of every race. This is beautifully demonstrated at the Des Plaines Christian School whose principal and teachers testify of how the lives of these children of various backgrounds enrich each other.

When we go in God's way, we may safely trust him who closed the mouths of lions for Daniel and who made of no account the unalterable decree of Ahasuerus. As a reason for and an encouragement to change former decisions, we direct your attention to the synodical decision (Acts of Synod, Art. 119, 2, pp. 64-5) which reads, "Synod declares the church ready and willing to offer total support to Classis Chicago North and its constituency should it actually experience spiritual or physical distress in the fulfillment of its obligations to the black covenant children of its communities. Ground: Such support is a tangible evidence of the unity of the body of Christ, and a fulfillment of the apostolic exhortation 'Bear ye one another's burdens, and so fulfill the law of Christ' Galatians 6:2."

Classis also decided "to appoint a committee for the purpose of negotiation. The charge of this committee will be to call together representatives of the Lawndale Church and Garfield Chapel and representatives of the Timothy Christian School Board to discuss the problems confronting each in regards to the education of black children. The goal of this committee is to help resolve the differences of the parties involved and develop a workable solution to the problem." The committee members are the Revs. O. Breen, A. Mulder and Elder J. Sharpe. We encourage your wholehearted cooperation with the committee of negotiation.

May the Lord of his church give us wisdom and understanding as we strive to remove the misunderstandings, recrimination and roadblocks to the accomplishment of his will. We would appreciate an answer to this communication prior to the next meeting of classis on January 20, 1971.

Fraternally,
Rev. W. R. Witte
Rev. L. J. Wolters
Elder J. De Boer

cc: Rev. O. Breen, Chairman
Committee of Negotiation
Rev. L. J. Wolters, Stated Clerk
Classis Chicago North

In response, dated December 21, 1970, the Timothy Christian School sent a letter to Classis Chicago North. This letter reviewed recent de-

velopments which included the relocation of the Timothy Junior High School from Cicero to Elmhurst and the merger of the Western Springs Christian School with the Timothy system. It also included the following concerning its admissions policy. "Your letter requests us to review our admissions policy. The board's only comprehensive statement of policy to date can be found in our position paper, published in October, 1969, and entitled, 'All Things Are Lawful, But Not All Things Are Expedient.' We have reviewed the conclusions reached in that paper, namely: that in our judgment the admission of Lawndale children to our Cicero grade school (Kindergarten through 6) would create an unwarranted risk of bodily injury and property damage. It is our considered judgment that the conditions which led us to this conclusion have not changed, and we therefore reaffirm our position at this time. We also reaffirm our belief that if alternate facilities are available to Lawndale's children without undue hardship, then our position is fully consistent with our Christian faith. However, due to recent developments, we are now able to provide a Christian education for Lawndale children within the Timothy School System, instead of looking to others to provide such facilities. We are therefore pleased to announce the following general admissions policy for the Timothy Christian Schools:

"1). The Timothy Christian School System will accept for admission, without regard to race or color, the covenant children of Reformed or Christian Reformed parents in all grades, kindergarten through twelve.

"2) All other children, without regard to race or color, will be considered for admission into the Timothy System after a successful, in-depth interview concerning religious matters is conducted by a board committee.

"3) Assignment of students to buildings and grade sections is the sole responsibility of the board and is dependent on several factors, including but not limited to: balancing class size, welfare and safety of the students, security of the buildings, and the educational aspects of the total programs. . . ."

b. Subsequently, classis declared:

"1) We are convinced that the Timothy Board is not excluding black children from its Cicero School because of racial prejudice.

"2) We are convinced that the Timothy Board is sincere in its attempt to provide Christian education for all covenant children.

"3) We are convinced that the Timothy Board has made progress in accommodating all covenant children. Grounds:

"a) the Junior High School was moved from Cicero to Elmhurst and integrated.

"b) the Timothy Board is cooperating with the negotiating committee of classis" (Minutes, Jan. 20, 1971, art. 24).

c. Classis adopted a recommendation "that pastors, consistories, and congregations engage in public and private prayers to the end that the Holy Spirit will enable us to manifest a true spirit of love and understanding" (Minutes, Nov. 10, art. 28).

d. Classis appointed 'a' committee for the purpose of negotiation. The charge of this committee will be to call together representatives of the

Lawndale Church and Garfield Chapel, and representatives of the Timothy Christian School Board to discuss the problems confronting each in regard to the education of black children. The goal of this committee is to help resolve the differences of the parties involved and develop a workable solution to the problems" (Minutes, Nov. 10, art. 67).

e. Classis overtures Synod of 1971 "to institute a study committee to arrive at an operational definition of the sin of racism in an ecclesiastical context. This committee should advise the Synod of 1972 on what kinds of acts in this context are sinful and how the churches may most effectively deal with these sins. Grounds:

"1) the subcommittee of the denominational Committee on the Christian and Race Relations, together with three members of the study committee of classis so urged the classis to proceed on January 21, 1970 (cf. Minutes of Classis, Jan. 21, 1970, art. 12).

"2) The continuing discussion of the question of 'racism' demonstrates that the appointment of such a synodical study committee is imperative" (Minutes, Jan. 20, 1971, art. 36b).

f. Classis declared "That it is in basic agreement with the declarations of the Synod of 1968 regarding racial matters insofar as it condemns the exclusion of children from our school on the basis of race" (Minutes, Jan. 20, 1971, art. 36e).

g. "Because certain fundamental principles of church polity are involved in this matter and classis finds the practical solution of this problem to be difficult, classis respectfully requests clarification from synod on the following points:

"1) The validity of the statement of the Synod of 1968: 'That synod declare that fear of persecution or of disadvantage to self or our institutions arising out of obedience to Christ does not warrant denial to anyone, for reasons of race or color, of full Christian fellowship and privilege in the church or in related organizations, such as Christian colleges and schools, institutions of mercy and recreational associations; and that if members of the Christian Reformed Church advocate such denial, by whatever means, they must be reckoned as disobedient to Christ and be dealt with according to the provisions of the Church Order regarding Admonition and Discipline.' "

2) We would request clarification especially of the last part of the statement "be dealt with according to the provisions of the Church Order regarding admonition and discipline."

3) Classis requests clarification as to the legitimacy of synod making such a statement in view of Artice 27 of the Church Order. The exercise of admonition and discipline is the task of the local consistory and "the authority of the consistories is original and that of the major assemblies is delegated." Based on this fundamental principle, it is questionable whether synod has the right to legislate the use of admonition and discipline in a specific situation. Cf. Acts of Synod 1969, Art. 134, I, C, pg. 93, 94" (Minutes of Classis Jan. 20, 1971, art. 36f).

4. "Classis would request clarification as to the practical implementation of this statement of synod. How would classis proceed with admonition and discipline in this case which involves a non-ecclesiastical

organization? Moreover, discipline is always directed toward an individual, not an organization. The problem is now complicated by the Timothy Christian School Society's unanimous support of the school board's actions and policies" (Minutes, Jan. 20, 1971, art. 36g).

5) "Classis asks clafiication as to the point at which the church initiates 'admonition and discipline.' The decision of the Synod of 1968 states that 'they must be reckoned as disobedient to Christ and be dealt with according to the provisions of the Church Order regarding admonition and discipline.' While the Scriptures command perfect obedience ('Be ye holy'; 'Be ye perfect'), the church in its attempt to attain to this ideal, uses only the discipline of the Word, and not the discipline which leads to eventual excommunication. Examples of imperfect obedience are in the realm of Christian stewardship and Christian witness. Classis is of the conviction that in our present complex problem, with its social and civic factors, the church is not dealing scripturally in declaring that 'they must be reckoned as disobedient to Christ and be dealt with according to the provisions of the Church Order regarding Admondition and discipline' " (Minutes, Jan. 20, 1971, art. 36h).

6) "Classis would ask clarification from synod as to the meaning and interpretation of the phrase 'be considered in contempt of synod,' as used by the Synod of 1970. Grounds:

"a) This is legal phraseology and normally is not used in ecclesiastical matters.

"b) The right of synod to make such a statement can be called into question in view of Article 27 of the Church Order" (Minutes, Jan. 20, 1971, art. 36i).

"c) Classis informs synod that two of the four facilities operated by the Timothy Board are now integrated. We would also call to the attention of synod that no covenant black student in our area is currently being denied the privilege of a Christian education. Our classis is committed to inner city evangelism and currently supports this work with funds and personnel as it has done for many years" (Minutes, Jan. 20, 1971, art. 36k).

h. Classis "forwards the overture of Martin LaMaire to synod without comment" (Minutes, Jan. 20, 1971, art. 36p).

i. Classis adopted the following from the appeal of J. Sharpe: "Ministers in Classis Chicago North are urged and admonished in spite of opposition to preach the whole counsel of God regarding the rights, privileges and duties of all Christian Reformed members, so that all believers will know their responsibilies toward fellow members of the body of Christ, and will be impelled to practice true Christian love toward them" (Art. 38d of Minutes, Jan. 20, 1971).

j. From the same appeal classis adopted this: "That pastors, consistories, and individual Christians admonish all those in the church who are at present unwilling to practice the will of God, giving them the biblical norms which should influence their actions, and informing them of the words of comfort and strength which God has given for us times

of stress and danger, urging them to be faithful to the commands of God" (Minutes of Jan. 20, 1971, art. 38e).

Respectfully submitted for Classis Chicago North,

Lloyd J. Wolters, Stated Clerk

REPORT 47

NATIONAL CHRISTIAN ASSOCIATION

(Art. 77)

ESTEEMED BRETHREN:

For the last two years I have been appointed to represent the Christian Reformed Church on the Board of The National Christian Association.

During the first year of this appointment I received no notice of meetings nor received a report of their activities. After my reappointment at last year's synod I contacted the officers of the Association in effort to make my appointment more meaningful. I learned that it would not be likely that there would be any meetings to which I would be invited or advised of, but that a report of their work would be forwarded to me to make it possible for me to offer a report to synod. This report has not been forwarded to me. Hence I have no report to offer. My not receiving a report may be explained by my having left the Chicago area to serve the church here at North Blendon, Michigan.

Since I have left the Chicago area synod will likely desire to appoint someone else from the Chicago area to represent our denomination in this capacity.

Earnestly praying God's blessings upon the sessions and work of our forthcoming 1971 Synod, I remain,

Fraternally yours,

Enno L. Haan

REPORT 48

LORD'S DAY ALLIANCE OF CANADA
(Art. 77)

ESTEEMED BRETHREN:

Since the annual meeting of the L.D.A. of Canada (Dominion Board) did not take place until April 21, 1971, it was impossible to prepare this report in time for publication in the Agenda.

The situation with regard to the LDA of Canada is very much the same as reported by my predecessor, Dr. Remkes Kooistra, in 1970. Financial support is dwindling, coming mainly from local churches and individuals who hold—as the secretary reported—to "a narrow sabbatarian view of Sunday observance." There is a growing dissatisfaction with the effectiveness of the LDA, due to the last section of the old Federal Lord's Day Act, under which no prosecution can be commenced without permission of the Attorney General of the Province in which the alleged vindication took place. Their decisions are guided by the prevailing moral standards of the majority. The main source of income of the LDA is from legacies received, and the present level of operations will exhaust these funds within two years! The board agreed that a drastic revision of policy and organization is necessary.

Policy. In 1969, prompted by the possibility of grocery chain stores opening on Sundays, the LDA organized a committee of representatives from retail merchants associations, labor organizations, and other interested groups to consider the desirability of such a move. This "ad hoc" committee, in which also the CLA was represented, declared itself strongly opposed to Sunday opening of stores in a brief to the Ontario Government. The LDA also discussed the matter with the Attorney General. The result was that the Ontario Government instructed the Ontario Law Reform Commission "to undertake a study and review of the Sunday Observance legislation in effect in Ontario in all of its aspects." This report was published recently and contains 471 pages of excellent material, including a historical survey of Sunday legislation from early Roman times, through British history, to early American and Canadian history. It deals with present enforcement of legislation, mentioning Supreme Court decisions in the United States and Canada. A sociological study of the desirability and effects of Sunday commerce, manufacturing, recreation, entertainment and cultural activities leads to a set of proposals and alternatives, in which Sunday will be a day of pause from labor for the majority of citizens. The Dominion Board of the LDA approved the first four proposals of the report, of which number four is of particular interest:

"The legislation should have the dual secular purposes of (a) preserving a quality environment for the pursuit of leisure activities among

families and friends; and (b) ensuring that as many persons as possible will be protected from being required to work on Sunday against their will."

From the discussions emerged the following opinions: In helping to shape any new Sunday legislation, the LDA can only be effective in appealing to the secular interests of the majority, insofar as these interests run parallel with the interest of the Alliance to preserve the Sunday as a day of rest.

The following resolution was adopted:

The Dominion Board of the Lord's Day Alliance finds reason for gratification with the essential nature of the Report on Sunday Observance Legislation by the Ontario Law Reform Commission. In view of the urgency of the times, the LDA agrees that its officers, including the incoming General Secretary, should initiate consultations with concerned representatives of labor, business, industry, trade organizations, etc. to consider the advisability of establishing a society, to be incorporated as may be deemed advisable to deal with the Report of the Ontario Law Reform Commission on Sunday Observance Legislation, and with such developments as may seem appropriate after study, and that the Alliance in these consultations express willingness to share staff resources; and furthermore, the Alliance recommends that its officers inform the governing bodies of denominations represented in the membership of the Alliance of the changing pattern and policy of the Alliance "vis a vis" its secular involvement with a view of securing their support and endorsement of this new orientation.

Recommendations:

1. that synod refer this report to the *Council of Christian Reformed Churches in Canada* meeting later this year, with the request to evaluate the changing pattern and policy of the Lord's Day Alliance of Canada to determine whether our churches should continue to support the Alliance.

2. that synod meanwhile place the Lord's Day Alliance of Canada on the list of recommended causes for this year.

May I also highly recommend for orientation the REPORT ON SUNDAY OBSERVANCE LEGISLATION—ONTARIO LAW REFORM COMMISSION, obtainable for $1 from The Queen's Printer, Toronto, Ontario.

Respectfully,

Gerard Nonnekes

REPORT 49

SYNODICAL INTERIM COMMITTEE AND STATED CLERK

(Art. 10)

ESTEEMED BRETHREN:

A. *Report of the Synodical Interim Committee*

1. The Synod of 1970 took grateful recognition of the services of Dr. R. J. Danhof and approved his emeritation on Dec. 15, 1970. In view of his emeritation, synod appointed the Rev. Wm. P. Brink as his successor.

The Synodical Interim Committee was notified on July 20, 1970, that Rev. Wm. P. Brink had accepted the appointment of synod to serve as the Stated Clerk.

On Dec. 10, 1970, the Synodical Committee and delegates of all denominational boards gathered together for a testimonial farewell dinner in honor of Dr. and Mrs. R. J. Danhof. It was a fitting occasion to thank God for his blessing upon our retiring Stated Clerk and his mate during his ministry and service to the denomination. Words of appreciation were expressed to the Danhofs for their many years of faithful service.

On Dec. 15 our new Stated Clerk began his service. The Synodical Interim Committee approved the transfer of the Ministerial Credentials of Rev. Wm. P. Brink to the Princeton Christian Reformed Church, and on May 16, 1971, he was formally installed as Stated Clerk and Associate Pastor of Princeton Christian Reformed Church of Grand Rapids.

2. On January 29, 1971, the committee was notified by the United States Patent Office that our denominational seal has been officially approved.

3. During the past year the Synodical Committee processed several appeals dealing with the Chicago North-Timothy matter. Appeals were sent successively to the Bethel, Grand Rapids, Consistory and to the Ridgewood, Jenison, Consistory asking for a reconvening of the Synod of 1970. The Synodical Committee approved the action of these assemblies in not calling for a special assembly of synod. The Synod of 1970 clearly indicated that Classis Chicago North should report on progress to the Synod of 1971.

4. During the year several offices were vacated and the Synodical Committee approved the following requested appointments:

a. Mr. Carl Vanderbrug on the Committee for Improvements in Calling Methods.

b. Rev. D. C. Los and Miss Aukje Masselink of 1 Dobbin St., Agin Court 755, Ontario, on the Committee on Women in Ecclesiastical Office.

c. Rev. Carl D. Tuyl and Rev. Warren J. Boer on the Chaplain Committee of the Christian Reformed Church.

d. Rev. John A. Hoeksema on the Committee re Delegation of Deacons to Synod.

e. Classis Rocky Mountain

(1) Chr. Ref. Board of Publications Committee: delegate, Dr. R. Post, and alternate, Rev. G. De Velder.

(2) Chr. Ref. Board of Home Missions: alternate, Dr. J. R. Kamps.

(3) C.R.W.R.C. alternate, Mr. John Hanenberg, Jr.

f. Classis Minnesota North delegate to Calvin College and Seminary Board of Trustees: Rev. H. J. Kwantes, and alternate delegate, Rev. A. C. Van Eek.

g. Classis Grand Rapids East Synodical Deputy: Rev. H. G. Vander Ark with Rev. J. A. De Kruyter, alternate; and Rev. Milton R. Doornbos, alternate to the Chr. Ref. Board of Home Missions.

h. Rev. Wiebe Van Dyk as member of the Sermons for Reading Services Committee.

i. Rev. Michael De Vries as synodical representative on the Canadian Bible Society.

5. Your Synodical Committee approved the request of Dr. M. Hugen to transfer his ministerial credentials from Classis Holland to Classis Grand Rapids East and the Eastern Avenue Consistory. Rev. Hugen was installed as professor of theology by the Eastern Avenue Consistory.

6. The terms of the members of the Synodical Interim Committee expire at the following synods:

a. Rev. Frank De Jong—3rd two year term, 1972.

b. Rev. Oliver Breen—1st two year term, 1972.

c. Dr. Louis Praamsma has completed a second two year term and is eligible for reappointment for another two years.

Humbly submitted,

Rev. F. De Jong
Dr. L. Praamsma
Rev. O. Breen
Rev. Wm. P. Brink, Secretary
and member ex officio

B. *Report of the Stated Clerk*

1. All committees were informed of appointments and reappointments of members. Appellants were duly notified of the decisions of the Synod of 1970.

2. Our Committee on Inter-Church Relations appointed the following to serve as fraternal delegates to other denominational assemblies:

a. Rev. Henry De Rooy to the Reformed Presbyterian Church, Evangelical Synod meeting in Chattanooga. We regret that he was unable to attend.

b. Rev. R. O. Broekhuizen to the Reformed Presbyterian Church, meeting in Beaver Falls, Pennsylvania.

c. Rev. Donald Wisse to the Orthodox Presbyterian Church meeting in Wilmington, Delaware.

3. The Lord's Day Alliance has requested that Dr. Andrew Bird be given opportunity to speak briefly.

4. The following brethren have been appointed by their denominations to attend our synod as fraternal delegates:

a. Rev. Leroy B. Oliver from the Orthodox Presbyterian Church.

b. Rev. Allan Baldwin from the Reformed Presbyterian Church, Evangelical Synod.

c. Rev. H. Baarlink from the Gereformeerde Kerken.

d. Dr. John O. Edgar of the Reformed Presbyterian Church.

5. Several appeals and overtures arrived too late for ordinary processing. The Rules for Synodical Procedure state, "no overtures or study reports received by the Stated Clerk after March 15 shall be considered for decision by synod, except those overtures which deal with matters relevant to reports found in the printed Agenda. Any other overture or study report shall be considered only by special decision of synod on the basis of the most weighty grounds." (Rule V, F, page 8) The materials involved will be referred to the officers of synod for review to determine whether these materials merit "special consideration by decision of synod on the basis of the most weighty grounds."

6. Your attention is called to the fact that after the publication of a very lengthy printed Agenda for synod, a very large number of reports, overtures, and communications have been received. This synod will receive over 50 reports, over 80 overtures, and over 20 communications.

Perhaps it is time for synod to speak about unnecessary materials. Many overtures, appeals, and communications are duplicates of materials on hand, or serve only to state that some consistory or classis or individual favors or disagrees with overtures or reports already in the Agenda. Overtures that merely say "We endorse Overture 106" contribute nothing to the deliberative task of synod. Perhaps they should be discouraged or merely accepted as informative communications.

Synod should be on guard against attempts to mould its opinion by a rash of overtures. The work of synod must be deliberative and our assemblies and members ought to present overtures and appeals only if they contribute to additional understanding of the matters before us. Unless new light is shed, a disservice is done to synod and the materials processed and printed are a waste of funds.

In view of the large number of communications and lack of policy with respect to them, communications to synod will be filed for future reference, but will not be reproduced in the Acts of Synod unless an advisory committee, or synod itself, decide upon such publication.

7. The Rules of Synodical Procedure will be distributed again for our use. Many synodical decisions have been made since the last printing. A new and updated edition should be made in the near future.

May God bless our synod in all of its deliberations.

Humbly submitted,

Wm. P. Brink, Stated Clerk

REPORT 50

STANDING ADVISORY BUDGET COMMITTEE
(Art. 151)

ESTEEMED BRETHREN:

Introduction

The Standing Advisory Budget Committee has, as directed by synod, studied the quota requests from all the quota participating agencies. This committee is instructed to recommend to synod and its advisory committee on budget matters a per family overall denominational quota that, if approved by synod, will provide reasonable quota support for the increasing needs of the denominational agencies while at the same time one that is reasonable when judged in the light of our denominational stewardship and family giving.

Our committee's task was extremely difficult this year as we received quota requests from the various denominational agencies for 1972 totaling $155.00, or an increase of $17.10 (or a 12.4 percent increase) over the 1971 quota. Our committee sympathizes with the agencies requesting these quota increases as we all realize what inflation did to the dollar in 1970 and continues to do with no real slow down to date. We felt, however, that it was impossible for us to recommend an increase in quota by this amount in one year, especially since the 1970 quota represented a 9.0 percent increase over the 1969 quota and the 1971 quota represented a 7.0 percent increase over the 1970 quota. We feel, therefore, that most of the agencies cannot be given the entire amount of the requested increase since, by doing so, it would have to be at the expense of one or more of some other denominational agencies.

In support of our contention that a 12.4 percent increase in the denominational quota is not practical, we analyzed statistics of average annual family income (source: U.S. Department of Commerce, Bureau of the Census, Current Population Reports). We found that average annual family income increased 6.8 percent in 1970. Inflation in 1970 cost the average family approximately 5.8 percent. We decided, therefore, that an increase in the quota at a rate of 12.4 percent as requested by the agencies could work a hardship on many small or low-family-income churches. Furthermore, local or regional church, Christian school, or classical programs may have difficulty raising funds when the denominational quotas increase too rapidly. Many states and cities have added and/or increased property and income taxes which further reduce family net income.

After careful analysis and review of budgets and financial statements of the denominational agencies, the Standing Advisory Budget Committee is recommending a per family quota increase of $9.50 for 1972 (details are given below), an overall 6.9 percent increase above the

1971 quota. IN THIS REGARD, WE REQUEST, AS IN 1968, 1969, and 1970, THAT SYNOD CONSIDER ALL DENOMINATIONAL AGENCY BUDGET REQUESTS BEFORE ACTING ON ANY ONE. We also request that synod keep these figures and percentages in mind when they consider the reports and requests of committees which could increase quotas over the recommended 6.9 percent level. An example would be "Report 18, Fund for Needy Churches."

Quota support is one very important source of income for most of the denominational agencies. It is not the only source, however; other sources are offerings and gifts for "above quota needs." This source of income should be emphasized as, in recent years, it has not increased in relation to increased personal incomes. The Standing Advisory Budget Committee again commends the agencies for their efforts for presenting their needs to the churches and our people. We feel that even more effort can be put forth to increase the amount of total income derived from gifts and offerings. Our people continue to be bombarded today with very effective literature requesting financial support from many OUTSIDE ORGANIZATIONS. Our people are giving substantial amounts to these organizations, even some which are not doctrinally sound or have no significant financial accountability. Our denominational agencies, by using more effective means, will channel some of these gifts in their direction. The Standing Advisory Budget Committee feels that we cannot place the full responsibility to achieve this end on the personnel of these agencies. We strongly urge the ministerial and elder delegates to remind their classes and congregations of the above quota needs of our agencies, as well as the list of causes which synod approves for financial support. With greater emphasis given by all to the needs of our denominational agencies, these agencies can increase their gift and offering income which will permit them to better meet their program demands, and in turn, reduce their dependence on the denominational quota.

QUOTAS AND RECOMMENDED CAUSES FOR 1972

I. DENOMINATIONAL CAUSES

A. *Denominational Quotas*

	1970	1971	Requested for 1972	Recommended for 1972
1. Back to God Hour	$ 11.75	$ 13.25	$ 14.25	$ 14.00
2. Board of Publications (for Spanish Literature)		.75	.75	.75
3. Calvin College & Seminary (1)	28.50	29.40	30.00	29.40
4. Fund for Needy Churches	7.50	7.50	8.50	8.50
5. Home Missions	37.50	40.50	44.00	42.50
6. Foreign Missions	24.50	25.50	30.00(2)	26.75
7. Ministers' Pension	16.00	17.00	22.00	20.00
8. Synodical Expense Fund	2.25	2.00	3.00	3.00
9. United Calvinist Youth (Building Fund only—1971-1972-1973)		1.00	1.00	1.00
10. Chaplain's Deposit Fund			.50	.50
11. Denominational Building Addition	1.00	1.00	1.00	1.00
QUOTA	$129.00	$137.90	$155.00	$147.40

(1) Allocated on an area basis (varying from $14.25 to $38.00 in 1971).
(2) Includes $1.50 for "B Priority" items.

In agreement with the decision of 1962, we recommend the following regional or area quotas for Calvin College and Seminary:

Area No. 1—comprises Classes Grand Rapids East, Grand Rapids South, Grand Rapids West, and Grandville	$38.50
Area No. 2—comprises Classes Cadillac, Holland, Kalamazoo, Lake Erie, Muskegon and Zeeland	$35.20
Area No. 3—comprises Classes Chicago North, Chicago South, Illiana and Wisconsin	$29.20
Area No. 4—comprises Classes Minnesota North, Minnesota South, Northcentral Iowa, Orange City, Pella and Sioux Center	$13.80
Area No. 5—comprises Classes Hackensack, Hudson and Florida	$38.50
Area No. 6—comprises Classes Columbia, Pacific Northwest, California South, Central California, and Rocky Mountain	$25.60
Area No. 7—comprises Classes Alberta North, Alberta South, British Columbia, Chatham, Eastern Canada, Hamilton, Huron, Quinte, and Toronto	$14.00

AREAS WHICH BENEFIT FROM A QUOTA REDUCTION SHOULD EMPLOY THE MONEYS SAVED TO FINANCE THEIR PRESENT AREA COLLEGES (Acts of Synod 1962, pages 54, 104, XXV).

B. *Denominational Causes for One or More Offerings*

1. Armed Forces Fund of the Home Missions Board
2. Back to God Hour for above quota needs
3. Back to God Tract Committee
4. Board of Foreign Missions for above quota needs
5. Board of Home Missions for above quota needs
6. Chaplain Fund
7. Committee for Educational Assistance to Churches Abroad
8. Minority Student Scholarship Fund of the Home Missions Board Race Commission (subject to synod's approval)
9. Supplemental Fund of Ministers' Pension and Relief Administration.

C. *Denominational Benevolence Cause for One or More Offerings*

Christian Reformed World Relief Committee.

D. *Denominational Related Youth Causes for One or More Offerings*

1. Calvinettes (divison of United Calvinist Youth)
2. Calvinist Cadet Corps (division of United Calvinist Youth)
3. Young Calvinist Federation (division of United Calvinist Youth)
4. Young Calvinist Servicemen's Ministry.

II. NON-DENOMINATIONAL CAUSES RECOMMENDED FOR FINANCIAL SUPPORT

THE FOLLOWING NON-DENOMINATIONAL CAUSES ARE RECOMMENDED FOR FINANCIAL SUPPORT AND NOT NECESSARILY FOR ONE OR MORE OFFERINGS. THE NUMBER OF OFFERINGS OR THE PERCENTAGE OF EACH OFFERING

FOR THESE CAUSES IS A MATTER THAT EACH CONSISTORY SHOULD DECIDE.

A. *Benevolent Causes*

1. Bethany Christian Home, Inc.
2. Bethesda Hospital
3. Calvary Rehabilitation Center
4. Christian Sanatorium Association
5. Christian School Employees' Relief Fund
6. Eastern Christian Children's Retreat
7. Elim Christian School
8. The Luke Society (Rehoboth Hospital Plant Fund only) (see note (1) below)
9. Pine Rest Christian Hospital Association (includes Children's Retreat).

Note (1)—The Standing Advisory Budget Committee is recommending The Luke Society for support for the Rehoboth Plant Fund only; and is requesting synod for an evaluation of the Mississippi Evangelistic Medicine program.

B. *Educational Causes*

1. Association for Advancement of Christian Scholarship
2. Christian Schools Educational Foundation (N.U.C.S.)
3. Dordt College, Inc.
4. National Union of Christian Schools (General Fund)
5. Reformed Bible Institute
6. Trinity Christian College
7. Westminster Theological Seminary.

C. *Miscellaneous Causes* (1)

1. American Bible Society (U.S. churches only)
2. Canadian Bible Society (Canadian churches only)
3. Christian Labour Association of Canada (Canadian churches only)
4. Faith, Prayer and Tract League
5. Gideons
6. International Students, Inc. (2)
7. Lord's Day Alliance of the U.S. (U.S. churches only)
8. T.E.L.L. (The Evangelical Literature League)
9. World Home Bible League (includes Canadian Home Bible League)

(1) We are withholding recommendation on the Inter-Varsity Christian Fellowship because requested financial information has not been received by this committee.

(2) Pending approval of purposes and program by synod.

League of Christian Reformed Laymen

The Standing Advisory Budget Committee recommends that synod deny the request of the League of Christian Reformed Laymen to be

placed on the list of non-denominational causes recommended for financial support, and further recommends that the new constitution of the Christian Laymen's League be referred to the appropriate synodical advisory committee for evaluation.

Financial Reference Guide

The Standing Advisory Budget Committee is preparing a reference guide to be furnished to church councils to assist in making judgment on the extent of support to recommended causes.

Payment of Quotas

The Standing Advisory Budget Committee urged synod again to inform all delegates and churches of the necessity of paying synodical quotas. The success of the programs of our denominational agencies depends upon the receipt of these funds. Each year synod, as the highest official *representative* body of our denomination, reviews all agency programs and approves budgets and quotas for these programs. Failure on the part of some churches to pay their quotas places an additional burden on other churches to make up the resulting deficit. Failure to pay quotas also places in jeopardy the jobs of many people employed by these agencies.

Respectfully submitted,

STANDING ADVISORY BUDGET COMMITTEE

Lawrence J. Vander Ploeg, Secretary

REPORT 51

TORONTO CASE "IN LOCO" COMMITTEE

(Art. 161)

(On file)

OVERTURES

Overture 1 — Dancing

(Art. 163)

Classis Hamilton overtures synod to request certain departments of our Christian colleges and seminary to study the matter of dancing and to examine the feasibility of developing acceptable ways for Christian to express their joy in rhythmical movements to musical accompaniment, and to prepare an evaluation of the music and the lyrics of the modern songs.

Grounds:

1. Unrest among our young people necessitated a study by Classis Hamilton.
2. Many of our young people are already participating in modern dances.
3. The complexity of the problem is beyond the competence of Classis Hamilton.
4. The problem is not classical, but denominational in scope.

Classis Hamilton,
Rev. N. VanderKwaak, Stated Clerk

SUPPLEMENTARY REPORT TO OVERTURE 1

A. *Mandate*

Classis Hamilton at its May 15, 1968, meeting appointed a committee with the mandate "to study the matter of dancing in the light of the Bible, and give advice as to how this must be dealt with." (article 33 c)

The original Brantford overture indicated a limitation to the area of concern, namely to dancing as presently engaged in by Christian Reformed young people within the boundaries of classis Hamilton.

B. *Occasion*

Some of the young people responsible for organizing dance evenings for Christian Reformed young people in, for instance, the Christian Education Center in Hamilton motivated their action by stating that there is a desire among our teenagers to meet others of like age and church affiliation in an informal way where they have an opportunity to mix freely with all present. In their opinion an organized dance program would provide that kind of meeting ground. Since many of our young people apparently do engage in dancing at private and school parties, they deemed it advisable to bring the matter out into the open and elicit from the church a clear statement concerning the practice of dancing which up till then had been engaged in with the assumed tacit disapproval of the church. They purposely refrained from organizing further dance programs since early summer till classis would make a pronouncement in September. To the best of our knowledge, one dance program has been held for Christian Reformed young people since last September, organized by a group of young people different from the one mentioned earlier.

C. *The committee's approach to the mandate*

In order to get a fair idea of what our young people's thinking is on the subject, we sent out a questionnaire to determine the extent of dancing among Christian Reformed young people in our classis and their motivation for it (see F below). In preparation for our task we did a considerable amount of research, and thoroughly discussed the various aspects of the problem. Mention should be made of Dr. H. Roy Brillinger of Hamilton, a Christian psychiatrist, who from a wealth of experience shared with us his views on the matter of dancing of the Christian.

We have made a sincere attempt to avoid on the one hand the pitfall of simply letting our attitude be dictated by traditionally accepted views, and on the other hand that of hesitating to show that following Jesus Christ involves self-denial and separation from the world. Whether we have succeeded in this attempt we leave to the judgment of classis.

Due to the restricted scope of our mandate and the limitations of the committee's competence, we could touch on related matters such as the quality of the lyrics and proper music only in passing and had to confine ourselves to the central issue.

Two communications were received from interested parties last fall, one from the Christian Action Foundation Inc. of Hamilton, and one from the now-defunct S.O.C.I.E.T.Y. (Society for the Organization of Christian Interests and Entertainment for Today's Youth). Both were acknowledged with thanks and received as information.

D. *Scriptural data directly concerned with dancing*

Dancing as *social amusement* is scarcely ever mentioned in the Bible except in a general way. In Job 21:11 it is mentioned in a disparaging way: the wicked "send forth their little ones like a flock, and their children dance." Eccl. 3:4 mentions it in an approving way: there is "a time to weep, and a time to laugh; a time to mourn and a time to dance." The dance of Salome before Herod Antipas and his court is perhaps the most notable instance of dancing as a social amusement (Mat. 14:6).

The expression of dancing as *public rejoicing* is much more frequent. The Israelitish women celebrating David's victory over the Philistines break forth in dancing and singing (I Sam. 18:6).

Frequent mention is made of the *religious* dance. After the passage through the Red Sea, Miriam and "all the women" of Israel celebrate the occasion with timbrels and dances (Ex. 15:20). The psalmists exhort, "let them praise his [God's] name in the dance" (Ps. 149:3), "praise him with timbrel and dance" (Ps. 150:4). When the ark was returned to Jerusalem, David was seen "dancing before Jehovah with all his might" (II Sam. 6:14, 16). See also Judges 21:19ff. The religiohs dance was also practised in an idolatrous way: Israel danced around the golden calf (Ex. 32:19), and the Baal priests dance on Mount Carmel (I Kings 18:26).

The Old Testament uses various words for dancing. (1) The verb *chul* (or, *stil*) literally means to writhe or whirl, and is used of the dancing of the daughters of Shiloh at the annual "feast of Jehovah" (Judges 21:19, 21). See also I Sam. 18:6. Apparently those engaged in these whirling dances were sufficiently God-fearing to allow the psalmist to write, "they that sing as well as they that dance shall say, 'all my fountains are in thee'" (Ps. 87:7). The masculine noun *machol* is found in Ps. 30:11 ("thou hast turned for me my mourning into dancing"), Lam. 5:15, Ps. 149:3, 150:4, and Jer. 31:4, 13. The feminine noun *mecholah* is used in the following passages: Ex. 32:19, 15:20 and Judges 11:34. (2) The verb *karar* is from a root probably meaning "to move around, whirl around" and occurs in II Sam. 6:14, 16 where David is described as "dancing before Jehovah with all his might." (3) The meaning of *raquad* is "to skip about" (of wild goats, Isa. 12:21; of Mount Sinai quaking at the law-giving, Ps. 114:4, 6; of jolting chariots, Nahum 3:2), and is used in I Chron. 15:29 to describe David's behavior when the ark was brought to Jerusalem (parallel to II Sam. 6:14, 16).

The New Testament data is very scant. The verb *orcheomai* appears in Mat. 14:6 (Salome's dance before Herod and his court), and the Lord employs it to describe children at play (Mat. 11:17). The noun *choros* occurs only once, in Luke 15:25. (It is quite striking that Christ saw fit to include the element of dancing in the parable of the prodigal son!)

The biblical data allow us to make the following observations:

1. Dancing as an expression of joy by rhythmical movements to musical accompaniment was known and practised by people of biblical times, both within and outside Israel.

2. There was a wrong and a right way to dance, depending on the motivation and purpose. (*cf.* the contrast between David's dancing and that of Israel around the golden calf).

3. Present-day social dances cannot be identified with the dances mentioned in the Bible. There is no trace in the Bible of the social dance of couples in the modern fashion. It is, therefore, unwarranted to conclude that since God's people in biblical times did dance, the dance as we know it today is acceptable to the Christian.

E. *Dancing Today*

It would take us too far afield to go into the history of dancing; that decidedly lies outside of the scope of our mandate. We refer those who wish to acquaint themselves with this aspect to the appropriate literature.

Dancing can be defined as the expression of joy by rhythmical movements of the body to musical accompaniment. There are unmistakable elements of beauty in the dance: gracious movements, rhythm, music, harmony. J. Overduin writes in *Christelijke Encyclopedie:*

"It is evident that the ethical objections against dancing cannot hold for dancing as such. The church's objection in past history was occasioned by the degeneration of the dance which doubtlessly must be noted in many respects. Out of reaction to that, justice has not always been done to the peculiar value, meaning and beauty of the dance" (vol. II, p. 361, free translation).

Our area of concern is the type of dancing practised by a considerable number of Christian Reformed young people. The type of dancing they engage in is generally not the classical dance, but the modern dances as the frug, the monkey, etc. The result is a general shuffling of feet, flailing of arms, and gyrating of the body, of persons having practically no physical contact with members of the opposite sex, except for the time when the slow dances are performed when the partners hug each other closely.

Since our personal acquaintance with these various forms of modern dances is rather cursory, allow us to quote from the article "Rock 'N' Roll" which appeared in the May 21, 1965 issue of *Time* (p. 72):

"The Freddie is the latest of scores of new dances that have spun off the twist. The pelvis is crucial. If it swings from side to side, that's the twist, and the twist is now as dead as the big apple. If it bumps and wiggles, that's the frug (pronounced froog). The rest are all charades. The dog, for example, is a slow-motion jerk (known in less erudite circles as the bump and grind), which is a slow-motion frug. Add a back stroke arm motion to the frug and you have the swim; add a tree-climbing motion and you have the monkey. Stick your thumbs in your ears and it's the mouse or the mule; up in the air, and it's the hitchhiker—and so on for the woodpecker, Cleopatra, Popeye, Harry James, Frankenstein, etc."

The article continues, "Since couples neither touch nor even look at each other, all the shyness some men and women have about dancing—clammy hands, missing a beat, stepping on feet, etc.—is removed and, as one club owner says, 'Everybody goes off into their own narcissistic bag.'"

F. *The Questionnaire*

QUESTIONNAIRE

Deadline:
November 10, 1968

Dear friend,

As you may have heard, Classis Hamilton has appointed a committee to study dancing in the light of Scripture. In order that we as a committee may become better acquainted with the question as to what extent our young people are involved in and concerned with the question of dancing, we are requesting you to answer the questionnaire below. This questionnaire is being sent to all single young people between the ages of 15 and 30 in six of our churches in classis Hamilton. Please answer the questions honestly and thoughtfully. We would like to have your *personal opinion.*

(Please note: the questionnaire is not concerned with square dancing.)

If you require more space than has been provided, please continue on the other side of the page. A last reminder: please write legibly.

Thank you very much for your time and effort.

1. Age:———— ———Male
   ———Female
2. Member of church by: ———Confession
   ———Baptism
3. Do you regularly attend: ———Young People's Society
   ———Young Adults
   ———Choir
   ———Other (specify)————————
4. I attend(ed) a ———Christian High School
   ———Public High School
5. If you dance, what are your reasons for it? (Please describe whether it is to have fun, to meet members of the opposite sex in an informal way, etc.)
6. What type of dances do you enjoy?
7. What is it about dancing which you find enjoyable which you are not able to find in other types of entertainment?
8. If you do *not* dance, what is your reason for not dancing? (Please describe whether it is because you do not know how to dance, you are not interested, you have moral objections to dancing, etc.)
9. If you did dance but no longer do, what was your reason for giving it up?
10. When you dance, what kind of feelings do you experience?
11. Would you please comment on the *words* of the songs to which you dance?
12. Do you feel that dancing stimulates your sexual desire? Please describe.
13. a. Do your parents know of your dancing? ——Yes ——No
    b. Do your parents approve of your dancing? ——Yes ——No
14. Do you think it possible to provide a wholesome dance in the right place, company and atmosphere for *our* young people? Please describe.
15. If you have any other comments related to dancing which you would like to share with the committee, would you please write them down?

In order to present a report that would be most meaningful to classis and the church community at large, the committee felt that a true evaluation of the issues at hand could best be obtained by means of a questionnaire. It would provide our young people with the opportunity to express their ideas and avoid the often heard complaint that church committees such as this one are not really cognizant

of the feelings, attitudes, and perhaps difficulties young people are faced with. Responses to the questionnaire gave some evidence of this criticism. Another objective of the committee, as previously stated, was to obtain information regarding the motivation for dancing and to determine also to what extent our young people are engaged in dancing.

Since not all young people within classis Hamilton could be approached it was decided to obtain a representative sample which would fairly reflect the opinion of all young people within classis. Six congregations (Trinity, St. Catharines, First Hamilton, Burlington, Mount Hamilton, Simcoe and Wellandport) were selected to represent the views of young people who live in urban, suburban and rural areas respectively.

To provide our young people with a greater degree of freedom in their responses to the questionnaire it was decided to submit a questionnaire of the descriptive type (see appendix). Though realizing that a descriptive questionnaire could very well diminish the number of respondents since this type of questionnaire makes greater demands upon the respondents in terms of time, ability to express ideas in writing etc., the committee did not wish to restrict the young people in expressing their ideas. Despite the disadvantages of this type of questionnaire, the number of responses received has been very good.

A trial questionnaire was prepared and tested by a small group of young people. Their ideas and comments were incorporated in the final draft of the questionnaire.

A total of 507 questionnaires were distributed to young people between the ages of 15 and 30 of six congregations. A toal of 201 replies were received of which 197 were processed, representing a 40% return, a relatively high response to this type of questionnaire.

For purpose of analysis and comparison the respondents were divided into two groups: those who dance 109 (55%), and those who do not dance 88 (45%). This division was made primarily on the basis of responses to questions five and eight (cf. Questionnaire).

To further provide a comparative basis for analysis of responses, lists of categories were drawn up for each question since a parametric analysis would be too complex and cumbersome. Responses representing less than five percent of the total reponses have been omitted as not truly reflecting any significant trend or indication and therefore of little value in terms of the overall study.

No attempt was made to evaluate our findings in terms of a prescribed research model. Instead this study should only be considered as an exploratory one.

Tabulation of Questionnaires Issued and Returned:

	Issued	Returned	% Returned	Dancing	Not Dancing	% Dancing	% Not Dancing
St. Catharines	60	23	38	11	12	48	52
First Hamilton	180	45	25	31	14	69	31
Burlington	35	15	42	13	2	87	13
Mount Hamilton	107	43	40	24	19	56	44
Simcoe	40	26	65	14	12	54	46
Wellandport	85	45	53	16	29	36	64
Total	507	197	40	109	88	55	45

Analysis of Questionnaire Proper:

The group comprizing those who dance were not all equally involved in dancing. Some danced regularly while others would dance occasionally at parties. Those who did not dance listed a variety of reasons.

The reader must constantly be aware that responses given in numbers and percentages are related to the specific questions or categories under discussion. In other words, the number and percentage given indicate how many of the group responded to that particular question or category. This explanation, however, does not apply to the factual information contained in the first part of the quesionnaire.

The average age of the respondents was 19.2 for those who dance and 18.1 for those not dancing. There were only 10 individuals beyond the age of 24 who responded to the questionnaire.

Those between the ages of 15 and 18 were predominantly from the rural and suburban churches while the majority of the older respondents were from the urban churches.

There appeared to be no significant difference between the number of male and female respondents. There were 59 (54%) male respondents among those who dance compared to 54 (46%) among those who do not dance.

For the female respondents, these percentages were nearly reversed: 47 (53%) do not dance, and 49 (45%) do dance. Members by baptism were represented by 71 (65%) among those dancing. This figure was nearly the same as for those not dancing 56 (64%). Those who have made public confession of faith are nearly equally represented by those who dance 37 (34%) and those who do not dance 31 (35%). It appears that making public profession of faith did not change the attitude toward dancing.

Attendance at Young People's Society is greater among those who do not dance 60 (69%) than among those who do dance 59 (54%). Included in these figures are those who attend Young Adults. Other items answered under question three were of no significance in this evaluation. A fifteen percent difference in attendance at Young People's Society is not sufficient to indicate any definite trend. Recognition has to be given to the fact that the average age of those dancing is 19.2 years, an age when membership in Young People's Society appears to drop off.

Of young people attending Christian High School, the number of those who dance is slightly higher 35 (32%) than of those who do not dance 20 (23%). Among those who attend Public High School 63 (58%) participate in dancing compared to 47 (53%) who do not dance. It should be noted that for purposes of analysis those who had attended both Christian High School and Public High School were statistically counted as having Christian High School experience to their credit.

From the responses received to questions five, seven and ten, there appears to be some overlapping. Some of the respondents in answering these questions made reference to this.

In response to question five concerning the reasons for dancing, 58 (53%) responses referred to meeting members of the opposite sex as a reason for dancing. This was superseded by 88 (87%) who mentioned that fun or enjoyment was their main reason. Eighteen (17%) mentioned release of tension, twelve (11%) listed expression of feelings as a reason while 10 (9%) stated they danced to counteract boredom.

As to the type of dances enjoyed or engaged in (question 6), the modern or fast dances received a favorable response of 80 (74%) while the ballroom or slow dances were slightly less enjoyed by 72 (66%). This means that there was considerable overlapping in the type of dances enjoyed.

Question seven, directing itself to the difference between dancing and other types of entertainment, solicited a variety of responses. Twenty-four (22%) responses were that dancing is not different from other types of entertainment; 20 (18%) listed dancing as a variety of entertainment, ten (9%) for better appreciation of music, twelve (11%) were in terms of dancing as a purely physical activity while 18 (17%) enjoyed dancing as a movement to rhythm or beat.

Dancing as an expression of feelings and an easy way to meet and converse with people received equal responses of 19 (17%) each. The closeness of partner 6 (6%) and involvement 7 (6%) ranked rather low.

The responses to question ten dealing with feelings experienced while dancing varied somewhat but the nuances were only slight. Enjoyment 23 (21%), happiness 22 (21%), relaxation 22 (21%) and elation 14 (12%) all appear to be variations on the same theme. Other responses like "a way to express myself" 8 (7%), "self expression" (individuality) and the negative statement "no sexual feelings" 6 (6%) are not of great significance.

When the responses to questions five, seven and ten are combined, the interaction between the sexes together with experiencing a general sense of pleasure and a greater experiencing of oneself appear to be the main reasons for dancing.

The responses to question eight, the reason for not dancing, must be read and evaluated along the same lines as the other questions. The inability to dance 45 (51%) and "not interested" 46 (52%) ranked highest among those not dancing. Twenty-two (25%) responses were in terms of moral objections while 18 (20%) responses mentioned parental objections. Among the latter, five (6%) wished to obey their parents in this respect. Objections were raised by 12 (14%) against atmosphere, company and dress. Sexual stimulation 11 (13%), too much temptation 9 (10%) and fear or danger that emotions would get out of hand 8 (9%) followed in close order. Thirteen (15%) of those not dancing admitted that they did not know what dancing was. Other responses 6 (7%) did not know how to dance but were interested, and 8 (9%) did not know how to dance but had no moral objections. Other reasons for not dancing were listed in responses like "church objects" and "I agree" 6 (7%) and 4 (5%) respectively, and "dancing is wrong" 5 (6%) and "dancing is a waste of time" 4 (5%). Ten responses (11%) mentioned other types of entertainment available as a reason for not dancing. Further comments on the responses to this question will be made in connection with answers given by this same group to question fourteen.

Question nine, related to giving up dancing for whatever reasons, received five responses. One was "never really interested," another went to "confirm his objections." "Not feeling at home," "emptiness of dancing" and the realization that "dancing is wrong" made up the remainder of the responses to this question.

In response to question eleven, to comment on the words of the songs to which young people dance, 43 (39%) dance for the music or beat only, twenty-one (19%) pay no attention to the words while 23 (21%) pay only little attention to the words. Sixteen responses (15%) indicated that the words express their feelings and thoughts. Whether songs were good 17 (16%), bad 21 (19%) or inappropriate 6 (6%) seems to make little impression since the beat appears to be most important. Only 7 (6%) responded that the words cannot be understood.

Since much of the literature against dancing often refers to dancing as sexually stimulating, this question was posed rather bluntly in the questionnaire and may have antagonized some people. Twenty-two (21%) admitted dancing does stimulate sexual desire, but 66 (61%) denied this outrightly. Seventeen (16%) responses mentioned that sexual stimulation depends on the partner while 7 (6%) responses listed close dancing as sexually stimulating. Other responses 17 (16%) stated that sexual stimulation is not more prevalent than other close contact, while 8 (7%) referred to a date as more sexually stimulating. Eight (7%) responses mentioned that sexual stimulation depends on one's intention. There were 6 (6%) responses indicating that the assumed sexual stimulation is simply a matter of projection of other people. From the literature and the findings of this study there appears to be evidence that sexual stimulation as it is often perceived by adults is not what young people actually experience.

As far as the attitude of parents is concerned in the matter of dancing, 91 (84%) of the respondents indicated that their parents know about their dancing

and only 10 (9%) of the parents are not aware of this. Fifty-nine (54%) indicated they are dancing with parental approval while 23 (21%) engage in dancing without parental approval. In 9 (8%) instances the parents appeared to be indifferent and in 6 (6%) cases the parents gave permission under special circumstances.

The responses to question fourteen, whether it was considered possible to provide a wholesome dance if certain conditions were met, 88 (87%) of those dancing expressed themselves in favor. It should be noted that this was not always an unqualified "yes" as 44 (40%) responded in favor if dancing would be done in the proper way (music, place and people). Fourteen (12%) responses were in favor of supervised dancing and 7 (6%) responses favored dancing on a small scale, while 6 (6%), would like dancing but not for an entire evening or program. There were 14 (12%) in this group who are not in favor for various reasons.

Among those who do not dance, 37 (42%) responded in favor of dancing. This was qualified by 25 (28%) who would be in favor providing dances were organized in a proper way (music, place, people). Twenty-nine (33%) of those not dancing were not in favor of providing the opportunity to dance while 5 (6%) responded to supervised dancing. In this same group there were 17 (19%) responses indicating they were opposed to dancing for fear of consequences. It appears that those who had reasons of moral objections maintained this position in answering question 14. Those who were "not able to dance" or "not interested" would be in favor of dancing with proper safeguards.

In summary it appears that a slight majority of our young people are engaged in dancing, that they do this to meet each other in informal ways, to experience a general sense of pleasure and to find some satisfaction in expressing themselves as individuals.

To our young people, music and beat are very important. They are not, generally speaking, sexually stimulated. The parents are informed about their dancing and the majority dance with parental approval. A very great majority are in favor of dancing being provided for *our* young people if proper safeguards are enforced. Those who do not dance have either moral objections, are unable to dance or are not interested.

Those who have moral objections are rather consistent in their objections while those not able to dance or not interested would engage in dancing if proper ways could be provided.

G. *Evaluation*

1. *Modern music and lyrics*

It became quite clear from the questionnaire that very little or no attention is paid by our young people to the lyrics to which they dance. Music and beat are apparently the most important.

This ought to be a matter of some concern. By way of the modern means of communication we are being influenced either consciously or unconsciously, and are being formed and molded by the environment in which we live. Modern society is being conditioned by the type of music and lyrics to which it is subjected, with the sad result that many, also among our people, are in danger of losing their moral sensitivity.

Much of the amusement presented us today is to a large extent in the hands of those who have very little concern for God and his law. The Christian influence in the field of amusement is almost nil. When we look at the present day forms of art as expressed in music and lyrics, as well as in literature and cinema, an attitude of fear and apprehension is surely not unwarranted.

There is a certain spirit, a certain philosophy, driving those that give us the hit parade. Frank Zappa, to whom *Life* Magazine devoted an article in its June

28, 1968 issue is quoted as saying, "Rock swings free, embracing chaos and laughing at the notion that there could be anything more worth celebrating than the present." A considerable portion of music has a lewd and uninhibiting, pulsating rhythm and tends to undermine the morals. It authorizes sex, dope and cheap thrills and has as one of its purposes to free youth from the "taboos" which society has created, such as the sanctity of marriage, the disapproval of homosexuality, etc. As Jake Philips of the Mamas and the Papas sings, "You gotta go where you wanna go/Do what you wanna do/with whomever/you wanna do it."

The stress which rock and roll places on beat and repetition labels its origin as African, music which incited heathens into a frenzy. The purpose of psychedelic rock, which has recently appeared on the scene, is to reconstruct an actual drug experience. Consider some lyrics:

"Sinner man that's his occupation. Sinner man known across the nation." Or "I'm the one they call the seventh son. I can heal the sick, raise the dead, and make little girls talk out of their head." In "I'm hungry for your loving," the lead singer pantively suggests, "I am going to do what I want to do . . . I don't care if I break some rules." Cher sings, "I feel magic in the air. I feel something to start to live in me. What will the neighbors think of me when they say what a nice girl I used to be." The hit "Dandy" has this: "Knocking on the back door, climbing in the window. Hubby's gone away, and while the cat is away the mice are going to play."

These are some of the songs that influence the morals of our age, and it will not get better as our society becomes more and more permissive.

The key word in many songs is protest, a rebellion against the status quo and singing out forcefully against the establishment. Surely rebellion is not the answer and the solution to the problems of this world! Our young people ought to make it known, in a very positive way, that there is an answer in the Person of our Lord and Savior Jesus Christ. Our Lord expects discipleship and abundant Christian living.

2. *Sexuality*

The main objection against dancing has been that it stimulates the sexual impulse leading to all sorts of problems such as adultery, illegitimate sexual contact, illegitimate pregnancies, worldliness, etc. The assumption is made that young people are unable to handle matters of sex. It is against this accusation that our young people most strongly object because the accusation is made at a time when it hurts most, since people of this age are caught up in the conflict around their own identity. Their masculine and feminine concept are just being crystalized and are still fragile. Anyone questioning or accusing them of not being able to handle sexuality is a real threat to them.

Another objection not accepted by young people is that sexual stimulation must be avoided. The difficulty here is that no distinction is being made between sexuality and eroticism. Sexuality is the difference between the sexes, the way in which man complements woman. Eroticism is sexual intercourse or that which leads to sexual intercourse.

The fact that sexuality comes to its fullest expression in a love relationship does not take away the fact that this desire cannot be felt in any other form. A man can experience a woman's femininity without being erotically aroused. God has given us sexuality not only for the sake of reproduction but also for companionship. He has given man the responsibility to use this gift.

When God created man He created him male and female. Man exists in a state of sexual differentation. Of all His created works there is one occasion when God says that it is *not* good. He saw that Adam was alone. God gave Adam a companion and thus delivered him from his solitariness. He created Eve as a sexual counterpart for heterosexual relationship. Taken from Adam's rib, that is

his side, she is next to him. In the creation of Eve mankind is given sexuality, and we have to learn to accept this sexuality, this attraction between the sexes, as something beautiful. The fact that this sexuality is not limited to one person and not directed to only one person is something very beautiful and holy. It depends on us how we handle this sexuality. If we begin to "lust" after someone we commit adultery, and sexuality turns into eroticism. It is very legitimate for a man to observe a woman and experience an attraction toward her. The same holds true for a woman toward a man. But when the object of sexual attraction becomes the object of one's fantasy in an unwholesome fashion something is wrong. Must we suppress all feelings which we by nature have, and which are God-given? This could not be true. God has given us the responsibility to discern. Whenever we are sexually attracted to a member of the opposite sex and become aware of this, it is our moral responsibility to handle this impulse properly.

The responsibility of the parents in terms of sex education lies precisely in this area. It is not simply a matter of sex information concerning procreation. The responsibility goes much farther than that. It must include total sex information—discussion of sexuality, dating, petting, necking, etc. Many parents may be inclined to say that our young people know more about sex than they did at the time they were married. This may be very true, but at the same time our young people must have a much more clearly defined attitude toward sexuality. They are confronted with many more alternatives and greater possibilities for engaging in premarital coital behavior. This in part is due to the influence of our society. Simply telling our young people to repress all feelings of sexual stimulation is not the answer. This may have been more acceptable when the older generation was young but this is no longer valid for our young people. Our young people must learn to choose, and come to grips with issues. Only then will they be able to direct their lives.

Sexualization ought to be seen as a process, a gradual unfolding and expression of the individual's self as male and female. This eventually includes the erotic or genital relationship within marriage.

The psychological changes during the maturational process can be observed in two major areas. One area is the recognition of sexuality which manifests itself in the struggle toward heterosexuality. The other area is the striving toward independence and a getting away from dependence upon parents. The recognition of sexuality has already been touched upon. Something more ought to be said about the struggle toward heterosexuality at this time. Heterosexual development is a stage or phrase of normal sex development and is characterized by increased attraction toward the opposite sex. This does not occur suddenly; the recognition of and the attraction to the opposite sex is a gradual process.

If we expect our young people to grow in their ability to treat one another as human beings they must learn through experiencing human sexuality with members of the opposite sex in peer-group relationship. The socializing process as mediated through interaction with others is essential to the formation and the maintenance of the human self. The manner in which young people interact with each other is of great importance to their development. Restricted and distorted interactions result in restricted and distorted individuals. Wholesome interaction is a necessary condition for personality integration. If we deny our young people to experience sexuality we are treating them as if they were not human. They will rebel if they are convicted or falsely addressed concerning their humanity and their ordinary human needs.

Young people have little patience if we try to curb their freedom while they are trying to find answers to things that are morally right and socially acceptable. Free social contact between the sexes is both good and enjoyable and ought not to be interpreted in the first place as an activity to satisfy their erotic impulses. Those who discourage physical contact between young people for fear that young

people are not able to handle such contact must be careful not to project their own attitude and feelings. The fear of sexual involvement and intimacy is less for those who have done a reasonable job of educating their children in this area. In the contact between the sexes, relationships are established. These are relationships which culminate in mutual interdependence, similar to that of Adam and Eve and established by God Himself.

How successful an individual is in the struggle toward heterosexuality depends to a large extent upon the perception of himself. The notion that maturity lies in his ability to achieve mutually satisfactory intercourse is incorrect. However, many a young man thinks in terms of sexual prowess and his ability to seduce a female to establish his masculinity. Similarly, a young woman who behaves in a seductive fashion and relates to men on the basis of her sensual attractiveness has the wrong idea about her own identity and femininity.

That not all parents are equally well prepared to guide our young people through the prolonged adolescent years is no reflection on them. The age in which we live is becoming increasingly complex. Many of our young people enjoy more education than their parents ever did. This does not mean, however, that parents can abdicate their responsibilities. On the contrary, the increased responsibility has to be shouldered and we ought not to be afraid to call upon our fellow church members and the leaders in our church, so that together we may guide our young people.

As a Christian Reformed community we can and should be very thankful for our youth. They constantly demonstrate a sincere love for their Lord through a realistic involvement in Christian service projects, by their enthusiasm to be alive for Christ in all areas of life, and their desire to grow in a fresh expression of their faith. Yet, as a Church, we must never lose sight of the situation in which our young people today find themselves. They have a need to discuss their problems frankly, sincerely and honestly. Due to the anonymity of the questionnaire, they had the opportunity to discuss some of their problems without fear of reprisal. If we as a church are going to help our youth, we do well to listen to them.

In the course of evaluating the questionnaire, the study committee became increasingly aware that there are real hazards which are recognized by many of our young people. Although only 21% admitted that dancing does stimulate sexual desire and 61% denied this outrightly, a considerable number of respondents voiced problems in the areas of petting, necking, parking, etc., rather than in dancing. If we are going to address ourselves to wrong sexual stimulation among our young people, we ought to direct our remarks to that with which our young people are experiencing difficulty and where we can be of greatest benefit to them. Rather than condemnation by church and parents, a genuine understanding of the individual and his struggles is required.

Thus it is this matter of illegitimate sexual behavior on the part of our young people which merits our utmost attention. Seemingly arbitrary opinions offered by parents to their children who are faced with the intimate problems of petting, necking, parking, etc., have resulted in resentment on the part of young people and often result in further experimentation. Our young people are raised in a society which is making a mockery of purity. The acts of petting and necking are so commonly accepted that very often one's own conscience is drowned out by the influences of society. The increased privileges today's young people enjoy have carried with them increased responsibility, and the individual's self-control is put to a real test.

Our young people must learn to anticipate and avoid those tempting circumstances which will cause them to break down, ignore and abandon the very controls they have learned. Control is a matter of prayer and of holding, above everything else, one's commitment to "serve Him, always and everywhere" (Y.C.F. Constitution). Our young people, living this life through prayer together, will find

each other growing into a genuine love relationship with each other and their Creator.

H. *Can Dancing be Wholesome?*

We ought to avoid blowing up this matter of dancing out of proportion by attaching too great a significance to it; we also ought to avoid dismissing the matter as insignficant in the hope that, as fads go, it will gradually disappear. A proper framework is provided when we remember that we should not consider the matter in a vacuum, but as part of the intricate fabric of modern social life. In view of the fact that our world is aflame with war, racial strife, poverty and countless other social ills, the matter of dancing appears rather frivolous. Our young people, who have to determine their attitude to dancing and their engaging in or refraining from it, should be deeply aware of the charged character of our times, and the unlimited challenges for Christian service and witness the Lord presents to his people. If our young people have a proper awareness of the great need in our world and their responsibilities as Christians, they will be driven to two inevitable conclusions: the need to be serious and the need for relaxation in order to be able to address themselves with vigor to our troubled world.

The question whether dancing can be a wholesome part of Christian living must be considered at this point. The committee after much prayerful consideration came to the unanimous conclusion that this question should be answered in the affirmative.

Dancing as a form of entertainment provides a release of tensions and energy, a proper means of fun and enjoyment and the opportunity to express the innate drive in man to respond to rhythm with bodily movements. As a general social function, dancing provides a pleasant, natural and informal way for man to communicate and associate with others.

In addition to the above, dancing provides the all important opportunity for young people to participate in the activity of an entire group and yet function as an individual. It should be considered a positive means to develop sexuality by a healthy interaction of the sexes.

Injustice would be done to the whole of dancing, however, if only the positive elements were mentioned. Several reasons exist which can prevent the dance from being wholesome, the most prominent of these being the participant's intention to use the dance for erotic sensual pleasures in the same manner as many forms of interaction of the sexes may be used for that purpose. Secondly, while engaged in dancing, a participant may discover that due to closeness of partner, beat or rhythm he does become sexually stimulated in an erotic manner and would therefore be wise to refrain from dancing. A third important element to consider is the entire atmosphere within which the dance is conducted. Where drinking of alcoholic beverages is indulged in, the natural conclusion is that within this atmosphere the Christian should not be involved. Where types of dances, lyrics or songs express defamation of God's name or His creation, this same atmosphere is created and must be avoided by the Christian.

Since dancing as such, however, contains many good elements and can provide a healthy means of entertainment, we may not therefore deprive our young people of its values. It should never become an obsession but viewed within the proper perspective of the christian life. The committee concludes, therefore, that the possibility should exist and does exist to provide our young people with a wholesome dance.

I. *Some Guidelines*

Since it is desirable that our young people be able to take advantage of the wholesome qualities that are made available and possible by dancing within the concept of the Christian style of life, the committee considered a number of items

that would be prerequisites for a wholesome dance. It is *not* the intention of the committee, however, to lay down for our young people a number of guidelines and regulations which by themselves would pretend to safeguard the wholesome character of the dance. If the heart is not right, rules and regulations will not help to make the dance wholesome. We would also emphasize the fact that these same rules and regulations are not needed if our young people experience a living, growing, vigorous, and personal relationship with the Person of Jesus Christ and live in subjection to the Word of God.

The committee has already outlined how dancing as an amusement can be used for both good and evil, and it is in this light that we have established certain guidelines which must be met:

1. Proper instruction, by qualified Christian instructors, must be given in order to acquaint our young people with the right kind of dances and teach them the proper etiquette of dancing, so that they will know how to conduct themselves in a mature fashion when brought together for a social function such as a dance.

2. The proper music and lyrics must be available and danced to. The Christian cannot dance to pulsating music and lewd lyrics which advocate sin.

3. The proper place must be provided and utilized. A public dance which is open to everyone does not provide the proper environment and is not conducive to the wholesome character of the dance. Dancing on the part of our young people must be limited to those places where a Christian atmosphere can be maintained.

4. There must be proper supervision of the dance. In order to accomplish this, there is a need for chaperones who will supervise with authority, courage and tact.

5. The proper company must be present. In order for the dance to be wholesome, it must be limited to Christian young people so that a warm and challenging experience of Christian fellowship will exist.

6. Proper dancing must be engaged in. Hugging and cheek to cheek dancing will only prevent the dance from being wholesome and cannot be condoned.

7. Despite the guidelines outlined above, which apply to the dance in general, the committee again emphasizes the importance of discrimination on behalf of the individual. Although there is a need for control and supervision, there is only One who can supervise the heart and mind. For the individual to exercise proper discrimination, our young people must grow in their relationship to Jesus Christ.

If the above guidelines are observed and implemented, would it be feasible to provide a wholesome dance for our young people? According to your committee, this question should be answered in the affirmative. This does not mean, however, that, with the above answer, we have now solved the entire problem. To the contrary, we still find ourselves faced with the following important questions. *First,* may we expect a certain form of dancing to be satisfying emotionally? Will it not rather become a stepping stone to objectionable types of dances? *Secondly,* even if we endeavor to search for acceptable forms of dancing for our young people, can we find the music and lyrics to which they as Christian young people can dance? Attempts to "christianize" the secular will easily leave the Christian just a few steps behind the world and is contrary to our calling "to walk in the light" (I John 1:7). To provide a wholesome dance for our young people is only feasible with a rejection of all indiscriminate use of music, lyrics and dances, and with the application of a justified selectivity. That presents to us the need for responsible Christians who according to their ability and training have the requirements for proper leadership in the area of dancing and who are capable of giving the necessary guidelines to our young people. *Thirdly,* although a dance for Christian young people should be supervised, we ought to realize that we are limited in the things we want to accomplish in this respect. Are we able to supervise eyes, thoughts, imaginations, desires, etc.?

In the question of the feasibility of providing a wholesome dance for our young people, they have the calling to live the new life which is a fruit of the Holy Ghost, which includes their recreational activity. We are not to walk "after the flesh," but "after the Spirit." This is what makes the Christian say: "All things are lawful for me, but not all things are expedient: all things are lawful for me, but not all things edify" (I Cor. 10:23).

We do not want to hide our concern and awareness of various problems that can be expected and will be faced when our young people are engaged in dancing in an acceptable way. We can no longer afford to be negative, however, but must implement this type of program in a positive way. The world shows us a decadence of the dance. As Christians we should continue to endeavor to lift the dance from its decay and redirect it to a wholesome expression of real joy. What we aim at, and what should give us satisfaction only, is that type of dance in which the purpose of all of life is present: "Glory to God in the highest."

As long as we have not found the type of dance, including the proper music, lyrics, etc., that answers to that purpose, we must refrain from dancing and rather combine all our resources to create new, acceptable forms of dancing which can be enjoyed by Christian young people. Also of that we have to give an account to Him Whom we believe is returning. Let us prepare ourselves for His coming again! And let us not neglect to guide our young people in the light of that feast to which we as the church of Christ are traveling. "Behold, the Bridegroom cometh; go ye out and meet him" (Matt. 25:6).

J. *Conclusions*

The committee concludes that

1. dancing was practised in biblical times by the people of God;
2. dancing as such cannot be classified as worldly amusement although it can become and often is that;
3. the wrong and the right is not between dancing or not dancing, but that there is a wrong and a right within the area of dancing;
4. present day music and lyrics leave much to be desired;
5. since the Christian life is a life of joy, recognition and encouragement must be given to the expression of this joy by rhythmical movements to musical accompaniment; and that
6. Christian young people must develop a distinctively Christian style of life.

Recommendations:

1. That classis express concern over the present situation as it exists in our churches in the type of dances engaged in and the indiscriminate use of music, lyrics and other elements which tend to undermine Christian moral values and principles. *Adopted* by classis, May 21, 1969
2. That classis advise and urge the churches and the membership at large, particularly the parents, that they ought not to condone the type of dancing presently engaged in by our young people. *Adopted* by classis, May 21, 1969
3. That classis advise the churches that due recognition be given to the needs and desires of our young people for healthy interaction between sexes, the need for involvement, release of tension, fun and enjoyment as has been expressed by our young people in the questionnaire. *Adopted* by classis, May 21, 1969
4. That classis declare that since the Christian life is a life of joy, recognition may be given to the expression of this joy by rhythmical movement to musical accompaniment. *Adopted* by classis, May 1969
5. That classis express its disapproval of the dances presently being organized by our young people as long as the requirements set forth in the report cannot be met, and recommend to them to engage in square dancing as mentioned in the report. *Adopted* by classis, May 21, 1969

6. That classis urge all office bearers, parents and young people to give serious consideration to their responsibility in regard to the observations made in this report, particularly in the area of sexuality. *Adopted* by classis, May 21, 1969

7. Overture to Synod of 1971 (See Overture 1 in Agenda for 1971 synod). *Adopted* by classis Hamilton, Sept. 23, 1970

Notes

1. The committee wonders why the churches have not encouraged our young people to enjoy and make use of the square dances. This dance could well satisfy a number of the desires and needs expressed by the young people in the questionnaire, such as the need for involvement, release of tension and energy, fun and enjoyment, healthy interaction of the sexes, etc.

2. The committee did not deem it necessary to go into the matter of Christian liberty and the history of the synodical decisions concerning worldly amusements, since this was adequately dealt with by the Synod of 1966 (cf. *The Church and the Film Arts;* Grand Rapids, 1967, pp. 25-27, 8-18).

Respectfully submitted,
Classis Hamilton,
Rev. N. VanderKwaak, Stated Clerk

Overture 2 — Dancing

(Art. 163)

The consistory of the Calvin Christian Reformed Church of Dundas overtures synod to dismiss the overture of Classis Hamilton in regard to the dancing issue.

Grounds:

1. It is a misuse of time and money for the "departments of Christian colleges and Calvin Seminary to study the matter of dancing and to examine the feasibility of developing ways for Christians to express their joy in rhythmical movements to musical accompaniment" for the simple reason that it is common knowledge that historically dancing in any form has proven to break down rather than build up Christian life, home and church.

2. It is inconceivable in the judgment of this consistory that any study on this matter will benefit our young people other than offering negative advice with which they are very familiar.

Humbly submitted,
The consistory Dundas Chr. Ref. Church
Rev. Wm. Renkema, Pres.
Mr. C. Groen, Clerk

Overture 3 — Change of Date to Celebrate Ascension Day

(Art. 163)

Classis Chatham requests synod to permit the churches to observe the annual commemoration of the ascension of Christ on the first or second Sunday prior to Pentecost instead of on the designated "Ascension Day" if, in the judgment of the consistory, the change of date would help the church in its celebration of the Lord's ascension.

Grounds:

1. Christ's ascension to the throne is an event in the history of salvation, no less significant than the redemptive facts commemorated at Easter and Pentecost.

2. Ascension Day is not a statutory holiday. Therefore the fact of the ascension is not observed and celebrated by all our members in all of our congregations.

Cordially yours,
J. Wieringa, S.C.

Overture 4 — Church Visiting and Sermon Content
(Art. 163)

Classis Chatham overtures synod to add to the Guide for Conducting Church Visiting, under "Questions regarding the whole ministry." point 1, the following question:

e. Does the consistory as much as possible assure itself that the sermons of the minister are

1) based on a careful exegesis of Scripture and

2) a proper expression of the Gospel of salvation, calling for repentance from sin and pointing clearly to the grace of the Triune God relevant for our times?

Grounds:

1. The questions about preaching now addressed to the whole consistory are of a formal nature, while according to the Form for the Ordination of Elders and Deacons, the elders have the weighty duty "to maintain the purity of the Word" and do all they can for the church "to manifest itself as the pillar and ground of the truth." The addition of this question will increase the value of church visiting by openly bringing into discussion a central part of the consistory's responsibility.

2. Some consistories hesitate to discuss the sermons with their pastors.

3. At the present time large numbers of candidates are entering the ministry of the denomination. Some who are presently serving congregations admit having difficulties with their sermonizing. These men, as well as the other pastors, need and will welcome the assistance of the consistory in this crucial work and a discussion of it with the church visitors.

4. At a time when the problems of a secular society are being keenly felt, the churches must see to it that there be a full-orbed preaching of the Gospel of salvation and that the pitfalls of over-reaction, moralism, horizontalism and pentecostalism be avoided.

Respectfully submitted,
J. Wieringa, S.C.

Overture 5 — Request for a New Confessional Standard
(Arts. 81, 140, 164)

Classis Chatham requests synod to declare that it is necessary and desirable to re-express the faith of the church in a new confession which will replace the Belgic Confession, the Heidelberg Catechism and the Canons of Dort as a statement of the truth and as our standard of unity.

Grounds:

1. This action is necessary because the framing of the Three Forms of Unity was historically conditioned: they cannot be understood without a knowledge of the doctrines of the Roman Church, the Anabaptists and the Remonstrants of the 16th and 17th century. The confessions state the truth in a way that was influenced by the heresies they had to oppose. Today the creeds need the interpretation of theological and historical experts; they cannot serve as an adequate expression of the faith of the ordinary members of Christ.

2. This action is desirable because the Holy Spirit has given insights since the Synod of Dort, and the evil spirits have planted heresies since that date, which are neither expressed nor addressed in our present confessions.

3. Every church member is not only expected to agree with the confessions, but he should intelligently and enthusiastically share in it. Therefore it is desirable to have a statement of the truth which is more obviously relevant.

4. It is desirable to re-express our faith in confessional form, because the present documents, which have served us for centuries, are in danger of veneration, due to their antiquity and to our ignorance.

5. It is desirable to re-express our faith in confessional forms, because a paralyzing unbelief keeps telling us that the Church of the living God cannot do today what it was called to do in the times of the Reformation.

Having adopted the above, let synod further declare:

That its position on the necessity and desirability of a re-expression of our faith in confessional form may in no wise be construed as either an acknowledgement that the Three Forms of Unity are not in harmony with the Word of God, or a weakening of their binding character. All members and officebearers are bound to uphold the unabridged content of the Belgic Confession, the Heidelberg Catechism and the Canons of Dort, until a new confession of this faith has been endorsed by the churches.

Respectfully submitted,
J. Wieringa, S.C.

Overture 6 — Announcements re Discipline or Resignation of Ministers
(Art. 68)

Classis Grandville requests synod to formulate appropriate guide lines or rules for consistories and classes when it becomes necessary to inform the churches of the denomination concerning the suspension, the deposition or the resignation of ministers.

Grounds:

1. Apparently there are no such guidelines or rules at present.
2. The varied practices create a measure of confusion.

a. In some cases the stated clerk of a classis informs all other stated clerks of classes, who in turn notify the consistories concerning suspension, or deposition or resignation of a minister.

b. In other cases no such notification is made to the churches.

c. In a few cases an announcement concerning the deposition or the resignation of a minister is published on the announcement page in the official church papers.

3. All consistories should be informed concerning the suspension of a minister in order to prevent the nomination or calling of such a minister during the period of suspension and to prevent a suspended minister from being engaged in duties of his office.

4. The publication of the deposition and reasons for such deposition of a minister in our church papers in some cases and not in others appear inequitable and such publication does not serve to honor Christ, promote the church, or edify the people of God.

Humbly submitted,
Theodore Wevers, S.C.

Overture 7 — Reconsideration of Quota Support
(Art. 38)

Classis Kalamazoo overtures synod in regard to the following two matters:

I. That synod reconsider the decision of Synod of 1970 to grant the request of United Calvinist Youth for a quota of $1.00 per family for three years, (Cf. Acts of Synod 1970, Art. 143).

Grounds:

1. Not being a denominational agency, synod does not have direct control over UCY or the quota granted. Such an arrangement is not good stewardship of money every Christian Reformed family is expected to give.

2. Granting UCY even a limited quota establishes an unwise precedent which may be followed by other causes approved by synod for one or more offerings, if congregations are unwilling to voluntarily support a cause, as was the case with the UCY building drive, (Cf. Supplement 32, Acts of Synod 1970, p. 415).

II. In the light of the above considerations, the synod declare it grant quota support, when necessary, only to denominational agencies under its control.

Humbly submitted,
Gilbert Vanderlip, S.C.

Overture 8 — Delegation of Laymen to Denominational Boards
(Art. 31)

Classis Orange City overtures synod to encourage the respective classes to consider seriously the delegation of more laymen to their respective committees, denominational boards and functions.

Grounds:

1. This would seem to be more in harmony with the precedent of the early Christian church where the disciples appointed deacons that they (the disciples) might "continue steadfastly in prayer and in the ministry of the Word." (Acts 6:4)
2. This would tend to involve the lay membership of the church more actively in the King's business and thwart hierarchical tendencies in the church.
3. Many of our laymen are well qualified to fill these functions.
4. Neither the Church Order nor respective board "Orders" require the membership of ordained men, with the exception of the Board of Trustees of Calvin College and Seminary.

Classis Orange City
Jay Pruim, S.C.

Overture 9 — To Reverse Calvin College Policy
Withdrawn by Classis Grand Rapids East.
(Art. 67)

Overture 10 — Classical Examination of Candidates
(Art. 152)

Classis Hudson respectfully requests synod to give consideration to a proposal for some alterations in the examination of ministerial candidates by classis prior to admission to the ministry of the Christian Reformed Church. The occasion on which a person is accepted by the church for ordination to the Christian ministry is one of large importance for the health and well-being of the church, and also one of meaningful experience for both the candidate and the church which receives him into her service. We believe that the particular concern of the Classical Examination can be achieved more effectively and more happily by some change in approach and method.

I. Permit us to note what seems to us to be some of the limitations and defects of the present style of Classical Examination.

A. It is long and meager in reward for both the classis and the candidate.

The examination, covering 15 different areas, with all the mechanics involved, averages about five and one-half hours in length for one candidate only. This is a long, wearying trial not only for the candidate but the members of classis as well.

For the classis it cuts unduly into the time needed for attention to matters for which classis is met. Meanwhile, there are diminishing returns. Assessment of the candidate is not assisted by the length of the examination. It is commonly

noted that the quality and character of the candidate are exhibited in the first fifteen or twenty minutes of examination, and what follows seems needless routine to fill out the schedule. The length and detail of the examination does not serve a good purpose. This leads to our second observation.

B. The Classical Examination as now structured tends, almost inevitably, to become routinely encyclopedic in character—a kind of review of academic substance, with rote answers, and informational minutiae. Quality of candidate performance depends much on recent acquaintance with seminary courses and diligent "boning-up." The recent overture of Classis British Columbia reflects a wide complaint that "the examination tends to be either too academic or too much in the style of a glorified confession class, with too great emphasis on textbook knowledge."

It may be true, as has been observed, that the character of examination depends much on the examiners, to whom a good measure of flexibility is allowed in the formulation of inquiry. But one must be realistic. The detailed range of inquiry makes encyclopedic inquiry require the appointment of as many as fourteen (14) different examiners. Even at best, it is very difficult to spread sensitive theological and ecclesiastical inquiry over fourteen or more branches. The present structure for examination suffers both from the wide variety of encyclopedic subject matter, and the limitations of the examiners.

C. A third observation is that the present style of examination is unnecessary in view of both the extensive and intensive kind of examination to which the candidate has previously been subject.

A graduate of Calvin Seminary has been through many mills, and under careful scrutiny over a period of three years.

First, an aspirant to the ministry submits to an examination by the Board of Trustees before entering the seminary, and must present recommendations from the college faculty and his consistory.

Second, the aspirant submits to an examination by the Board of Trustees, in consultation with the seminary faculty, before obtaining preaching license.

Third, the aspirant submits to periodic examinations by the faculty, and is regularly visited by the members of the faculty during his three years as student.

Fourth, pursuant the decision of the Synod of 1961, the board makes provision for consultations with senior seminarians about to enter the ministry.

Firth, the aspirant submits to a thorough examination by the seminary faculty prior to the obtaining of a BD degree and a recommendation for candidacy to the Board of Trustees.

Sixth, the aspirant submits to an examination before the Board of Trustees for candidacy, with recommendations and report on interviews to synod, with synod's right to additional interview prior to declaration of candidacy.

Seventh, the aspirant has been under the scrutiny of the church during his two years of preaching, his summer field work assignment, and in some instances his year of service as seminary intern.

The church, in its classes, ought to be willing, and we believe are altogether ready, to accept candidates for its own examination with due consideration given not only to the previous care spent upon such candidates but also to the commendations with which they come. A Bachelor of Divinity Degree conferred by Calvin Seminary, ought to be duly honored. We do not believe that the Classical Examination should be calculated to serve also "as a judgment . . . upon the seminary which trains" the candidates, and provide "a most effective check on the quality of Calvin's teaching and influence, academically, theologically, and practically" (Acts 1959, p. 149). Calvin Seminary may well be searched through student opinion and public observation, as well as judged responsibly by the board under whose administration it functions. But a candidate for the ministry

is called to give account of himself (II Tim. 2:15) when he responds to God's call, and not of the seminary by which he has been trained.

D. We are mindful of the fact that Classis British Columbia, reflecting dissatisfaction with current Classical Examinations, has proposed a revision, and that this matter is now under study by a study committee of synod. It appears, however, that the revision proposed by Classis British Columbia does not eliminate some of the difficulties now existing, nor does it seem to us to promise a better approach to the concern of the Classical Examination. We take the liberty, therefore, of proposing another kind of revision.

II. It is our judgment that the Classical Examination ought to be an inquiry into: 1) The candidate's biblical-theological judgment, competence, and soundness; and 2) his commitment to Christ and his ministry, his understanding of the meaning and relevance of the ministry for our times, and his loyalty to the church into whose service he comes.

It is our belief that the purpose of such an inquiry could be accomplished more simply and effectively by examination in the two areas indicated above by two classically appointed examiners, with opportunity for supplementary questions following:

A. The examination process we propose may be outlined as follows:

1. Oral presentation of a sermon previously submitted in writing, with a 15-minute time limit.

2. Inquiry into the candidate's Biblical-theological judgment, competence, and soundness, by an examination not to exceed 20 minutes.

3. Inquiry into the candidate's commitment to Christ and the ministry, his understanding of the meaning and relevance of the ministry for our times, and his loyalty to the church, by an examination not to exceed 20 minutes.

4. Unspecified time limit for supplementary questions, by the two appointed examiners, the delegates of classis, and the synodical deputies.

B. Further suggestions:

1. It is suggested that the two appointed examiners function also as "Sermon Critics," to whom copies of the written sermon will be presented, and on whose recommendation the examination shall proceed. This will give occasion to the two examiners to have some prior acquaintance with the candidate's mind and spirit, and occasion to question the candidate concerning any matters of Biblical-theological or practical import the sermon may suggest.

2. Though an unspecified time limit is proposed for supplementary questions, the chairman of classis should make it clear that these questions should focus on concern respecting the candidate's fitness and acceptability for the Christian ministry.

C. Concluding observations. In addition to those mentioned above, the following considerations support this proposed change in examination:

1. It will help to eliminate the dull and somewhat inconclusive encyclopedic type of examination, and provide opportunity for a more direct examination into the personal and spiritual competence and character of the candidate—the essential concern of the members of classis.

2. This type of inquiry will provide opportunity for concentrated questions on matters of more crucial concern (Biblical, theological, spiritual) for the ministry of the Christian Reformed Church in our day.

3. This method of inquiry has proved effective, acceptable, and satisfactory in the *coloquium doctum,* and such examinations as have been conducted by synod herself, through appointed examiners, of men appointed to important positions in the church.

4. This type of inquiry, with adaptations for the situation, is suitable for non-regular students who are declared candidates by synod after being interviewed by the board (Cf. Acts 1961, Art. 83, III, 5, p. 55).

5. While shortening the time span of examination for the benefit of both the classis and the candidate, it will provide a more satisfying and fruitful means of communication for both the candidate and the classis.

III. Classis Hudson, therefore, respectfully overtures synod to adopt this method of examination by classis for candidates called to the ministry, at least for a specified time of trial.

Respectfully submitted,
R. Opperwall, S.C.

Overture 11 — Reimbursement from Ministers' Pension Fund
(Art. 49)

Classis Pacific Northwest requests that the synod instruct that Ministers' Pension and Relief Fund to reimburse Mr. Gilbert Holkeboer and Mr. Jack Paauw 100% of their contributions to the fund.

Grounds:

1. Mr. Holkeboer and Mr. Paauw were honorably dismissed from the ministry at the session of Classis Pacific Northwest of September 9, 1970.
2. Since each of these brothers is leaving the ministry for honorable reasons, each should be re-imbursed in full.

Respectfully submitted,
Classic Pacific Northwest
Jack Stulp, S.C.

Overture 12 — Race Commission Mandate
(Art. 142)

Classis Florida overtures synod to revise the mandate under which the so-called "Race Commission" operates. The mandate now reads as follows:

"That synod request the Christian Reformed Board of Home Missions to design, organize, and implement programs through which the denomination, individual churches, and members can effectively use all available resources to eliminate racism, both causes and effects, within the body of believers and throughout the world in which we live." (Acts of Synod 1968, p. 18)

Classis suggests the following revised reading:

A. That synod request the Christian Reformed Board of Home Missions to study through its Race Commission the question whether racial prejudice (or racism) and practices and attitudes stemming therefrom are interfering with the effective outreach of our church in home missions; and

B. That synod authorize the Board of Home Missions should the findings of its commission so dictate, to make these findings known to the churches and to make recommendations to the churches as to the most effective means by which the evils revealed in the findings may be combatted.

Grounds:

1. The grounds for the action of Synod 1968 in initiating this program relate this matter to the concern of the Board of Home Missions.
2. The language of the current mandate is too sweeping and too broad. The words "design, organize and implement" would seem to give too much power to a non-consistorial agency.
3. The express purpose stated in the mandate is "to eliminate racism, both causes and effects, within the body of believers and throughout the world in which we live."

a. Racism is disobedience to the sixth commandment and to the second great summary commandment, and is therefore sin. It is sin in the form of failure in that love which is our solemn duty toward God and our neighbor. It is not a scriptural objective for the church to seek to "eliminate" a form of sin "throughout the world in which we live." The task of the church is to testify against the sins of society, not to seek to "eliminate" some sin from society.

b. To speak of the elimination of sin "within the body of believers" is also highly questionable, in the light of I John 1:8 and Lord's Day XLIV: 114-115 of the Heidelberg Catechism.

c. Elimination of the causes of racism "throughout the world in which we live" is not a legitimate goal of the organized church on earth. The main cause of racism is plainly the hate that is in the natural heart of man toward God and his neighbor. No program of the church can be regarded as capable of achieving elimination of this very real factor in the life of man.

4. The words "design, organize and implement" (especially the word "implement") raise troublesome questions in the area of church government. The church has its proper consistorial procedures for dealing with sin in the body of believers. The projected implementation of programs directed toward the elimination of "racism, both causes and effects" carries suggestions of procedures that may violate or circumvent some basic elements of the Church Order.

Richard Wezeman,
Stated Clerk

Overture 13 — Race Commission Mandate

(Art. 142)

The consistory of the Orlando Christian Reformed Church overtures Synod, 1971, not to adopt the overture of Classis Florida regarding the mandate of Synod, 1968, to the Race Commission.

Grounds:

1. That racism does interfere with the effective outreach of our denomination is self-evident.

2. To study "whether racial prejudice and practices and attitudes stemming therefrom are interfering . . ." would be to unnecessarily delay the work of the commission to eliminate this prejudice and its effects.

3. The activities and programs of the Race Commission are sufficiently supervised by the Board of Home Missions and by our annual synods.

4. To speak of working to eliminate sin and its effects within the body of believers and throughout the world in which we live is not questionable, unscriptural, or contrary to the Heidelberg Catechism.

5. The overture of classis does not demonstrate how the Race Commission in present or projected activities is violating or might violate basic elements of the Church Order.

Consistory of the
Orlando Christian Reformed Church
John Natelborg, President
Merle Den Besten, Clerk

Overture 14 — Amendment of Church Order Article 42a

(Art. 172)

Classis Central California overtures the Synod of 1971 to amend the Church Order, section "a" of Article 42 which reads: (The classis shall appoint at least

one committee composed of two of the more experienced and competent ministers to visit all its churches once a year) to read as follows: *The classis shall appoint at least one committee composed of two of its more experienced and competent members, either two ministers, or one minister and one elder, to visit all its churches once a year.*

Grounds:

1. Whereas the Church Order in Article 42 has vested authority in the office of elder, with the minister, the supervision over the congregation and their fellow office-bearers, the supervision of a similar nature should apply at the level of classis.

The Church Order has made the elders, with the minister, accountable for the admonition, discipline, and order at the local church level without similar accountability at classis.

3. The amended article would augment the involvement of the elders in all levels of the government of the church.

4. Historically, in the Christian Reformed Church, the ministers may have been the more qualified for this task. However, today there are many office-bearers well versed in the doctrines and government of the church capable of expressing themselves and exercising supervision.

Classis Central California
Jacob Hekman, stated clerk

Overture 15 — Amendment of Church Order Article 40a
(Art. 163)

The consistory of the Escalon Christian Reformed Church, Escalon, California overtures synod to amend the Church Order, section "a" of Article 40 (which reads: The consistory of each church shall delegate a minister and an elder to classis. If a church is without a minister, or the minister is prevented from attending, two elders shall be delegated. Office-bearers who are not delegated may also attend classis and may be given an advisory voice.) to read as follows: *The consistory of each church shall delegate a minister and an elder, or two elders at its discretion, to classis. Office-bearers who are not delegated may also attend classis and may be given an advisory voice.*

Grounds:

1. Since Articles 27 and 37 of the Church Order have entrusted original authority to the consistory, any restriction of choice is inconsistent with the intent of the afore-mentioned articles.

2. The consistory should be the sole judge of whom it chooses to serve as its representatives.

Overture 16 — Amendment of Church Order Article 40c
(Art. 172)

The consistory of the Escalon Christian Reformed Church, Escalon, California overtures synod to amend the Church Order, section "c" of Article 40 (which reads: The ministers shall preside in rotation, or one shall be chosen to preside; however, the same minister shall not be chosen twice in succession.) to read as follows: *The ministers shall either preside in rotation, or a minister or elder shall be chosen to preside; however, no one shall be chosen twice in succession.*

Ground: The choice of the presiding officer should not be confined to the ministers.

Fraternally,
The Consistory of the Escalon CRC
Chester Veldstra, clerk

Overture 17 — Psalter Hymnal Revision

(Art. 64)

Classis Cadillac overtures synod to provide a wider range of music and songs, either by supplement to, or revision of, the Psalter-Hymnal.

Grounds:

1. There is a wide range of musical taste and religious experience among our worshipers that requires a wide range of music and songs as the medium of expression; particularly our young people and those received into our churches from other backgrounds.
2. Because music and song is such a basic element in Reformed worship services we must always be open to possible revisions in this area.
3. There is a considerable number of doctrinally sound and biblical hymns being denied expression by our worshipers which could very well serve their spiritual growth.

Fred J. Van Dyk, stated clerk

Overture 18 — Counselling Guidelines

(Art. 141)

Classis Toronto overtures Synod of 1971 to appoint a study committee to draw up new guidelines for pastors and consistories in their care of (a) couples contemplating marriage, (b) couples involved in marital difficulties, (c) divorced persons, and (d) those who have been divorced and contemplate remarriage.

Grounds: The report of the study committee of Classis Toronto which follows.

MARRIAGE, DIVORCE, AND REMARRIAGE

1. SOCIOLOGICAL CONSIDERATIONS

In May of 1968, a new federal divorce law came into effect. Whereas previously the sole basis for divorce was adultery, the new act provided for a number of additional grounds, including marriage breakdown by reason of desertion, separation, non-consummation, imprisonment, or gross addiction to drugs or alcohol.

An immediate consequence was a sharp rise in the number of divorces, believed to be caused in part by a long-term increase in the divorce rate and in part by a backlog of unhappy marriages built up under the previous more restrictive law. In 1967, about 4,000 marriages were legally dissolved in Ontario; in 1969 the figure is estimated to have been about 12,000.[1]

The higher divorce rate since the new law reflects a changing social climate. The question is: what has shaped social attitudes to divorce in Ontario and Canada?

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[1] cf. Rae Corelli, *The Star*, May 16, 1970.

The simplest way to express the divorce rate is the number of divorces per 1,000 marriages. The rate, in Ontario, has risen fairly steadily since early in the century, except for the years immediately after the Second World War and the past two years.

It averaged 4.4 per thousand in the first half of the Nineteen Twenties and 7.2 in the latter half of that decade. The rate rose steadily to 22.0 in 1941, 58.7 in 1946, and 82.0 in 1948.

From that post-war boom, it dropped to 46.8 in 1951, rising to 65.5 in 1960 and 71.5 in 1968, the latest year for which figures are available from the Registrar General in Ontario's Department of the Provincial Secretary and Citizenship.

If, as has been stated, the rate has about trebled since the new divorce laws came into effect, that would make the rate now about 200 divorces for every 1,000 marriages. This does not, of course, mean that one in five of the people who married in 1970 got divorced before the end of year.

Some of the historical roots of the present situation can be described from a sociological point of view as follows. The coming of technology and urbanization has been and is accompanied by a changing network of roles. With the industrial revolution came mechanization and a depersonalization of work. Men no longer experienced their work as having intrinsic value; so income became the main determinant of status. Children and wives define the roles of husbands and fathers as that of economic provider, adding to the depersonalization.

Prior to the industrial era, man's roles as husband, father, and worker were sharply defined. Similarly, women and children had clear roles. One knew what was expected; one knew the relationship between men and women, adults and children; one knew the relationship between work and life.

Mobility in search of better jobs became a way of life. Old friends and relatives and a familiar church congregation were left, depriving the family of significant emotional support. In a time of crisis, the lack of this support can mean the disintegration of the family.

The housewife's tasks are simplified by modern conveniences and her energies focussed on child-raising. The pervasive influence of modern psychology causes mothers to feel obligated to make their children feel happy and socially well-adjusted.

The modern mother comes to feel guilty when she disciplines a child and when she feels anger toward the child. The child senses his mother's guilt, and in turn feels blame-worthy and uncomfortable. The child is likely to act out his discomfort; the mother's anger is then renewed, with the accompanying guilt.

When the father steps into this situation, he may find both mother and child resenting his intrusion, and making him feel that he does not understand. The father may then feel isolated, and a new dimension is added to the marital breakdown.

The increased availability of higher education for women has affected their relationship to men. It gives them greater economic security and therefore they are more likely to act independently.

While the society changed, marriage changed with it. In our society today, a happy marriage is a high-priority goal. When the reality becomes dissociated from their ideal, the partners are likely to feel that the marriage has broken down.

At this juncture, it is relevant to examine divorce and its meaning from a sociological perspective. Divorce is almost always a tragic and painful experience for both marriage partners. Each feels the other has failed him and that he has failed the other.

People are not able to cope with severe emotional stress. The stress must therefore be resolved in some manner—more or less adequately, more or less constructively. Some ways tension may be resolved are: withdrawing emotionally from the marriage and focussing on hobbies, work, children . . . . In the latter case, the children are placed under a severe strain.

Some couples attempt to alleviate the distress by obtaining marital counselling. Increasingly they seek a legal divorce.

In summary, the lack of intrinsic meaning of work, the division between work and family life, the blurring of adult-child, male-female roles has led to feelings of insecurity and personal inadequacy. As the opportunity for gaining self-esteem in the totality of life dwindled, the family came to be viewed as one area of life where self-esteem could be nourished. The family itself, however, changed in role and was placed under stress and is increasingly unable to fulfill this requirement.

Marriage faces a crisis and it is our task to deal with this crisis as constructively as we can.

II. EXEGETICAL CONSIDERATIONS

1. The committee has great difficulty with the terms "biblical grounds for divorce" and the so-called "non-biblical grounds for divorce," which have played such an important role in the thinking of Christian Reformed people and found their way into the official documents of the church, as will be shown in the historical part. If this report would only correct our present unhappy formulations, the committee would feel that the time and work invested in Willowdale's overture were worthwhile.

It seems to the committee that the term "biblical grounds for divorce" places Scripture as well as marriage in the wrong perspective.

As to Scripture this term makes us read the Scriptures as a legal document, a handbook of divine jurisprudence, from which we may deduce in a logical way the number and the nature of the cases in which divorce and remarriage are acceptable possibilities. Although the Scriptures have definitive value for legislation, this does not deny, but rather implies that the Scripture itself functions on a different level, the level of "regulation, foundation and confirmation of our faith" (*Belgic Confession,* art. V).

As to marriage, Scripture teaches clearly that it is a divine institution and not some form of legal contract with one or more built-in escape clauses which make divorce possible and legal. The biblical data we will discuss hereafter will provide further evidence for this statement.

The committee is convinced that the terms biblical and non-biblical grounds for divorce have obscured our understanding of marriage and the recognition (under certain conditions) of divorce and remarriage in the past.

2. As Christians we can only speak of *divorce* and *remarriage* in the context of *marriage* itself. What does Scripture teach us in regard to marriage? Both in Genesis 1 and in Genesis 2 marriage is part of God's good creation, hence it is a divine institution or ordinance. In this regard Scripture differs from many heathen religions in which marriage belongs to the story of the fall. It is perhaps this heathen tradition which led to the debasement of marriage in the Christian church of the first centuries and of the Middle Ages. Even the Reformation failed to correct this wrong evaluation entirely, as many medieval concepts returned in the Victorian depreciation of sex which still has not died out completely among Reformed Christians.

The unity and wholeness of marriage are clearly portrayed in the story of the creation of the woman in Genesis 2. She is man's companion, the partner, the "helper fit for him," equal to the man and yet different. The basic structure of marriage is formulated in Genesis 2:24: *Therefore a man leaves his father and his mother and cleaves to his wife, and they become one flesh.* Dr. W. H. Gispen explains: "He (the man) must find the unity of marriage with *one* wife, *his* wife. (Cf. Gen. 1:27; Matt. 19:4-6; Mk. 10:6-10; I Cor. 6:16; Eph. 5:31). The human author of our text interprets the will of God . . . . The monogamous marriage is instituted by him and is willed by him (see vs. 18)." (Dr. W. H. Gispen, *Schepping en Paradijs,* p. 160.) The rule of the monogamous marriage for the duration of life is the general rule maintained throughout Scripture.

Polygamous situations, it is true, are described and even tolerated, but this does not mean that they carry divine approval. As with other nations, so also with Israel the acceptance of polygamy is based on customs and folk-ways which are alien to the structure of marriage itself. By way of example we mention Laban's "explanation" for giving Leah instead of Rachel to Jacob: "it is not so done in our country to give the younger before the first-born." Not all that happened in Scripture carries *normative* authority.

It is important to note that both the Lord Jesus and the apostle Paul refer to Gen. 2:24 with regard to the structure of marriage (see Matt. 19:5; Mk. 10:7;

I Cor. 6:16; Eph. 5:31). This shows that redemption leads to the restoration of the original design of marriage, the order of creation for marriage as described in Gen. 2:24. Redemption is a return to the beginning in Christ. Paul begins his explanation of marriage-after-Pentecost with these words: *Be subject one to another out of reverence for Christ.* The original design of marriage is restored *in Christ.* Marriage can only be renewed in him. In this way marriage for Christians assumes a new depth, a new dimension and it becomes an (imperfect) picture of the *great mystery,* the relationship between Christ and his church. This mystery inspires the marriage partners to live their married life in dedication to and thankfulness for the Bridegroom.

3. We know, however, that in between creation and redemption the fall in sin took place. This fall caused tremendous darkness and a miserable distortion of man's understanding of created reality everywhere. In the corruption of what once was good, divorce and remarriage find their place. After the covenant between God and man was broken, covenants between humans broke also, marriage was no exception.

In Deut. 24:1-5 we read some stipulations of God's law with regard to divorce and remarriage. The passage reads: "When a man takes a wife and marries her, if then she finds no favor in his eyes because he has found some indecency in her, and he writes her a bill of divorce and puts it in her hand and sends her out of his house, and she departs out of his house, and if she goes and becomes another man's wife, and the latter husband dislikes her and writes her a bill of divorce and puts it in her hand and sends her out of his house, or if the latter husband dies, who took her to be his wife, then her former husband, who sent her away, may not take her again to be his wife, after she has been defiled; for that is an abomination before the Lord, and you shall not bring guilt upon the land which the Lord your God gives you for an inheritance. When a man is newly married, he shall not go out with the army or be charged with any business; he shall be free at home one year, to be happy with his wife whom he has taken."

It is important to note that the passage actually does not regulate divorce, but limits remarriage. The real commandment is stated only in vs. 4: . . . then her former husband . . . may not take her again . . . This passage protects the female partner as the weaker one (in legal rights) against abuse and arbitrariness of the man. As such it pleads for the monogamous structure of marriage even if the possibility of divorce is acknowledged. Moses accepts here the bill of divorce as an orderly procedure established by custom. Dr. J. Ridderbos comments: "The law describes the existing right of custom *(gewoonterecht)* and by accepting this and not being critical of it, the law attributes a certain sanction to this practice." (*Korte Verklaring, Deut. II,* p. 50, 51.)

What about the "ground for divorce" in Deut. 24? The text states that such divorce may take place when the woman "finds no favor in the eyes" of the man "because he has found some indecency in her." Ridderbos calls this ground for divorce "rather vague." The different schools of rabbinical scholarship were miles apart as to the meaning of these words. "According to Rabbi Hillel what was meant was something repulsive, as a body-defect, but according to his followers there was sufficient reason for divorce when the wife had spoiled the meal and Rabbi Akiba said it was sufficient reason when a man found another woman more beautiful (cp. the expression *for any cause* in Matt. 19:3). On the other hand the stricter school of Shammai limited the meaning of this expression to licentiousness and unchastity." (Ridderbos, *ibid.*)

It is evident that the expression "some indecency" does not refer to adultery, for this was to be punished by death (Lev. 20:10). Ridderbos thinks that it must refer to some physical sickness or imperfection (as a skin disease) which was dis-

covered by the husband in the beginning of the marriage and filled him with disgust and perhaps causing impotence.

4. In connection with the recognition of divorce we mention the following passages from the New Testament:

Matt. 5:31, 52: "It is also said, 'Whoever divorces his wife, let him give her a certificate of divorce.' But I say to you that every one who divorces his wife, except on the ground of unchastity, makes her an adulteress; and whoever marries a divorced woman commits adultery."

Mt. 19:3-9 (cp. Mk. 10:2-12): "And Pharisees came up to him and tested him by asking, 'Is it lawful to divorce one's wife for any cause?' He answered, 'Have you not read that he who made them from the beginning made them male and female, and said: 'For this reason a man shall leave his father and mother and be joined to his wife, and the two shall become one?' So they are no longer two but one. What therefore God has joined together, let no man put asunder.' They said to him, 'Why then did Moses command one to give a certificate of divorce, and to put away?' He said to them, 'For your hardness of heart Moses allowed you to divorce your wives, but from the beginning it was not so. And I say to you: whoever divorces his wife, except for unchastity, and marries another, commits adultery.' "

Lk. 16:18: "Every one who divorces his wife and marries another commits adultery, and he who marries a woman divorced from her husband commits adultery." I Cor. 7:10-16: "To the married I give charge, not I but the Lord, that the wife should not separate from her husband (but if she does, let her remain single or else be reconciled to her husband)—and that the husband should not divorce his wife. To the rest I say, not the Lord, that if any brother has a wife who is an unbeliever, and she consents to live with him, he should not divorce her. If any woman has a husband who is an unbeliever, and he consents to live with her, she should not divorce him. For the unbelieving husband is consecrated through his wife, and the unbelieving wife is consecrated through her husband. Otherwise, your children would be unclean, but as it is they are holy. But if the unbelieving partner desires to separate, let it be so; in such a case the brother or sister is not bound. For God has called us to peace. Wife, how do you know whether you will save your husband? Husband, how do you know whether you will save your wife?"

The first reference is to the sermon on the mount in which Jesus criticizes the teachings of the Pharisees who use what was said to the men of old to their own liking. Matt. 19 is illustrative of this practice. They ask, "Why did Moses command one to give a certificate of divorce . . . ?" Jesus explains that the only reason why Moses accepted divorce in certain cases was "your hardness of heart." Human perversity makes it impossible that the norm of the original structure or order of creation can be enforced, yet this does not imply that thereby this order or structure is demolished or destroyed. It only proves that the laws of Scripture must be read in the context of the history of salvation.

The question raised with regard to the passages from the Gospels is whether unchastity here by Jesus is mentioned as a ground for divorce. It is on the basis of this text that people speak of "non-biblical grounds" for divorce. In answering the question we must make the following observations.

a) Jesus does not legislate here procedures for divorce and remarriage. We don't explain e.g. Matt. 5:37 as prohibition of the oath. Herman Ridderbos has shown that the Sermon on the Mount is not meant to be *prescriptive* but rather *demonstrative* in its various statements. ("Jesus does not give here ethical decicisions with general validity, but some concrete applications of the rule of love for the neighbour." *Korte Verklaring, Matt. I,* p. 116.)

b) If the Lord Jesus had wanted to make adultery the only biblical ground for divorce, why do Mark and Luke leave out this important exception when

they stated the general rule for marriage. In Mark and Luke the rule is absolute without any exception.

c) Does the rule as stated in Matthew mean that adultery is a legal reason for divorce? Even the translation leaves us here without ground. The King James Version had "fornication," the RSV "unchastity" as most of the newer ones. The translation "unfaithfulness" is really too free.

d) The Greek word used for *unchastity* is *porneia*. But *porneia* is not identical with adultery for which the Greek has the word *moicheia*. Why then did Matthew use this word *porneia?* Kittel's *Worterbuch* (Vol. VI, p. 591) suggests that Matthew who wrote his Gospel with primarily the Jews in mind knew that Jesus here quotes from Deut. 24. Hence the expression "for any cause other than unchastity" (NEB) (in Greek: *parektos logou porneias*) is the literal translation of *some indecency* in Deut. 24:1. We have seen already that this expression may be explained in many different ways, but that the only meaning it can*not* have is precisely that of adultery which had to be punished by death and did not allow the escape by the bill of divorce.

e) The only meaning the expression "for any cause other than unchastity" in Matt. 5:31 can have is therefore the same as the meaning of the statement in Deut. 24. It seems to point more in the direction of non-consummation of marriage than to adultery.

5. In discussing the biblical data from the Gospel in the New Testament we notice that both in Matt. 19:6 and in Mk. 10:9 the rule is stated: "what . . . God has joined together, let no man put asunder." The rule does not state *whom* God has joined together, but *what*. In the report on marriage at the Reformed Ecumenical Synod of 1953 in Edinburgh we read in this connection: "The emphasis is not on the fact that *these* individual people have been joined together by God, but that *marriage* as *marriage* means a being joined together by God." (p. 111) Jesus explains to those *who* are married *what* it means to be married. As such marriage is indissoluble. Marriage is for keeps. The partners belong together "till death do us part."

6. Yet we live in a broken sinful world. There is the hardness of the heart. In this world with its individualistic and secular-hedonistic culture, it happens that marriage becomes an unbearable situation, a caricature of what it ought to be. In cases of a complete breakdown of the marriage relationship the church must recognize divorce and after some time the possibility—and sometimes even the advisability—of remarriage. Of course, the church can only recognize a complete marriage breakdown if everything has been tried in order to prevent divorce and mend the relationships in marriage and family. The church will inform the marriage partners that professional counselling is one of the means of healing grace.

Here the question will be raised—undoubtedly—whether these considerations of a possible remarriage are not in conflict with Matt. 5:32, Matt. 19:9 and Mk. 10:11, 12. These texts seem to state very clearly that remarriage after divorce is adultery. In this connection we wish to make the following observations:

a) Even though Jesus calls such a remarriage adultery, he assumes that divorce usually leads to a remarriage. He assumes that both the husband and the wife will marry another partner.

b) Jesus' word must be understood against the historical background: "It was a milieu in which divorce was perilously easy." (Alan Cole in *The Gospel of St. Mark* in *Tyndale Bible Commentaries*, p. 158.)

c) Remarriage is in conflict with the structure of marriage—a monogamous unity for life between one man and one woman. This rule is established in Gen. 2:24 and repeated in Rom. 7:2, 3 and I Cor. 7:39. In Matt. 19 and Mk. 10 Jesus refuses to play off Deut. 24 against Gen. 2:24. But in this respect remar-

riage does not differ from divorce or is not worse: just like—in our sinful world —the latter must be recognized in certain cases, so the former.

d) Even though the act of marrying another spouse while the first one is still alive breaks that former marriage—which in all other respects must have been broken down irreparably beforehand—in a definitive and fundamental way (which allows the qualification "adultery" for it)—yet this does not prove that the church would not have to recognize and accept such a remarriage as a real marriage.

e) The combined studies of these texts led the churches represented in the R.E.S. to the conclusion "No substantial and conclusive evidence has been produced to establish the thesis that parties remarried after being divorced . . . are living in continuous adultery," which conclusion was accepted by Synod 1956 of the C.R.C.

7. We must still look at I Cor. 7. Here too we are confronted with the structure of marriage, marriage as ordained by God. The general rule is: no divorce. Yet separations and divorces are recognized in certain cases (vss. 10, 11).

Then Paul deals with the special situation of the conversion of one of the marriage partners. But even in such cases he does not find it necessary to make it mandatory for the believer to seek separation or divorce from the unbelieving partner. Paul advises the opposite. The believing partner should maintain the marriage as long as possible. Only if the unbeliever insist on obtaining a divorce the believer should not fight against this endlessly. This would not serve the promotion of the kingdom of God. We are "called to peace," not to place roadblocks on the way of the unbeliever to the cross of Jesus.

8. *Conclusions:*

a) The terms *biblical* and *non-biblical grounds for divorce* are not biblical and ought not to be used.

b) The church acknowledges that marriage essentially is indissoluble.

c) Since we live in a broken world, the church ought to recognize divorce in cases of a complete breakdown of the marriage relationship.

III. Ethical Considerations

1. According to the Scriptures in marriage a "man leaves his father and mother and joins himself to his wife, and they become one body" (Gen. 2:24). And as Christ added: "They are no longer two, therefore, but one body. So then what God has united, man must not divide" (Matt. 19:6).

That is the Word of God for marriage. Husband and wife are called to an exclusive life-long partnership of love and fidelity. Marriage can be defined as a moral love community of pledged fidelity or troth between husband and wife, based on physical intercourse. Fidelity or troth is the key concept in marriage. Obedience to the central love-command (You shall love the Lord your God with all your heart, and with all your soul, and with all your mind. This is the great and first commandment. Matt. 22: 37, 38) in marriage means fidelity to one's partner.

2. Husband and wife together live under the word or norm for marriage. This means that fidelity in love is not subject to the arbitrary whims of the partners. Once husband and wife pledge vows they are duty-bound to live up to these vows. Obedience brings blessing. Marriage is a permanent trust for life.

3. It is, however, regrettably clear that in as many ways as a couple can build a marriage under the norm, a couple can also break a marriage. Due to the structure of marriage infidelity of various kinds often lead to infidelity on the physical level (adultery).

Infidelity—of whatever kind—is simply wrong since it is contrary to the norm and leads to marriage breakdown. Infidelity stands condemned in the Scriptures. Nothing can be said to justify infidelity.

This means—and the committee fears that the church has not always been cognizant of it—that it is also wrong to look for *grounds* for divorce—as if divorce can ever be justified. One establishes grounds to justify an action. But both adultery and divorce are anti-normative.

4. This does not mean, however, in our broken world, that divorce is impossible. It does mean that divorce is a last resort. Sometimes even when every possible effort has been made to reconcile husband and wife, the marriage continues to flounder. In such cases of *prolonged total breakdown* in which it appears humanly impossible for a couple to live together, the marriage is broken. The *moral* love bond of fidelity no longer exists as it ought. In such situations the granting of a divorce does not in itself end the marriage. A divorce is merely the *legal* recognition that the marriage is already dead.

5. Remarriage of divorced persons need not be wrong. However, since there has been marital breakdown in their past, there should be evidence of sincere contrition for previous marital failures, and at the same time genuine understanding of an intent to live up to the vows to be taken anew.

IV. Pastoral Considerations

For more than a century our church has faced the difficult questions of divorce and remarriage. For persons involved in divorce and remarriage the legitimacy of membership was a recurring problem. Questions about biblical and unbiblical grounds of divorce and remarriage have been frequently discussed.

In this paper we need not trace all the steps and discernible periods in the history of our church on this matter. Suffice it to say that throughout the history of the CRC (except for a two-year period of 1894-1896 when desertion was also considered a Biblical ground) our church has regarded *adultery* as the only valid biblical ground of divorce.

The CRC, while emphasizing the sanctity of marriage, recognizes the legitimacy of divorce and remarriage for the innocent party in case of adultery. Since 1956 our church has also concluded that those who have been divorced on un-biblical grounds and have remarried may be admitted or readmitted into the church upon adequate proof of genuine and sincere repentance. The Synod of 1956 concluded that there is no substantial biblical support for the "continual adultery" thesis.

In 1968 the last decision on divorce and remarriage was reached. Synod adopted the following (Acts 1968, pp. 60, 61):

"That synod declare that admitting or readmitting to membership in the church persons who have been divorced on un-biblical grounds, and have remarried, or who are divorced as the result of their own adultery and have remarried, is the task of the consistory and is the responsibility of classis only in case of appeal."

Grounds:

1. This is in harmony with the Church Order which designates the authority of the assemblies of the church as follows: "Each assembly exercises, in keeping with its own character and domain, the ecclesiastical authority entrusted to the church of Christ; by the authority of the consistories being original, that of the major assemblies being delegated." (Art. 27A)

2. This is in harmony with the Church Order which stipulates with respect to discipline of members as follows: "Confessing members who have offended in doctrine or in life and who have responded favorably to the admonition of the consistory shall be reconciled with the church upon sufficient evidence of

repentance. The method of reconciliation is to be determined by the consistory." (Art. 84)

3. Even in the matter of the readmission of excommunicated persons, the Church Order specifies that the consistory with the approbation of the congregation is empowered to readmit to the fellowship of the church. (Art. 87)

4. This change in procedure does not diminish the force of the synodical admonition, "The consistories are advised that people who are guilty of un-biblical divorce, or who are divorced as a result of their own adultery and having remarried, seek entrance into the church, shall be expected to show their sorrow and genuine repentance during an adequate period of probation . . . ." (Acts 1956, p. 118, art. 2)

Inasmuch as the church must uphold the permanence of marriage and at the same time minister compassionately to any who have failed in this holy relation, we would like to make the following observations:

1. On the basis of exegetical and ethical considerations we have come to the conclusion that the Bible does *not* speak of "grounds" for divorce. We believe it to be highly questionable, therefore, to maintain and uphold this terminology. The term "biblical and un-biblical grounds of divorce" is misleading and leaves the mistaken impression that one can speak of "innocent" and "guilty" parties. We prefer to speak of "irreparable breakdown." When there is a collapse of all hopes of reconciliation divorce may be recognized. The State, unlike the church, should make legal provisions for divorce. The church will *recognize* divorce, but refuse to stipulate "grounds" for divorce.

2. It is not the task of the church to make or find "grounds" for divorce but to stress in its preaching and pastoral counseling: "What God has joined together, let no man put asunder."

3. The pastors and consistories should be vitally concerned about premarital education.

4. We believe that pastors and elders should give intelligent, realistic assistance to couples in the early stages of marital difficulties.

5. It is increasingly felt that pastors and consistories need guidelines in the pastoral care of divorced persons.

6. In case of remarriage it would be advisable to have some specific guidelines. Adequate counseling for the divorced so that they will not repeat their mistakes could be one of these specific requirements.

The Committee:
Rev. Michael De Vries, convener
Dr. Remkes Kooistra, reporter
Mrs. Jane Moore, M.S.W.
Dr. James H. Olthuis

Overture 19 — F.N.C. Rules re Child Allowance
(Art. 32)

Classis Columbia overtures the Synod of 1971 to declare that the Fund for Needy Churches age limitation for child allowance not be applicable to unmarried children who:

(1) are legal dependents being supported while a full-time college student,

(2) are legal dependents because of physical and/or mental handicaps.

Grounds:

1. In order to recognize the reality that age ought not serve as the criterion for true financial dependency in the situations specified.

2. In order to recognize that a college education or specialized care and education for the handicapped provide the Christian with opportunities to enrich

his personal growth in the faith of Jesus Christ and to refine his talents for the honor and service of God.

3. In order to recognize the high financial costs carried by parents with dependents in the situations specified.

Footnote: At present the U.S. Internal Revenue Service sets the income of a dependent child at less than $625 per year, but if the child is under 19 or is a full-time student, this limitation does not apply. Also a dependent child must receive more than half of his support from his parents. "1970 Instructions for Form 1040." p. 4ff.

Howard B. Spaan, S.C.

Overture 20 — Synodical Delegates
(Art. 163)

Classis Sioux Center overtures the synod of the Christian Reformed Church that Arts. 40a and 45 of the Church Order be revised to provide for the delegation of a minister, an elder and a deacon to all major assemblies.

Grounds:

1. Each of the church's office-bearers is thereby represented.

2. Deacons must be more intimately involved in decision-making at the classical and synodical level since the acts of mercy as extended through them are intimately interwoven with the church's spiritual ministry.

3. It would decrease the synodical expenses by reducing the number of delegates representing each classis from 4 to 3.

4. It would increase the representation of each church at classis from 2 to 3 delegates, thereby involving more local participation in decision-making. This usually could be accomplished without incurring additional expense since classis generally meet only for a day or two and often within easy driving distance.

Leonard Van Drunen, S.C.

Overture 21 — Detailed Financial Statements
(Art. 151)

Classis Sioux Center overtures synod to instruct each denominational board to submit a complete and detailed proposed budget and financial statement, including salaries and expense accounts of administrative personnel, to the consistories of the Christian Reformed Church by way the Agenda and Acts of Synod."

Grounds:

1. The denominational boards are under the supervision of the Christian Reformed Church and receive a major source of their income in quota support. The consistories have a right to know how these monies are used.

2. The proposed budgets submitted to synod by the denominational boards are sketchy to say the least, and do not shed sufficient light on the need for an ever increasing budget.

3. With the quotas for the denominational boards rising every year, the consistories are hard put to explain to the congregations these increases. A complete financial report, including salaries and expenses, would greatly alleviate this difficulty.

Leonard Van Drunen, S.C.

Overture 22 — A Declaration About Gifts of the Holy Spirit
(Art. 116)

Classis Sioux Center overtures synod to make a declaration on our church's position regarding the special gifts of the Holy Spirit (tongue speaking, healing, prophecy, baptism of Spirit, etc.) especially in the light of Neo-Pentecostalism as it is creeping into our denomination.

Grounds:

1. There is no clear official statement in our doctrinal standards.
2. There is much unrest and confusion on this issue in our denomination at the present time.
3. The action of the Synod of 1970 with regards to a candidàte (see Art. 24, Acts 1970) added to the confusion as it stated "tenets of Neo-Pentecostalism, which are neither confessed nor denied by Reformed Faith." Nevertheless they refused candidacy.

Leonard Van Drunen, S.C.

Overture 23 — Television Correspondence
(Art. 75)

Classis Sioux Center overtures synod to encourage our people to correspond with all the major television broadcasting corporations and their sponsors from a biblical and Reformed perspective urging them to present cleaner and better programs and objecting to programs that are contrary to a biblical emphasis.

Ground: We believe that many programs on television contribute adversely to the attitudes and actions of the children, young people and adults of America and encourage continued moral and spiritual decline.

Leonard Van Drunen, S.C.

Overture 24 — Curtail Home Mission Program
(Art. 32)

Classis Alberta South overtures synod that further expansion of the denominational home mission program be terminated gradually and that involvement in this work be transferred from a denominational to a classical and local level with denominational guidance.

Grounds:

1. The local churches will likely become more involved in home mission work if it becomes their direct responsibility.
2. In view of the high quotas under the present setup, it becomes almost impossible for some local churches to engage in evangelistic work on the local level.
3. Gradual transfer of this work from a denominational to a more local level would likely eliminate a considerable amount of expense.
4. The Home Missions annual budget of $40.50 per family, which comes to over $3,000,000 for 1971 is getting to be high.

Procedural suggestions for implementing the intent of this overture:

1. That the Board of Home Missions be encouraged to enlarge its *Grant-in-aid* program and expand it to include capital funding, rather than to open new board-controlled fields.
2. That the Board of Home Missions give direction to the Classical Home Mission Committees in order to have the latter work with the individual churches and/or promote evangelism on a classical level, placing the burden of evangelism on a local level.

3. That, instead of the Board of Home Missions, either the Classical Home Missions Committee or a nearby consistory be given as much supervision over a home mission field as possible, consequently taking away a good deal of work from the board.

Peter Van Tuinen, S.C.

Overture 25 — Ministers in Extraordinary Services
(Art. 68)

Classis Alberta South overtures synod to review the tasks of all the ministers of our denomination who have been charged with an "extraordinary ministerial task," particularly the task of ministers engaged in teaching Bible in Christian high schools, as well as the tasks of those engaged in administrative duties, with a view to determining whether these tasks are under a minister's calling for which he is ordained.

Grounds:

1. A certain amount of ambiguity arises in the words "spiritual in character" and "directly related to the ministerial calling," as described in Church Order, article 13.

2. The same ambiguity arises from a decision taken by synod (Acts of Synod, 1969, p. 106, art. 45): "Synod declare that ordination to the ministry of Word and sacraments should not be granted for the purpose of teaching Bible in an educational institution unless in exceptional circumstances . . . . ."

Peter Van Tuinen, S.C.

Overture 26 — Restudy Birth Control Testimony
(Arts. 68, 160)

To the synod of the Christian Reformed Church:

We request the synod of the Christian Reformed Church to consider the following overture which was not supported by the lower assemblies, namely, consistory of First Wellsburg and Classis Northcentral Iowa.

We, the undersigned, hereby overture synod to restudy the church's position on birth control in light of increasing evidence of overpopulation and of environmental deterioration that threatens the welfare of mankind.

The present position of our denomination, written in 1936 (Acts of Synod, pp. 136-138), states that "according to the teaching of Holy Writ marriage is a creation ordinance instituted by God with a twofold purpose: the loving companionship of husband and wife in a lifelong physico-spiritual union, and the begetting of children in and through this marital love life . . . In the light of this twofold scriptural principle there can be no doubt that it is the duty as well as the privilege of normally endowed married people to produce as large a number of children as is compatible with the physical, mental, and spiritual well-being of the wife and mother on the one hand and of the children on the other hand. To be sure, the mother may at no time be sacrificed to the production of numerous progeny, . . . but it is equally true that her supreme glory as woman lies in motherhood . . . Disparaging remarks about large families as such should not be heard among Christian people."

The above position was formulated at a time when an increase in population seemed highly desirable "to reproduce the race adequately." The world situation is very different today. The changes which have occurred in the world and the church as stated in the grounds below demand a restudy. The welfare of children takes on a new perspective when in 1968 two billion people were not being properly fed and when, in our country, cancer deaths are spiraling in proportion

to environmental pollution. The present world conditions make it difficult to accept the position of our church as stated above when it seems impossible to reconcile the two. If parishioners, especially young people, are to have confidence in a stated position of the church, it is important that the implications of that position be adequately studied, which is not true of our church's position on birth control. There is no indication that its relationship to the problem situations stated in the grounds below has ever been studied. A lack of confidence in the church's position is evidenced by the widespread ignoring of it by young families today. It is the duty of the church either to answer adequately the conflicts which are causing its members to ignore its position or to restate it in such a way that these conflicts are resolved. The church must act now. Overpopulation is occurring in the world, and the world is pressing for an answer. We have a responsibility which must be met.

Grounds:[1]

I. *Overpopulation rather than underpopulation is becoming a problem.*

A. Medical advances have not only increased survival rates (decreased death rates) but have, at the same time, increased the fertility of modern man. Nature no longer limits human populations in the sense that it did as recently as thirty years ago. Along with modern advances in medicine came a spiraling increase in human populations.

There is overpopulation in certain countries today; for others it is imminent; but all must face the problem. Perhaps the best way to realize this is to talk about "doubling-time"—the time necessary for a population to double in size. The world's population first reached 500 million in 1650 A.D. Two hundred years later (1850 A.D.), it numbered a billion people. Around 1930 (80 years later), it numbered two billion. It now approaches four billion with the doubling-time at present estimated to be about 37 years. If it would continue to double each 37 years in the future, the world's population will have increased fourfold by the time our children are 75 years old.

Modern medicine has also provided methods of population control. Population experts say it is imperative that these be used. Government study committees are saying the same thing.

B. There is too little food in the world today. Experts agree that at least half of the people of the world are undernourished (too little food) or malnourished (serious imbalances in their diet, e.g. lack of protein). The Population Crisis Committee estimates that 3.5 million people will starve to death this year. Only ten countries in the world produce more food than they consume—the United States, Canada, and Australia being the chief overproducers. The United States cannot save the world from famine with her food exports. According to experts,

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[1]Support for the Grounds, especially I, II, and III, is given in the following references:

DeBell, Garrett. *The Environmental Handbook.* Ballantine Press, 1970. (An overall view of the present state of the world.)

"Ecologism: A New Paganism?" *Christianity Today.* April 10, 1970. (This article pertains particularly to Ground IV.)

Ehrlich, Paul R. *The Population Bomb.* Ballantine Books, 1968. (Presents particularly the population problem.)

"Fulfilling God's Cultural Mandate." *Christianity Today.* February 27, 1970. (This article substantiates Ground I.)

Paddock, William and Paddock, Paul. *Famine, 1975!* Little, Brown & Company, 1967. (Presents problems of food shortage.)

Rienow, Robert and Rienow, Leona Train. *Moment in the Sun.* Ballantine Books. 1967. (Speaks of deteriorating environment.)

there are only two solutions. One is the birth rate solution in which we find ways to lower the birth rate. The other alternative is the death rate solution where famine, war, pestilence or a combination of these affect population control.

C. Perhaps the above two points do not seem realistic to people living in rural areas where populations are declining, but it must be remembered that such areas are exporting people. The population problem has definite affects on these areas. It has stimulated production to a point where exploitation of natural resources has had a progressive deteriorating effect on our environment. For example, we have lost thousands of acres to erosion and gullying and many thousand more to strip mining. It has been estimated that the agricultural value of Iowa farmland is declining in potential production by 1 percent each year. The history of similar deterioration in other parts of the world is clear. In the Middle East, deserts now occupy once rich and productive farmlands. We must also remember that the industralization (factories, suburbs, highways, power plants, refineries, etc.) which makes modern agriculture possible is "eating up" valuable land and resources at an ever increasing rate. An unwillingness by some states to subject their citizens to nuclear radiation is making it impossible for electrical companies to keep up with the increasing demands. We could go on citing many more examples of environmental deterioration. Let us cite one more—that of Lake Erie. In 1955, 75 million pounds of fish were taken, but today only rough fish are available in significant numbers and commercial fishing has all but been banned because of high mercury levels in the fish. We must also realize that the standard of living of each person as well as the number of people in the world determines the total demand on the environment.

II. *The possibility of governmental control of population growth is real.*

Many people feel, for reasons cited above and many more, that population control is an absolute necessity. This brings increased pressure on politicians not only to liberalize abortion laws, but also to initiate legislation which will terminate the logarithmic population spiral. Zero Population Growth, a politically active group organized to emphasize the need for such control, has gained more than 10,000 members during the first year of its existence. Some people even advocate mandatory limitations on family size. Although the possibility of this seems remote at the present, increasing pressure on natural resources may make it a reality sooner than we anticipate. Because our world is rapidly changing, our denomination must begin a study before rather than after legislation is enacted.

III. *Birth control devices are being used without proper understanding or counseling.*

Use of birth control devices by our constituency has become a common practice, often without thorough understanding of what is involved. Intra-uterine devices derive part of their effectiveness by aborting the embryo. If human life begins at fertilization, use of such devices is repeated murder. Many ministers appear reluctant to advise young couples in this area.

IV. *Our position has implications which affect our witness in the world.*

The Judeo-Christian religious philosophy is being repeatedly blamed for the environmental crisis on the basis of Genesis 1:28. Our witness is being affected by the way the world interprets our position. We should clarify it and be willing to defend it.

V. *Interpretations of our present position lead to awkward situations.*

Some ministers are leaving the impression that family limitation, except in unusual instances is sin. Dr. Nederhood, in his sermon, "In Defense of Motherhood" (May, 1966, Radio Pulpit), concludes, "Motherhood is one of the highest

honors God confers on women. Those who, for selfish reasons, refuse to receive God's gift of children, run the risk of receiving His judgment in their place." Advocation of population control by world experts on one hand and the church's emphasis on the other, leave many Christians with an unpleasant dilemma. Young people, studying population and environmental problems in school, become morally confused when told in church that the blessedness of having large families, portrayed in biblical times, still applies today. Other ministers feel the present position allows for a "loose" interpretation of the well-being of mother and children in determining family size.

Ensuing from the grounds are the following questions pertinent for consideration in formulating guidelines:

1. Does the Bible allow for any form of birth control in light of Genesis 1:28, Psalm 127, and Psalm 128? Why does Paul make no reference to children in I Corinthians 7:1-10?

2. If family size is to be limited, what damage will this do to marital love-life? Can abstinence and withdrawal be urged in light of I Cor. 7:1-10? The uniqueness of human relationships lies in the fact that sexual involvement is the ultimate of emotional expression as well as initiation of progeny. Copulation by all other species of living things is for the sole purpose of producing offspring. Can this expression be denied?

3. Should we acknowledge the population problem and limit family size for that reason?

4. Which birth control methods may be used? Is the use of intra-uterine devices murder? When does human life begin?

5. Can the church sit idly by and watch God's creation being destroyed or must and should it encourage all members to control pollution and conserve natural resources?

6. What does it mean that man is to have "dominion over the earth?" May God's other creatures and plants be made extinct at the expense of an increasing human population? What are the implications of Genesis 6 and 7 and Revelation 4:11?

7. Does any government have the right to regulate population in order to prevent mass starvation?

8. In undeveloped countries, populations increase proportionally to availability of food. If we, as a denomination, support projects which feed and clothe people from these countries today, will we continue to meet this obligation when their population doubles and our food resources decrease? What criteria does our denomination use to determine which countries are given our support?

Reasons for asking synod to consider this matter:

We feel this matter should be taken up by synod rather than some lower assembly of the church for the following reasons:

1. It is a matter which affects the life of each Christian as he approaches and enters the bond of marriage.

2. It affects the future of the Church and her witness in the world.

3. It affects the future well-being of mankind.

4. Since synod has previously formulated guidelines on this matter, it would seem inappropriate for some lesser assembly to restudy them.

Submitted by:

Harvey Blankespoor
Wendell Primus
Gerrit D. Van Dyke

Overture 27 — Procedure of Organizing Churches
(Arts. 74, 117)

Classis Rocky Mountain overtures synod to recommend, in conjunction with Art. 38 of the Church Order, the following procedure for the organization of new congregations:

1. that classis instruct the consistory to effect the organization of the new congregation to meet with the petition signers to arrange for the organizational meeting and the nominations for the election of office-bearers. Nominations are to be made by the petition signers and announced two successive Sundays before the organizational meeting. Any objections to the nominations are to be heard by the petition signers at a meeting with the consistory or representatives of the consistory advising.
2. that at the organizational meeting, the office-bearers be elected by balloting of all confessing members whose letters of transfer or dismission have been received and a majority is sufficient to elect.
3. that no professions of faith be heard at the organizational meeting.
4. that the papers of incorporation be prepared with legal counsel at a meeting of the newly organized consistory and presented for approval of the new congregation as early as possible after their organization.

Grounds:

1. The new congregation would profit by having time for careful consideration of nominees for office-bearers.
2. Recommended procedures of the past, such as a two-thirds majority in free balloting for office-bearers, confessions of faith at organizational meetings, public worship under the auspices of a committee, and articles of incorporation considered at the organizational meeting, are poor Reformed church polity; and many are not in common practice.
3. A new congregation is not profited by avoiding frank discussion nor by allowing procedures not accepted in the organized churches.
4. The proposed changes would be conducive to good order at the organizational meeting of a new congregation.

John Zwaanstra, S.C.

Overture 28 — Observance of Special Days
(Art. 38)

Article 51 of our Church Order concerns itself with the number of worship services for which our membership is to assemble. Article 51b deals with services which are to be held in observance of special days, most of which have an association with the redemptive program of our Lord.

Classis Rocky Mountain overtures synod to change that part of Article 51b which states: ". . . and ordinarily on Old and New Year's Day," to read: ". . . and optionally, on New Year's Eve, New Year's Day, or both."

Grounds:

1. The observance of such days should be left to the discretion of each consistory and not be a regulation found in the Church Order.
2. In practice several churches disregard the regulation of the Church Order to meet "ordinarily" because the days have no redemptive association.
3. A precedent has been established by the Synod of 1970. (See Acts of Synod 1970, page 54, Art. 101 I. C. 2. a, b.)

John Zwaanstra, S.C.

Overture 29 — Society Control of Calvin College
(Art. 152)

The undersigned members of the Cascade Christian Reformed Church requested our consistory, in December 1970, to take the overture which follows to Classis Grand Rapids East. Since our consistory determined not to do so, we, as individual members of the Cascade Church, brought this overture to Classis Grand Rapids East. Classis Grand Rapids East also decided not to bring the overture to synod as their own.

Since both our consistory and classis have refused to overture synod as we requested, we respectfully overture synod as individual members of the Cascade Christian Reformed Church. We overture synod as follows:

A. First, that Calvin College should be owned and operated by a society rather than by the church as an institute and that a committee be appointed to work with the Calvin College administration to implement this change if at all possible no later than 1975 (See B below for a proposed separate quota for Calvin Seminary).

Grounds:

1. It is not the scripturally-prescribed function of the church as an institute to own and operate a general liberal arts college. That synod has already so declared is evident from the following:

a. Synod 1908 declared that "it is in principle more correct that a college should arise out of private initiative" (Acts of Synod 1908, Art. 37).

b. Synod 1926 declared concerning the separation of the college from the church that "the school would thereby follow a more correct course" (Acts of Synod 1926, Art. 31).

c. Although Synod 1957 decided that the church possesses "the derived, though not inherent, right to exercise ownership and control of a college," it also affirmed concerning the duty and right of the church re ecclesiastical ownership of a college:

"(1) That Scripture is abundantly clear in defining the primary task of the church as preaching and teaching of the Word, administering the sacraments, exercising discipline, and collecting and distributing alms.

"(2) That the church cannot own and operate a general liberal arts college within the definition of this primary task of the church as institute" (Acts of Synod 1957, p. 45).

2. The successful development and operation of Dordt College (now in its 15th year) and Trinity College by societies rather than the church as an institute has sufficiently proved that the grounds on which the church has continued to own and operate Calvin College are no longer valid (for these grounds see Acts of Synod 1957, p. 47).

3. Due to its rapid growth, greatly expanded curriculum, and the multiple areas of learning in which Calvin College must now serve, and also because the primary task of the church has become increasingly demanding and complicated in our day, it is no longer possible for the Christian Reformed Church to directly and effectively operate and supervise Calvin College. In view of the difference in the nature and tasks of the church and the college it is no longer realistic or right to expect this of the church.

4. Members of the Christian Reformed Church should be allowed the freedom to support only the college of their choice, the college they believe to be most faithful to Scripture in its teachings and policies followed on campus; the college they are convinced most nearly provides the Reformed Christian education they want for their youth and desire to support and promote.

5. Members of the Christian Reformed Church should be allowed complete freedom to support the college nearest to them geographically.

6. In its previous consideration of the proposal to have Calvin College become society-owned and controlled, synod has not dealt with Grounds 2, 4, and 5 as here proposed. In view of this, we believe it is warranted to overture synod to consider this issue again at this time.

B. Second, pending the change to society-ownership and operation of Calvin College, that congregations and individual members who request having their quotas be sent to a college other than Calvin be given freedom of choice according to their convictions, with the understanding:

1. That consistories are to notify the Board of Trustees as promptly as possible of the number of families that will not be paying the quota to Calvin College.

2. That a separate quota for Calvin Seminary be established by the Synod of 1972.

Grounds:

1. For several years there have been those who have requested this freedom and some have also come to classis with their request. The church may no longer bind their conscience in this matter. To insist that those who choose, for reasons of conscience and conviction, to contribute to another college and are nevertheless morally bound to pay to Calvin College is unwarranted. Anyone thus convinced must either discontinue giving to all funds included in the budget or act contrary to his conscience. Christian love requires that such persons be given freedom of choice immediately rather than to make them wait until Calvin College has become society-owned and operated.

2. To grant this freedom is in keeping with the true nature of quotas and giving. Contributions should not be exacted from believers by the church. Giving should be voluntary (See II Cor. 9:7; Acts 5:4; I Cor. 16:1-4; Phil. 4:18; Rom. 15:26, 27). Synod 1939 adopted the term "quota" in preference to the term "assessment" because the former is more in keeping with the true nature of giving.

3. There may be many, out of deep love for and loyalty to Calvin College, who will want to keep the denominational quota for Calvin but in all likelihood would be very much opposed to such quota support for either of the other Christian colleges. They want complete freedom to support only the college of their choice. The words of our Savior certainly should be applied here: "Do unto others as you would have them do unto you." True love for all the brethren demands that we grant the same privileges to all. We may not do otherwise.

Calvin Boersma
Donald Braam
Ronald Van Putten
James Veldman

Overture 30 — Urging Proper Ecclesiastical Procedure
(Art. 162)

Classis Minnesota South respectfully requests synod to re-iterate the demands of Scripture and Reformed Church Polity as expressed in our Church Order and synodical decisions, to follow proper procedures in settling grievances, registering protests and voicing concerns involving matters of specific local areas as well as those mutual to the entire denomination.

Grounds:

1. There appears to be an increasing disrespect for the Reformed concept of ecclesiastical structure and authority as outlined in the Church Order and synodical decisions. It is most clearly expressed in the refusal to follow proper proce-

dures to voice various concerns, protests, and grievances. Evidence of this disrespect is found in such things as

(a) the decisions of individual consistories to withhold quota support from certain causes,

(b) the manner of the distribution and the nature of some of the literature produced by the Association of Christian Reformed Laymen,

(c) Rev. Vincent Licatesi's secession without appealing to synod and his statements to the effect that the ecclesiastical process does not work,[1]

(d) a dissident group, having appealed to Classis Minnesota South concerning differences with the consistory of the Holland, Minnesota CRC, refused to accept the decisions of classis, resigned from the said church, and organized as a congregation of the newly formed Christian Reformation Church,[2] and

(e) the proposal presented to Northwest Iowa consistories to form a new association for the dual purpose of providing guidance to consistories on denominational issues; and of being ready to take whatever extreme actions that may be necessary should all normal attempts to maintain the Reformed faith prove insufficient.[3]

2. Such practices tend to undermine Reformed Church Polity which is the basis of our unity and existence as a denomination. Further activity in this direction could seriously weaken the effectiveness of the very "arena" (classes and synod) where discussion and solution of denominational concerns ought to take place.

3. Re-iteration of the demands of biblical, Reformed Church Polity would help to admonish those who may be inclined to disregard proper procedures, that a genuine concern for the purity of the Reformed faith must include faithfulness to the Reformed concept and practice of church government.

Respectfully submitted,
Classis Minnesota South,
Nicholas Roorda, S.C.

Overture 31 — Clarification About Stated Supply
(Art. 76)

Classis Minnesota South respectfully requests synod to declare whether or not it is proper for an individual without ordination or proper theological training to serve as stated supply in an organized church.

Grounds:

1. Although the Church Order definitely implies that organized churches must be served by ordained men with adequate theological training, it does not speak specifically to the above problem.

2. This situation does exist. However, since there are no specific rules or guidelines for this situation, classes are left to themselves to interpret the implications of the Church Order. Hence, it is possible for classes to take opposing positions regarding this matter.

3. Article 43 of the Church Order is being used as the basis for this practice. While this article does permit licensure to exhort at public worship, it does not

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[1]For further information see the reprint of an address by the Rev. V. Licatesi on July 30, 1970 in the D.A.V. Hall on 48th and Eastern Ave. in Grand Rapids, Michigan, esp. the paragraph beginning at the bottom of page. 9.

[2]See the Minutes of Classis Minnesota South, May 14, 1970, Articles 5c-e, 6-9, 26-29 and September 17, 1970, Articles 7-9, 26, 27.

[3]Based on a document presented to Northwest Iowa consistories and discussed at a meeting held on January 12, 1971 at Dordt College in Sioux Center, Iowa.

say whether this licensure can be used as a basis for one without ordination or a proper theological training to serve as stated supply.

4. The position of stated supply is not clearly defined as to its place and purpose in our denomination nor as to who may serve as stated supply. Thus it is possible that a church might employ as stated supply an individual without ordination or proper theological training and considering their pastoral needs fulfilled, cease the calling of an ordained minister or a candidate. Thus, the position of stated supply could be used for purposes contrary to the intent of the Church Order.

5. Clarification of policy in this area will provide proper guidelines for churches and classes facing this question and will also help to prevent misuse and misinterpretation of the Church Order.

Respectfully submitted,
Classis Minnesota South,
Nicholas Roorda, S.C.

Overture 32 — Amendment of Church Order, Article 41, Question 4
(Art. 152)

Classis Minnesota North, concerned about the recent statistics of the small percentage of Christian Reformed students attending either Calvin, Trinity, or Dordt College, (of the total 1969 high school graduates who are Christian Reformed, only 26.8% entered either Calvin, Trinity, or Dordt, while 36.2% attended other colleges, and 37% entered employment or vocations other than student), overtures synod to change article 41 of the Church Order, question 4, to read "does the consistory diligently promote the cause of Christian education from elementary school through college and/or university?

Grounds:

1. Higher education must be Christian as well as elementary education.

2. Expressed concern by the administrations of Calvin, Trinity, and Dordt Colleges about the increasing number of students entering other schools.

3. The language employed by the present wording of question 4, art. 41, C. O. "Christian Day Schools" is too restricted.

4. The support that the Christian Reformed Church pledges to its own schools by prayer, quotas, and offerings, demands the encouragement and care of the consistory for a total Christian education program for its youth.

Respectfully submitted,
Classis Minnesota North
H. J. Kwantes, S.C.

Overture 33 — Committee on Abortion
(Art. 64)

I herewith submit a request to the 1971 synod to appoint a committee to define the position of the church on the matter of (induced) abortion.

Grounds:

1. Proposed alteration of various state laws demand a consistent Christian approach in this area.

2. Proper moral quidance for our membership requires the establishment of a definite position.

Classis Hackensack rejected the request on January 28, 1970.

Respectfully submitted
Edwin H. Palmer

Overture 34 — Clarification of Church Order, Article 44
(Art. 76)

Classis Muskegon overtures synod, in the light of the actions of Classis Muskegon and the synodical deputies, Rev. A. Hannink, Rev. C. Niewenhuis and Rev. Marvin Dornbos, in regard to the request of Rev. Robert Eggebeen for admittance into the ministry of the Christian Reformed Church:

1. To clarify the regulations regarding such requests as set forth by synod in the Acts of Synod 1963 with specific reference to the interpretation of Article 44, C, 2, b, (2) (cf. Acts of Synod, 1963, p. 23), i.e., does "honor" mean to grant or to consider?, and of Article 44, C, 2, b, (3), what constitutes "need" when the request comes from the minister himself?

2. In the light of the clarification given, that synod advise Classis Muskegon to reconsider the request of the Rev. Robert Eggebeen.

Grounds:

a. There is a basic disagreement regarding the interpretation of these regulations between the deputies and the classis as well as within the classis itself.

b. This basic disagreement has caused embarrassment to both classis and the applicant.

Background Information

Classis received a letter from the Rev. Robert Eggebeen of the Reformed Church in America (dated March 21, 1970), requesting admittance into the ministry of the Christian Reformed Church according to Article 8 of the Church Order. Classis also received a letter from the Ferrysburg Christian Reformed Church indicating a desire to call Rev. Eggebeen under Article 13 of the Church Order. Rev. Eggebeen and the deputies were present at the May 21, 1970 meeting of classis. Classis, on the recommendation of the classical committee, asked the advice of the deputies before considering the request itself.

The advice of the deputies was a follows:

"Having considered the documents at hand, and having conferred with Rev. Robert Eggebeen, the synodical deputies have concluded that his request for admittance into the ministry of the Christian Reformed Church is premature. Therefore, we advise that classis do not at this time proceed to honor his request.

Grounds:

1. He has expressed indecision concerning the area of work in which he intends to labor.

2. Application should be delayed until he has completed his involvement in his doctoral program, at which time he will better be able to determine specifically what field he desires to enter.

3. We cannot now determine the need that may exist in our denomination when he has completed his involvement."

Classis indicated its dissatisfaction with the procedure and with the advice by appointing a committee "to process this matter and come to a following classis with a recommendation." (Minutes, Art. X, p. 7)

The committee re this matter reported to the classis of September 17, 1970. Classis agreed with the recommendation of the committee "That classis set aside the advice of the synodical deputies regarding Rev. Robert Eggebeen.

Grounds:

1. The synodical deputies were asked for advice prematurely.

2. The required documents were not available for study.

3. The advice was not to be regarded as a permanent judgment." (Minutes, Art. XI, p. 6)

However, there was basic disagreement within the committee and between the majority of the committee and the position of the synodical deputies as to what

constitutes need. Classis approved the recommendation of the majority report of its committee and declared that "in its judgment there is a need in the Christian Reformed Church which the Rev. Eggebeen may be qualified to fulfill." (Minutes, Article XI, p. 9). One member of classis registered his negative vote on both of these decisions, signifying his intention to appeal to synod the classis' interpretation of the synodical regulation.

Classis then declared "that a Colloquium Doctum be held with Rev. Eggebeen" and "that classis instruct the present study committee to review the above decisions with the synodical deputies and if they approve of these decisions to invite them to be present at the next classis to witness the Colloquium Doctum." (Minutes, Art. XI, p. 9).

At the meeting of classis on January 21, 1971, classis received a communication from the synodical deputies in which they indicated their unwillingness to change their previous advice, informing classis it should either accept the advice given or appeal to synod, and indicating further that they did not concur with the judgment of classis that there is a need in the Christian Reformed Church for the services of Rev. Eggebeen which he may be qualified to fulfill.

Classis has taken the position that there is always a need in the church for ministers and that this ought to govern the question of "need" in these matters. The synodical deputies express their view of "need" in the ground for their advice to classis on January 21, 1971:

"The decision of classis as well as its ground does not fulfill the synodical requirement that the classis must effectively demonstrate the need for the services of a minister from another denomination to the satisfaction of the synodical deputies (cf. Acts of Synod 1963, p. 20, 21). Since synod's definition of need indicates much more than just a general need (which is always present) but rather that there must be very special reasons and needs for admitting a person into the ministry of the Christian Reformed Church, we feel that this should have been more clearly defined in the decisions of classis. We further remind classis that it is not the need of the individual, but rather the need of the denomination that must receive the major emphasis in all consideration of need." (Letter, Dec. 10, 1970)

Classis believes that the cause of this painful debacle lies largely in the basic ambiguity and lack of specific procedure in the synodical regulations.

Moreover, because of the confusion concerning methodology, classis has not been able to give sufficient objective consideration to the applicant's request and is therefore seeking synod's permission to reprocess the request in the light of synodical clarification.

Respectfully submitted,
Walter Tolsma, S.C.

Overture 35 — Society Control of Calvin College
(Art. 152)

The consistory of the Niekerk Christian Reformed Church respectfully requests synod to declare that Calvin College should be owned and operated by a society or an association rather than by the church as an institute and that a committee be appointed to work with the Calvin College Administration to implement this change. The goal shall be to have the change completed by 1975.

Grounds:

1. It is not the scripturally-prescribed function of the church as an institute to own and operate a general liberal arts college. That synod has already so declared is evident from the following:

a. Synod 1908 declared that "it is in principle more correct that a college should arise out of private initiative" (Acts of Synod 1908, Art. 37).

b. Synod 1926 declared concerning the separation of the college from the church that "the school would thereby follow a more correct course" (Acts of Synod 1926, Art 31).

c. Although synod 1957 decided that the church possesses "the derived, though not inherent, right to exercise ownership and control of a college," it also affirmed concerning the duty and right of the church re eccleciastical ownership of a college:

"(1) That Scripture is abundantly clear in defining the primary task of the church as preaching and teaching of the Word, administering the sacraments, exercising discipline, and collecting and distributing alms;

"(2) That the church cannot own and operate a general liberal arts college with the definition of this primary task of the church as institute" (Acts of Synod 1957, Art. 86).

2. The successful development and operation of Dordt College (now in its 16th year), Trinity Christian College and The Institute for Christian Studies in Toronto by a society or an association has sufficiently proved that the grounds on which the church has continued to own and operate Calvin College are no longer valid (for these grounds see Acts of Synod 1957, Art. 99).

3. Because of the deep love for and strong loyalty to Calvin College on the part of thousands, especially the hundreds of alumni, it should be possible to form a society or an association that will be able to operate Calvin College completely by 1975.

4. Due to its rapid growth, greatly expanded curriculum, and the multiple areas of learning in which Calvin College must now serve, and because the primary task of the church has become increasingly demanding and complicated in our day, it is no longer possible for the Christian Reformed Church to directly and effectively operate and supervise Calvin College. In view of the difference in the nature and tasks of the church and the college it is no longer realistic or right to expect this of the church.

5. Members of the Christian Reformed Church should be allowed the complete freedom to support only the college of their choice, the one nearest to them geographically, or the college they believe to be most faithful to Scripture in its teaching and policies followed on campus, the college they are convinced most nearly provides the Reformed Christian education they want for their youth and desire to support and promote.

6. True love for all the brethren demands that all enjoy the same privileges and freedom. Many who, because of their deep love and strong loyalty to Calvin College, want to keep the college on denominational quotas, would be very much opposed to such a quota being imposed on them for either of the other Christian colleges. They want complete freedom to support only the college of their choice. This same freedom must be given to all.

7. In its previous consideration of proposals to have Calvin College owned and operated by a society or an association, synod has not dealt with grounds 2, 5 and 6 as here proposed. In view of this, we believe it is warranted to overture synod to consider this issue again at this time.

Consistory of the Niekerk
Christian Reformed Church

Rev. John, G. Kruis, President
Gerald Den Bleyker, Clerk

The above overture was presented to Classis Holland January 21, 1971. It was duly considered but not adopted by classis.

Overture 36 — Declarations on Marriage
(Art. 140)

The Synod of the Christian Reformed Church of 1961, adopted, among other things the following recommendations (cf. Acts of Synod 1961, Art. 57, IX, C, 2a, b, c.):

a. That synod overture the next Reformed Ecumenical Synod to appoint and mandate a committee to draft a set of Declarations on Marriage, Re-marriage, and Polygamy.

Ground: It is our confirmed opinion that the drafting of these declarations should be the task of a committee of the RES. Such a committee would have the tentatively proposed Lines of Approach of the RES of 1958 as its guides.

—*Adopted*

b. That these declarations be so formulated that the Scriptures be made to speak thereby to the conscience of Christ's church concerning the sanctity and inviolability of marriage and the sins attending divorce.

Grounds:

(1) This would be in line with what we believe to be the wish and purpose of the RES of 1958 when it submitted these "General Lines of Approach" to its member churches.

(2) By means of such a set of declarations the best and finest of much scriptural and exegetical exploration on marital problems would be saved from oblivion by burial in the archives of the churches. —*Adopted*

c. That these proposed declarations embody the teachings of God's Word on the following themes:

(1) *Scripture* and *Marriage,* setting forth the origin, nature, qualities and purpose of the marriage relationship (cf. Point I under General Lines of Approach). (See Supplement No. 4).

(2) *Scripture* and *Divorce,* its prohibitions, its baneful after-effects and its area of permissability (cf. Points 2 and 5).

(3) *The Church* and *Divorce,* stressing the need of pastoral counseling and guidance to prevent possible disruption of marriage before resorting to disciplinary action (cf. Point 3).

(4) *The State* and *Marriage* and *Divorce* (cf. Point 4).

(5) *The Church* and its *Discipline* in connection with the *Civil Laws* governing and permitting *Divorce* (cf. Point 4).

(6) *The Believer Individually* and his disturbed or disrupted marriage relationship. The permissability and/or prevention of *Divorce* (cf. Point 5).

(7) *The Church* and its treatment of *Marital Problems* (cf. Points 6, 7).

(8) *The Church* and *Polygamous Marriages* (cf. Point 8). —*Adopted*

The consistory of the Immanuel Christian Reformed Church of Grand Rapids, respectfully requests the Synod of the Christian Reformed Church of 1971, to implement the decision of the 1961 CRC synod by forwarding the adopted overture, mentioned above, to the Reformed Ecumenical Synod.

Grounds:

a. According to the General Secretary of the Reformed Ecumenical Synod the overture, mentioned above, was never received by the Reformed Ecumenical Synod.

b. The need for the churches of the Reformed community to speak up and give directions on these grave matters is as great now as it was ten years ago, if not greater.

Wishing you the Lord's Peace,
The Consistory of the Immanuel CRC
of Grand Rapids, Mich.
Rev. Gerrit W. Sheeres, President
Mr. Gerald Syswerda, Clerk

Overture 37 — Calvin Graduate Studies Program
(Art. 152)

The consistory of Iron Springs, Alberta overtures synod to withdraw all quota support for the Calvin College graduate studies program.

Grounds:

1. Throughout the history of the past years there have been overtures at synod requesting separation between Calvin College and the Christian Reformed denomination. See e.g. the following material which we endorse.

a. Overture 11, Acts of Synod 1967, page 668 ff.

b. Printed appeal 4, Acts of Synod 1968, pp. 603 ff.

c. Overtures 1 and 10, Acts of Synod 1969, pp. 494 ff. and p. 508.

In our opinion this material has not been studied thoroughly and still demands an answer in the light of the action taken by the 1970 synod with respect to the Calvin College graduate studies program.

2. Acceptance of quota support for the Calvin graduate studies program is contrary to part of the grounds adduced and accepted by the 1967 synod for rejecting the overture of Classis British Columbia. Said ground reads in article 137, p. 97, Acts of Synod 1967, 2d., *"Any reference to graduate studies is premature. If and when such plans are realized there will no doubt be an address to the problem of the relationship of such a program to church control."* (Italics ours.)

3. The graduate studies program has now been placed under the umbrella of the denomination and as such perpetuates an unhealthy situation, namely denominational control of higher learning.

4. Forced support of the graduate studies program is discriminatory with respect to other institutions of higher learning.

5. The fact that quite a number of the delegates at the 1970 synod opposed the adoption of the Calvin College graduate studies program indicates that the churches were not ready to just adopt this program.

Note: This overture was submitted to Classis Alberta South at its January session, which was held January 18, 19 and February 16, 1971, and was defeated.

Consistory Iron Springs, Alta.
Christian Reformed Church
Ralph Koops, President
Arie Veluw, Clerk

Overture 38 — Calvin Graduate Studies Program
(Art. 152)

The consistory of the Brooks, Alberta Christian Reformed Church wishes to inform synod that we whole-heartedly endorse the overture of the Iron Springs consistory regarding overturing synod "to withdraw all quota support for the Calvin College graduate studies program" together with its grounds. In so endorsing this overture we wish to inform synod that this overture was defeated by only one vote at our January classis held January 18, 19 in the Taber Christian Reformed Church and February 16 in the First Calgary Christian Reformed Church.

Respectfully submitted,

Consistory of the Brooks,
Christian Reformed Church,
Rev. Ronald G. Fisher, President
J. Duerst, Vice President
J. De Raaf, Treasurer

Overture 39 — Calvin Graduate Studies Program
(Art. 152)

The consistory of Burdett, Alberta, wishes to request synod to adopt the overture of Iron Springs, Alberta re withdrawal of quota support of the Calvin Graduate Studies Program on basis of grounds given in the overture.

We have decided this in consistory March 2, 1971.

Max J. Lise, President
D. C. Dykshoorn, Clerk

Overture 40 — F.N.C. Mileage Rules
(Art. 32)

Classis Minnesota North respectfully overtures Synod 1971 with regard to mileage paid to churches receiving aid from the F.N.C. Committee.

The 1970 synodical decision reads: "Each church is required to pay in addition to the FNC subsidized basic salary, $500 for auto allowance to which the FNC Committee will add $350 to be given to the minister for said allowance." Under the present rules, a minister receives $850 for car allowance regardless of the number of miles he drives.

We overture that the last half of 1970 decision be changed to read: "to which the F.N.C. Committee will add a maximum of $350 to cover those miles driven in a year for church purposes above 5,000 at a rate of ten cents per mile, this amount to be given to the minister for said allowance."

Ground: Those ministers who need not use their automobile extensively in their work are receiving more than what is necessary to operate their vehicle for the stated purpose.

Respectfully submitted,
H. J. Kwantes, S.C.

Overture 41 — Refund for Needy Churches
(Art. 32)

Classis Huron overtures Synod 1971 to instruct the Fund for Needy Churches Committee to—

1) take into account also child(ren)'s allowance when determining the minimum per-family contribution toward the minister's support.

2) accept as "needy" churches when the total of the minimum salary *plus* child(ren)'s allowance is more than the "number of families times the minimum per family contribution toward the support of the minister."

Grounds:

A. Synod has declared that a child allowance of $250 be granted for every child up to 19 years of age, but excluding those who have completed high school (Acts 1970, page 14).

B. Synod has urged all consistories that "all of our ministers receive a salary at least commensurate with the minimum set annually for needy churches," and "if a consistory is unable to meet that minimum, it should unhesitatingly appeal to the Fund for Needy Churches."

C. The purpose of the F.N.C. is salary assistance and other financial allowances (such as children's allowance and mileage) to churches."

3) To change the *Rules* in accordance with this overture.

Ground: By taking only the minimum base salary into account when determining the minimum per family contribution toward the minister's support, the F.N.C.

is in fact discriminating against large minister's families in small churches—surely an injustice which can not be the intention of synod.

Respectfully,
Gerard Nonnekes, S.C.

Overture 42 — Re Report 37

(Arts. 29, 30, 87)

The Hammond Consistory overtures synod to reject the report and recommendations of the Study Committee to Update the Rules for the Synodical Interim Committee and the office of Stated Clerk. We urge synod to recommit the report to a study committee since it is not a proper response to the 1970 synodical mandate. (cf. Report 37, 1971 Agenda)

Grounds:

a. The study committee did not follow the mandate of the 1970 Synod but rather pursued goals "set for itself." (cf. Page 305, par. 3, 1971 Agenda)

b. Having departed from synod's specific mandate, the study committee is now suggesting a "super" board with its own chief executive officer. They already suggest the absorption of one standing synodical committee.

c. The study committee is proposing a revised church structure not in keeping with our Reformed tradition regarding the autonomy of the local congregation.

Rodney Vander Ley, president
Donald Dykstra, clerk

P.S. The above overture was submitted to Classis Illiana on May 11, 1971. Classis did not adopt the overture as its own but decided to forward it "without comment because of insufficient opportunity for classis to study the matter."

Overture 43 — Re Report 11, VI, G.

(Art. 74)

Classis Orange City overtures synod not to approve the Youth Evangelism Report or adopt the "guidelines and principles for youth evangelism."

Grounds:

1. There is too great a dependence on programming to achieve the goals of evangelism.

2. There is insufficient emphasis on the biblical requirements of repentence from sin and faith in Christ as the heart of conversion.

3. There is insufficient emphasis on the use of the Bible as an instrument in bringing a young person to conversion.

Sincerely,
Jay Pruim, S.C.

Overture 44 — Re Association of Christian Reformed Laymen

(Art. 136)

Classis Orange City requests synod to investigate the Association of Christian Reformed Laymen (ACRL) for causing unrest in the church.

Grounds:

1. The ACRL is not an official function of the church and there are, therefore, no provisions within the Church Order nor the procedures of classis for classes to deal with this organization.

2. The information disseminated by the ACRL has implications affecting the entire denomination.

Sincerely,
Jay Pruim, S.C.

Overture 45 — Society Control of Calvin College
(Art. 152)

We, the consistory of the Hills, Minnesota, Christian Reformed Church, request synod to adopt the Overtures 29 and 30 re the society control of Calvin College as presented by four individuals and the Niekerk CRC Consistory. We feel it is unbiblical to make membership in our churches "in good and regular standing" contingent on paying for the liberal arts education of hundreds of other children. These people can often not afford to provide this education for their own children. Why should they be "obligated" to provide it for others in order to worship in the church of their choice and according to the dictates of their consciences?"

Done in consistory this 10th day of May, 1971.

Wayne Van Wyhe, clerk

Overture 46 — Re Church Order Articles 40a and 45
(Art. 163)

The consistory of the Hills, Minnesota, Christian Reformed Church endorses Overture 20 of Classis Sioux Center and urges synod to adopt it and amend Arts. 40a & 45 of the Church Order as requested in this overture, and on the basis of the grounds presented.

Done in consistory this 10th day of May, 1971.

Wayne Van Wyhe, clerk

Overture 47 — Curtail Home Missions Program
(Art. 32)

The consistory of the Hills, Minnesota, Christian Reformed Church wishes to request synod to adopt the Overture 24 of Classis Alberta South re the curtailment of the Home Missions program on the basis of grounds given in the overture.

Done in consistory this 10th day of May, 1971.

Wayne Van Wyhe, clerk

Overture 48 — Re Quota Support
(Art. 38)

The consistory of the Hills, Minnesota, Christian Reformed Church urges synod to reconsider its granting of quota support to the United Calvinist Youth for its building program for the period of three (3) years.

We endorse and support the Overture 7 of Classis Kalamazoo.

Ground: The granting of quotas to organizations not controlled by synod will only lead to churches losing interest in and making less and less efforts to meet quotas.

Done in consistory this 10th day of May, 1971.

Wayne Van Wyhe, clerk

Overture 49 — Request to Reformed Fellowship

(Art. 31)

At the May 11, 1971 meeting of Classis Hudson the following overture was adopted for presentation to the Synod of 1971:

Classis Hudson overtures synod to request the Reformed Fellowship, Inc. not to use the name, The Christian Reformed Outlook, for their magazine. This magazine was formerly called *The Torch and Trumpet.*

Grounds:

1. The above mentioned magazine expresses the views of the Reformed Fellowship and does not speak for the Christian Reformed denomination.
2. Many people could be misled into believing that this magazine actually does express the official views of the denomination when in fact it often expresses minority views.
3. Classis Hudson has previously expressed concern for the misuse of the name Christian Reformed by groups which although they are composed of Christian Reformed people do not necessarily express for the community and the world at large the type of things that our denomination stands for.
4. There are supporters of the above-mentioned magazine that are not Christian Reformed even though they are in the Reformed tradition, and therefore the magazine might better be called "The Reformed Fellowship Outlook."
5. As a denomination that is trying to make an impact on the American-Canadian scene, we must be very careful that one point of view or one side of things is not pictured as *The Christian Reformed Outlook* on things.

Respectfully submitted,
Classis Hudson
R. Opperwall, S.C.

Overture 50 — Re Classis Chicago North Report

(Arts. 91, 110)

At the May 11, 1971 meeting of Classis Hudson the following overture was adopted for presentation to the Synod of 1971.

I. Classis Hudson has taken note of the action of Classis Chicago North in response to the decisions of the Synod of 1970 (Agenda, 1971 p. 385) and also of the protests and appeals against this action by three consistories and numerous individuals (Agenda, 1971, pp. 441-447, 454) and Classis Hudson believes:

a. That Classis Chicago North has failed to carry out the instructions of the 1970 synod in a clear and unequivocal fashion;

b. That the moral offense and alienation to which the 1970 synod addressed itself has not been removed, and we are no closer to reconciliation and healing than a year ago, but instead possibly farther away;

c. That synod must seriously consider the charge that Classis Chicago North is in contempt of synod, that is, that Classis Chicago North has violated that discipline of the church to which we all promised to submit in the form for public profession of faith.

II. Classis Hudson urges that before taking action on this problem synod earnestly ponder how much is at stake in the matter, such as:

a. The credibility of the Christian Reformed Church wherever we work with minority groups;

b. The integrity of the Gospel we preach not only in urban situations but in every pulpit in our denomination;

c. Respect for the authority and discipline of the church both within and outside the church.

III. Classis Hudson urges that synod declare Classis Chicago North in contempt of synod and suspend the voting privileges of the delegates of Classis Chicago North to synod until synod is satisfied that Classis Chicago North is free from contempt of synod and/or violation of the discipline of the church.

Ground: While the Church Order does not specifically address itself to the question of how to handle cases involving a possible violation of discipline by a classis, the Church Order, in various articles, recognizes that suspension from official functions is the appropriate first step in disciplining office bearers (see Church Order articles 88, 90, 91, 93).

Respectfully submitted,
Classis Hudson
R. Opperwall, S.C.

Overture 51 — Re Home Missions Report 11, VI, G.
(Art. 74)

Classis Pacific Northwest, in session May 12, 1971, at Seattle decided to send the following to the Synod of 1971 with reference to the report of the Home Missions Board, Agenda p. 161, Request G., requesting the synod to approve the "Guidelines and Principles for Youth Evangelism."

Classis overtures: That the synod reject request G of the Board of Home Missions Report.

Grounds:

1. The Youth Evangelism Report fails to present the material clearly and concisely in a biblical and Reformed theological framework.

2. Valid and strong guidelines and principles can be drawn only from a concise biblical presentation.

Decision of Classis Pacific Northwest, May 12, 1971

Respectfully submitted,
Jack Stulp, S.C.

Overture 52 — Re New Baptismal Form
(Art. 57)

The consistory of the Dutton Christian Reformed Church overtures the Synod of 1971 not to adopt the recommendation of its Liturgical Committee to approve the proposed Form for the Baptism of Infants for trial use in the churches with a view to its later adoption.

Grounds:

1. The new form which the committee is proposing is marred by serious weaknesses which makes it inferior to the one currently in use.

a. The new form is generally characterized by a shift of emphasis from the objective teaching of the Scriptures to a subjective preoccupation with the emotions of the worshiper. At times, as in the "Prayer of Preparation" this is carried so far that it seems affected and borders on the theatrical—a fault to be especially avoided in prayer. What would prompt us to use such florid language in prayer as "a faith that can stand the light of day and endure the dark of night"? Or what meaning is intended by "may drink deeply of the well of living water"?

b. There is in the new form, as the committee secretary informed the churches (*The Banner,* Jan. 23, 1970), a deliberate effort to minimize the teaching element in the sacrament, which the biblical characterization of the sacrament as a "sign" indicates should be emphasized (Rom. 4:11; cf. Matt. 29:20, "teaching them . . .").

c. Entitling the largest part of the form "Promises" fails to do justice to the other essential elements of the sacrament such as its implied command, "Repent and be baptized."

d. The new form makes a needless and unwarranted concession to the notion that Christ was immersed. (Prayer of Preparation; compare the committee secretary's report in the Jan. 30, 1970 *Banner,* p. 19).

e. The new form is more vague and less definite than the old, specifically in the vow in which it replaces "acknowledge the doctrine which is contained in the Old and New Testament, and in the articles of the Christian faith, and which is taught here in this Christian church, to be the true and complete doctrine of salvation" with the relatively undefined and weaker "affirm the truth of the Christian faith which is proclaimed in the Gospel and confessed in this church of Christ."

f. The covenant responsibility of Christian parents to see that their children receive a Christian education does not get the degree of emphasis that it did in the old form (since the promise to "cause them to be instructed therein" is rather pointedly omitted). Both the Scriptures and the need of the times would appear to call for more rather than less emphasis on this point.

2. To the extent that the old form reflects a more faithfully biblical view of the sacrament, or where it is weak can be corrected to do so, it appears preferable to the new one.

3. The unity of our churches would be better promoted by adopting a common form that preserves the values of the old, adopting improvements where needed, than by adding or substituting an inferior one. The use of two or more quite different liturgical forms at such crucial points in our church worship as the sacraments tends to promote division in the churches.

Peter De Jong, president
Donald Verduin, clerk

(This overture was submitted to Classis Grand Rapids East, not adopted by it, and is now sent on to synod by the Dutton Consistory.)

Overture 53 — Reverse Calvin College Policy
(Art. 67)

The consistory of the Dutton Christian Reformed Church overtures the Synod of 1971 to instruct the Calvin College Administration to reverse its present permissive policy with respect to campus programs and entertainments and student publications which leaves what is to be presented on campus or printed in the *Chimes* to student control and to replace such matters under faculty control.

Grounds:

1. To give the student body decisive power in these areas of school activity is an abandonment of the biblical principle of the authority of parents and elders which must in the long run prove detrimental to real Christian education.

2. The church which owns and is responsible for the school has the right and duty to insist that God-given standards of faith and conduct shall be maintained also in the areas of student publications and entertainment.

3. Putting these matters under student control has contributed to the loss of confidence in the school by membership of the church. Such episodes as the "Father Groppi" meeting and the publication of "the Bananer" and of favorable Chimes reviews of objectionable movies are prompting an increasing number of our members to become reluctant or refuse to contribute further to the support of the school.

Peter De Jong, president
Donald Verduin, clerk

(This overture which was submitted to Classis Grand Rapids East and adopted by it in January, and which appears in the Agenda as Overture 9 was withdrawn by the classis at its May meeting. Accordingly the Dutton Consistory which originally proposed it to the classis now sends it on to synod as its own overture.)

Overture 54 — Concern About Quotas
(Art. 151)

Classis Alberta South wishes to express its concern to Synod of 1971 about the rising cost of quotas, and urges synod to "hold the line" on expansionary programs as much as possible.

Classis Alberta South,
Peter Van Tuinen, S.C.

Overture 55 — Re Inter Church Relations
(Art. 66)

The following overture was adopted at the May 12, 1971, session of Classis Eastern Canada for the 1971 Synod. We realize that this is late, but it is in response to material found in the 1971 agenda of synod which we just received.

One: That synod, through its Inter-Church Relations Committee, carefully test not only theological trends but especially the official pronouncements and decisions of the synods of the Gereformeerde Kerken with respect to the so-called "new theology" so that the Christian Reformed Church can come to a definite decision on whether or not to maintain our sister relationship with these churches.

Grounds:

1. Our rules for church correspondence require that we take heed mutually lest there be deviation from Reformed principles in doctrine, worship, and discipline (Acts 1970, p. 51).
2. Synod 1970 instructed the Inter-Church Relations Committee to inquire into theological trends (Acts 1970, p. 51), but theological trends are not necessarily points at issue. The Dutch synod can rightly say that it does not endorse theological views of certain ministers and professors.
3. Decisions of a synod are official pronouncements and they can be tested and challenged, if necessary.
4. The Synod of Sneek in November 1970 made several decisions and the report of the Inter-Church Relations Committee in the Agenda for 1971 does not indicate that these have been scrutinized with respect to their adherence to Scripture and subscription to the creeds.

Two: That synod instruct its Committee on Inter-church Relations to come with a full report of their findings to the Synod of 1972 and with definite advice whether or not a change in our relationship with the Gereformeerde Kerken is warranted.

Grounds:

1. The committee was instructed to advise this year's synod, but the agenda report of the committee makes no mention of the subject.
2. "There is growing concern in our church about recent theological trends in our sister church in the Netherlands and about the effect of these trends on our relationship with these churches." (Acts 1970, p. 51)
3. The "new theology" is causing confusion also on this continent and consistories should know where our denomination stands on this issue.

James S. Mantel, S.C.

Overture 56 — Re U.C.Y. Quota

(Art. 38)

Classis Zeeland protests the action of Synod 1970 in establishing a fixed quota for the United Calvinist Youth Building (Acts 1970, p. 85) and overtures synod to rescind this decision.

Grounds:

1. Synod undermines the strength of its quota system by including a cause that is not strictly ecclesiastical in character and under the control of the church. Synod itself in its grounds states that the United Calvinist Youth Building is an exception.

2. Synod set a dangerous precedent by including a cause, however good in itself, that is not directly the work of the church for a quota. The door is now opened for all kingdom causes to ask for a quota.

3. Ample opportunity is given to the churches to give to causes such as the U.C.Y.B.F. when recommended for one or more offerings. Synod should not try to force support by establishing a quota.

Done in Classis, May 19, 1971

Elco H. Oostendorp, S.C.

Overture 57 — Postpone Action on Report 36

(Arts. 126, 154)

Classis Holland of the Christian Reformed Church overtures Synod of 1971 to withhold action on Agenda Report 36 entitled "The Nature and Extent of Biblical Authority" and to submit this report to the churches for study and discussion for a period of one year.

Ground: There are weighty issues involved which require time for the churches' study. For example, the Central Avenue Christian Reformed Church submitted the following comments:

a. It is debatable whether the synoptic problem in the Gospels is parallel to the problem in Genesis 1.

b. The sentence in Section IV, C, No. 3 (Agenda, p. 294) which reads: "Hence an affirmation of basic historicity does not necessarily commit one to the view that the narrative is a literal description of an event" is an apparent departure from the historic interpretation of Genesis 1-11 and the confessional statements of the Church (Art. 14, 15 Belgic Confession Lord's Day III, IV Heidelberg Catechism) and needs clarification, substantiation and verification from the Scriptures. In this connection it is necessary for the church to ascertain how, if an *event* is not *literally described,* its basic historicity can be established at all.

c. In discussing the two attitudes concerning the *sources* of Genesis 1-11 prevalent in the Reformed community, the report omits completely the view that the Holy Spirit imparted the material found in these chapters *directly* to the writer of them without the aid of eye-witnesses. Cf. II Peter 1:20, 21—'Knowing this first that no prophecy of Scripture is of private interpretation, for no prophecy ever came by the will of man, but men spake from God being moved by the Holy Spirit.'

d. It is debatable whether the two attitudes described in this report regarding the sources of Genesis 1-11, do represent the historic position on the sources for the material found in Genesis 1-11.

e. The conclusion to Section IV, p. 295 states: . . . 'It is not our purpose to judge the correctness of either.' and 'Our Confessional statements as well as our basic confession concerning the authority and reliability of Scripture, do not force

us to choose for one or the other.' This conclusion is evasive and an inadequate basis for serving our churches with advice on these matters.

f. In the same context as e, the report states: 'Both positions preserve the intent of the confessional statements, both function on the basis of principles considered acceptable in the interpretation of Scripture . . . .' and further, '. . . they must be tolerated so long as they do not conflict with that confession.'

It is debatable:

1. Whether both positions 'preserve the *intent* of the confessional statements . . . .'

2. Whether both positions '. . . . function on the basis of principles considered acceptable in the interpretation of Scripture . . .'

3. Whether these two positions 'do not conflict with that confession.' "

Sincerely,
Walter Hofman, S.C.

Overture 58 — Uniform Salaries

(Art. 151)

Classis Central California overtures the 1971 Synod of the Christian Reformed Church to appoint a committee (possibly the Standing Budget Committee) to study the salary policies of each denominational agency with a view to establishing a uniform salary policy for all the denominational agencies, subject to annual synodical review and approval.

Grounds:

1. Currently the salary policy of each denominational agency is according to the self determination of that agency without synodical review or approval and without consultation with other denominational agencies. Since employees of each denominational agency are in fact employees of the denomination and subject to the control and authority of synod, synod should therefore also be determining the fair and adequate salaries for its employees.

2. If synod exercises authority to review and establish the minimum salaries for the F.N.C. churches which are not directly under synodical control, synod ought also to exercise authority in reviewing and setting of salaries of its own employees.

3. It is reported by board members of denominational agencies that they are not privy to information re salaries of office staff, such being discussed only by the executive committee, or by select committees thereof. It is further reported that the staff and executive committees of denominational agencies refuse to consult with each other on salary matters. Such reports should be investigated and, if true, the problems corrected by synodically determined salary policy for all denominational agencies.

Respectfully submitted,
Jacob Hekman, S.C.

Overture 59 — Raise Base Salary FNC Churches

(Art. 32)

Classis Central California overtures the 1971 Synod of the Christian Reformed Church to raise the base salary for FNC churches from $6,500 to $7,000 and that the child allowance of $250 per child be allowed for college students up to 21 years of age as stated in Overture 19.

Grounds:

The basis for the increases in both salary and age limit for child allowance is that the compensation under FNC would more closely approximate the compen-

sation given to home missionaries. Currently as a church progresses from home mission status to a calling church, the monetary compensation for the minister decreases significantly. From the table of comparisons given below one can calculate the compensation granted under the two sets of rules. As an example, a minister with 15 years experience, one child in grade school, three in high school, and one in college, and who drives 15,000 miles per year will receive $11,648 plus paid car insurance under the Home Mission Board and a minimum of $8,350 under the FNC rules. Although FNC does allow payment of more than the minimum by the congregation, the amount is limited and subject to approval by the FNC committee. This inequity in the salary scales should be resolved.

Salary	*Home Missionary*	*FNC*
Base	$6,400	$6,500
Allotment for experience	100 per yr. up to 15 years	None
Child Allowances per Child		
Preschool age	$ 200	$ 250
Elementary age	250	250
High school age	300	250
College age	300 Up to 21 yrs. old if in school.	Up to 18 yrs. old if in school.
Car expenses		
Mileage	9¢ per mile with unlimited mileage.	$ 850
Insurance	Paid.	
Housing	Furnished	Furnished
Utilities	$ 300 allowance	May be paid by congregation.
Health Insurance	$ 348	None
Social Security allotment	$ 300	None

Respectfully submitted,
Jacob Hekman, S.C.

Overture 60 — Re Overture 17

(Art. 64)

Classis Eastern Canada at its May 12, 1971, session also went on record as supporting the Cadillac Overture (17) regarding a revision of the Psalter Hymnal.

James S. Mantel, S.C.

Overture 61 — Amend Ministers' Pension Fund

(Art. 49)

Classis Muskegon overtures synod to amend the Ministers' Pension Fund to include specific benefits for the unmarried minor children of ministers in the event that both parents are deceased.

Grounds:

1. At the present time such children are provided for only through the Relief Fund which functions in this matter in conjunction with the local deacons. Although this method should continue for exceptional needs, it seems an arbitrary way to deal with basic daily needs.

2. Since participation in the Pension Fund is generally considered part of the compensation for the ministry it seems only fair that the children of the minister should benefit in a concrete way from this fund.

3. This provision would enable a minister to plan more intelligently for family emergencies.

Further: That should this provision be adopted the benefits be made retroactive to January 1, 1971.

Ground: There are presently individuals who should be receiving these benefits.

W. Tolsma, S.C.

Overture 62 — Endorsing Overture 33

(Art. 64)

Classis Muskegon heartily endorses Overture 33 of the Agenda for Synod of 1971 and overtures synod to adopt it.

W. Tolsma, S.C.

Overture 63 — Do Not Curtail Home Missions

(Art. 32)

The Oak Hills Christian Reformed Church council in Portland, Oregon, overtures the Synod of 1971 to reject Overture 24.

Grounds:

1. Although the intent of the overture is highly commendable (to decentralize our home mission effort), the end result will become a fragmented effort.

2. Citing the high quota of home missions and suggesting it is disproportionate to other quotas (particularly foreign missions) as grounds for such a radical change, fails to take into account the historical development of Christian Reformed missionary effort.

3. Fields with the highest costs in the budget would not be effected by the change to grants-in-aid operated by local churches.

4. There are other avenues to achieve more decentralization without terminating our present denominationally directed home mission enterprise.

5. Increased personnel for home mission promotion will be required in order to induce local churches to become supporting churches, and this does not reduce expense.

6. Too many local churches lack the understanding needed to guide well a new work which is other than a transplanted Christian Reformed group. Additional personnel will be required to guide the guiding churches, replacing the guidance now available by the board in specialized ministries (campus, minority, urban, inner-city, and suburban ministries).

Elucidation:

1. Thank God for a few churches with aggressive evangelistic leadership wanting to involve themselves directly and seek the grant-in-aid approach. These must be encouraged and increased. But their fewness creates a very fragmented map of the United States and Canada. We absolutely require a central office to direct and to coordinate our home mission enterprise.

2. Recall that prior to 1963 our American Indian work was included under Heathen Missions. The transfer of New Mexico to the Home Mission Board changed the quota ratio disproportionately. Add to this the department of evangelism, which engages in services primarily for the long established churches (personal witnessing studies and conferences, developing materials for "grow" groups,

etc.). This is excellent, but cannot really be charged to an over-priced effort on the fields, making the home mission budget too large.

3. Some of our most costly efforts are in the deteriorating cores of the cities, where the need of a staff of social workers is required as well. How would a grant-in-aid to a local church meet this need? Much more than a salary is involved.

4. Thought is already being given both by our executive staff in Grand Rapids and the Board of Home Missions on how best to develop effectively home missions responsibility on the local level. Let us have confidence this study will produce results. Classis Columbia by approving one avenue and disapproving an avenue similar to Overture 24 demonstrates she is convinced there are other effective avenues. No doubt more will be heard from these quarters and others who see other possibilities.

5. Some American industries have tremendously disproportionate promotional budgets. Should the church follow suit in order to create interest in mission projects? Must work on the fields be curtailed seriously while we try to get churches to take on these responsibilities? Would we not act wisely to count the tremendous cost of promotion before terminating our present program?

6. Succeeding in signing up a church via grant-in-aid for a field does not guarantee we have achieved our purpose. The typical church is not prepared to meet the problems on the fields as a counselor-guide, for she has been conditioned by her own approach to people of a particular ethnic group, raised covenantally in home, church, and school. She will have to shift to a different gear (a wonderful experience), but which will require another staff to guide her so she may guide her responsibility wisely. A church which has seen the challenge and has accepted it without a highly-oiled promotional campaign is ready to guide. It is questionable that a church which has to have its arm twisted is ready. You then wind up with a staff of advisers counselling both the supporting church and the young church, risking the danger of disjunction between the two in the process.

Oak Hills Church Council,

Howard B. Spaan, President
Ronald M. Leistra, clerk

Overture 64 — Definition of Racism

(Arts. 91, 110)

Classis Chicago North overtures Synod of 1971 to institute a study committee to arrive at an operational definition of the sin of racism in an ecclesiastical context. This committee should advise the Synod of 1972 on what kinds of acts in this context are sinful and how churches may most effectively deal with these sins.

Grounds:

1. The subcommittee of the denominational Committee on the Christian and Race Relations, together with three members of the study committee of classis so urged the classis to proceed on January 21, 1970 (cf. Minutes of Classis, Jan. 21, 1970, art. 12).

2. The continuing discussion of the question of "racism" demonstrates that the appointment of such a synodical study committee is imperative (Minutes, Jan. 20, 1971, art. 36b).

Respectfully submitted

Classis Chicago North,
Lloyd J. Wolters, S.C.

Overture 65 — Clarification of Timothy Lawndale Issues
(Arts. 91, 110)

Because certain fundamental principles of church polity are involved in this matter and classis finds the practical solution of this problem to be difficult, classis respectfully requests clarification from synod on the following points:

1. The validity of the statement of the Synod of 1968: That synod declare that fear of persecution or of disadvantage to self or our institutions arising out of obedience to Christ does not warrant denial to anyone, for reasons of race or color, of full Christian fellowship and privilege in the church or in related organizations, such as Christian colleges and schools, institutions of mercy and recreational associations; and that if members of the Christian Reformed Church advocate such denial, by whatever means, they must be reckoned as disobedient to Christ and be dealt with according to the provisions of the Church Order regarding admonition and discipline.

2. We would request clarification especially of the last part of the statement "be dealt with according to the provisions of the Church Order regarding admonition and discipline."

3. Classis requests clarification as to the legitimacy of synod making such a statement in view of Article 27 of the Church Order. The exercise of admonition and discipline is the task of the local consistory and "the authority of the consistories is original and that of the major assemblies is delegated." Based on this fundamental principle, it is questionable whether synod has the right to legislate the use of admonition and discipline in a specific situation. Cf. Acts of Synod 1969, Art. 134, I, C, pg. 93, 94 (Minutes of Classis Jan. 20, 1971, art. 36f).

4. Classis would request clarification as to the practical implementation of this staement of synod. How would classis proceed with admonition and discipline in this case which involves a non-ecclesiastical organization? Moreover, discipline is always directed toward an individual, not an organization. The problem is now complicated by the Timothy Christian School Society's unanimous support of the School Board's actions and policies.

5. Classis asks clarification as to the point at which the church initiated "admonition and discipline." The decision of the Synod of 1968 states that "They must be reckoned as disobedient to Christ and be dealt with according to the provisions of the Church Order regarding admonition and discipline."

While the Scriptures command perfect obedience ("Be ye holy," "Be ye perfect"), the church in its attempt to attain to this ideal, uses only the discipline of the Word, and not discipline which leads to eventual excommunication. Examples of imperfect obedience are in the realm of Christian stewardship and Christian witness. Classis is of the conviction that in our present complex problem, with its social and civic factors, the church is not dealing scripturally in declaring that "they must be reckoned as disobedient to Christ and be dealt with according to the provisions of the Church Order regarding admonition and discipline."

6. Classis would ask clarification from synod as to the meaning and interpretation of the phrase "be considered in contempt of synod," as used by the Synod of 1970.

a. This is legal phraseology and normally is not used in ecclesiastical matters.

b. The right of synod to make such a statement can be called into question in view of Article 27 of the Church Order.

c. That classis inform synod that two of the four facilities operated by the Timothy School Board are now integrated. We would also call to the attention of synod that no covenant Black student in our area is currently being denied the privilege of a Christian education. Our classis is committed to inner city

evangelism and currently supports this work and funds and personnel as it has done for many years.

Respectfully submitted
Classis Chicago North,
Lloyd J. Wolters, S.C.

Overture 66 — Re Indochina War

(Art. 140)

(Overture 66 is deleted from the Acts of Synod in view of the action of synod: "that synod declare this overture to be not legally before synod." (Art. 140, III))

Wm. P. Brink, Stated Clerk

Overture 67 — Re Calvin College

(Art. 152)

By way of support of overtures 29 and 35 in the Agenda of Synod 1971 Classis Chicago South overtures synod to take immediate steps to effect the administrative separation of Calvin College from Calvin Seminary with a view to a voluntary support of the college apart from synodical quotas.

Respectfully submitted,
Richard M. Hartwell, S.C.

Overture 68 — Race Commission Reports

(Art. 142)

Classis Chicago South overtures synod to instruct the Home Missions Board to send detailed reports of the activities and expenditures of the Race Commission to the consistories.

Ground: Such information is necessary for the evaluation of the work which has been done.

Respectfully submitted,
Richard M. Hartwell, S.C.

Overture 69 — U.C.Y. Quota Support

(Art. 38)

Classis Chicago South supports Overture 7 of Classis Kalamazoo in the Agenda of Synod, 1971.

Respectfully submitted,
Richard M. Hartwell, S.C.

Overture 70 — Re Project Equality

(Art. 144)

Classis Chicago South overtures synod not to become a participant in Project Equality.

Grounds:

a. The classis does not believe it to be the task of the church as institution to enter into policing policies which actually belong to the federal government.

b. Our reformed confessional integrity as a denomination is in serious danger of dilution by cooperating with such bodies as the Unitarian-Universalist Church, Jewish Synagogues of both Orthodox and Reformed persuasion, etc.

Respectfully submitted,
Richard M. Hartwell, S.C.

Overture 71 — Gifts of the Holy Spirit
(Art. 116)

The Council of the Christian Reformed Church of Western Springs overtures Classis Chicago North in session May 19, 1971:

1. That classis request synod to appoint a study committee to prepare statements of counsel and interpretation regarding the gifts of the Holy Spirit.

Grounds:

a. The creed of the church is not explicit in reference to this teaching and experience.

b. The understanding and practice of these gifts are an important factor in the mission of the church at home and abroad.

c. The members of the church and particularly the youth need guidance in this matter.

d. Different interpretations of and attitudes toward these gifts exist within the church, especially regarding glossalalia and healing.

Note: Passages of Scripture under consideration and question are Acts 2:17-20, 38; 8:15-16; 10:44-46; 19:4-6 and I Cor. 12:4-11, 28-30.

Adopted

Sincerely,
Lloyd J. Wolters, S.C.

Overture 72 — Race Commission Mandate
(Art. 142)

Having appealed to Classis Florida to withdraw its overture regarding the mandate of the Race Commission, the consistory of the First Christian Reformed Church of Miami now overtures synod not to adopt the overture of Classis Florida.

Grounds:

1. All the voting delegates at the classis meeting which adopted the overture were not fully informed as to the history and accomplishments of the Race Commission.

2. The revision of the mandate of the Race Commission to make them a study committee would in effect force their dismission. Their efforts have already gone beyond the purview of study.

3. The overture of Classis Florida does not provide adequate grounds to substantiate a change in mandate.

Done in consistory May 20, 1971.

A. R. Rienstra, President
Harris Nykamp, Secretary

Overture 73 — Re Chicago North Report
(Art. 91)

Classis Hackensack sees the importance of the proper resolution of the Chicago North/Timothy School matter, as underscored by the communication from the Lawndale Christian Reformed Church to Synod 1971, as being very acute. We support the overture of Lawndale to the delegates to synod to deal boldly and courageously with this problem (p. 446 of the Synodical Agenda) and we overture synod to assign highest priority to the matter. Synod, by seeking out appropriate ways to assign it such priority, would indicate its recognition of the urgent and painful character of the issues so long as they are unresolved.

Grounds:

a. The integrity of our own ministries in minority neighborhoods in the East is at stake and the matter has direct significance for us.

b. Synod's appreciation of, and respect for, the authority and discipline of the church denominationally is reflected in the way it deals with this matter.

Respectfully submitted,
Samuel Ten Brink, S.C.

Overture 74 — Committee on Abortion

(Art. 64)

Classis Hackensack overtures Synod 1971 to define the position of the church on the matter of (induced) abortion.

Grounds:

a. Proposed alteration of various state laws demands a consistent Christian approach in this area.

b. Proper moral guidance for our membership requires the establishment of a definite position.

c. The diversity of personnel required for a qualified committee makes impossible an adequate study on the local level.

Respectfully submitted,
Samuel Ten Brink, S.C.

Overture 75 — Re Overture 17

(Art. 64)

Classis Hackensack endorses Overture 17 of Classis Cadillac with its grounds in which synod is requested to provide a wider range of music and songs, either by supplement to or revision of the Psalter Hymnal.

Respectfully submitted,
Samuel Ten Brink, S.C.

Overture 76 — F.N.C. Rules

(Art. 32)

Classis Alberta North, in connection with recommendation 2 of the study committee on the Fund for Needy Churches, p. 243, Agenda 1971, overtures synod to delete the clause "when they become vacant" found in recommendation 2, p. 243, Agenda 1971.

Grounds:

Good Christian stewardship must always be exercised and may not be considered only when a church is vacant.

Investigation during vacancy places a needy church at a greater disadvantage in a time when it is already under stress. Therefore investigation should definitely not be limited to times of vacancy.

Respectfully submitted,
Classis Alberta North,
Peter Van Drunen, S.C.

Overture 77 — New Confessional Standard

(Arts. 81, 140)

Classis Alberta North, in connection with the overture of Classis Chatham, p. 406 Agenda 1971, overtures synod that:

We favor that part of the overture of Classis Chatham that requests synod to declare that it is necessary and desirable to re-express the faith of the church in a new confession, on the grounds drawn-up by Classis Chatham.

We do not endorse that part of the overture which reads "which will replace the Belgic Confession, the Heidelberg Catechism, and the Canons of Dordt as a statement of the truth and as our standard of unity."

Ground: It is premature to make such a judgment at this juncture.

Respectfully submitted,
Classis Alberta North,
Peter Van Drunen, S.C.

Overture 78 — Race Commission Mandate
(Art. 142)

Classis Lake Erie at its meeting of May 14, 1971 endorsed Overture 13 (Agenda for Synod 1971) sent by the Orlando Christian Reformed Church and hereby overtures synod not to adopt the overture of Classis Florida regarding the mandate of Synod, 1968, to the Race Commission.

Sincerely,
Classis Lake Erie
Sidney Draayer, S.C.

Overture 79 — Ministers' Pension Rules
(Art. 49)

Calvin Church of Grand Rapids, Michigan, respectfully requests synod to revoke the ruling adopted by the Ministers' Pension Committee that each organized congregation is entitled to only one minister for its quota payments. (Agenda, Report 5, p. 43)

We would like to point out the inconsistency in the reasoning of the committee by which they seek to justify their ruling and the inequity that is established by it. We do so by commenting on the argumentation they advance in defense of their position.

1. *Financial*—It is an arbitrary statement of the committee that one of the assumptions of the new plan was that not more than one minister would serve each organized church. Neither synod or the study committee expressed or implied such an assumption. That matter was simply not covered in reports or decisions.

A *principle* which synod did adopt, however, and the committee recognizes, is that each family of the denomination should pay the same quota towards the pension costs for ministers serving churches. (Acts 1969, p. 47, Guidelines No. 5) In other words members of smaller churches are to pay no more for the pensions of their members than do members of larger churches. All Christian Reformed families pay equally for the pension of ministers serving churches.

By the ruling of the committee, however, this principle is violated. Larger churches that must call a second minister to carry on an adequate ministry in the congregation are required to pay an additional $950 for the pension of their ministry. Concretely in the case of Calvin Church this means that each family is expected to pay the quota of $22, but in addition must pay another $3.00 for a total of $25.00 per family for their ministry.

In making the case for its ruling the committee argues that "permitting a church to utilize more than one minister without additional cost would cut in half the Ministers' Pension Fund quota per minister for each family in such church." We find this strange reasoning. The committee cannot mean that each family's quota is thereby reduced from $22 to $11. Apparently the committee has shifted the basis of its reasoning from *quotas per family* to *contributions per congregation*. It means to say: while the quota per family will remain at $22, the total contribution of the large church in proportion to its ministry will be halved. This is true, that is, Calvin Church as a congregation which at present pays ten times more for the pension of its ministry than does a church of 30 families would be contributing only five times more than a church of 30 families if we are not required to pay the additional cost of $950 for our second minister. But we call synod's attention to the fact that the committee argues on the basis of congregational contribution, contrary to the basic principle which synod has adopted of equal quotas for all families irrespective of the size of their congregations. We are asking synod, therefore, to correct this inequity of the committee's ruling and what amounts to a penalizing of the families of churches with more than one pastor.

2. *Ability to pay*—We grant that larger churches may have the ability to pay the extra cost but we do not grant that this fact justifies the discrimination of the committee's ruling. It is as burdensome for families of modest means in large churches to pay the quotas as in the smaller. We would remind synod that the larger churches already share in the support of smaller churches in many ways, and bear the cost of many denominational causes beyond what can be expected of smaller congregations. It is not too much to say that the life of many of our smaller churches is dependent on the support of the larger churches. To penalize them when they provide for their own ministry cannot be justified.

But we would call synod's attention to a more significant factor. Not all the churches engaging two ministers are necessarily large, in fact, one known to us is not. It would seem that if any congregation is willing to make the sacrifice to have an additional minister to more adequately carry on its pastoral and evangelistic responsibilities because of its opportunities in a given location it should not bear the additional burden of the committee's ruling re pensions. For many of these congregations it is not true to say that they "have greater financial capacity."

We would remind synod that with changing conditions in the world and church today, and the consequent demand for pastoral care and evangelistic outreach, synod should in no way discourage local congregations from increasing their staffs.

We would further call to synod's attention the large number of ministerial candidates and prospective candidates whom churches might be encouraged to call as second and even third ministers. The $950 might well be the deciding factor for some congregations.

3. *Administrative ease*—Administrative decisions might prove difficult in a few instances, but we fail to see that this is an argument of any weight. It ought not to be too difficult to determined whether a minister is serving the pastoral and evangelistic needs of a given church or not.

We appreciate that the committee "recognizes that an argument can be made that the quota payment should cover all ministers employed by a congregation" and we hope we have made that argument. We do not find the committee's reasoning consistent or convincing.

Respectfully submitted,

C. Boomsma, President
M. Dekker, Clerk

Overture 80 — Ministers' Pension Plan
(Art. 49)

Synod 1970 adopted a Retirement Plan for Ministers of the Christian Reformed Church. Under the heading "Credited Participation" we read among others: 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 reports of the Agenda for Synod 1971 on page 43 (Reports Ministers Pension Committee) we find an interpretation of the above quoted rule: "A conscious effort was made to develop policy on a case by case basis which could be consistently applied in similar situations arising in the future.

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

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

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

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

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

On May 26, 1971 a communication was sent to the Rev. J. Kuntz (copy to the clerk) with the following contents:

"Dear Rev. Kuntz, There appears to be present with us a financial problem regarding your pension status. We note in the Yearbook for 1971 that your congregation lists two pastors, with neither as an assistant to the other.

"Our problem is that the quota is based upon a calculation of one pastor per congregation. The second is to either personally pay the annual assessment, or the church assumes this responsibility. By an assumption, or by simply adopting a policy, we give quota credit to the first named person in the Yearbook listing. Since yours is second, this letter is addressed to you.

"The current annual assessment is $750, or $187.50 quarterly. Envelopes for payment are enclosed."

The consistory of the First Christian Reformed Church of New Westminster strongly challenges the interpretation of the rules for credit for participation as

given in the Ministers' Pension Committee Report i nthe Agenda for Synod 1971. The rule is that a participant shall be entitled to credited participation if he satisfies the following conditions:

"He is the pastor of an organized church of the Christian Reformed Church."

Our congregation has two pastors with neither as an assistant to the other. We have two pastors because of the size of our congregation; both have an equal task. Plans to "split" the congregation into two could not be realized as yet, so the system of having two pastors is seen as an interim measure. Fact is that we are a double size congregation, which for that reason should be entitled to both ministers being credited for the Pension Plan.

The argument of the Ministers Pension Committee that "permitting a church to utilize more than one minister without additional cost would cut in half the Minister's Pension Quota per minister for each family in such church and therefore slightly raise the quota for all the church" is completely besides the point as our congregation pays the amount of 239 x $17 — $4063 for the Ministers' Pension Fund and so definitely pays its share for two ministers, and we even assume more than two.

We therefore overture synod to reject the interpretation of the rule for Credited Participation as the Ministers' Pension Committee has outlined this interpretation in its 1971 report, and as it affects congregations which employ two ministers with neither as an assistant to the other.

Grounds:

(a) Large congregations already contribute for more than one, perhaps more than two or three ministers.

(b) The Ministers' Pension Committee in its report to Synod, 1969 (Acts Supplement 47 page 454) argues: "The reason for the required contributions from ministers not serving organized churches is that they have no base of supporting families and therefore their employing unit, or they themselves should pay for their own pension."

The two ministers in a large congregation like our own certainly have a strong base of supporting families.

(c) The interpretation of the adopted rule re Credited Participation, now given by the Ministers' Pension Committee seems to be made for the sake of avoiding administrative problems, but lays a heavy burden financially on our congregation and a few other congregations who find themselves in the same position as ours.

31 May 1971

Humbly submitted,

The consistory of the
First Christian Reformed Church of New Westminster
Rev. L. Slofstra, President
C. Carl Bylenga, Clerk

PRINTED APPEALS and/or PROTESTS

1. — First Des Plaines vs. Classis Chicago North

(Art. 91)

ESTEEMED BRETHREN:

The Consistory of the First Christian Reformed Church of Des Plaines, Illinois, appeals to the Synod of 1971, protesting the actions (items A and B below) taken by Classis Chicago North, in a special session held November 10, 1970, at Winfield, Illinois. The purpose of this special meeting was to consider a study committee's report concerning the Resolutions of Synod of 1970, regarding the Timothy-Lawndale issue.

(A) We protest the action of Classis Chicago North when it defeated item 2 of the study committee report (articles 18, 19, 20, of classis minutes) which stated: "That classis declare that the practice of excluding black covenant children from the Timothy Christian School in Cicero, Illinois, out of fear, is disobedient to Christ."

(B) We also protest the action of Classis Chicago North when it defeated item 3-B of the study committee report (article 25 of classis minutes) which stated: "The present policy of the school board is not in harmony with Synod's Declaration on Race."

Ground: This action is in direct opposition to the Declaration on Race of the Synods of 1968 and 1969, and by the above action Classis Chicago North has failed to fully bring its policy and practices into harmony with the deliverance of synod, as requested by the Synod of 1970.

Respectfully submitted,

Rev. L. J. Wolters, president
P. D. VanderBent, clerk

CC: Stated Clerk Classis Chicago North

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2. — Wheaton Christian Reformed Church Against Classis Chicago North

(Art. 91)

ESTEEMED BRETHREN:

Background:

The Synod of 1970 made five recommendations pertaining to the manner in which Classis Chicago North had dealt with the Lawndale/Timothy matter (Acts of Synod 1970, Articles 114, 119, pages 61-65). Recommendations 1 and 3 are especially pertinent to our protest:

"Synod declare that in its handling of the Lawndale/Timothy issue Classis Chicago North has failed to act in accord with the Declarations on Race of the Synods of 1968 and 1969, and synod calls upon the Classis to bring its policy and practices into harmony with the deliverances of synod without further delay. Failure to comply will cause Classis Chicago North to be considered in contempt of synod and in open disregard of the judgment of the church of Jesus Christ."

"Synod instructs Classis Chicago North to fully inform the Synod of 1971 of what it has done to bring its policies and practices into harmony with the Declarations on Race."

Our delegates to the Synod of 1970, in their report to Classis Chicago North on September 16, 1970, Article 13, informed Classis of the above decisions and asked "Classis to deal with the decisions responsibly." To that end a committee was appointed to report back to the same session of Classis. The pressure of time and the complexity of the problem prompted this committee to request "a special session of classis be called for November 10, 1970, to deal more fully with the synodical declaration to classis."

In compliance with the strong voice of synod (especially the matter that classis act "without further delay"), and the urging of our classical delegates to the Synod of 1970 that classis "deal with the decisions responsibly," the advisory committee of classis presented a series of recommendations on November 10, 1970, which spoke directly, openly and honestly to the heart of the problem. If classis sincerely would have accepted the complete report, it would have acted responsibly to synod, to its own syndical delegates, and to the Word of God as it spoke to the issue. Classis, indeed, did adopt a number of the advisory committee's recommendations. The crucial matter (Point 2), however, was defeated by a vote of 18 to 8. It is this specific action that the Wheaton Council is hereby protesting:

Protest:

The Council of the Wheaton Christian Reformed Church protests the action of Classis Chicago North at its special session on November 10, 1970, in rejecting Point 2 of the Study Committee's report which reads as follows:

"That Classis declare that the practice of excluding black covenant children from the Timothy Christian School in Cicero, out of fear, is disobedient to Christ."

Grounds:

a. Scripture teaches: "For it is better to suffer for doing right, if that should be God's will, than for doing wrong" (I Peter 3:17). The apostle Peter continues: "yet if one suffers as a Christian, let him not be ashamed, but under that name let him glorify God. For the time has come for judgment to begin with the household of God; and if it begins with us, what will be the end of those who do not obey the Gospel of God? . . . Therefore, let those who suffer according to God's will do right and entrust their souls to a faithful Creator" (I Peter 4:16, 17, 19).

b. Synod has declared: "That fear of persecution or disadvantage to self or our institutions arising out of obedience to Christ does not warrant denial to anyone, for reasons of race or color, of full Christian fellowship and privilege in the church or in related organizations such as Christian colleges and schools, institutions of mercy and recreational associations; and that if members of the Christian Reformed Church advocate such denial, by whatever means, they must be reckoned as disobedient to Christ and be dealt with according to the provisions of the Church Order regarding Admonition and Discipline."

This above recommendation with its grounds was defeated at the special session of Classis Chicago North, November 10, 1970. It is this action that the Wheaton Council protests for the following grounds:

Grounds:

1. This action was a flagrant repudiation of synod's directive to classis.
2. This action places Classis Chicago North in contempt of synod.
3. This action undermines the integrity and authority of the governmental structure of the entire denomination.

4. This action reveals a failure of Classis Chicago North to give an understanding and a Christian answer to the requests of Lawndale/Garfield members.

Wheaton Christian Reformed Church
George Vanderhill, president
John Vander Veld, clerk

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3. — Lawndale Consistory vs. Classis Chicago North
(Art. 91)

ESTEEMED BRETHREN:

For almost six years we have been working through all the proper channels to awaken fellow believers to the evil of race prejudice and the suffering we bear because of it. We have experienced the offense, heartache, and disillusionment of seeing our covenant children being denied admission to the Christian School nearest their homes. We are dismayed by the attitude of the Christian Reformed men who comprise the Timothy Christian School Board. They have consistently refused to stand up to the race prejudice that exists in the Cicero community and in the Christian Reformed Church.

In recent years synod has spoken clearly and biblically on the matter of race relations. We are in complete agreement with these pronouncements. We love our church and are pleased with its biblical emphasis and its emphasis on the Lordship of Christ over every area of our existence. We desperately want to continue to bring a solid Reformed witness to our community to the best of our ability.

Our problem, however, remains unresolved and our hearts have been made very heavy by Classis Chicago North's refusal to speak the same language which synod has spoken. Classis has openly rejected the stand of synod and is, therefore, unwilling to implement the decisions of the synods of 1968, 1969, and 1970. The majority of the ministers and elders have refused to repent of their sinful conformity to, or compliance with, race prejudice. In effect, that is what Synod 1970 told classis to do.

Because Classis Chicago North has not brought its policy and practice into harmony with the deliverances of synod without further delay, we are now fully convinced that Classis Chicago North is "in contempt of synod and in open disregard of the judgment of the church of Jesus Christ." *This is why we appeal to synod to take whatever action is necessary to uphold the faith, order, and integrity of the church of Jesus Christ. The synod of the Christian Reformed Church must deal resolutely with the ecclesiastical anarchy of Classis Chicago North.*

At its special meeting on November 10, 1970 classis *adopted* (by a vote of 15-11) the first recommendation of its advisory committee: "that classis acknowledge its guilt and sorrow in failing to act in accord with the Declarations on Race of the 1968 and 1969 synods concerning the Timothy-Lawndale issue" (minutes, art. 12). Even though this recommendation was adopted, subsequent actions give rise to the legitimate question of whether classis' acknowledgment was sincere and heartfelt.

Also a disturbing factor in this action is that there were eleven negative votes cast, including those of the two ministers that are delegates to represent Classis Chicago North at Synod 1971. It is cause for concern to us that eleven delegates felt no sense of guilt or sorrow over this matter. It is astounding that these eleven men were unwilling to express sorrow that classis had failed to proclaim the teachings of the Christian Reformed Church on these matters.

The true sentiment of classis became known when it *defeated* (by a vote of 18-8) the second recommendation of its advisory committee: "That classis declare that the practice of excluding black covenant children from the Timothy Christian School in Cicero out of fear is disobedient to Christ" (Minutes, Art. 18-20). It should be noted here that the words "in Cicero" were inadvertently omitted from the published minutes of November 10, 1970. They were inserted when classis reviewed the minutes in January. We find the defeat of this motion to be highly irregular in light of what classis did with the advisory committee's first recommendation. To us it is further evidence of the deceit that exists in classis. We see no valid reason why classis acknowledged its guilt and sorrow (by a margin of 4 votes) if eighteen delegates (seven ministers and eleven elders) really didn't believe that excluding black covenant children from a Christian school out of fear is disobedient to Christ. It doesn't make sense.

The decisions of three consecutive synods maintain that exclusion for such reasons is disobedience to Christ; classis has acknowledged its "guilt and sorrow" for failing to act in accord with these decisions; classis' insincerity is evident by its repeated refusal to apply these decisions to the concrete, local situation.

At its special session in November, classis *adopted* (by a vote of 23-to-3) its advisory committee's third recommendation: "That classis write a pastoral letter to the Timothy Christian School Board imploring it to no longer *countenance* (italics ours) the exclusion of children of black Christians from its Cicero school" (minutes, Art. 25, a). Following this classis *defeated* (by a vote of 15-to-11) the committee's main ground for writing the board: "The present policy of the school board is not in harmony with synod's declaration on race."

In the light of these contradictory actions is it any wonder that the Timothy board does not take the letter of classis seriously? If the majority of the delegates at classis do not believe that the board's policy is sinful, how can such a letter have any effect? We believe that Classis Chicago North is being adroit in its response to the directive of the 1970 synod. It did acknowledge its own guilt and sorrow, it told the board that it should no longer countenance the exclusion of black covenant children from its Cicero school, but it still refuses to tell the board that its policy is disobedient to Christ—*which is precisely what the issue is all about.* Nothing will really change until this local group of churches recovers from its spiritual blindness on this issue and begins to see that compliance with race prejudice and concrete acts of discrimination is sin.

The character of classis was evidenced when it decided, just prior to adjournment at its special session on November 10, 1970, "That roll call vote names appear only in the minute book, not in the published minutes of classis" (Min., Art. 75). At the outset of that session classis had adopted its advisory committee's recommendation that roll call vote names appear in the minutes (cf. Min., Art. 9). A protest against this ambivalent procedure was presented to the January meeting of classis by the Wheaton Consistory. Of course, classis decided to keep its conscience a private matter when it did not uphold Wheaton's protest on the ground that "recorded votes are available to all responsible parties even though not published" (Min. Art. 37a). Why are the delegates afraid to let everyone freely know where they stand on the Timothy-Lawndale-Garfield issue?

The Lawndale Christian Reformed Church has decided that it is thoroughly futile to try to participate authentically in the meetings of Classis Chicago North at this time. We did not attend the special meeting of November 11 for many reasons, including the fact that the examination of a candidate was added to the day's proceedings even though the meeting had been called only to deal with classis' response to the synod's directive. After we learned of the decisions made at that meeting we were firmly convinced that classis was now in open contempt of synod and we could not with good conscience attends its meetings. To partici-

pate in these meetings has come to be meaningless and causes us so much pain and hurt that we are no longer able to properly minister to our neighborhood. Classis adroitly avoids its responsibilities by not abiding by the results of due process. Appellants have carried their protests to the Synod of 1970 and these protests were upheld overwhelmingly. Synod issued a solemn order to Classis Chicago North, stating that classis must "change its policy and practice without further delay." There has been no evidence that classis will do this. We will simply have to await the decisions of the Synod of 1971 regarding the ecclesiastical anarchy of Classis Chicago North. What more can we do?

The brethren who support our efforts to obtain Christian education for our children in the Christian school nearest our homes submitted protests to the January session of classis regarding the contradictory decisions classis made at its November 10 meeting. Their protests were rejected on grounds that we believe are untenable. It appears that classis has become impudent in its unwillingness to listen to the Word of God as it speaks to this issue.

We were also dismayed to learn that the ministerial delegates to the 1970 synod from Classis Chicago North remained silent when the reporter of classis' advisory committee asked them to inform the delegates at the November special session of classis concerning the mood and tenor of the 1970 synod. These leaders failed to give classis the benefit of what they had learned at synod last summer and were of no help in getting classis to reverse its course. We find their silence reprehensible.

We must also bring another point to the attention of the delegates concerning the workings of Classis Chicago North. We will, of course, be accused of not co-operating with the latest negotiating committee appointed by classis to find a "workable solution" to the problem we face. It became patently clear to us at the first meeting of The Timothy Board, Lawndale, Garfield, The Chicago West Side Christian School Association, and the men appointed by classis to be present, that there was no genuine interest in trying to find a solution to the problem of race prejudice in Cicero, Illinois. The ministers delegated by the classis to the negotiating committee and the members of the Timothy board present seemed to feel that to find a "workable solution" to the problem was to avoid facing up to the problem. In the light of everything previous synods have said, we are simply not interested in further delaying tactics, nor are we interested in negotiating away the teachings of our church on this issue. When the delegates of classis to the negotiating committee are two ministers who have been leading the struggle against what synod has said and are in complete sympathy with the Timothy board, it seems as though the word "negotiating" is entirely out of place; and real progress seems totally impossible.

On December 14, 1970 we made requests of several authorities to re-convene the Synod of 1970 in special session, to deal with the refusal of Classis Chicago North to change its policy and practices. Our requests went to the synod (*via* the Stated Clerk), the Interim Committee of Synod (somewhat reluctantly because one of its members is a member of Classis Chicago North), and the consistory of Bethel Christian Reformed Church. Our request was not granted and we are quite convinced wasn't even seriously considered. The responses we received quoted technical difficulties regarding Church Order, but didn't seem to take seriously the urgency of our problem and the pain this business is causing.

Finally, we would like to make some comments concerning the letter from the Timothy board in response to classis' pastoral letter. This letter could be very misleading and very confusing. This letter might easily suggest that there are no longer any applications from black Christian Reformed parents for admission to the Cicero school. Lawndale has officially withdrawn all of its applications at this moment, but some black Christian Reformed parents at Garfield

have not. This letter might also lead somebody to believe that black Christian Reformed parents have given up on Christian education and don't really care about it that much anymore because they have withdrawn almost all of their applications. This is most assuredly *not* true. In a final attempt to make it possible for our children to gain a Christian education, the Chicago West Side Christian School Association has been formed. An enormous amount of time and energy is being expended to work for Christian education despite the obstacles involved in gaining admission for our children to the school nearest their homes, and despite the fact that very few churches in the classis are helping us in any substantial way financially to reach our goals. We are committed to Christian education! The reason that many Christian Reformed parents (both black and white) have withdrawn their applications to the Timothy Christian School system is that these parents feel they can not support an organization that is going directly against the teachings of our denomination. How can we be asked to support a school which refuses to bring its policies into harmony with the teachings of our synods? We wait patiently for a change of heart.

Also, the board's only comprehensive policy statement (found in the booklet issued in 1969) was re-affirmed in the board's letter to classis in January of 1971. That policy violates the teachings of our church and is contrary to federal law. As a result of that policy the State of Illinois has withdrawn its accreditation of Timothy's Cicero Elementary School. The board's open admissions policy applies only to the board's facilities in Elmhurst and Western Springs. The board is pleased to announce its open admissions policy, but we are displeased with it because we know it doesn't apply to our local Christian school. The closed door policy to our black covenant children who seek admission to the board's facility in Cicero (because it is nearest to our homes) *remains intact.* We note, in conclusion, that the board's letter requests classis "to explore with synod the concept of a denominational education program in Lawndale as part of the church's evangelism program." This seems to us a very subtle attempt to introduce the concept of "apartheid" in the name of evangelism. The board looks at us in the sense of needing to be evangelized. In reality, we are bonafide members of the Christian Reformed Church and we are seeking only to enjoy all the privileges of the people of God.

Because of the seriousness of this problem, we call upon the esteemed delegates to synod to deal boldly and courageously with this problem. We make the following requests of synod:

I. We ask that synod be firm in dealing with the recalcitrance of Classis Chicago North and that synod refuse to weaken its former declarations for reasons of expediency.

Grounds:

a. The authority and integrity of the synod must be maintained.

b. Classis has not changed either its policy or practices "without further delay."

1. Classis policy was stated on September 17, 1969 when classis defeated a motion that "classis declare to be sinful the present policy of the Timothy Christian School Board by which black covenant children are excluded from the Timothy schools in Cicero, and to declare that this policy cannot be continued without wilful disobedience to Christ." (Art. 26, e of classical minutes)

2. Synod 1970 judged this policy to be contrary to synod's 1968 Declarations on Race and issued this solemn warning to Classis Chicago North: "to bring its policy and practices into harmony with the deliverances of synod without further delay."

3. Classis has not responded to this warning and has defeated both statements that would have changed classis' policy.

a. The motion that "classis declare that the practice of excluding black covenant children from the school at Cicero out of fear is disobedient to Christ" was defeated by a vote of 18-to-8. (Min. Nov. 10, 1970, Arts. 18-20)

b. Classis' own advisory committee had recommended this motion, "that classis write a pastoral letter to the Timothy Christian School Board imploring it to *put an end* (italics ours) to its policy of excluding children of black Christians from its Cicero schools." However, a very weakened motion was substituted and passed stating, "that classis write a pastoral letter to the Timothy Christian School Board imploring it to no longer countenance the exclusion of black covenant children from its Cicero School." (Min., Nov. 10, 1970, Art. 25 a and b)

c. Classis also rejected the following as grounds for sending the pastoral letter mentioned above to the Timothy board: "The present policy of the board is not in harmony with synod's Declaration on Race." (Min., Nov. 10, 1970, Art. 25d)

C. The integrity of all Christian Reformed ministries in minority neighborhoods is at stake.

D. Ultimately, the integrity of our entire denomination is at stake.

II. We respectfully urge the Synod of the Christian Reformed Church to take whatever action (precedented or unprecedented) to bring about full open fellowship within the Christian Reformed Church as the body of Christ.

Grounds:

a. At Lawndale and Garfield (we include Garfield as she is not organized as a congregation and has no voice) we desperately need the fellowship, concern, love, and admonition of a classis that *recognizes* black Christians as equals.

b. At Lawndale and Garfield we desperately need the best possible Christian education for our children without interference. We find it deplorable that so much of our time and energy is used up in making up for the injustices of fellow believers toward our children. We know that energy should be spent in bringing the whole gospel to our neighborhoods in Lawndale and Garfield.

In Christ,

The Council of Lawndale C.R.C.
Luther Benton, Clerk
Clinton Tayler
Donald W. Owen
Richard E. Grevengoed
Jesse L. Bryant

Garfield Steering Committee
Benjamin Powell
Sylvester Ratliff
Anna Belle Patterson

C.C. Classis Chicago North

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4. — Wright and Kanawha Consistories vs. Synod of 1970 with Response of Rev. M. Hoogland

(Art. 166)

ESTEEMED BRETHREN:

The consistory of the Wright Christian Reformed Church of Kanawha, Iowa protests the decisions of Synod 1970 concerning the transfer of the ministerial credentials of Dr. M. Hoogland stated in the Acts of Synod, 1970, page 90, under "D. Recommendations: 1. Synod sustains Dr. M. Hoogland in his protest and appeal against the actions and decisions of Classis Northcentral Iowa which have delayed the transfer of his ministerial credentials to Classis Chicago South," and

"3. Synod instructs Classis Northcentral Iowa to forward the ministerial credentials of Dr. Marvin Hoogland to Classis Chicago South." We appeal these decisions to the Synod of 1971 for the following reasons:

1. Synod's manner of considering the case is in conflict with Church Order Art. 28. a. which calls for dealing with the case not as a civil court would, but in "an ecclesiastical manner"; and is in conflict with synod's own ruling in the *Rule for Synodical Procedure* that "In our ecclesiastical assemblies, 'ecclesiastical matters only shall be transacted *and that in an ecclesiastical manner,*' . . . Our synods therefore should not be bound to observe detailed parliamentary rules. These may be proper in other gatherings, but they do not fit into the pattern of ecclesiastical assemblies which demand a large measure of freedom in discussion and action." Synod states in ground a. of recommendation 3, "The evidence indicates that the Kanawha consistory has satisfied itself as to the doctrinal soundness of Dr. M. Hoogland by its action of Dec. 9, 1969 consistory meeting at which it decided to send clear ministerial credentials." Though the Kanawha consistory sent credentials on the condition that Dr. Hoogland answer certain questions in writing, the *fact* remains that Dr. Hoogland in his subsequent letter to classis concerning his answers to these questions indicates that he answered them with reservation. This essential fact cannot be omitted. This gave both the consistory and classis sufficient reason again to suspect Dr. Hoogland's doctrinal views. To omit this significant fact is to consider ecclesiastical matters in a legalistic and unecclesiastical manner.

2. Significant facts were omitted in presenting the history of the case by the advisory committee, whereby synod has placed the technicalities of procedure ahead of concern for sound doctrine.

A. The account does not explain in paragraph 1, p. 87, Acts 1970, why the consistory added the notation to the credentials. Disciplinary action was in the formative stage when Dr. Hoogland received the call. The form for the ministerial credentials states, "we unhesitatingly recommend." The consistory could not in good conscience therefore forward credentials without at least some remark added.

B. Paragraph 2, p. 88, Acts 1970 makes reference to Dr. Hoogland's letter to classis Northcentral Iowa of Dec. 8, 1969 but omits his statement in the same letter that the simple questions put to him by the consistory in writing, such as, "Is Adam the first parent or father from whom all the human race has descended? Is the guilt of original sin extended to all mankind through the disobedience of Adam as the head of the Covenant of Works just as salvation is given to those who are saved through Christ as head of the Covenant of Grace?" are "complex" questions. These are questions which the creeds answer very simply and briefly and are not considered to be complex. Dr. Hoogland hereby gives evidence that he cannot sign the Form of Subscription without reservation.

C. The history of the case under C. Observations 1. p. 89, Acts 1970 states that Dr. Hoogland has affirmed in writing that "he adheres to the provisions of the Formula of Subscription. He has affirmed in direct response to questions, answered in writing, that he believes the first chapters of Genesis are inspired and authoritative; . . ." This is true but Dr. Hoogland is vague and ambiguous. He gives evidence that he does not interpret the creeds as the church has historically and traditionally interpreted them. Synod has taken these statements of Dr. Hoogland at face value and at the same time omitted statements from members of the consistory stated in the consistory's letter to classis quoting Dr. Hoogland as stating that Adam is a myth. This letter of the consistory was also in the files for the advisory committee's consideration. (Dec. 29, 1969) In view of such ambiguity and contradiction synod accepted the one testimony and ignored the other.

D. The information given in C. Observations 2. p. 90, Acts 1970, is incomplete. The consistory was satisfied with the answer it received from Dr. Hoogland. They were reassured of his doctrinal views. In his subsequent letter to the classical committee, in making reference for renewed suspicion concerning his previous answers since he makes mention that he is to give answers short and to the point to "complex" questions. For synod to accept the idea that the Kanawha consistory was satisfied is legalistic, incomplete and not true to fact. (see 4. below)

E. In regard to C. Observations 3., p. 90, Acts 1970, classis admitted that it did not specify positive grounds for calling in Dr. Hoogland for interrogation. Classis so decided upon the advice of the synodical deputies. Classis itself has stated their reasons for interrogating him. The minutes of classis held Jan. 13, 1970 state in Art. 17, 4., "Classis defer action upon the credentials of Dr. Hoogland until such time as it can be satisfied of the soundness of Dr. Hoogland's doctrinal beliefs. Classis, therefore, in accordance with the Formula of Subscription ask Dr. Hoogland to appear before classis for interrogation of his views. Ground: We suspect that Dr. Hoogland accepts and supports views which involve a radical re-interpretation of Scripture and our Creeds." We believe the advice of the synodical deputies to be in error. The Form of Subscription calls for "sufficient grounds of suspicion," but does not necessarily call for them to be positively specified. Synod has set a precedent in such a situation as this in the Acts of Synod 1961, pp. 100-101. No specific grounds were spelled out by synod in 1961 when it decided to make further investigation or interrogation with the officebearer involved. The advisory committee gave as their ground for this advice, "We considered our task to be to determine whether or not the material presented was of such a nature as to require further synodical action. Our advisory committee has judged it is so." The Synod of 1961 made its decision on the grounds that "The article contains statements which give rise to serious questions, which are not entirely resolved in the letter of May 15, 1961." There is nothing positively spelled out or specifically stated. Still synod was itself convinced it had "sufficient grounds for suspicion." If synod is not required to *spell out positive* grounds to interrogate an officebearer through a consistory and synodical deputies, why does synod demand the *spelling out* of positive grounds by a classis?

F. It is stated in C. Observations 4. p. 90, Acts 1970, that the advisory committee judged they could find no evidence in the documents presented which meets the requirement of the Formula of Subscription of "sufficient grounds for suspicion." This indicates the committee failed to take note of the letter of the Kanawha Consistory to the classical committee dated Dec. 29, 1969, one of the documents, which contains a number of statements made by Dr. Hoogland which is clearly in contradiction to Scripture and the Creeds and contradicts the answers Dr. Hoogland gave in writing to the questions asked of him by the Kanawha Consistory in its letter of Oct. 13, 1969. The committee also failed to take note of the letter of Dr. Hoogland to the classical committee of Dec. 8, 1969 in which Dr. Hoogland comments on the simple questions put to him in writing by the consistory which the consistory wanted him to answer briefly and to the point as being "complex."

G. As to C. Observations 5., p. 90, Classis lifted the suspension and returned the credentials to the Kanawha Consistory. This was done upon the advice of the synodical deputies. Synod itself has judged that the synodical deputies were in error to advise that the credentiails be returned to the Kanawha Consistory. (Cf. Acts 1970, D. Recommendations: 1, p. 92 and Acts of Synod 1970, p. 93, III. B. Recommendation.) Therefore observation 5 is based on illegitimate procedure.

Synod went beyond its authority when it instructed Classis Northcentral Iowa to forward the ministerial credentials of Dr. M. Hoogland to Classis Chicago South. (Cf. Acts of Synod 1970, p. 90, D. Recommendations: 3.) Article 10 b. of the Church Order assigns the responsibility to give good ecclesiastical testimonials concerning life and doctrine to the *classis*. Synod therefore went beyond its authority when it *instructed* rather than advised classis to forward the credentials, by virtue of which it removed classis' responsibility and assumed this for itself. Art. 10 b. of the Church Order expects classis to give its own recommendation concerning Dr. Hoogland. By instructing classis to forward the credentials, synod is expecting classis to act contrary to its conscience. This explains why Classis Northcentral Iowa in its meeting of Sept. 8, 1970 took synod's instruction to them as meaning that their responsibility was terminated, when in the classical minutes, Art. 38, it decided, "whereas synod has, for all practical purposes, taken from classis its responsibility of approving or disapproving the credentials of Dr. Marvin Hoogland, (Art. 144, I D 3) we hereby enclose the credentials issued by the Kanawha Consistory December 9, 1969 as synod has instructed classis." Classis then forwarded an unendorsed credential which was accepted by Classis Chicago South.

4. Ground a. for synod's decision to instruct Classis Northcentral Iowa to forward the ministerial credentials of Dr. Hoogland states, "The evidence indicates that the Kanawha consistory has satisfied itself as to the doctrinal soundness of Dr. M. Hoogland." This is a ground based strictly on legalistic procedure rather than a conclusion resulting from considering the matter in an "ecclesiastical manner." The Kanawha consistory still has reason to question Dr. Hoogland's doctrinal views, even though it at one time sent clear credentials. The documents upon which synod bases this ground indicates that after the consistory forwarded clear credentials, and before classis forwarded them, Dr. Hoogland in his letter to the classical committee gives the consistory reason again to suspect his views. Synod has failed to take this into account. Moreover, this ground is contrary to fact. When the Kanawha consistory returned the credentials to Classis Northcentral Iowa at its meeting Sept. 8, 1970, the consistory enclosed a letter dated August 3, 1970 stating that it is still not satisfied with Dr. Hoogland's doctrinal views.

5. Synod's ground b. p. 91, Acts of Synod 1970, for instructing classis to forward the credentials, viz., "Classis Northcentral Iowa has no charges pending against Dr. Hoogland." is again legalism. The matter of fact is that classis has no charges pending against Dr. Hoogland due to the advice of the synodical deputies to refer the matter back to the Kanawha consistory, which advice synod itself ruled as erroneous. Synod's ground stated in b., p. 91, Acts of Synod 1970, is in conflict with the precedent of synod in its action taken in a similar case recorded in the Acts of Synod 1961, pp. 100-101. (Cf. 2. E. above).

We therefore appeal to synod to reconsider its decisions in this matter.

Consistory of Wright Christian Reformed Church
Kanawha, Iowa
Frank Einfeld, president
John M. Eekhoff, clerk

The consistory of the Kanawha Christian Reformed Church herewith endorses this protest presented by our sister church, the Kanawha Wright Christian Reformed Church, and declares that we wholeheartedly agree with the contentions herein contained.

Consistory of Kanawha Christian Reformed Church
Kanawha Iowa
Marvin Van Donselaar, president
Gerald Swyter, clerk pro tem

ESTEEMED BRETHREN:

In response to the protest and appeal from the Wright consistory of Kanawha relative to synod's decision to sustain my protest and appeal of last year, I wish to call the following to the attention of synod.

1. The protest of the Wright consistory contains no material that was not available to and taken into account by the Synod of 1970, other than reference in pt. 4 to the letter of August 3, 1970—a letter which indeed expresses feelings of misgiving but makes no attempt to justify or give grounds for these feelings.

2. The protest of the Wright consistory is based on the following distortions of fact which had already been exposed at the Synod of 1970.

a. The Wright consistory again alleges (2.A.) that "Disciplinary action was in the formative stage when Dr. Hoogland received the call."

—The falsehood of this allegation, and the clandestine activity of individual consistory members which gave the allegation a semblance of truth, was clearly pointed out to Synod 1970. See my appeal to synod dated May 16, 1970, pp. 1, 2, pt. II A, especially 6; copies of this document were in the hands of all delegates at synod.

b. The Wright consistory alleges (2.C.) that synod "omitted statements from members of the consistory . . . quoting Dr. Hoogland."

(1) The alleged quotations (in the Dec. 29, 1969, letter of Kanawha) were not quotations at all but a misconstruing (recollections in late December) of what I had said in early March.

(2) The statements referred to were made by the consistory only with a view to explaining, in answer to my Dec. 8 protest to classis, why they had acted as they did in September. The letter contained no new charges subsequent to the signing of clear credentials on Dec. 9, 1969.

(3) All of this was clearly presented to the Synod of 1970. See my appeal, p. 6, pt. 4; p. 10, par. 2; and p. 13, re letter No. 7.

c. The Wright consistory again alleges (2.F.) that the synodical committee "failed to take note of the letter . . . Dec. 29, 1969 . . . which contains a number of statements made by Dr. Hoogland which is [*sic*] already in contradiction to Scripture and the Creeds. . . ."

—The letter referred to contains no statements made by me; it was subjected to scrutiny by Synod 1970. See references above under 2.b.

d. The Wright consistory alleges (2.G.) that classis lifted the imposed suspension only on advice of the synodical deputies and that this advice was judged in error by synod.

—The facts are that the synodical deputies explicitly refrained from advising classis whether or not to lift the suspension or remove the charges: "We are not saying that Dr. Hoogland's suspension should or should not be lifted" (Minutes, 169th session of Classis Northcentral Iowa, April 28, 29, art. 62). The synodical deputies did state that sufficient grounds of suspicion had to be spelled out (Ibid., art. 50, II. A), advice upheld by Synod 1970. In keeping with this, the deputies also indicated that classis had a responsibility to consider whether it still—i.e., after my answer to the spurious charges made in February—had questions regarding my doctrine (*Ibid.*); classis, however, chose once again not to spell out any grounds for suspicion but simply to refer the credentials back to the Kanawha consistory. Not under pressure of erroneous advice, therefore, but by its own decision classis had "no charges pending" against me after April 29, 1970. This matter, too, was set forth before Synod 1970; see my appeal, pp. 14, 15. pts. 4 and 5.

e. The Wright consistory alleges (pt. 4) that "Dr. Hoogland in his letter to the classical committee gives the consistory reason to again suspicion [*sic*] his views. Synod failed to take this into account."

—The synodical committee studied this letter and judged that it contained no reason whatever for suspicion. The Kanawha letter of Dec. 29, 1969, which

was a reply to this letter, also made no such statement about my letter, nor does the Wright consistory now point to anything to substantiate its present allegation.

f. The Wright consistory again asserts (pt. 5) that classis lifted charges on the basis of synodical deputy advice judged in error by synod.

That this is a distortion of fact has been pointed out above, pt. 2.d.

3. The protest of the Wright consistory repeatedly (pts. 1, 2B, 2D, 2F, and 4) refers to my characterizing as "complex" those questions which they consider "simple." The consistory feels (1) that this in itself makes my views worthy of suspicion, and (2) that Synod in 1970 consistently overlooked this fact. Two observations must be made in this regard:

(1) Every synod from 1966 on has acknowledged the complexity to which I referred. See Acts of Synod, 1966, p. 27, for example: "The *complexity* of this issue demands that we allow sufficient time to study it carefully and thoroughly; it cannot be done well in haste" (my italics).

(2) The question of "simple" vs "complex" was before the Synod of 1970, having been dealt with explicitly in my letter of April 6, 1970, addressed to classis and considered also by synod's committee. In this letter, see pp 7, 8 ("4. Recent Synodical Decisions") and p. 10.

4. The precedent referred to by the Wright consistory (2.E.) is not parallel to this case in that in 1970 synod itself judged that there was no sufficient ground for suspicion in what I had written.

5. The Wright consistory's allegation (pt. 3) that synod exceeded its authority when it instructed classis to forward the credentials, and thereby removed classis' responsibility to endorse the credentials, ignores the fact that synod's decision in sustaining my protest was (1) a judgment (on appeal) that classis had acted *irresponsibly* and (2) an insistence that classis now proceed to act responsibly in signing the credentials without further delay.

The decision of the classical committee to delay the sending of my credentials for three additional months, thus delaying installation until September, and the further action of classis in refusing to sign the credentials which they forwarded should now be judged by synod to be acts in contempt of the synod of 1970, and I hereby appeal to synod that it so declare.

Grounds:

1. The entire ecclesiastical appeal process becomes meaningless for individuals if a classis can refuse to do what synod instructs it to do.

2. The refusal of Classis Northcentral Iowa formally to endorse my credentials is in effect a further act by which classis casts suspicion upon me without grounds and outside any established channels.

3. Although my failure in September to notify Classis Northcentral Iowa of my intention to appeal this matter to synod might technically be used now to rule this appeal not properly before synod, synod in this case should not be bound by detailed, legalistic parliamentary rules but should deal with this matter "in an ecclesiastical manner" (Church Order, art. 28; cf. *Rules for Synodical Procedure*).

—It should be noted that I was not personally notified by Classis Northcentral Iowa of its action, that the unsigned nature of the forwarded credentials was not called to the attention of Classis Chicago South in its September meeting, and that the matter did not become a public issue therefore, until the protest of the Wright consistory was made to synod. Until now there was no real need for me to consider this appeal to synod.

Marvin P. Hoogland

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5. — First Grand Rapids Consistory vs. Classis Grand Rapids East

Withdrawn by First Grand Rapids Consistory.

6. — First Wellsburg vs. Synod of 1970
(Art. 166)
(on file)

NOTIFICATION OF APPEALS and/or PROTESTS

1. Mr. H. J. Jongsma *vs.* First Montreal Consistory and Classis Eastern Canada
2. Mr. H. J. Jongsma *vs.* First Montreal Consistory and Classis Eastern Canada
3. Mr. Abel Van Kampen *vs.* Synod of 1970
4. Mr. D. Kieft *vs.* Classis Alberta South
5. Mr. J. C. Bakelaar *vs.* Clinton, Ontario, Consistory and Classis Huron
6. Mr. Martin La Maire *vs.* Classis Chicago North
7. Mr. Jon R. Scharpe, Mr. Harry Elders, Mr. Leonard Sytsma, Mr. David De Mol, Mr. Russel J. Poel, Mr. Gerald Vander Velde, Rev. Henry R. Vellenga, Mr. Martin LaMaire, Rev. George Vander Hill, Mr. Peter Vander Bent, Mr. Anthony Diekema, and Rev. James LeGrand, Jr., *vs.* Classis Chicago North
8. Rev. Kent Kelley *vs.* Ogilvie Consistory and Classis Minnesota North

COMMUNICATIONS

3—Gereformeerde Kerken

The Christian Reformed Church in America,
Rev. W. P. Brink,
2850 Kalamazoo Ave. SE, Grand Rapids,
Michigan 49508 - U.S.A.

Very Reverend and Reverend Brethren,

Your letter of the 14th July 1970 was received with pleasure by the General Synod of the Reformed Churches in the Netherlands. Thankfully the synod saw in it that the relation between the Christian Reformed Church and the Reformed Churches in Holland is quite real. The synod realized that it is your brotherhood that leads you to remind us of our responsibility regarding the confession that our churches share with you. On account of that brotherhood we are quite willing to answer your questions and consider your remarks.

First of all we want to say that we are convinced like you that if in one of the churches connected with us by correspondence decisions are made concerning the contents of our binding with the confessions, these must be communicated to the sister churches, - in such a way that they can understand the difficulties met with in resolving these problems. You will certainly agree that it would go too far to demand that in all cases it would only be possible to come to a conclusion after asking the opinion of all the sister churches. This would not only lengthen the way to come to a conclusion too much, but it would make it too difficult for the sister churches, which then would be burdened with all the problems concerning the confession. Every church, in this respect, has its own responsibility, which—it may be emphatically said once more—does not in any way lessen the necessity of reciprocal communication.

From this it follows that we have not only sent you the decisions taken in the November session of our synod, but also the report on which these decisions were founded. From our side we hope that in course of time you will tell us about the way in which your committee has answered the question concerning the authority of Scripture.

In the report we sent you a number of your questions were treated. Thus a clear answer was given—in accordance with the Dutch Confession of Faith—about the authority of Holy Writ, founded on its contents: God's revelation about himself as the Savior of the world. Further the report treats of the authority of the confession: ignoring it leads to ignoring that of the Bible.

Nevertheless, there may be questions that cannot be negated, but only solved by listening respectfully to the Bible and what is expressed in the Confession. The synod has done so concerning a concrete point: questions about and objections to the historicity of the fall of man.

On the one hand, the synod had to state that negation of the historical fact of the fall of man is against the conclusions of the Synod of Amsterdam 1967/68 (Acta, Art. 209). On the other hand the synod was glad to be able to state that all the members of the synod stick to the confession that God has created a sinless man, but that man has—in express disobedience—refused (and does so still) to

live in communication with him. This led the synod to realize that the unity regarding the confession had not been discussed in such a way that decisions could be made now. That, however, the situation was not considered to be satisfactory, appears from the creation of a committee of deputies with the order to continue the discussion about the matter in question.

Lastly, our churches certainly do not deny that it may be necessary in special cases to apply not only judicial but also justitial discipline as to the doctrine. On the other hand you will consent that such a serious and essential matter cannot be discussed in an abstract or aprioristic way. It is honorable when a church treats a matter that may lead to disciplinary measures in such a way that these can be prevented, and unity may be maintained by listening humbly to what Holy Writ teaches us, so that the world may not be prevented from believing that Christ, whom we want to recognize and serve together, has been sent to us by God the Father.

May God lead you in his ways for the life of your Church.
This is the serious wish of the

General Synod of the Reformed Churches
in the Netherlands, Sneek 1969/70,
dr. P. G. Kunst, president
dr. A. Kruyswijk, secretary

(All other communications are placed on file)

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QOUTA AND DENOMINATIONAL CAUSES APPROVED FOR 1972

I. DENOMINATIONAL CAUSES

A. Denominational Quotas	Per Family for 1972
1. Back to God Hour	$ 14.00
2. Board of Publications:	
a-For Spanish Literature	.75
b-For Denominational Building Addition	1.00
3. Calvin College and Seminary	30.00*
4. Chaplains' Deposit Fund	.50
5. Foreign Missions	26.75
6. Fund for Needy Churches	9.50
7. Home Missions	41.10
8. Ministers' Pension	20.00
9. Synodical Expense Fund	3.00
a-For Race Commission	1.40
10. United Calvinist Fund (For Building Fund Only—1971, '72, '73)	1.00
Total Yearly per Family Quota	$149.00

*In agreement with the decision of the Synod of 1962, synod approve the following regional or area quotas for Calvin College and Seminary:

Area No. 1—comprises Classes Grand Rapids East, Grand Rapids South, Grand Rapids West, and Grandville $39.75

Area No. 2—comprises Classes Cadillac, Holland, Kalamazoo, Lake Erie, Muskegon, and Zeeland 36.50

Area No. 3—comprises Classes Chicago North, Chicago South, Illiana, and Wisconsin 30.00

Area No. 4—comprises Classes Minnesota North, Minnesota South, Northcentral Iowa, Orange City, Pella and Sioux Center 14.25

Area No. 5—comprises Classes Hackensack, Hudson, and Florida 39.75

Area No. 6—comprises Classes Columbia, Pacific Northwest, California South, Central California, and Rocky Mountain 26.50

Area No. 7—comprises Classes Alberta North, Alberta South, British Columbia, Chatham, Eastern Ontario, Hamilton, Huron, Quinte, and Toronto 14.50

Areas which benefit from a quota reduction should employ the monies saved to finance their present area colleges (Acts of Synod 1962, pages 54, 104, XXV).

B. Denominational Causes Recommended for One or More Offerings:

1. Armed Forces Fund of the Home Missions Board
2. Back to God Hour for above-quota needs
3. Back to God Tract Committee
4. Board of Foreign Missions for above-quota needs
5. Board of Home Missions for above-quota needs
6. Chaplain Fund
7. Committee for Educational Assistance to Churches Abroad
8. Supplemental Fund of Ministers' Pension and Relief Administration
9. Minority Student Scholarship Fund of the Home Missions Board Race Commission

C. Denominational Benevolence Cause for One or More Offerings:

Christian Reformed World Relief Committee

D. Denominational Related Youth Causes for One or More Offerings:

1. Calvinettes (division of United Calvinist Youth)
2. Calvinist Cadet Corps (division of United Calvinist Youth)
3. Young Calvinist Federation (division of United Calvinist Youth)
4. Young Calvinist Servicemen's Ministry

II. NON-DENOMINATIONAL CAUSES RECOMMENDED FOR SUPPORT

The following non-denominational causes are recommended for financial support, but not necessarily for one or more offerings. The number of offerings or the amount to be given to these causes *is a matter each consistory should decide.*

A. Benevolent Causes

1. Bethany Christian Home, Inc.
2. Bethesda Hospital
3. Calvary Rehabilitation Center
4. Christian Sanatorium Association
5. Christian School Employees Relief Fund only when specifically requested)
6. Eastern Christian Children's Retreat
7. Elim Christian School
8. The Luke Society
9. Pine Rest Christian Hospital Association (includes Children's Retreat)

B. Educational Causes

1. Association for Advancement of Christian Scholarship
2. Christian Schools Educational Foundation (N.U.C.S.)

3. Dordt College
4. National Union of Christian Schools (General Fund)
5. Reformed Bible Institute
6. Trinity Christian College
7. Westminster Theological Seminary

C. Miscellaneous Causes

1. American Bible Society (U.S. churches only)
2. Canadian Bible Society (Canadian churches only)
3. Christian Labour Association of Canada (Canadian churches only)
4. Faith, Prayer, and Tract League
5. Gideons
6. Lord's Day Alliance of the U.S. (U.S. churches only)
7. T.E.L.L. (The Evangelical Literature League)
8. World Home Bible League (includes Canadian Home Bible League)