



ACTS

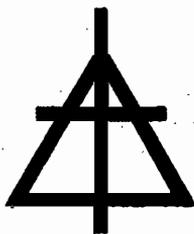
**OF
SYNOD**

1978

ACTS OF SYNOD 1978

June 13 to 22, 1978

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



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Board of Publications of the Christian Reformed Church
2850 Kalamazoo Avenue, S.E., Grand Rapids, Michigan, U.S.A. 49560

Prayer Service for Synod, 1978

Conducted by the

LA GRAVE AVENUE CHRISTIAN REFORMED CHURCH

Monday, June 12, 1978 — 8:00 p.m.

THE PRELUDES: *Christ, O'erpower Us* - Jean Langlais
Song of Peace - Jean Langlais

THE MEDITATION HYMN: *With Joy and Gladness in My Soul* (263) -
W. B. Bradbury

THE CHORAL INTROIT: *Holy! Holy! Holy!* - Schubert

*THE PROCESSIONAL HYMN: 399 *Jesus Shall Reign Where'er the Sun* -
Tune: Duke Street

*THE GREETING

THE RESPONSIVE READING: Psalm 146

Pastor: Praise the Lord! Praise the Lord, O my soul!

People: I will praise the Lord as long as I live; I will sing praises to my God while I have being.

Pastor: Put not your trust in princes, in a son of man, in whom there is no help.

People: When his breath departs he returns to his earth; on that very day his plans perish.

Pastor: Happy is he whose help is the God of Jacob, whose hope is in the Lord his God.

People: Who made heaven and earth, the sea, and all that is in them; who keeps his faith forever.

Pastor: Who executes justice for the oppressed; who gives food to the hungry. The Lord sets the prisoners free.

People: The Lord opens the eyes of the blind. The Lord lifts up those who are bowed down; the Lord loves the righteous.

Pastor: The Lord watches over the sojourners, he upholds the widow and the fatherless; but the way of the wicked he brings to ruin.

People: The Lord will reign forever. Thy God, O Zion, to all generations.

ALL: Praise the Lord!

THE ANTHEM: *Great and Glorious* - Franz Joseph Haydn

Great and glorious is the Lord in
majesty, glorious in pow'r eternal,
mighty and loving Father.

Praise Him for His greatness.
Praise Him for all His exceeding
greatness.

Great and glorious, mighty in awful
majesty;

Let all extol Him evermore

Praise ye the Lord, for it is good to
sing praises unto our God.

Glorious and mighty, loving Father;
Glorious ever in majesty;
Praise to Thy Name, Thy holy Name,
for evermore.

God is nigh to all that call truly upon
Him;

The Lord upholdeth all who fall, and
gently He upraiseth those who are
bowed down.

The mighty and loving Father, the
great and glorious Lord;
Glorious ever in majesty.

THE OLD TESTAMENT SCRIPTURE READING: Numbers 11:10-17

THE NEW TESTAMENT SCRIPTURE READING: Acts 6:1-6

*THE HYMN OF RESPONSE: 43:2, 4 *Unto Thee, O Lord Jehovah* -

Tune: Pathway

THE SERMON: ALL FOR ONE

THE ANTHEM: *Good News* - Jane Marshall

The Spirit of the Lord is upon me,
because He has anointed me to
preach good news to the poor.

He has sent me to proclaim release
to the captives, and recovery of
sight to the blind, to bring freedom
to the oppressed, to proclaim the
acceptable year of the Lord.

Good news! Good news! Good news!

O for a thousand tongues to sing
My great Redeemer's praise;
The glories of my God and King,
The triumphs of His grace!

Congregation and Choir

He breaks the power of cancelled sin,
He sets the prisoner free;

His blood can make the foulest clean,
His blood availed for me.

Hear Him, ye deaf; His praise, ye
dumb,

Your loosened tongues employ;

Ye blind, behold your Savior come;
And leap, ye lame, for joy.

THE PRAYERS — For Leaders

For Youth

For The Church Universal

For the Synod of the Christian Reformed Church in
North America

THE OFFERTORY: *Chorale: I Will Sing My Maker's Praises* -

Ernst Pepping

***THE HYMN OF FAITH: The Apostles' Creed**

Hymn 151 Psalter Hymnal — Tune: Hyfrydol

1. I believe in God the Father,
Maker of the heaven and earth.
And in Jesus Christ, our Savior,
God's own Son by timeless birth,
By the Holy Ghost conceived,
Virgin Mary bore God's Son,
God, in whom I have believed,
God almighty, Three in One.
2. Suffered under Pontius Pilate;
Crucified, for me He died.
Laid within a grave so silent;
Gates of hell He opened wide.
And the stone-sealed tomb was
empty,
On the third day He arose.
Into heaven made His entry:
Mighty conqueror of His foes.
3. At God's right hand He is seated,
Till His coming, as He said.
Final judgment will be meted
To the living and the dead.
I confess the Holy Spirit
Has been sent through God the
Son;
To apply salvation's merit,
Glory to the Three in One!
4. I believe the church of Jesus,
Holy, catholic remains.
We are one through all the ages,
With communion of the saints.
I believe sins are forgiven,
That our bodies will be raised;
Everlasting life in heaven,
Amen, let God's name be praised!

***THE BENEDICTION**

***THE CHORAL AMEN: *Go in Peace* - Lovelace**

***THE SILENT PRAYER AND CHIMES**

THE POSTLUDE: *Chorale: Son of Righteousness* - Ernst Pepping

GO IN PEACE TO LOVE AND SERVE THE LORD

SERMON: Rev. J. D. Eppinga, Pastor, LaGrave Church

PRAYERS: Miss Julie DeGraaf, Member, LaGrave Church
Mr. Clarence Dykstra, Member, LaGrave Church
Rev. John Ouwinga, Pastor, LaGrave Church
Rev. John Steigenga, Pastor, LaGrave Church

CHOIR: LaGrave Church Chancel Choir

Director: Professor Albert P. Smith

Organist: Mrs. Sondra Swets

The offering is for *Christian Reformed World Relief Committee*

***Congregation standing**

Table of Contents

Prayer Service Program	2-4
Acts of Synod of 1978	9-130

REPORTS

A. Denominational Agencies

1. Back to God Hour	131
1-A. Back to God Hour	153
2. Board of Trustees—Calvin College and Seminary	154
2-A. Board of Trustees—Calvin College and Seminary	172
3. Board for Christian Reformed World Missions	181
3-A. Board for Christian Reformed World Missions	203
4. Christian Reformed Board of Home Missions	207
4-A. Christian Reformed Board of Home Missions	226
5. Christian Reformed Board of Publications	228
5-A. Christian Reformed Board of Publications	252
6. Christian Reformed World Relief Committee	253
6-A. Christian Reformed World Relief Committee	272
7. Back to God Tract Committee	273
8. Bible Translation Committee	275
9. Chaplain Committee	276
10. Church Help Fund	286
11. Educational Assistance to Churches Abroad	292
12. Fund for Needy Churches	299
13. Historical Committee	307
14. Interchurch Relations Committee	309
15. Liturgical Committee	323
16. Ministerial Information Service	359

17.	Ministers' Pension Fund	361
18.	Sermons for Reading Services	394
19.	Synodical Committee on Race Relations	396
20.	Synodical Interim Committee	411
20-A.	Synodical Interim Committee	429
21.	Unordained Employees' Pension Fund Committee	446
B. Denominationally Related Agencies		
22.	Association for the Advancement of Christian Scholarship	450
23.	Dordt College	453
24.	Reformed Bible College	457
25.	Trinity Christian College	458
26.	United Calvinist Youth	462
C. Study Committees		
27.	Committee re Dr. Harry Boer's Confessional-Revision Gravamen	466
28.	Psalter Hymnal Supplement	467
29.	Psalter Hymnal Revision	468
30.	Church Order Article 13a	474
31.	Hermeneutical Principles Concerning Women in Ecclesiastical Office	484
32.	Layworkers in Evangelism	
	A. Majority Report	534
	B. Minority Report	542
33.	Capital Punishment	556
34.	Education in Liturgy and Church Music	557
35.	Committee in Loco - Clinton	561
36.	Service Committee for Use of Members' Gifts	562
37.	Task Force on World Hunger	563
38.	Study re a Standing Committee on Social Justice	633

OVERTURES

1.	Reconsider Rule re Moving of Candidate (Classis Atlantic Northeast)	644
2.	Study Revision of Church Order Article 17 (Classis Cadillac)	644
3.	Proposed Regulations re Church Order Article 17 (Classis Columbia)	644
4.	Grant Exception for Korean Congregation re Church Order Article 23 (Classis Toronto)	645
5.	Reorganize Back to God Hour Committee (Classis Hudson)	645
6.	Articulate Nature and Strategy of Reformed Evangelism (Classis Atlantic Northeast)	646
7.	Reports on Salary Schedules (Classis Sioux Center)	647
8.	Study New American Standard Bible (Classis Pacific Northwest)	647
9.	Prepare New Form for Lord's Supper for Shut-ins (Classis Sioux Center)	647
10.	Revise Procedure re Distribution of Synodical Materials (Classis Wisconsin)	648
11.	Mailing of All Personal Appeals (Classis Minnesota North)	648
12.	Christian Care of Retarded Persons (Classis Rocky Mountain)	648
13.	Re Increased Ministers' Pension Benefits (Classis British Columbia)	650
14.	Re Synodical Approval of Social Dancing (Rehoboth, Bellflower, CA Consistory)	650
15.	Request for Synodical Support of Koinonia Declaration (Classis Eastern Canada)	651
16.	Define Nature and Authority of Canadian Council of the CRC (Classis Eastern Canada)	651
17.	Additional Stipulations re New Form for Marriage (Classis Northcentral Iowa)	651
18.	Delay Decision on Social Dancing (Classis Wisconsin)	652
19.	Request for Declaration of Candidacy (Classis Hackensack)	652

20.	Deacons as "Hunger Coordinators" (Classis Quinte)	653
21.	Support Koinonia Declaration (Classis Toronto)	653
22.	Re Committee on Social Justice (Classis Atlantic Northeast)	654
23.	Declaration re Ordination of Women (Dutton, MI Consistory)	654
24.	Withhold Final Approval of Proposal of Calvin Board of Trustees (Immanuel, Ripon, CA Consistory)	655
25.	Withhold Adoption of Revisions for Ministers' Pension Plan (Classis Lake Erie)	655
26.	Response to Report 31 (Classis Lake Erie)	655
27.	Re Restructuring of the Editorship of The Banner (Classis Grand Rapids East)	657

PRINTED APPEALS

1.	Calvary CRC Consistory of Ottawa-East appeals Decision of Classis Eastern Canada	660
2.	Grand Rapids Church of the Servant appeals Decision of Calvin Board of Trustees	661
3.	Second Fremont Consistory appeals Decision of Classis Muskegon	662
	List of Personal Appeals	664
	List of Representatives Reports	664
	Index	672
	Quotas and Recommended Agencies	Insert

ACTS OF SYNOD

of the

CHRISTIAN REFORMED CHURCH

TUESDAY MORNING, JUNE 13, 1978

First Session

ARTICLE 1

The Rev. Jacob Eppinga, pastor of the LaGrave Avenue Christian Reformed Church of Grand Rapids, Michigan, the convening church, calls the assembly to order and leads in devotions, leading synod in the *Opening Prayer for Ecclesiastical Assemblies* in unison.

ARTICLE 2

On behalf of the convening church, the Rev. Jacob Eppinga welcomes the delegates to synod, briefly addresses the assembly with respect to the work our Lord has committed to his church, and exhorts the delegates to be open to the Lord's grace and to work in the unity of the Spirit of Christ.

ARTICLE 3

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

DELEGATES TO THE SYNOD OF 1978

Classis	Ministers	Elders
Alberta North	S. De Waal H. De Moor, Jr.	F. Olthuis T. Greidanus
Alberta South	J. Joosse P. D. Stadt	L. F. Konynenbelt F. H. Verhoeff
Atlantic Northeast	R. Wildschut L. B. Mensink	J. W. Kuipers G. Schoenmaker
British Columbia	H. Mennega H. Numan, Jr.	J. Dykstra P. Hagen
Cadillac	A. Bultman H. Weidenaar	J. Kooyer J. Quist
California South	J. Gray T. Vanden Heuvel	W. Eskes M. Vander Molen

Classis	Ministers	Elders
Central California	L. J. Dykstra W. P. Green	R. Groen J. Van Spronsen
Chatham	P. Kranenburg R. Koops	E. Ennema H. Van Gulp
Chicago North	W. W. Leys E. Shuart	Dr. R. Poel R. Vogel
Chicago South	W. C. Boelkins H. E. Botts	L. Lin J. Dekker
Columbia	H. B. Spaan L. G. Zoerhof	P. Bos J. G. Groen
Eastern Canada	D. Tigchelaar L. Mulder	J. Kooistra J. Orkar
Florida	W. Hofman C. Van Ens	F. Ritsema A. De Kuyper
Grand Rapids East	C. Boomsma W. M. Van Dyk	Dr. J. M. Snapper D. Vos
Grand Rapids North	M. Groenendyk J. W. Dykstra	Dr. J. Daling D. B. Zylstra
Grand Rapids South	N. R. Prins G. F. Van Oyen	Dr. D. Oppewall Dr. R. Baker
Grandville	H. Erffmeyer L. Bossenbroek	A. Niemeyer N. Idema
Hackensack	J. Vugteveen A. J. Stienstra	M. Van Dyk E. Heerema
Hamilton	J. Kuntz A. H. Venema	A. J. Bakker K. Knight
Holland	J. Hasper W. Van Dyk	Dr. J. E. Nyenhuis W. Boer
Hudson	J. Vander Ark P. Zylstra	S. Pastor E. De Ridder
Huron	J. Hellinga P. Breedveld	J. Proper C. Baarda
Illiana	H. G. Arnold R. J. Venema	Dr. R. Prince Dr. H. Holwerda
Kalamazoo	G. Rozenboom R. Baker	F. De Young J. Ubels
Lake Erie	J. Malestein A. Hoksbergen	P. Arends Rev. J. Natelborg
Minnesota North	R. J. Buining G. Nonnekes	J. Ruis J. E. Glasser
Minnesota South	H. Vanderaa P. W. Brouwer	H. Esselink A. Sas
Muskegon	E. Los N. Meyer	L. Warners J. Zuidema

Classis	Ministers	Elders
Northcentral Iowa	L. Kuiper R. W. De Young	J. Weber, Jr. J. Graves
Orange City	M. Van Donselaar J. Fondse	R. Holwerda W. Schaap
Pacific Northwest	D. Tinklenberg D. Vander Veen	L. Vander Griend J. Einfeld
Pella	L. G. Christoffels J. M. Julien	J. Lanser L. Pothoven
Quinte	F. F. Bakker C. H. Salomons	K. Hamersma L. Wesselius
Rocky Mountain	D. Van Oyen J. E. Versluys	Rev. S. Ver Heul R. S. Paauw
Sioux Center	H. B. Vanden Heuvel R. J. Blauw	J. N. Poelstra A. Koekkoek
Toronto	A. Kuyvenhoven M. N. Greidanus	W. Suk J. Rupke
Wisconsin	J. Meyer J. Olthoff	J. Gabrielse G. Buteyn
Zeeland	O. De Groot M. R. Doornbos	Dr. B. Zandstra J. Gras

ARTICLE 4

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

President: Rev. Clarence Boomsma

Vice-president: Rev. Andrew H. Kuyvenhoven

First Clerk: Rev. Howard B. Spaan

Second Clerk: Rev. Alvin H. Venema

ARTICLE 5

The president of synod, Rev. Clarence Boomsma, expresses the appreciation of synod to the president pro-tem, the Rev. Jacob Eppinga, for his services connected with the opening of synod. He acknowledges with gratitude the confidence which has been placed in the chosen officers of synod by the delegates and he solicits the prayers of the delegates for God's blessing upon the work of the officers and of the entire synod.

ARTICLE 6

The president, having requested the delegates to rise, reads the public declaration of agreement with the Forms of Unity to which the delegates respond with their assent.

ARTICLE 7

The president of synod welcomes the presidents of Calvin College and Seminary, the seminary faculty advisers, the denominational officers, the representatives of denominational boards, and the editor of The Banner.

ARTICLE 8

The following time schedule is adopted: morning session, 8:30 - 11:45; afternoon, 1:30 - 5:45; evening, 7:30 - 9:30; coffee breaks at 10:00 a.m.; 3:30 p.m.; and 9:30 p.m.

ARTICLE 9

The Stated Clerk presents the report of the Program Committee, recommending approval of the following Advisory Committees for the Synod of 1978:

COMMITTEE 1—*Judicial Code Appeals*

Chairman, Dr. T. Minnema; Reporter, C. Van Valkenburg; the Rev. P. Breedveld, Dr. J. Daling, the Rev. J. Klomps, W. Piersma, Dr. F. Steen, G. Van Wyk, the Rev. H. Petersen.

COMMITTEE 2—*Church Order I*

Chairman, the Rev. J. Hasper; Reporter, the Rev. L. Dykstra; the Revs. R. Buining, J. Fondse, M. Groenendyk, G. Rozenboom, L. Zoerhof; Elders A. De Kuiper, Dr. H. Holwerda, Dr. D. Oppewal, J. Proper, W. Suk, J. Zuidema; Faculty Adviser, Dr. A. Bandstra.

COMMITTEE 3—*Church Order II*

Chairman, the Rev. O. De Groot; Reporter, the Rev. W. M. Van Dyk; the Revs. E. Los, D. Tigchelaar, J. Vugteveen, H. Weidenaar; Elders P. Arends, Dr. R. Baker, Dr. J. Daling, E. Ennema, G. Van Spronsen, F. H. Verhooff; Faculty Adviser, Dr. H. Zwaanstra.

COMMITTEE 4—*Confession and Liturgy*

Chairman, the Rev. J. Malestein; Reporter, Dr. J. M. Snapper; the Revs. H. De Moor, Jr., H. Erffmeyer, J. Meyer, L. Mulder, G. Nonnekes, H. Vanden Heuvel, D. Vander Veen; Elders F. Ritsema, A. Sas, M. Van Dyk, L. Warners, L. Wesselius; Faculty Adviser, Dr. D. Engelhard.

COMMITTEE 5—*Radio and Publications*

Chairman, the Rev. E. Shuart; Reporter, the Rev. A. Hoksbergen; the Revs. J. W. Dykstra, L. Kuiper, H. Mennega, W. Van Dyk, R. Wildschut; Elders W. Eskes, E. Heerema, K. Knight, J. Kooyer, L. Lin, Dr. R. Prince, L. Vander Griend; Faculty Adviser, Dr. M. Woudstra.

COMMITTEE 6—*Domestic Ministries*

Chairman, the Rev. N. Meyer; Reporter, the Rev. H. Numan, Jr.; the Revs. P. Breedveld, J. Julien, R. Koops, W. W. Leys, C. Van Ens; Elders P. Bos, J. Dekker, E. De Ridder, N. Idema, J. Quist, J. Ruis, J. Rupke; Faculty Adviser, Prof. R. Recker.

COMMITTEE 7—*World Ministries*

Chairman, the Rev. R. Venema; Reporter, the Rev. M. Greidanus; the Revs. R. Baker, A. Bultman, P. Kranenberg, T. Vanden Heuvel, P. Zylstra; Elders A. J. Bakker, F. De Young, H. Esselink, J. Lanser, A. Niemeyer, F. Olthuis, the Rev. S. Verheul, Faculty Adviser, Prof. R. Recker.

COMMITTEE 8—*Educational Matters*

Chairman, the Rev. P. Brouwer; Reporter, Dr. S. De Waal; the Revs. H. Arnold, L. Christoffels, R. W. De Young, J. Gray, P. Stadt, D. Tinklenberg; Elders Dr. T. Greidanus, R. Holwerda, J. Kooistra, G. Schoenmaker, R. Vogel, Dr. B. Zandstra; Faculty Advisers, Drs. A. Diekema, J. Kromminga.

COMMITTEE 9—*Interdenominational Outreach*

Chairman, the Rev. J. Hellinga; Reporter, the Rev. D. Van Oyen; the Revs.

W. C. Boelkins, A. J. Steenstra, H. Vanderaa, J. Vander Ark; Elders Dr. J. E. Glasser, J. Gras, J. Graves, P. Hagen, K. Hamersma, Dr. J. E. Nyenhuis, J. Orkar; Faculty Adviser, Dr. F. Klooster.

COMMITTEE 10—Synodical Services

Chairman, the Rev. J. Kuntz; Reporter, the Rev. W. Hofman; the Revs. F. F. Bakker, H. Botts, W. P. Green, L. B. Mensink, G. Van Oyen; Elders G. Buteyn, Rev. J. Natelborg, R. Poel, J. Poelstra, J. Ubels, H. Van Gurp, D. B. Zylstra.

COMMITTEE 11—Appointments of Board and Committee Members

Chairman, the Rev. L. Bossenbroek; Reporter, the Rev. J. Versluys; the Revs. J. Joosse, J. Olthoff, N. R. Prins, C. H. Salomons, M. Van Donselaar; Elders J. Dykstra, J. Einfeld, J. G. Groen, A. Koekkoek, J. W. Kuipers, L. Pothoven, J. Weber, Jr.

COMMITTEE 12—Financial Matters

Chairman, the Rev. M. R. Doornbos; Reporter, Elder R. S. Paauw; the Rev. R. J. Blauw; Elders C. Baarda, W. Boer, J. Gabrielse, R. Groen, L. F. Konynenbelt, S. Pastor, W. Schaap, M. Vander Molen, D. Vos.

The report of the Program Committee is moved, supported and *adopted*.

ARTICLE 10

The morning session is closed with prayer by the vice-president, the Rev. Andrew Kuyvenhoven.

TUESDAY AFTERNOON, JUNE 13, 1978

Second Session

ARTICLE 11

The Rev. Howard Spaan, first clerk, opens the session with prayer.

ARTICLE 12

Before the Rev. Wilbur De Jong, secretary of the Board of Trustees presents the names of those recommended for candidacy, he reads the following:

For the purpose of personalizing the presentation of candidates to synod, the Board of Trustees submits a review of its contact and supervision of aspiring ministers.

First, an aspirant to the ministry is admitted to the seminary only after the board has received from the seminary faculty information as to his academic record, recommendation by his home consistory and college advisers, and an interview with members of the seminary faculty.

Second, the aspirant submits to an interview 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 years as a student.

Fourth, pursuant to the decision of the Synod of 1961, the board makes provision for one-to-one visits with senior seminarians about to enter the ministry.

Fifth, the aspirant submits to a thorough examination by the seminary faculty prior to the obtaining of a B.D. or M.Div. degree, and the seminary faculty presents a complete statement to the Board of Trustees of the student's qualifications and a recommendation regarding doctrinal soundness, spiritual fitness, and personality.

Sixth, the aspirant submits to an interview before the Board of Trustees for candidacy, and two sermon manuscripts are submitted for evaluation. The Board of Trustees presents its recommendations and report of 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.

DECLARATION OF CANDIDACY

Upon recommendation of the seminary faculty, and after the interview by the Board of Trustees, the board recommends that synod declare the following as candidates for the ministry in the Christian Reformed Church:

Douglas Aldrink
Kenneth Baker
Daniel Boerman
Harry Bout
Timothy Brown
Carl Bruxvoort
Jon De Bruyn
Ronald De Groot
Dean Deppe
Dean Dyk
Jeffrey Dykema

Daniel Gritter
Jelmer Groenewold
Harold Hartger
John Heidinga
Peter Kelder
Carl Kromminga, Jr.
William Moxey
Timothy Nelson
James Poelman
Cornelius Pool
William Renkema

Eric Schering
Donald Slager
Duane Smith
Tom Soerens
William Tuininga
Harry Vander Windt
Eelco Vander Woude
John Wanders
George Young
Robert Zomermaand

A recommendation is made that these thirty-two men are declared candidates for the ministry in the Christian Reformed Church.

—Adopted

A recommendation is made that the above candidates be declared eligible for call on June 27, 1978.

—Adopted

ELIGIBLE FOR LATER CANDIDACY

A recommendation is made that the following are declared candidates contingent upon the completion of academic requirements:

Bruce Ballast
David Deters
Stanley Drenth

Richard Vanden Berg
Jack Van Dyken
Frank Wevers

—Adopted

A recommendation is made that the candidates whose work is now incomplete shall be eligible for call after certification by the Board of Trustees and announcement of their candidacy in the church periodicals by the Stated Clerk of Synod.

—Adopted

ARTICLE 13

The president of synod announces the following appointments:
Reception Committee: Rev. Eugene Los and Dr. J. E. Nyenhuis
Devotions: Rev. Harold Botts
Sergeant-at-arms: Robert Vogel

ARTICLE 14

The Rev. Alvin Venema, second clerk, leads the session in a closing prayer.

WEDNESDAY, JUNE 14, 1978

Third Session

ARTICLE 15

Dr. Russell Poel leads the opening devotions. The roll is called. All the delegates are present.

ARTICLE 16

Advisory Committee 1, *Judicial Code*, Dr. Theodore Minnema reporting presents the following:

PROCEDURAL ISSUE

A. *Material:* Synodical File 1.

B. *Analysis:* The Rev. R. Westveer has written a complaint to the Judicial Code Committee. There is no objection to its adjudication at synod through its Judicial Code Committee on the part of the involved consistory and classis.

C. *Recommendations:*

1. That the Rev. Rodney Westveer is entitled to Judicial Code procedural rights before synod. —Adopted
2. That the additional testimony, developed under the supervision of the Judicial Code Advisory Committee, be utilized by considering the same as part of the whole record of testimony for the use of the synod and its Judicial Code Advisory Committee. —Adopted
3. That the Judicial Code Advisory Committee be directed to advise the synod with regard to the proper determination of the whole matter before it, including the necessary action on the report of the synodical deputies.

Grounds:

a. The Rev. Mr. Westveer's appeal of the action of Classis Zeeland (to the extent that classis did vote for deposition) meets the requirements of the Judicial Code. There are two items as "guide-requirements" to be used by the assembly in the exercise of discretion:

- 1) That the subject matter be of substantial nature: (cf. Judicial Code, opening paragraph Article 10). Note that the subject matter is substantial in that it involves the privilege of continuing a personal commitment for a life-work undertaking as a minister of the

gospel. The complainant said he valued his ordination.

2) That the subject matter be limited to references of alleged offenses in profession or practice against the Word of God (cf. Judicial Code, Article 1, b). Note that the heart of the matter is the allegation that those responsible have failed to adduce the proper factual basis for concluding "a serious deviation from godly conduct." Scripture is the standard.

b. It is an important consideration that the merit of the whole matter, including the action of the synodical deputies, be decided as a unit. Synod faces the necessity of making one consistent conclusion on all the facts. Final disposition can be accomplished in this manner.

—*Adopted*

(The report of Advisory Committee 1 is continued in Article 89.)

ARTICLE 17

The Rev. Eugene Los, on behalf of the *Reception Committee*, presents the Rev. Harold Bode, Executive Secretary of the Chaplain Committee. The Rev. Mr. Bode introduces the military chaplains (active and reserve) Karl Willoughby, Esler Shuart, and Jay Vander Ark. Chaplain John De Vries, Jr., institutional chaplain in Montreal, Quebec, penitentiaries, addresses synod in connection with the work in penal institutions. Chaplain Philip Touw, United States Army Chaplain, addresses synod in connection with the caring interest of the Christian Reformed Church in her military chaplains. The Rev. Jay Vander Ark responds.

ARTICLE 18

The Rev. William P. Brink, Stated Clerk, reads a letter from the Christian Church in Sumba. This church was unable to send a fraternal delegate.

ARTICLE 19

The Rev. Harold Botts leads in prayer and the session is adjourned.

THURSDAY MORNING, JUNE 15, 1978

Fourth Session

ARTICLE 20

Elder John Orkar leads in devotions. The roll is called. All delegates are present. The minutes of the June 14 session are read and approved.

ARTICLE 21

A statement from the officers of synod is read regarding matters not legally before the Synod of 1978:

The Stated Clerk presented to the officers of the Synod of 1978 all documents received but found by the Stated Clerk and the Synodical Interim Committee to be matters not legally before synod.

After a review of these documents and the letters of response sent by the Stated Clerk, the officers of synod concurred in the judgment of

the Stated Clerk and Synodical Interim Committee that these documents did not meet the requirements of the Church Order and Rules for Synodical Procedure as matters legally before synod.

Among the documents reviewed by the officers was a communication from the Neland Avenue CRC re the Verhey matter. The matter is in process of adjudication in Classis Grand Rapids East and is therefore not an item on the agenda for the 1978 Synod. (cf. Acts of Synod 1977, Article 70, F, 3, page 109.)

ARTICLE 22

Dr. Jack Nyenhuis, on behalf of the *Reception Committee*, presents the Rev. Edward Van Baak, Far East Secretary of World Missions, who introduces the Rev. Wilhelm Medes, fraternal delegate of the Christian Reformed Church of the Philippines. The Rev. Mr. Medes addresses synod. The Rev. Norman Meyer responds in behalf of synod.

ARTICLE 23

Advisory Committee 6, *Domestic Missions*, the Rev. Henry Numan, Jr. reporting, presents the following:

I. BACK TO GOD TRACT COMMITTEE

A. *Material*: Report 7

B. *Recommendation*: That synod approve the work of the Back to God Tract Committee. —*Adopted*

II. FAITH, PRAYER AND TRACT LEAGUE

A. *Material*: Accredited Agency Report 4

B. *Recommendation*: That synod take grateful note of the work of the Faith, Prayer and Tract Committee. —*Adopted*

III. CHRISTIAN REFORMED BOARD OF HOME MISSIONS

A. *Materials*:

1. Report 4
2. Report 4-A

B. *Recommendations*:

1. That synod grant the privilege of the floor to its president, executive secretary, and treasurer when matters pertaining to the Board of Home Missions are discussed. —*Granted*
2. That synod reappoint the Rev. Wesley Smedes as Minister of Evangelism for a term to extend through April 1981 (see Report 4, Section III, D). —*Adopted*
3. That synod approve the Grant-in-Aid recommendations as presented in Report 4, Section IV, D:

New:

Calgary, AB	\$10,000
Enumclaw, WA (1)	\$10,000
Lake City, MI	\$ 4,500
Paterson, NJ/Christian Community Center (2)	\$ 6,800
Regina, SK/Indian	\$ 9,500

Renewals:

Ames, IA	\$ 3,500
Appleton, WI	\$10,000
Bellingham, WA	\$ 5,000
B.C. Harbour Ministry (3)	\$ 4,000
Cape Coral, FL	\$ 4,000
Chicago/Lawndale	\$ 9,000
Chicago/Pullman	\$13,000
Chicago/Roseland	\$10,000
Colorado Springs, CO	\$ 7,000
Dallas, TX	\$ 9,000
Denver, CO/Chr. Indian Center	\$ 9,000
Denver, CO/Evangelical Concern	\$ 6,500
Denver, CO/Sun Valley (4)	\$ 7,500
Edmonton, AB	\$ 8,000
Gaylord, MI	\$ 7,500
Hamilton, ON	\$ 4,750
Kalamazoo, MI/Lexington Green	\$ 3,000
Los Angeles, CA/Orange Korean	\$ 8,000
Montreal Harbor (5)	\$ 4,500
Mount Pleasant, MI	\$ 5,500
Paterson, NJ/Madison Ave.	\$ 9,000
Paterson, NJ/Northside	\$ 8,400
Richfield Springs, NY	\$ 9,500
Riverdrive Park, ON	\$ 2,000
St. Cloud, MN	\$ 7,000
Sacramento, CA	\$10,500
Salem, OR	\$ 5,000
Toronto, ON/Lighthouse (6)	\$ 9,000
Toronto ON/Rehoboth	\$ 5,600
Toronto, ON/YES (7)	\$ 1,500
Vanastra, ON	\$ 3,600
Vermillion, SD (8)	\$ 5,000
Visalia, CA	\$ 4,000
Winnipeg, MB	\$ 6,000
Winter Haven, FL	\$ 9,500

NOTES:

1. Four-year—\$2,500 per year phase-out.
2. This is for an additional person in a new position.
3. A phase-out proposal should be submitted with next application.
4. With the understanding that classical support be requested in subsequent years.
5. That a phase-out schedule be proposed with next application.
6. Long-term Volunteer funds included in this request.
7. As per decision of Synod of 1974.
8. There is to be a five-year phase-out.

ADDITIONAL NOTE: Classis Lake Erie has notified the Board of Home Missions that the Adrian, MI, field is going to be discontinued.

—*Adopted*

(The report of Advisory Committee 6 is continued in Article 30.)

ARTICLE 24

Advisory Committee 8, *Educational Matters*, Dr. Sidney De Waal reporting, presents the following:

I. REPRESENTATION AT SYNOD**A. Material: Report 2-A**

B. *Recommendation*: That synod give the privilege of the floor to the Rev. William Vander Haak, President of the Board of Trustees, and to the Rev. Wilbur L. De Jong, Secretary of the Board of Trustees, to represent the Board of Trustees in matters pertaining to Calvin College and Seminary. —*Granted*

II. NEW APPOINTMENTS TO STAFF POSITIONS

A. *Materials*:

1. Report 2
2. Report 2-A

B. *Recommendation*: That synod approve the following new appointments to the staff of Calvin College:

1 Faculty

- a. Bennink, Carl, Ph.D., Visiting Assistant Professor of Psychology for two years, terminal
- b. Bouma, Hessel III, Ph.D., Assistant Professor of Biology for two years
- c. De Jong, Jack, M.B.A., Instructor in Economics for two years
- d. De Lange, Leon, M.B.A., Assistant Professor of Economics for two years, terminal
- e. De Young, Derald, Ph.D., Visiting Associate Professor of Music for two years
- f. Greidanus, Sidney, Th.D., Associate Professor of Religion and Theology for one year, terminal
- g. Hietbrink, Mary, B.A., Assistant Instructor in English for one year, terminal (1977-78)
- h. Hoeksema, Robert, M.S.E., Instructor in Engineering for two years, terminal
- i. Houskamp, Richard, D.S.W., Associate Professor of Sociology for two years
- j. Klooster, David, M.A., Instructor in English for one year, terminal
- k. Kuiper, James, M.F.A., Instructor in Art for two years, terminal
- l. Lesage, Jasper, M.A., Instructor in Economics for two years, terminal
- m. Lindscoog, Donald, Ph.D., Visiting Professor of Psychology for one year, terminal
- n. McCarthy, Rockne, Ph.D., Visiting Calvin Fellow for one year, terminal
- o. Mulder, Robert, M.A., Instructor in Education for one year, terminal
- p. Peterson, Walfred, Ph.D., Visiting Calvin Fellow for one year, terminal
- q. Roels, Shirley, M.B.A., Instructor in Economics for two years, effective February 1979
- r. Rus, Ruth, M.M., Assistant Professor of Music for two years
- s. Shoemaker, Allen, B.S., Assistant Instructor in Psychology for one year, terminal (1977-78)
- t. Snapper, John, M.A., Assistant Professor of English for one year, terminal
- u. Stehouwer, R. Scott, Ph.D., Assistant Professor of Psychology for two years
- v. Stob, Michael, M.S., (Ph.D. expected 1978), Assistant Professor of Mathematics for two years, effective September 1979
- w. Van Baak, David, M.A., (Ph.D. expected 1978), Assistant Professor of Physics for two years, effective February 1980
- x. Vander Hart, Archie, M.S., Instructor in Biology for two years, terminal
- y. Venema, Gerard, Ph.D., Assistant Professor of Mathematics for two years, effective September 1979
- z. Vriend, David, M.A., Instructor in Philosophy for one year, terminal
- aa. Woudstra, Sierd, Th.D., Associate Professor of Religion and Theology for one year, terminal (1977-78)
- bb. Young, Davis, Ph.D., Visiting Associate Professor of Physics in Geology for two years

2. Administrators

- a. De Vos, Peter, Ph.D., Dean of the Faculty for three years
- b. Distelberg, Donald, B.A., Director of Annual Giving for two years
- c. Duyst, Johanna, M.A.L.S., Librarian for two years
- d. Ozinga, Thomas, Ph.D., Director of College Relations for two years
- e. Vander Ark, Mark, M.A., Planned Giving Specialist for two years
- f. Verwolf, John, M.Ed., Director of Placement for two years

—Adopted

III. REAPPOINTMENTS WITH TENURE

A. Material: Report 2

B. *Recommendation*: That synod approve the following reappointments with tenure for the faculty of Calvin College:
(italics indicates change of rank)

1. Baron, Henry, Ph.D., *Professor of English*
2. Bolt, Martin, Ph.D., *Professor of Psychology*
3. De Blaeys, Gordon, Ph.D., *Professor of Sociology*
4. De Jong, Peter, Ph.D., *Professor of Sociology*
5. Sanderson, William, S.T.M., M.A., Associate Professor of Psychology
6. Smalligan, Donald, M.S.W., *Associate Professor of Sociology*
7. Van Kley, Dale, Ph.D., *Professor of History*
8. Wells, Ronald, Ph.D., *Professor of History*

—Adopted

IV. REAPPOINTMENTS TO THE STAFF

A. Materials:

1. Report 2
2. Report 2-A

B. *Recommendation*: That synod approve the following reappointments to the staff of Calvin College:
(italics indicate change of rank)

1. Faculty

- a. Albers, Robert, Ph.D., Professor of Chemistry for two years
- b. Benthem, James, M.A., Assistant Professor of Psychology for two years
- c. Brink, Daryl, Ph.D., Assistant Professor of Mathematics for two years, terminal
- d. Brink John, Ph.D., *Associate Professor of Psychology* for two years
- e. Byam, Ynez, M.A., Instructor in Romance Languages for one year, terminal
- f. Cooper, Dale, B.D., Assistant Professor of Religion and Theology for one year, terminal
- g. Cortina, Elsa, M.A., Assistant Professor of Romance Languages for two years
- h. DeKock, Roger, Ph.D., Associate Professor of Chemistry for two years
- i. Dunbar, David, Ph.D., Visiting Associate Professor of Romance Languages for two years
- j. Henry, Paul, Ph.D., Associate Professor of Political Science for two years
- k. Hoeks, Henry, Ed.D., Professor of Religion and Theology for one year
- l. Jager, Thomas, Ph.D., Associate Professor of Mathematics for two years
- m. Joesse, Wayne, Ph.D., Professor of Psychology for two years
- n. Konyndyk, Roger, Ph.D., Assistant Professor of Mathematics for two years, terminal
- o. Korf, James A., M.A., Visiting Assistant Professor of Speech for two years
- p. Manweiler, Robert, Ph.D., Visiting Assistant Professor of Physics for one year, terminal

- q. Meyer, Robert, M.A., Assistant Professor of English for two years, terminal
- r. Pederson, Ronald, M.F.A., Instructor in Art for two years, terminal
- s. Snuttjer, David, Ph.D., Visiting Assistant Professor of Psychology for two years
- t. Spoelman, Linda, M.A., Instructor in English for two years, terminal
- u. Stouwie, Roger, Ph.D., Professor of Psychology for two years
- v. Timmer, James, Ph.D., Professor of Physical Education for two years
- w. Vander Goot, Henry, Ph.D., Assistant Professor of Religion and Theology for two years
- x. Vander Goot, Mary, Ph.D., Assistant Professor of Psychology for two years
- y. Woudstra, Sierd, Th.D., Associate Professor of Religion and Theology for one year, terminal
- z. Zylstra, Uko, Ph.D., Assistant Professor of Biology for two years

2. Administrators

- a. Miller, Charles, Ph.D., indefinite appointment in academic administration
- b. Monsma, William, Ph.D., Assistant to the Chaplain (part-time) for one year
- c. Teitsma, Larry, Ph.D., Director of the Broene Counseling Center for four years
- d. Vandenberg, John, Ph.D., indefinite appointment as Vice President for Academic Administration
- e. Zuiderveen, George, M.A., Counselor in the Broene Counseling Center for four years

—Adopted

V. PROMOTIONS OF CALVIN COLLEGE FACULTY MEMBERS

- A. *Material*: Report 2-A
- B. *Recommendation*: That synod approve the promotions in rank of the following faculty members:
 1. Nykamp, Delwin, Ph.D., to Professor of Speech
 2. Westra, Dorothy, Ph.D., to Associate Professor of Education

—Adopted

VI. RETIREMENTS OF CALVIN COLLEGE STAFF MEMBERS

- A. *Material*: Report 2
- B. *Recommendations*:
 1. That synod confirm the action of the Board of Trustees in granting retirement and conferring the appropriate title upon:
Bengelink, Henry, M.S., Assistant Professor of Biology, Emeritus.
 2. That synod recognize with appreciation the services rendered by Professor Bengelink at a testimonial dinner to be held on Tuesday, June 20.

VII. TWENTY-FIFTH ANNIVERSARY OF APPOINTMENT TO THE FACULTY OF CALVIN COLLEGE

- A. *Material*: Report 2-A
- B. *Recommendation*: That synod recognize the 25th anniversary of the appointment to Calvin College of the following at a testimonial dinner to be held on Tuesday, June, 20.
 1. De Wit, Henry, M.B.A. (C.P.A.), Vice President for Business and Finance
 2. Harper, George, G., Ph.D., Professor of English

3. Lagerwey, Walter, Ph.D., Professor of Germanic Languages (Dutch)
4. Steen, Barney, Ed.D., Professor of Physical Education

—*Adopted*

The president appoints the Rev. Clarence Van Ens, Messrs. William Eskes, and John Ubels to the committee on arrangements for the testimonial dinner.

VIII. REAPPOINTMENT OF DR. DAVID ENGELHARD

A. *Material*: Report 2

B. *Recommendation*: That synod reappoint Dr. David Engelhard as Professor of Old Testament at Calvin Seminary with tenure.

—*Adopted*

IX. REAPPOINTMENT OF DR. THEODORE MINNEMA

A. *Material*: Report 2

B. *Recommendation*: That synod reappoint Dr. Theodore Minnema as Professor of Philosophical and Moral Theology at Calvin Seminary for two years.

—*Adopted*

X. RETIREMENT OF DR. A. HOEKEMA

A. *Material*: Report 2-A

B. *Recommendation*: That synod confirm the action of the Board of Trustees in conferring upon Dr. Anthony Hoekema the title of Professor of Systematic Theology, emeritus.

—*Adopted*

XI. RECOGNITIONS

A. *Material*: Report 2-A.

B. *Recommendation*: That synod take appropriate recognition of the retirement of Dr. A. A. Hoekema and the twenty-five years of service by Prof. H. Dekker, Dr. F. Klooster, and Dr. C. Kromminga at a testimonial dinner to be held Tuesday, June 20.

—*Adopted*

XII. NOMINATION FOR SYSTEMATIC THEOLOGY

A. *Materials*:

Report 2.

Profile sheets prepared by Board of Trustees.

B. *Recommendations*:

1. That synod interview the Rev. Neal Plantinga and Dr. Gordon Spykman prior to proceeding to an election.

—*Adopted*

2. That the committee arrange details of synod's interview with the candidates in consultation with the officers of synod.

—*Adopted*

XIII. DECLARATION OF CANDIDACY

A. *Material*: Report 2.

B. *Recommendations*:

1. That the Board of Trustees submit to synod the following materials regarding each prospective candidate:

- a. Consistorial recommendation
 - b. Candidate's one-page statement of faith
 - c. Candidate's one-paragraph statement of reasons for seeking candidacy
 - d. Picture and personal data
 - e. Report of visit by board member
 - f. Board's evaluation —Adopted
2. That the Board of Trustees provide the appropriate advisory committee with the following materials regarding each prospective candidate:
- a. Faculty evaluation
 - b. Transcript —Adopted
3. That synod adopt the following procedure:
- a. The advisory committee shall give early attention to this matter.
 - b. The advisory committee shall advise synod which candidates, if any, should be reexamined and how the reexamination is to be continued.
 - c. The advisory committee shall submit its recommendations to synod by Thursday of the first week.
 - d. The advisory committee shall be available to any delegate wishing to contact it regarding any candidate.
 - e. Synod shall declare the applicants to be candidates in a formal meeting at which all candidates are to be present (in so far as possible).
 - f. Synod shall designate its officers as the persons responsible for making the appropriate arrangements for the declaration of candidacy meeting. —Adopted

XIV. EXTENSION OF MR. DAVID JONKMAN'S CANDIDACY

- A. *Material*: Communication 10.
- B. *Observation*: The advisory committee interviewed Mr. Jonkman.
- C. *Recommendation*: That synod extend Mr. Jonkman's candidacy by one year. —Adopted

XV. FUNDING OF STUDENT INTERNSHIPS

- A. *Material*: Report 2-A.
- B. *Observation*: The Board of Trustees understands that the recommendation contained in Article 64, Section I, Acts of Synod 1977, reflects the concern of that synod that funding of student internships be limited to those cases where need is established.
- C. *Recommendation*: That synod approve the board's action by which it authorized the administration to include in the seminary operating budgets, for a trial period of two years (academic years 1979-80 and 1980-81), \$18,000 for the purpose of paying a share of the salary and/or travel costs, not to exceed 50% of total costs, for those internship programs where the host church makes request for such assistance or where the Coordinator of Field Education judges that the value to the intern of being placed in a specific setting warrants the payment of a subsidy. If there are more requests for such assistance than the budget can accommodate, the Coordinator shall decide how the available budget dollars

are to be allocated. The Coordinator shall submit a written report to the Board of Trustees concerning the impact of this assistance program at the end of the two years." —*Adopted*

XVI. CLASSICAL CREDENTIALS

A. *Material*: Report 2-A.

B. *Recommendation*: That synod advise the classes, with reference to the credentials required by classes, that synod's declaration of candidacy may be taken to certify that the candidates have met the academic requirements for candidacy, have been found in good health, and have been recommended by a consistory. No further inquiry into these matters need ordinarily be made by a classis at the examination for ordination. —*Adopted*

(The report of Advisory Committee 8 is continued in Article 53.)

ARTICLE 25

Advisory Committee 9, *Interdenominational Outreach*, the Rev. Durant Van Oyen reporting, presents the following:

I. KOINONIA DECLARATION

A. *Representation at Synod*

The chairman grants the privilege of the floor to Mr. Theodore Taylor, Dr. Richard Mouw and Mr. Karl Westerhof, representatives of SCORR, and to Dr. John Kromminga and Dr. John Bratt of the Inter-church Relations Committee.

B. *Materials*:

1. Report 14, Section F.
2. Report 19, Section IV.
3. Overture 15.
4. Overture 21.

C. *Observations*:

The Koinonia Declaration has come to our attention through various channels and has generated considerable interest not only in its own nation of origin but also in Reformed churches throughout the world. Because we are perceived as a "Dutch Calvinistic" denomination with strong links to the Reformed churches of South Africa and do in fact have a significant relationship with these churches, our witness on our own continent is affected by the attitudes and approaches to racial issues by Reformed Christians in South Africa. We also are being asked by some South African Christians to become involved in their discussions about race relations. Therefore, while eschewing even the appearance of self-righteousness, and while confessing our own sins and failures in racial matters, we feel compelled to address the Reformed churches of South Africa in a spirit of fraternal concern through the following recommendations. Synod requests that the Stated Clerk incorporate the sentiments of the last sentence in his letters communicating the following recommendations to the South African churches.

D. Recommendations:

1. That synod declare that it considers the Koinonia Declaration to be an excellent enunciation of biblical principles and a significant reformational statement on South African race relations by Reformed Christians in South Africa. —*Unanimously adopted*

2. That synod urge all the RES member churches in South Africa to heed the testimony of the Koinonia Declaration and to support its proposed reforms. —*Unanimously adopted*

3. That synod kindly request each South African RES church to inform the Christian Reformed Church of its response to the above in order to pursue fruitful dialogue on the application of biblical principles to race relations in our respective countries. —*Unanimously adopted*

4. That synod inform the other churches of the RES, the churches of the NAPARC, and other churches with whom we maintain ecclesiastical fellowship, of these actions. —*Unanimously adopted*

5. That synod declare that the above recommendations constitute its answer to Overtures 15 and 21. —*Adopted*
(The report of Advisory Committee 9 is continued in Article 31.)

ARTICLE 26

Advisory Committee 10, *Synodical Services*, the Rev. Walter Hofman reporting, presents the following:

I. HISTORICAL COMMITTEE

A. *Material*: Report 13.

B. *Information*: The committee is engaged especially in gathering items of historical interest for the archives of our denomination. The report and recommendations indicate that the committee is carrying out this work and that no new activities or programs are anticipated.

C. *Recommendation*: That synod approve the activities of the committee and thank the members for their work. —*Adopted*

II. MINISTERIAL INFORMATION SERVICE

A. *Material*: Report 16.

B. *Recommendations*:

1. That synod urge vacant churches who desire the services of this committee to provide them with their church profile. —*Adopted*

2. That synod authorize the extension of the pastoral exchange concept approved by the Synod of 1976, until 1980, since the committee has not had opportunity to test this concept. —*Adopted*

3. That synod express gratitude to Mr. Harm Te Velde for his services during the past six years, and to the Rev. William Van Peursem for all his services dating back to the preparatory work which brought this committee into existence. —*Adopted*

4. That, since the committee is deeply aware of its dependence upon the Holy Spirit to guide it, and the churches and our ministers in making

responsible decisions, synod urge our churches to remember these needs in our prayers. —*Adopted*

III. SYNODICAL INTERIM COMMITTEE

A. *Materials:*

1. Report 20
2. Report 20-A
3. Overture 2
4. Overture 3

B. *Representation at Synod*

Recommendation: That synod honor the request of the SIC that its president, the Rev. L. Hofman, the Stated Clerk, the Rev. W. P. Brink, and the Denominational Financial Coordinator, Mr. A. Vroon, represent the committee before synod and its advisory committee when matters pertaining to its report are discussed; and that Mr. Fred Hollebeek and Mr. Clare Ackerman also represent the committee when matters of finance are discussed. —*Granted*

C. *Interim Decisions of SIC*

1. Agenda Reports of Denominationally Related Agencies

Recommendation: That synod approve the action of the SIC in inserting the name of the Association for the Advancement of Christian Scholarship in the listing of denominationally related educational agencies. (See Report 20 III, C.) —*Adopted*

2. *Appointments of Board and Committee Members*

Recommendation: That synod approve SIC interim appointments as listed in Report 20, Section V, A and B. —*Adopted*

3. *Convening Church for Synod of 1978*

Recommendation: That synod approve the SIC appointment of La-Grave Avenue Christian Reformed Church to serve as the convening church for Synod of 1978. —*Adopted*

D. *Policy re Evaluation of Regional Causes*

1. *Information:* Synod, in 1974, established guidelines for evaluation and approval of causes seeking accreditation. In these guidelines it is stated that, "causes which are . . . local or regional should be carried on by the local or regional assemblies unless their unique character or need make this impossible" (Acts of Synod 1974, pp. 49, 50, No. 2). This rule was intended to serve as a guideline for review of all new causes so that synod will ". . . not assume responsibility for any additional causes unless they . . . ought with good reason to be recommended to the entire denomination for support" (op. cit., No. 3). It was also to serve as a guideline ". . . for the review of all the causes that have in the past been placed upon the accreditation list of synod" (op. cit., No. 4). The SIC now proposes rules to implement this policy.

2. *Recommendation:* That synod adopt the following recommendations of SIC for Evaluation of Regional Causes.

- a. That causes be considered local or regional in character if they meet

a. need in a particular geographical area and do not serve, to any significant extent, the denomination at large. —*Adopted*

b. That agencies seeking accreditation be requested to supply to the SIC information relative to local support in addition to that which is already required. —*Adopted*

c. That agencies currently on our list of accredited causes, be reevaluated in terms of the synodical mandate and the above interpretation of it, and a decision affecting their continuance on the accreditation list be made in each case.

Grounds:

1) Synod declared that causes which are local or regional "should be carried on by the local or regional assemblies" (Acts of Synod 1974, pp. 49-50, No. 3)

2) This is in line with synod's mandate to reevaluate causes now on the accredited list (Act of Synod 1974, pp. 49-50, No. 4). —*Adopted*

d. That local or regional agencies which may be denied placement on the synodical accreditation list, be encouraged to seek support through local or regional assemblies.

Grounds:

1) Synod has stated that local or regional causes should be carried on by local or regional assemblies.

2) Groups and/or assemblies benefited by the agencies' ministries can best support these agencies. —*Adopted*

e. That local or regional agencies experiencing financial difficulty may appeal to the proper denominational agency for assistance. Such appeals for assistance must be accompanied by full information as to program and financial needs as well as endorsement from the local or regional assemblies of the church. In this way the whole denomination can assist such agencies in times of special need. —*Adopted*

E. SIC Publications

Recommendation: That synod take note of SIC publications reviewed in Report 20, Section VI, and urge our churches to make full use of them. —*Adopted*

F. Reappointment of Stated Clerk

Recommendation: That synod reappoint the Rev. William P. Brink as Stated Clerk for a four-year term. (See Report 20, Section VII.)

—*Adopted*

G. Healing Ministry for Crisis Situations (See Report 20-A, Section III)

1. *Background:* During the past year the SIC has studied the need of some program to face an increasing number of problems that have arisen in the church with respect to the relationship of some pastors and their congregations. The committee observes that there are increasing instances of stress between ministers and congregations which have led to increasing depositions and resignations. Currently a total number of twenty-five ministers are no longer serving in their congregations due to

releases according to Articles 14, 16, or 17 of the Church Order. The need of assistance for ministers and churches and for a mode of rehabilitation is also indicated by Overtures 2 and 3 before this synod.

2. *Recommendations:*

a. That synod approve the continued research of the SIC into the matter of a healing ministry for ministers, consistories, and congregations in situations of stress, utilizing in this study the assistance and the expertise of leaders in our denominational agencies and others who have indicated their willingness to serve, and that the SIC be requested to report its findings and recommendations to synod.

Grounds:

1) The mandate of the SIC makes it appropriate that this committee deal with this matter.

2) This problem has been brought to their attention by many ministers, classes and agencies.

3) The statistic cited points to a serious need for such research as may lead to a healing ministry. —*Adopted*

b. That this serve as synod's response to the Ministerial Information Service which had also raised this matter. (See Report 16, Section IV.)

—*Adopted*

c. That the action taken above be the answer of synod to Overture 2, which asks that a committee be appointed to revise Church Order Article 17 so that the resolution of an intolerable situation between a minister and a congregation may be more amiably affected. —*Adopted*

d. That synod refer Overture 3 to the SIC as further material with which to deal in the continuing study of a Healing Ministry for Crisis Situations. —*Adopted*

H. *Study of Membership Information Certificates*

1. *Information:* SIC regrets that it has been unable to complete its study of membership certificates but expects that this matter will be presented to the Synod of 1979.

2. *Recommendation:* That synod request the SIC to report this matter to the Synod of 1979. —*Adopted*

IV. SYNODICAL COMMITTEE ON RACE RELATIONS (SCORR)

A. *Material:* Report 19.

B. *Recommendations:*

1. That SCORR's Executive Secretary, Mr. Karl Westerhof, and SCORR's chairman, Mr. T. Taylor, be given the privilege of the floor when SCORR matters are discussed. —*Granted*

2. That synod take note of the work of this committee and express appreciation for the outreach of a varied inter-racial ministry among minority groups. —*Adopted*

3. That synod take note of SCORR's interest regarding churches in Racial Transition and encourage these churches to use the good offices of SCORR for consultation and assistance. —*Adopted*

(The report of Advisory Committee 10 is continued in Article 43.)

ARTICLE 27

Elder William Suk closes the session with prayer.

THURSDAY AFTERNOON, JUNE 15, 1978

Fifth Session

ARTICLE 28

The Rev. John Hellinga leads in devotions. Mr. Hellinga informs synod of the widespread distribution of the Koinonia Declaration. He petitions the Lord's help in the tensions now existent in South Africa.

ARTICLE 29

Advisory Committee 7, *World Ministries*, the Rev. Morris Greidanus reporting, presents the following:

I. THE EVANGELICAL LITERATURE LEAGUE (TELL)

A. *Material*: Accredited Agency Report 8.

B. *Recommendation*:

That synod express its appreciation for the ministry of TELL, and remember this outreach of the gospel to our Latin American neighbors in prayer. —*Adopted*

II. BOARD FOR CHRISTIAN REFORMED WORLD MISSIONS

A. *Materials*:

1. Report 3
2. Report 3-A

B. *Observations*: The Rev. E. Bradford, chairman, and Dr. E. Rubingh, Executive Secretary, met with the advisory committee to explain the reports. They observed that this has been a busy year of recruitment, consolidation, and evaluation. There are no major policy decisions to be made this year. But they are grateful that, in spite of the ups and downs of the dollar, the world mission of our church has gone on. New missionaries are being sent out, and converts are joining the church. Hallelujah! The Rev. Wilhelm Medes of the CRC of the Philippines also sat in on our meetings.

C. *Recommendations*:

1. That synod allow the president, executive secretary, treasurer and business manager to represent the CRWM before synod, and the Rev. J. Pott or Dr. R. Greenway the Spanish Literature Committee. —*Granted*

2. That synod permit the presentation of missionaries to synod. —*Adopted*

3. That synod give the Major World Languages Literature Study Committee another year to finish its work.

Ground: Further work needs to be done to decide on a working structure. —*Adopted*

4. That synod note with gratitude that CRWM and the Interchurch Relations Committee were able to work out the arrangements so that the

Rev. Wilhelm Medes of the Christian Reformed Church of the Philippines is present at synod, and that synod rejoice that the CRC of the Philippines has grown to such an extent that it could ordain him as its first pastor. —*Adopted*

5. That synod note with thankfulness the reported growth of the church through world missions. —*Adopted*

6. That synod reappoint the Rev. W. Van Tol as Africa Secretary for four years.

Ground: He has completed his first two-year term and has performed well. —*Adopted*

(The report of Advisory Committee 7 is continued in Article 35.)

ARTICLE 30

Advisory Committee 6, *Domestic Ministries*, the Rev. Henry Numan, Jr. reporting, presents the following: (The report of Advisory Committee 6 is continued from Article 23.)

I. ARTICULATE NATURE AND STRATEGY OF REFORMED EVANGELISM

A. *Material:* Overture 6.

B. *Analysis:* Some two years ago Classis Alberta North initiated correspondence with some of the staff members of the Board of Home Missions concerning questions related to strategies of evangelism. Classis Alberta North appointed a committee to study the biblical view of the nature of evangelism and reviewed the materials of the Board of Home Missions in the light of their study.

The Board of Home Missions expresses a deep concern for articulating the nature and strategy of Reformed evangelism. In fact the board has been active in undertaking such a study, particularly as it relates to strategy. A Consultation on Reformed evangelism, composed of a number of ministers, denominational board representatives, and members of the seminary faculty, has been held (See Report 4, Section VII, E) to deal with this matter, and a continuance of this consultation is scheduled for the fall of 1978. Furthermore, the board is in the process of reformulating the Home Missions Order, which will incorporate further expressions and concepts as related to the understanding of Reformed evangelism.

Your advisory committee is aware of the variety of strategies available and wishes to point out that no single strategy of evangelism can be created to meet all men everywhere. The Bible does not spell out the "how" of an evangelism strategy, and therefore there is difficulty in determining a specifically biblical methodology. The Board of Home Missions is actively engaged in the further working out of a more clearly articulated biblical view of the nature and strategy of Reformed evangelism in view of the continued new insights and concepts in this regard, and hopes to report such findings to the Synod of 1979.

C. *Recommendations:*

1. That synod instruct the Board of Home Missions to press this concern for the formulations of a more clearly articulated biblical view of

the nature of evangelism, specifically as this relates to Reformed evangelism strategy, at the continuance of the Consultation on Reformed Evangelism in the fall of 1978. —*Adopted*

2. That synod instruct the Board of Home Missions to incorporate a formulation of the biblical view of the nature of Reformed evangelism and the resulting strategies in its report to the Synod of 1979. —*Adopted*

3. That synod declares this to be its answer to Classis Alberta North. —*Adopted*

II. CHULA VISTA COMMUNITY CHURCH RE WITHDRAWAL FROM THE CHRISTIAN REFORMED CHURCH

A. *Material*: Communication 4.

B. *Recommendation*: That synod receive Communication 4 as information. —*Adopted*

C. Synod expresses its regret that the Chula Vista Community Church has withdrawn from the Christian Reformed Church and hopes that a reconsideration of this decision may be possible. —*Adopted*

III. CHAPLAIN COMMITTEE

A. *Material*: Report 9.

B. *Recommendations*:

1. That the Executive Secretary, the Rev. Harold Bode, and Chaplain Duane Visser be permitted to speak at the synod on matters affecting the Chaplain Committee. —*Granted*

2. That the Rev. Harold Bode be reappointed as Executive Secretary of the Chaplain Committee for a four-year term.

Grounds:

a. This will bring the policy of the Chaplain Committee more in line with other agencies of the denomination.

b. This will provide the Chaplain Committee and the Executive Secretary the needed continuity for a long-range planning. —*Adopted*

3. That synod take note with gratitude to God for the service in the past year of the following Reserve and Guard Chaplains, and to include their names in the Yearbook as well.

United States Air Force

Ch., Lt. Col. Harold Bode; Unit: Wright-Patterson AFB, OH;
Calling Church: Calvary, Wyoming, MI

Ch., Capt. Arlin D. Menninga; Unit: ARPC/HC Denver, CO
Calling Church: Champaign, IL

Ch., Lt. Col. Andrew Rienstra; Unit: Dover AFB, DE;
Calling Church: Richfield, NJ

Ch., Lt. Col. Jay C. Vander Ark; Unit: Mc Guire AFB, NJ;
Calling Church: Flanders Valley, NJ

Ch., Lt. Col. Donald Wisse; Unit: Mc Guire AFB, NJ;
Calling Church: Midland Park, NJ

United States Army

Ch., COL J. Harold Ellens; Unit: 323 General Hospital, Inkster, MI;
Calling Church: University Hills, MI

- Ch., LT Kenneth D. Koeman; Unit: Oregon National Guard;
 Calling Church: Calvin, Portland, OR
- Ch., Major Galen Meyer; Unit: HQ 791 Trans, BN;
 Calling Church: Bethel, Grand Rapids, MI
- Ch., LTC Harvey Ouwinga; Unit: HQ 394 Stat. Hospital, G.R., MI;
 Calling Church: East Leonard, G.R., MI
- Ch., Capt. Jay R. Pruim; Unit: 521st Maint., Br., Milwaukee, WI;
 Calling Church: First, Sheboygan, WI
- Ch., COL Dick L. Van Halsema; Unit: USARCPAC/ Control GP
 (Reinf), St. Louis, MO;
 Calling Church, Calvin, G.R., MI
- Ch., LTC Theodore Verseput; Unit: HQ Michigan National Guard,
 Lansing, MI;
 Calling Church: E. Muskegon, MI

United States Navy

- Ch., LT Donald G. Belanus; Unit: USA & MC Reserve Training Cen-
 ter, Grand Rapids, MI;
 Calling Church: Oakwood, Belding, MI
- Ch., CAPT Derke P. Bergsma; Unit: GP Command, Staff Chaplain,
 Naval Reserve Center, Chicago, IL;
 Calling Church: Palos Heights, IL
- Ch., LT George D. Cooper; Unit: Naval Medical Center, Agana Guam;
 Ch., LCDR Peter Mans, Jr.; Unit: Assignment Pending
 Calling Church: Oak Glen, Lansing, IL
- Ch., CDR Esler L. Shuart; Unit: Great Lakes, Naval Base, Chicago, IL;
 Calling Church: Ebenezer, Berwyn, IL

Civil Air Patrol

- Ch., Major Kenneth R. Slager; Unit: Northside Composite Sq., Wash-
 ington Wing;
 Calling Church: Monroe, WA

Chaplain Theological Student Program

- Candidate Jack Van Dyken, Army
 Seminarian Norman Brown, Navy

—*Adopted*

(The report of Advisory Committee 6 is continued in Article 61.)

ARTICLE 31

Advisory Committee 9, *Interdenominational Outreach*, the Rev. Durant Van Oyen reporting, presents the following: (The report of Advisory Committee 9 is continued from Article 25.)

I. INTERCHURCH RELATIONS COMMITTEE

A. *Representation at Synod*

1. *Material*: Report 14, Section K.
2. *Recommendation*: That the president, Dr. John H. Kromminga, and the secretary, Dr. John Bratt, of the Interchurch Relations Committee, be given the privilege of the floor.

—*Granted*

B. Churches in Ecclesiastical Fellowship

1. *Material*: Report 14, Section B.

2. *Recommendations*:

a. That synod welcome the Reformed Presbyterian Church of North America as a Church in Ecclesiastical Fellowship.

Grounds:

1) The RPCNA is Reformed in its creedal commitment.

2) The RPCNA has indicated its desire to enter into this relationship with us.

3) The RPCNA is a fellow-member with us in NAPARC. —*Adopted*

b. That synod declare that in this relationship all six categories of said fellowship apply. —*Adopted*

C. North American Presbyterian and Reformed Council

1. *Material*: Report 14, Section C.

2. *Observations*: At its third annual meeting, NAPARC asked its member churches to request their major assemblies to cooperate in joint studies of the problems of divorce and biblical hermeneutics. The IRC, especially on the matter of hermeneutics, recommends that synod authorize its participation in a conference or a series of conferences.

3. *Recommendation*: That synod authorize the IRC, as an exploratory step, to participate in a conference or a series of conferences on the problems of divorce (especially as they relate to remarriage and the holding of offices in the church) and on the problem of biblical hermeneutics by appointing delegates to such conference or conferences and that synod ask the IRC to advise it as to the utilization of the results of said conference or conferences. —*Adopted*

D. The Gereformeerde Kerken (Vrijgemaakt-Buitenverband)

1. *Material*: Report 14, Section I, 4.

2. *Recommendation*: That synod ratify the invitation extended by the IRC to the Gereformeerde Kerken (Vrijgemaakt-Buitenverband) to enter the relationship of Churches in Ecclesiastical Fellowship with the CRC. —*Adopted*

E. The Reformed Churches of South Africa

1. *Material*: Report 14, Section F.

2. *Background*: The Synod of 1976 addressed a letter to all churches of South Africa which are members of the RES, expressing its concerns relative to the Terrorism Act of 1967. Excerpts from that letter are to be found in Report 14, Section F of the 1978 Synod.

Two churches of South Africa responded in 1977 to that letter: Die Gereformeerde Kerk in Suid Afrika (110,613 members) replied briefly; Die Nederduitse Gereformeerde Kerk in Suid Afrika (1,634,026 members) at great length.

The IRC recommends that synod respond to these communications.

3. *Recommendations*:

a. That synod instruct the IRC to respond to the communication from Die Gereformeerde Kerk in Suid Afrika:

1) by thanking them for the courtesy of a reply to our 1976 communication;

2) by commending them for their report that members of their church are aware of the potential dangers of the Terrorism Act and are therefore collaborating with others to effect a revision of this Act;

3) by encouraging their synod seriously to consider placing this issue on their agenda with a view to lending their collective support to the efforts of individual members. —*Adopted*

b. That synod instruct the IRC to respond to the communication from Die Nederduitse Gereformeerde Kerk in Suid Afrika:

1) by thanking them for the courtesy of an extensive reply to our 1976 communication;

2) by appealing to them as Reformed Christians to press for adequate safeguards of fundamental human rights, applying the biblical concepts of justice to the provisions of the Terrorism Act of 1967;

3) by challenging them to give serious consideration to our reasoned judgment that

a) recent events in South Africa indicate that the present emergency laws of South Africa leave much room for official abuse, since they lack adequate safeguards of fundamental human rights, although we grant that the legal and judicial systems of South Africa are admirable in themselves and that terrorism constitutes a significant threat to the stability of South African society;

b) in particular, it does not seem true that "no action is or can be taken under South African legislation against critics of the South African Government as long as their opposition is conducted in a constitutional manner";

c) at the very least, it appears to be incumbent upon Christians and churches in South Africa to reexamine the policies and the legislative and judicial procedures of the government in the light of biblical concepts of justice and to actively protest all specific instances of official abuse of the provisions of the Terrorism Act by the executive and judicial branches of the government.

—*Adopted*

II. GRANT EXCEPTION FOR KOREAN CONGREGATION RE CHURCH ORDER ARTICLE 23

A. *Materials:*

1. Overture 4

2. Background Material for Overture 4 from Classis Toronto

B. *Observation:* The following recommendation is based on the assumption that Classis Toronto will, if this recommendation is accepted, continue to work with patience and with understanding with this congregation toward the goal of their full compliance with the practices and procedures of the CRC, as is implied in the background materials.

C. *Recommendation:* That synod grant the First Korean Presbyterian congregation of Toronto, upon its union with the CRC, the privilege of

maintaining its tradition of having elders ordained for life, by way of exception to Church Order Article 23.

Grounds:

1. There is no biblical injunction disallowing eldership for life.
 2. Church Order Article 23 allows for continuity of service when "the circumstances and the profit of the church make" this advisable.
 3. An exception in this case is warranted for the following reasons:
 - a. Unlike other Korean groups which have organized within the CRC and adopted our practice upon organization, this group has been organized and has had elders ordained for life prior to their application to the CRC.
 - b. While the Korean Presbyterian congregation is prepared after a period of time to adopt the Christian Reformed pattern of term eldership, they judge that adoption of this practice at this time would be unnecessarily disruptive pastorally, culturally, and in receiving new immigrants from Korea. —*Adopted*
- (The report of Advisory Committee 9 is continued in Article 85.)

ARTICLE 32

Advisory Committee 5, *Radio and Publications Ministries*, the Rev. Alvin Hoksbergen reporting, presents the following:

I. THE CHRISTIAN REFORMED BOARD OF PUBLICATIONS

A. *Materials:*

1. Report 5.
2. Report 5-A.

B. *Recommendations:*

1. That synod grant the privilege of the floor to the following persons when matters pertaining to the Board of Publications are discussed:
 - Dr. Sidney Dykstra, president of the board
 - Rev. Willard H. De Vries, secretary of the board
 - Mr. A. James Heynen, Director of Education
 - Mr. Peter Meeuwse, Business Manager
 - Mr. Ken Horjus, chairman of the Business Committee
 - Dr. Lester De Koster, Editor of *The Banner*
 - Rev. William Haverkamp, Editor of *De Wachter* —*Granted*

2. That the course material in the Bible Way curriculum be on a replacement cycle of ten years rather than the eight-year cycle which is now in effect.

Grounds:

- a. Materials first produced in 1972 are still useful in the churches. Given the extensive revisions and corrections which have been made, a completely new writing does not seem warranted on the grounds of "datedness."
- b. Many churches using BIBLE WAY materials have looked forward to the time when "the curriculum stops changing every year." There

may be some positive benefits in the churches if we provided two additional years of unchanged materials.

c. By delaying the "start over" process two years for each course, our current staff will be able to complete at least a first publication of planned adult and young adult materials before plunging back into the preschool and elementary levels of the curriculum. Without that delay, it seems likely additional staff will be necessary to meet our schedule.

d. A ten-year cycle is financially advantageous. With a ten-year cycle we can offset the high development costs on young adult and adult materials by extending the "high income—low investment" years on earlier levels of the curriculum. Similarly, when we launch a whole new production of earlier years, we may offset the development costs at that time by extending the "high income—low investment" years on our young adult and adult materials.

—*Adopted*

3. That synod adopt the following concerning purpose and content and concerning strategies and implementation of the proposed curriculum for adult education:

a. Concerning Purpose and Content

1) As the Christian Reformed Church moves increasingly out of its ethnic isolation and into the broader cultural and ecclesiastical world, there is a growing "identity crisis." Who are we as the CRC? Which of our customs are merely ethnic, and which are profoundly Reformed? What justifies our continued denominational existence?

Our adult education program will concentrate attention on our general Reformed and specifically Christian Reformed heritage, distinguishing between this heritage and cultural tradition, in order to foster growing understanding of, appreciation for, and participation in, the work of this part of Christ's church.

2) During recent years there has been a healthy growing involvement of all church members in the work of the church, seen, for example, in increasing lay participation in worship services and on denominational boards, in evangelism, and in adult education.

Our adult education program will be developed with a core curriculum which provides systematic and continuing instruction in a variety of subjects, and which is designed to equip the saints for ministry.

3) Our current CRC program of adult education is without a governing curriculum concept, proceeding mainly on an *ad hoc* basis.

Our adult education program will develop a curricular plan which incorporates the "perceived needs" of the churches into a comprehensive and well-balanced program for adult education. This does not imply a "once for all" static curriculum, but does cite the need to produce a *curriculum* rather than publishing occasional and unrelated materials.

4) While "issues-oriented" studies continue to be both popular and important, there is a growing need for foundational courses which enable Christian adults to understand better their own biblical, confessional, and historical roots.

Our adult education program will lay primary stress on foundational courses, so that specific issues may be identified and dealt with in the larger context of Christian doctrine and ethics. Resources for further study should be recommended where possible.

5) Preparation for ministry involves not only knowing, but also doing. Merely cognitive education—or, “book learning”—is insufficient.

Throughout this curriculum our adult education program will place a continuing stress on the implications and outcome of knowledge in the life of the students, recognizing the need for new skills as well as new information.

6) Some adult study groups in the CRC are making use of materials which are questionable in terms of biblical exegesis, Reformed doctrine, and Christian ethics. It appears that sometimes people are unable to “discern the spirits” in such materials and are absorbing inadequate notions and perspectives on the Christian faith and life.

Our adult education curriculum will help persons to distinguish the various winds of doctrine swirling through the church world.

b. Concerning Strategies and Implementation

1) A wide variety of adult groups meet in the churches: adult church school classes on Sunday, weekday ladies' and men's groups, couples' clubs, grow groups, Bible study groups, prayer breakfast groups, etc.

Our adult education program will incorporate as much flexibility as possible to facilitate use by a variety of groups meeting on different schedules and for different purposes. But further specific suggestions will be developed explaining to the churches how they can best organize groups to utilize the adult education curriculum.

2) Not all churches have many competent and experienced leaders available for their adult groups. The leaders may include the pastor, or an elder, or persons with special abilities. Sometimes an outside speaker is employed. Sometimes leadership rotates. Sometimes leadership seems absent.

Extensive leader aids will be produced with our adult education curriculum (leader instructions, manuals, guides, etc.), and additional leadership training will be provided as early as possible.

3) Churches appear reluctant to rely heavily on sight-sound media and educational hardware.

Our adult education program will continue to rely primarily on printed materials with secondary reliance on other audio-visual materials.

4) There appears to be resistance to (a) large study books, (b) heavy time commitments, and (c) lengthy reading material.

Our adult education curriculum will be divided into relatively short units of study and will be produced in a simple format without extensive mandatory reading. Churches will be challenged to set higher expectations for adult education and to encourage all members to make tangible commitments to such education.

5) The Christian Reformed Church is not alone in its concern about adult education; other fellowships are expressing their concern in various

ways. (The RCA, for example, does not produce its own materials, but acts in a consulting capacity for its congregations.)

The Education Department staff will continue to be alert to such developments, and be willing to learn from the experience of others. Our adult education curriculum will be promoted for use in circles beyond the denominational boundaries of the CRC.

6) While the proposed curriculum calls for primary stress on foundational courses (see 3, a, 4 above), each period of history confronts the church with new questions. One measure of an adult education program's effectiveness is how adequately it enables adults in the church to give informed (biblically, historically, confessionally) responses to extant questions.

In the development of all curriculum materials, our adult education program will show particular sensitivity to questions facing the church especially in our age, for example: "What is the Bible and how is it to be understood?", "What are appropriate roles of women in church and society?", "How should Christians respond to economic disparity between nations and races?"

—*Adopted*

4. That synod adopt the Adult Education Curriculum plans with the following proposed divisions and units:

DIVISION ONE: STUDIES IN SACRED SCRIPTURE

Study materials designed to enable students to understand the actual text of the Bible. Two types of study guides are provided in this division: "Revelation Series" and "Survey Series."

Revelation Series

This is a series of studies on individual books of the Bible, providing an overview of each book, using the familiar chapter-by-chapter and verse-by-verse method of study, and containing discussion questions for each lesson. This is an *on-going series* which will eventually include study guides for a large number of Bible books. Leader guides may accompany these studies.

Survey Series

This is a series designed to provide an overview of the traditional groupings of Pentateuch, Former Prophets, Wisdom Literature, etc. Included are such matters as literary style, purpose, characteristics, authorship, historical setting, theological significance, hermeneutical principles, and related introductory items which help to understand the books in each group. Enough of the contents of the books are studied directly to provide a satisfying survey of what they are about. This is a one-year course of study, aiming at the goal of a working knowledge of how to read and understand the Bible.

DIVISION TWO: GOD'S WORK IN HISTORY

A one-year course of study (approx. 30 sessions) which surveys God's redemptive program as it has been worked out in history from creation to the present, and also provides biblical perspective on history to its

consummation. Lessons are a blend of biblical, historical, and theological components that are developed by isolating a specific period of history, identifying its major characteristics in relation to God's redemptive purpose, and demonstrating how significant persons and events contribute to that purpose.

(Note: These lessons should be written and edited with a sensitivity to the issues that often receive inadequate treatment, e.g., contributions of women, Eastern church, etc.)

Unit One: Biblical Periods

An analysis of major periods in the history of redemption as recorded in the Old and New Testaments, and including biblical perspective on all history.

Unit Two: Ancient and Medieval Church History

A survey of the major periods of church history from the New Testament to the Reformation, organized according to the significance of the changes in the church's relation to its environment, and showing how God's redemptive purpose was implemented by the church in its changing environment.

Unit Three: Reformation and Modern Church History

The contribution of the Reformation to the ongoing development of God's redemptive program, and a sketch in broad outline of major developments in church history to the present.

Unit Four: Patterns of Development in North American Church History

An interpretative analysis of significant developments in North American church history, providing perspective on our current status as churches within God's redemptive program.

Christian Reformed Church History (as a separate course)

An historical sketch designed to provide understanding and appreciation of the Christian Reformed stance within the larger family of churches, and to articulate the unique contribution it can make to the purpose of the gospel. In churches of other denominations this course may be replaced with materials of their own choice.

DIVISION THREE: TRUTH FOR LIFE

A two-year planned curriculum (approx. 30 sessions each year) dealing with creeds and confessions, and with Reformed doctrine. Christian doctrine is studied from the point of view of its importance for the life and work of the church.

First Year: "A Place to Stand, Creeds and Confessions"

A study of three ecumenical creeds and three Reformed confessions, examining the historical setting from which they emerged, the theological definitions which addressed that situation, the continuing importance of those definitions, and the uniqueness and special flavor of each creed.

Unit One: The Ecumenical Creeds

After an introductory lesson dealing with such questions as: What is a

creed? Why were they written? What is their function today?, this unit examines the three ecumenical creeds, Apostles', Nicene, and Athanasian, with special attention to those passages which express its peculiar character.

Unit Two: Heidelberg Catechism Survey

A survey of the structure and themes of the Catechism in historical and theological context, with special attention to those passages which express its peculiar character.

Unit Three: Confession of Faith (Belgic)

A survey of the document, with special attention to those articles which demonstrate its unique character.

Unit Four: Canons of Dort

A study of the five points of doctrine which constitute the peculiar character of this document.

Second Year: "A Place to Stand, Reformed Perspectives on Life"

A one-year course of study which explains the Reformed faith as answers to questions which life raises. The standard "loci" provide the unit organizers, and the flow of lessons is: life's question, biblical data, confessional definition, personal applications.

Unit One: The Doctrine of God (Theology)

Answering life's question, Who is God?

Unit Two: The Doctrine of Man (Anthropology)

Addressing the question, What is man?, or Who am I?

Unit Three: The Doctrine of Christ (Christology)

Articulating answers to questions such as, Who is Jesus? Of what importance is he?

Unit Four: The Doctrine of Salvation (Soteriology)

Answering the question, What does it mean to be saved?

Unit Five: The Doctrine of the Church (Ecclesiology)

What is the church? What is its task?

Unit Six: The Doctrine of the Last Things (Eschatology)

What does the future hold?

DIVISION FOUR: LIVING IN THE PRESENCE OF GOD

A one-year course of study (approx. 30 lessons) which examines various life situations requiring Christian moral response. The lessons will discuss moral questions from the point of view of what it means to live in the presence of God as Christians not yet perfected. Biblical guidelines, alternative Christian answers, non-Christian theories.

Unit One: Living Before God

An introductory unit dealing with the norms, motivations, and values for living as free and joyous believers in the Spirit of Jesus Christ.

Unit Two: Living as a Sinner/Saint

Lessons dealing with personal sanctification and the development of Christian virtues. Topics such as pride, anger, temptation, humility, self-indulgence, and tolerance will be treated.

Unit Three: Living Through Decisions

Lessons dealing with basic life decisions such as choosing a vocation, marriage, children, education, aging, and retirement. Also included will be a treatment of situations in which the right ethical course is not always clear, such as "white lies," abortion, euthanasia, and participation in war.

Unit Four: Living in Society

Lessons dealing with Christian responsibility in terms of such broader human problems as pollution, world hunger, racial discrimination, nuclear disarmament, just legislation, and nationalism.

DIVISION FIVE: THE BODY OF CHRIST IN MINISTRY

A one-year course of study (approx. 30 sessions) centering on the practical concerns of the church's corporate ministry. The perspective of the lessons is that Christ continues his ministry from heaven through the church on earth. Lessons will make substantial use of the case-study method of teaching.

Unit One: The Church's Ministry as Christ's Ministry

Case studies of churches in a variety of circumstances, showing concretely how Christ is present with his church working in today's world. From the perspective of "missio dei." Comparative studies of kinds of liturgies, patterns of ministry; perhaps life styles, parachurch ministries, etc.

Unit Two: The Church's Organization for Ministry

An examination of the offices, forms of church government, agencies of the church; with attention to the scope and limits of proper ecclesiastical endeavor. Aimed at the Reformed tradition, these lessons will deal with ecclesiastical efforts on all levels—congregational, classical, denominational, interdenominational.

Unit Three: The Church's Prophetic Ministry

How the church carries out its commission to "disciple the nations" through the gospel, to Christians as well as to non-Christians. Preaching, church school, witnessing, foreign missions, home missions, radio, television, Bible distribution, etc.

Unit Four: The Church's Priestly Ministry

How the church demonstrates Christ's compassion and sacrificial love both inside and outside the church. Prayer, worship, benevolence, mercy, world relief, medical ministry, care of aged, adoption agencies, care of mentally ill, chaplaincy, etc.

Unit Five: The Church's Kingly Ministry

How the church demonstrates the lordship of Christ over all of life,

both in the use of its own resources and in its influence in society. Budgets, stewardship, church buildings, discipline, education, censorship, blue laws, taxes, civil law, citizenship, etc. —*Adopted*

5. That synod reappoint Dr. Edwin Walhout to the position of Adult Education Editor for a four-year term.

Grounds:

a. Dr. Walhout is now completing an initial two-year term in this position, having served in a highly satisfactory way.

b. He is eligible for a four-year term. —*Adopted*

6. That synod reappoint the Rev. William Haverkamp as editor of *De Wachter* for a two-year term, September 1978 to September 1980.

—*Adopted*

7. That synod adopt the following schedule regarding the appointment of the next editor-in-chief of *The Banner* to take office upon the retirement of the present editor on August 31, 1980:

a. February 1978 — Board of Publications establishes selection procedures.

b. June 1978 — synod adopts selection procedures.

c. February 1979 — Board of Publications nominates candidates.

d. June 1979 — synod elects editor-in-chief.

e. September 1980 — editor begins first two-year term. —*Adopted*

8. That synod approve the following people to serve on the Education, Periodicals and the Business Committees:

a. Education Committee: Mr. Kenneth Horjus and Miss Cora Vogel

b. Periodicals Committee: Mr. Jack Brouwer and Dr. Henry Stob

c. Business Committee: Mr. H. Kuntz —*Adopted*

II. BACK TO GOD HOUR

A. *Materials:*

1. Report 1.

2. Overture 5.

B. *Recommendations:*

1. That synod grant the privilege of the floor when the Back to God Hour matters are discussed to Dr. J. Nederhood, and either the Rev. J. Eppinga, president of the committee, or the Rev. H. Vander Well, secretary of the committee. —*Granted*

2. That synod give the Rev. Juan Boonstra permission to address synod on behalf of the Back to God Hour. —*Adopted*

C. *Background information on Overture 5:*

Classis Hudson in Overture 5 expresses concern that the Back to God Hour Committee is not constituted like other denominational boards. The grounds for this overture indicate that 1) all boards of the denomination ought to be the same; 2) in the Back to God Hour structure there is an "inherent danger of it becoming a self-perpetuating committee"; 3) a large board would be more "accountable" to the members

of the denomination; 4) there is "taxation without representation"; 5) the Back to God Hour needs closer contact with the constituency; and 6) now that the media of TV has been added to the Back to God Hour program, now is the time for change in organization.

In consideration of this overture we call synod's attention to the fact that the size of the Back to God Hour staff is relatively small compared to other denominational agencies. There is some question whether the size of the Back to God Hour staff (some 28 people) warrants the creation of a larger board or committee. Furthermore, the implication of the danger of self-perpetuation has not been established by the history of membership on the Back to God Hour committee. In addition, the need for communication with classes can be met in other ways, for example, the Back to God Hour Committee has a plan under consideration to utilize the staff and committee members to report once a year in person to each classis with written communication to the classes at other times.

D. Recommendation: That synod not accede to Overture 5 from Classis Hudson regarding the reorganization of the Back to God Hour Committee.

Grounds:

a. The Back to God Hour Committee has supervised the ministry of the Back to God Hour in an efficient and an effective manner for the past forty years.

b. It has not been demonstrated by Classis Hudson that a denominational board would produce a more efficient or effective supervision of the Back to God Hour.

—*Adopted*

III. SERMONS FOR READING SERVICES

A. Material: Report 18.

B. Recommendations:

1. That synod approve the publication of the *Living Word* sermon series from January 1, 1979 to January 1, 1980.

—*Adopted*

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

—*Adopted*

IV. PSALTER HYMNAL SUPPLEMENT

A. Material: Report 28.

B. Recommendations:

1. That the work being done by Dr. P. Y. De Jong on the topical indexing of the current Centennial Edition of the Psalter Hymnal be made available to the Psalter Hymnal Revision Committee.

Ground: The Psalter Hymnal Supplement Committee, which asked Dr. De Jong to do his work, has completed its mandate.

—*Adopted*

2. That synod discharge the Psalter Hymnal Supplement Committee with thanks.

Ground: The committee has completed its work.

—*Adopted*

V. CHRISTIAN LAYMEN'S LEAGUE

A. Material: Accredited Agency Report 3

B. *Recommendation*: That synod continue to name a representative to the Christian Laymen's League. —*Adopted*

VI. BOARD OF PUBLICATIONS

A. *Material*: Report 5-A.

B. *Recommendation*: That synod instruct the Board of Publications to comply with the decision of the Synod of 1977 (Art. 68 of the Acts) to edit and publish the summary statement of the position taken by our denomination in regard to the "Lodge Oath and Church Membership."

Grounds:

a. The ten-page summary statement should be made available to the churches.

b. Cost to reproduce the summary statement is minimal. —*Adopted*
(The report of Advisory Committee 5 is continued in Article 45.)

ARTICLE 33

Elder John Dekker closes the session with prayer.

FRIDAY MORNING, JUNE 16, 1978

Sixth Session

ARTICLE 34

Dr. Harry Holwerda leads in devotions. The roll is called. The Rev. Cornelius Abbas is present as delegate from Classis Chicago North. He rises to indicate his agreement with the Forms of Unity. The minutes of the June 15 sessions are read and approved.

ARTICLE 35

Advisory Committee 7, *World Ministries*, the Rev. Morris Greidanus reporting, presents the following: (The report of Advisory Committee 7 is continued from Article 29.)

LUKE SOCIETY

A. *Material*: Accredited Agency Report 7.

B. *Recommendations*:

1. That synod give the Luke Society representative, R. De Haan, M.D., the privilege of the floor when the report is discussed. —*Granted*

2. That synod express its appreciation for the valuable work done through the Luke Society. —*Adopted*

(The report of Advisory Committee 7 is continued in Article 49.)

ARTICLE 36

The president reads letters from the Rev. William Haverkamp, Editor of *De Wachter* and from Dr. David Engelhard, Professor of Old Testament at Calvin Seminary, accepting their reappointments.

ARTICLE 37

Advisory Committee 2, *Church Order I*, the Rev. Louis Dykstra reporting, presents the following:

CHURCH ORDER ARTICLE 13A

A. *Material*: Report 30.

B. *Analysis*

Your advisory committee recognizes that the study committee for Report 30 has wrestled with a most vexing problem which has been surfacing with increasing frequency in the church. Basically it involves a definitive statement in the Church Order concerning the nature and task of the ministry of the Word. Church Order Articles 11-13 are intimately related. In Article 11 there is a fundamental statement of the nature of the office of minister of the Word, and as we progress through Articles 12 and 13 we find a statement of principles which govern the establishment and control of that which was formerly identified as ministers serving in ordinary and extraordinary tasks.

In our consultation with members of the Advisory Committee of the 1977 Synod and with members of the study committee which presented Report 30, we have become increasingly aware of the complexity of the problem which the committees have faced. In further conference with the secretary of the Chaplain Committee the problem became even more apparent. Your committee notes especially the growing elasticity in what constitutes the work of a chaplain.

In concurrence with the study committee your advisory committee endorses the necessity of a strong definitive statement in Article 11. The suggested revision of the study committee is "The calling of a minister of the Word is to explain and apply Holy Scripture in order to gather in and build up the members of the church of Jesus Christ."

We feel that this statement, as explained in the context of the committee report, is a good definition. It may, however, in the isolation of the Church Order, be lacking in force. The real nature of ministry as proclamation under the authority of the church in the context of ecclesiastical structure is not as sharply focused as it ought to be. The importance of this fundamental statement is immediately felt when we consider Articles 12 and 13.

The study committee has carefully restructured the former Articles of the Church Order in order to develop more clearly and delineate more carefully the tasks of the minister of the Word. Article 12a and 12b adequately define these functions for ministers in the work as pastors in the local congregations and in the work of missions.

Article 12c deals with the heart of the problem, the ministry of the Word in "extraordinary" spheres of labor. It is important at this point that the Church Order be as clear as possible in order to encourage uniform decisions in all of our classes and by all of our synodical deputies. It would be very convenient if the Church Order could list all positions which would meet the criteria of ministries acceptable to the church. This, of course, is not possible, and therefore the classes and synodical deputies are required to judge whether specific tasks are indeed "consistent with the calling of a minister of the Word." We wish to underscore the seriousness of the task of the classes in making this judgment. It is the responsibility of the classis and the deputies to pre-

vent the development of many pseudo-ministerial positions which may be proposed as being consistent with the calling of a minister of the Word.

Your advisory committee has been alerted to a fact by the Secretary of the Chaplain Committee which we feel ought to be called to the attention of synod. It is apparently assumed by many that "ecclesiastical endorsement" by the Chaplain Committee indicates that this committee has judged a specialized ministry to be "consistent with the calling of a minister of the Word." Actually this endorsement has to do with whether the minister involved has the expertise which is commensurate with the kind of ministry to which he has been called, or to which he is aspiring, and also whether the task is sufficient to warrant the full time use of an ordained man. It is the duty of the classis and the synodical deputies to determine whether this position is "consistent with the calling of a minister of the Word."

It is very important that Article 12c be interpreted in light of the regulations for the application of Article 12c as appended to the statement in the Church Order.

In light of these observations, your committee recommends the adoption of the recommendations of Study Committee Report 30 with a few editorial changes and some amplification of the regulations for Article 12c agreeable to the body of Study Report 30.

C. *Recommendations:*

1. That synod grant the privilege of the floor to the reporter of the study committee, the Rev. Alfred E. Mulder. —*Granted*
2. That synod ratify the following proposed revisions of Articles 11, 12, 13, 14 of the Church Order:

Article 11

The calling of a minister of the Word is to proclaim, explain and apply Holy Scripture in order to gather in and build up the members of the church of Jesus Christ. —*Adopted*

Article 12

a. A minister of the Word serving as pastor of a congregation shall preach the Word, administer the sacraments, conduct public worship services, catechize the youth, and train members for Christian service. He with the elders, shall supervise the congregation and his fellow office-bearers, exercise admonition and discipline, and see to it that everything is done decently and in order. He, with the elders, shall exercise pastoral care over the congregation, and engage in and promote the work of evangelism.

b. A minister of the Word who enters into the work of missions or is appointed directly by synod shall be called in the regular manner by a local church, which acts in cooperation with the appropriate committee of classis or synod.

c. A minister of the Word may also serve the church in other work which relates directly to his calling, but only after the calling church has demonstrated to the satisfaction of classis, with the concurring ad-

vice of the synodical deputies, that said work is consistent with the calling of a minister of the Word. —Cf. Supplement, Article 12.

—*Adopted*

Article 13

a. A minister of the Word is directly accountable to the calling church, and therefore shall be supervised in doctrine, life and duties by that church. When his work is with other than the calling church, he shall be supervised in cooperation with other congregations, institutions or agencies involved.

b. A minister of the Word may be loaned temporarily by his calling church to serve as pastor of a congregation outside of the Christian Reformed Church, but only with the approval of classis, the concurring advice of the synodical deputies, and in accordance with the synodical regulations. Although his duties may be regulated in cooperation with the other congregation, the supervision of his doctrine and life rests with the calling church. —Cf. Supplement, Article 13

—*Adopted*

Article 14

a. No change.

b. No change.

c. A former minister of the Word who was released from his office may be declared eligible for call upon approval of the classis from which he obtained his release, with the concurring advise of the synodical deputies. Upon acceptance of a call, he shall be reordained.

—*Adopted*

3. That synod ratify the following regulations for the application of Article 12c of the Church Order to specific tasks and situations:

a. The calling church shall secure the prior approval of classis, with the concurring advice of the synodical deputies, for each new ministerial position, by providing classis with the following information:

1) The description of the official position (purposes, duties, qualifications, etc.) as determined by the calling church in consultation with cooperating agencies as applicable.

2) The evidence that the minister will be directly accountable to the calling church, including an outline of requirements for reporting to the calling church and supervision by the calling church, in consultation with cooperating agencies as applicable.

3) The demonstration that the position will be consistent with his calling as a minister of the Word.

4) When any position having been declared by a classis to be "spiritual in character and directly related to the ministerial calling" prior to June, 1978, becomes vacant, this position shall be reviewed in light of Articles 11-14 of the Church Order before another call is issued.

Ground: The revisions of the Church Order place this matter in clearer perspective.

—*Adopted*

b. When a new ministry opportunity can be met only by immediate action, the calling church (and the appropriate denominational agency) may obtain provisional approval from the classical committee, subject to subsequent approval by classis with the concurring advice of the synodical deputies. In the event that the provisional approval is not sustained and he desires to maintain his position, the minister may be honorably released from office and may be readmitted according to the regulations of the Church Order. (Cf. Article 14c.) —*Adopted*

c. Prior to calling a minister of the Word to a military or institutional chaplaincy, the calling church also is urged to obtain the endorsement of the Chaplain Committee of the Christian Reformed Church (Acts of Synod 1973, p. 56). —*Adopted*

d. The church visitors of classis shall inquire annually into the supervision of the calling church toward said minister(s) as well as the reporting of said minister(s) to the calling church. The church visitors shall inform classis of departure from the approved provisions for supervision and reporting. —*Adopted*

4. That synod approve the following proposed addition to Article 94 of the Church Order: "Upon acceptance of a call, he shall be re-ordained." —*Adopted*

5. That synod instruct the Ministers' Pension Fund Committee to adjust its regulations as necessary to meet the provisions of Article 14c of the Church Order. —*Action withheld*

6. That synod instruct the Liturgical Committee to propose a new form for the ordination and installation of ministers of the Word, especially in the light of the Guidelines for Understanding the Nature of Ecclesiastical Office and Ordination (Synod of 1973) and Articles 11-13 of the Church Order. —*Adopted*

7. That synod discharge the study committee with thanks for its work. —*Adopted*

(The report of Advisory Committee 2 is continued in Article 66.)

ARTICLE 38.

The Rev. Eugene Los of the Reception Committee presents the Rev. Clarence Van Ens who introduces the Rev. Neville Koch, fraternal delegate from the Dutch Reformed Church of Sri Lanka, who address synod. Prof. Robert Recker responds.

The Rev. Eugene Los then presents Dr. Eugene Rubingh who introduces the following missionaries:

Mr. and Mrs. Con Douma (Guam), Candidate and Mrs. William Renkema, Mrs. John Van Der Borgh (Nicaragua), Mr. and Mrs. Vincente Apostol, Rev. and Mrs. Robert De Vries, Mr. and Mrs. Ron Vander Griend (Philippines), Rev. and Mrs. Carl Afman and Brent (Taiwan), Dr. Harry R. Boer, Mr. and Mrs. Raymond Browneye, Miss Geraldine Vanden Berg, Miss Julie Vander Laan, Mr. and Mrs. Case Van Wyk, Mr. and Mrs. Gerry Cremer, Mr. and Mrs. Allan Perse-naire (Nigeria).

Candidate William Renkema, the Rev. Carl Afman and Miss Geraldine Vanden Berg address synod. The president responds.

ARTICLE 39

Elder Peter Bos closes the session with prayer.

FRIDAY AFTERNOON, JUNE 16, 1978
Seventh Session

ARTICLE 40

The Rev. Bryce Mensink opens the session with devotions.

ARTICLE 41

Advisory Committee 3, *Church Order 2*, the Rev. Wilbert M. Van Dyk reporting, presents the following:

SERVICE COMMITTEE FOR USE OF MEMBERS' GIFTS

A. *Material*: Report 36.

B. *Analysis*: The Service Committee for the Use of Members' Gifts was appointed for three years by the 1977 Synod. It submits a brief report of its activities.

C. *Recommendation*: That synod commend the committee for its work and encourage it to continue its efforts. —*Adopted*

(The report of Advisory Committee 3 is continued in Article 50.)

ARTICLE 42

Advisory Committee 4, *Confession and Liturgy*, Dr. Marion Snapper reporting, presents the following:

I. BIBLE TRANSLATION AND RELATED MATTERS

A. *Bible Translation Committee*

1. *Material*: Report 8.

2. *Recommendation*: That synod express thanks to the Bible Translation Committee and anticipate the continued publishing of its helpful reviews in our church papers. —*Adopted*

B. *Study New American Standard Bible*

1. *Material*: Overture 8.

2. *Recommendations*:

a. That synod request the Bible Translation Committee to consider the New American Standard Bible with a view to its approval for use in the worship service.

Ground: The NASB purports to be the result of revising the ASV, a previously approved version. —*Adopted*

b. That synod declare this to be its answer to the overture. —*Adopted*

C. *Request for Study of TEV and NIV Bible Translations*

1. *Material*: Communication 3.

2. *Recommendations:*

a. That synod inform the Flagstaff Christian Reformed Church that *Today's English Version (TEV)* and the *New International Version (NIV)* are in the process of being reviewed, the latter with a view to its approval for use in the worship service. —*Adopted*

b. That synod declare this to be its answer to the communication. —*Adopted*

II. PERSONAL APPEAL OF CLARENCE REYNEVELD

A. *Material:* Ten pieces of correspondence between Mr. Reyneveld and the consistory of the Providence (Cutlerville) Christian Reformed Church, Classis Grand Rapids South, and now with synod.

B. *Analysis:* Mr. Reyneveld believes that both in the Heidelberg Catechism (Q & A 3, 92-115) and in the reading of the law in the worship service, "a fallacious use of the Sinaitic law is being advanced." His appeal to the consistory of the Providence Church was not sustained, nor was his subsequent appeal to Classis Grand Rapids South. Mr. Reyneveld identifies what he submitted to classis as a "Confessional-Revision gravamen as described in the supplement to Article 5, Church Order of the Christian Reformed Church."

The substance of his appeal as submitted to synod is limited to assertions such as the above and, "the Heidelberg Catechism conflicts with the Apostle Paul's teaching concerning the believer's death to the law and his teaching regarding the limits of the Sinaitic covenant." These assertions must be collected from the various pieces of correspondence.

C. *Recommendations:*

1. That synod not sustain the appeal of Mr. Clarence A. Reyneveld.

Ground: No substantive material has been presented as a basis for sustaining the appeal. —*Adopted*

2. That synod declare this to be its answer to the appeal of Mr. Reyneveld. —*Adopted*

III. CAPITAL PUNISHMENT

A. *Material:* Report 33.

B. *Recommendation:* That synod grant the Committee on Capital Punishment a one-year extension — to 1979 — to complete its work. —*Adopted*

IV. COMMITTEE IN LOCO - CLINTON

A. *Material:* Report 35.

B. *Analysis:* Synod of 1977, in dealing with an appeal from five members of the Clinton Christian Reformed Church, appointed a committee to offer pastoral assistance to the consistory of that church.

C. *Recommendation:* That synod thank the committee for its work and declare that the committee has completed its assignment.

Ground: Pastoral advice was rendered to the consistory in October, 1977. Since then none has been requested. —*Adopted*

V. COMMITTEE ON DR. HARRY BOER'S CONFSSIONAL-REVISION
GRAVAMEN

A. *Material*: Report 27.

B. *Recommendation*: That synod remind individuals, consistories, and classes that they should send their reactions to this gravamen to the reporter of the committee. Although the final date set by synod for the reception of these communications is June 1, 1979, the committee should receive such responses long before that date if they are to be adequately dealt with as the committee prepares to advise the Synod of 1980. These communications are to be sent to the following address:

Dr. Anthony A. Hoekema
Calvin Theological Seminary
3233 Burton st. SE
Grand Rapids, Michigan 49506

—*Adopted*

VI. PREPARE NEW FORM FOR LORD'S SUPPER FOR SHUT-INS

A. *Material*: Overture 9.

B. *Recommendations*:

1. That synod not accede to the request.

Grounds:

a. It is not clear that there is a need which cannot be met locally by adapting excerpts from Scripture and existing forms within the guidelines of Church Order, Article 60b.

b. It is undesirable to generalize about the needs of those participating in extraordinary celebration of the Lord's Supper. —*Adopted*

2. That synod declare this to be its answer to the overture.

—*Adopted*

(The report of Advisory Committee 4 is continued in Article 44.)

ARTICLE 43

Advisory Committee 10, *Synodical Services*, the Rev. Walter Hofman reporting, presents the following: (The report of Advisory Committee 10 is continued from Article 26.)

I. REVISE PROCEDURE RE DISTRIBUTION OF SYNODICAL MATERIALS

A. *Material*: Overture 10.

B. *Information*:

"Classis Wisconsin overtures synod to revise synodical procedure to require that all overtures, appeals and communications addressed to synod and endorsed by a consistory or classis be duplicated and distributed to all delegates of synod, if these communications do not appear in the printed agenda." Grounds are adduced for this overture.

C. *Recommendation*: That synod do not accede to the overture of Classis Wisconsin.

Grounds: The present Rules of Synod give adequate opportunity for all of these documents to come to the attention of synod, since:

1. In the exercise of his discretion to omit from the printed agenda items which are repetitive or mere expressions of agreement or disagreement, the Stated Clerk currently consults with SIC and also alerts the officers of synod concerning these materials, who then also review all these materials.

2. All these items are referred to an Advisory Committee. Advisory Committees are advised to duplicate any item which should be brought to the attention of all the delegates.

3. Every item addressed to synod is listed in the Agenda Directory of Synod so that all delegates know what has been received and which Advisory Committee is dealing with it. Any delegate to synod has the right to communicate with the Advisory Committee and read or receive any document addressed to synod.

4. If indeed there is a difference of argumentation or approach in a communication received, it is duplicated and distributed to all delegates. —*Adopted*

II. MAILING OF ALL PERSONAL APPEALS

A. *Material*: Overture 11.

B. *Information*: Classis Minnesota North overtures synod to mail all personal appeals to all delegates of synod.

C. *Recommendation*:

That synod do not accede to this overture of Classis Minnesota North.
Grounds:

1. The Rules for Synodical Procedure stipulate that only the publication of notices of appeals be made and that a listing be made of such notices in the Agenda. (See Rules for Synodical Procedure V, H.)

2. The personal nature of such appeals often prohibits broader publication.

3. Our present rules, including the Judicial Code, provide for and guarantee a fair hearing for all appellants. —*Adopted*

III. SYNODICAL DEPUTIES REPORTS

A. *Classical Examination of Candidates*

Classis	Candidate	Synodical Deputies
Atlantic Northeast.....	Ronald Bouwkamp..... Richard M. Hartwell, Jr.	J. J. Hoytema, Chatham H. R. DeBolster, Hamilton C. T. Fennema, Toronto
British Columbia.....	Wiebe Geerts.....	N. B. Knoppers, Alberta North J. Joesse, Alberta South R. B. Vermeer, Pacific Northwest
Chatham.....	John Tenyenhuis..... William Veenstra	H. R. De Bolster, Hamilton R. Kooistra, Huron J. T. Malestein, Lake Erie
Columbia.....	John Keizer.....	D. Velthuisen, Alberta South N. Vanderzee, Central California W. H. Ackerman, Pacific Northwest

Classis	Candidate	Synodical Deputies
Eastern Canada.....	Bernard H. De Jonge.....	R. Wildschut, Atlantic Northeast D. C. Los, Quinte C. T. Fennema, Toronto
Florida.....	Thomas Klaasen.....	A. J. Verburg, Illiana J. A. DeKruyter, Chicago South J. T. Malestein, Lake Erie
Florida.....	Ralph Pontier.....	R. Wildschut, Atlantic Northeast B. A. Van Someren, Hackensack W. H. Kooienga, Hudson
Grand Rapids East.....	Ronald Klimp.....	L. C. Bossenbroek, Grandville H. G. Arnold, Illiana J. T. Malestein, Lake Erie
Grand Rapids North.....	David Van Gelder.....	J. C. Medendorp, Grand Rapids East M. Goote, Grand Rapids South L. C. Bossenbroek, Grandville
Grand Rapids South.....	Roger De Young.....	G. Vanderhill, Chicago North J. A. DeKruyter, Chicago South H. VanderKam, Kalamazoo
Grandville.....	James C. Dekker.....	A. J. Verburg, Illiana B. Van Antwerpen, Cadillac A. L. Hoksbergen, Lake Erie
Hamilton.....	Gregg V. Martin.....	L. Slofstra, Chatham P. Breedveld, Huron C. T. Fennema, Toronto
Hamilton.....	Peter Ravensbergen..... Philip Stel	L. Slofstra, Chatham R. Kooistra, Huron C. T. Fennema, Toronto
Holland.....	Gary Bekker.....	A. E. Pontier, Grand Rapids South L. C. Bossenbroek, Grandville A. E. Rozendal, Zeeland
Huron.....	Nico Peters.....	L. Slofstra, Chatham H. R. DeBolster, Hamilton C. T. Fennema, Toronto
Illiana.....	Gerrit Vreeman.....	G. Vanderhill, Chicago North J. A. DeKruyter, Chicago South W. Vander Haak, Holland
Kalamazoo.....	Wayne De Young.....	L. Bossenbroek, Grandville B. Den Ouden, Holland M. Goote, Grand Rapids South
Lake Erie.....	Duane Kelderman..... John Terpstra	A. E. Pontier, Grand Rapids South W. VanderHoven, Grand Rapids North T. E. Hofman, Grand Rapids East
Minnesota North.....	Peter Deckinga..... Ronald Schreurs Henry Smidstra	P. Brouwer, Minnesota South J. H. Engbers, Sioux Center J. Fondse, Orange City
Minnesota South.....	Clayton Negen.....	J. Engbers, Sioux Center P. Y. DeJong, Orange City J. Elenbaas, Northcentral Iowa

Classis	Candidate	Synodical Deputies
Muskegon.....	Douglas Kamstra.....	W. VanderHoven, Grand Rapids North G. Heyboer, Cadillac O. DeGroot, Zeeland
Northcentral Iowa.....	Thomas Niehof.....	J. Fondse, Orange City S. Kramer, Pella P. W. Vis, Wisconsin
Orange City.....	Roger Bouwman.....	P. W. Brouwer, Minnesota South T. Wevers, Minnesota North J. Elenbaas, Northcentral Iowa
Quinte.....	Jake Kuipers.....	H. R. DeBolster, Hamilton P. Breedveld, Huron * (See Note)
Toronto.....	Peter Slofstra.....	H. R. DeBolster, Hamilton R. Kooistra, Huron D. C. Los, Quinte
Wisconsin.....	Donald J. Steenhoek.....	G. Vanderhill, Chicago North J. VanderLugt, Chicago South H. G. Arnold, Illiana

*The Synodical Deputy from Classis Toronto was not present for this examination.

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

B. Ministers from Other Denominations

1. The synodical deputies J. Joosse (Classis Alberta South), W. Ackerman (Classis Pacific Northwest), and N. Knoppers (Classis Alberta North), concurred in the request of the Houston CRC of Houston, British Columbia to place the name of Rev. Harrison Harnden of the Reformed Church in America on nomination. In a subsequent *colloquium doctum* held by Classis British Columbia the synodical deputies N. B. Knoppers (Classis Alberta North), J. Joosse (Classis Alberta South), and R. Vermeer (Classis Pacific Northwest), concurred with the decision of Classis British Columbia that the brother be admitted to the ministry of the Word in the Christian Reformed Church.

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

2. The synodical deputies H. DeBolster (Classis Hamilton), W. Kooienga (Classis Hudson), and R. Wildschut (Classis Atlantic Northeast), concurred in the request of the Board for World Missions to place the name of Rev. Arnold Kress of the Orthodox Presbyterian Church on nomination for a call to serve as missionary in Japan.

In a subsequent *colloquium doctum* held by Classis Hackensack the above mentioned synodical deputies concurred with the decision of Classis Hackensack that the brother be eligible for a call to the ministry of the Word and sacraments in the Christian Reformed Church.

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

3. The synodical deputies N. Vander Zee (Classis Central California), J. Kok (Classis Rocky Mountain), and W. Ackerman (Classis Pacific Northwest) concurred in the decision of Classis California South to admit the Rev. Eric Evenhuis, formerly of the Reformed Church in America, to the ministry of the Word and sacraments in the Christian Reformed Church after a *colloquium doctum*, to serve as chaplain at the Voorman Psychiatric Medical Clinic in Upland, California, a position approved by classis and the synodical deputies as spiritual in character and directly related to the ministerial calling.

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

C. Ministers in Extraordinary Services

1. The synodical deputies M. Goote (Classis Grand Rapids South), L. Bossenbroek (Classis Grandville), and T. E. Hofman (Classis Grand Rapids East) concurred in the decision of Classis Grand Rapids North granting the Sunshine Christian Reformed Church permission to call Candidate D. Van Gelder as its associate minister to be loaned to Pine Rest Christian Hospital as chaplain.

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

2. The synodical deputies H. Vander Kam (Classis Kalamazoo), O. De Groot (Classis Zeeland), and H. Teitsma (Classis Grand Rapids North) concurred with the request of the Alger Park CRC to call the Rev. Sidney Draayer as associate minister to be Executive Secretary of the Christian Counseling Center, Grand Rapids, Michigan.

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

3. The synodical deputies A. Hoksbergen (Classis Lake Erie), A. Verburg (Classis Illiana), and B. Van Antwerpen (Classis Cadillac) concurred in the judgment of Classis Grandville that the position of Staff Chaplain at Pine Rest Christian Hospital is spiritual in character and directly related to the ministerial calling and therefore agree that the Rev. Robert Uken may be called to this position.

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

4. The synodical deputies G. Vanderhill (Classis Chicago North), J. DeKruyter (Classis Chicago South), and W. Vander Haak (Classis Holland) concurred that the work to which the Peace Christian Reformed Church of South Holland, Illinois wished to call the Rev. Dennis Mulder is spiritual in nature and directly related to the ministerial calling. They further concurred that he be extended a call for service with the World Home Bible League.

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

5. The synodical deputies A. Pontier (Classis Grand Rapids South), W. Vander Hoven (Classis Grand Rapids North), and T. Hofman

(Classis Grand Rapids East), concurred with the request of the Cherry Hill CRC that Classis Lake Erie approve the assumption by the Rev. Dirk Evans of a new ministry as Chaplain of Pastoral Care at Harper Hospital in Detroit, Michigan. They also concurred in the decision of Classis Lake Erie, taken by its Classical Interim Committee, to grant the request of the Cherry Hill CRC.

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

6. The synodical deputies N. Knoppers (Classis Alberta North), J. Moes (Classis Columbia) and D. Pierik (Classis British Columbia), concurred with the decision of Classis Pacific Northwest to consider the work of the Rev. H. De Jong (Hospital Chaplaincy) to be directly related to his ministerial calling.

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

D. Ministers Released from Congregations

1. The synodical deputies W. Vander Hoven (Classis Grand Rapids North), A. W. Hoogstrate (Classis Muskegon) and J. C. Medendorp (Classis Grand Rapids East), concurred with Classis Cadillac in granting the request of the Rev. Robert Wiebenga for release from active ministerial service in the Calvin CRC of McBain, Michigan, under the provision of Article 17 of the Church Order of the Christian Reformed Church.

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

2. The synodical deputies J. Jooze (Classis Alberta South), D. Pierik (Classis British Columbia) and W. Ackerman (Classis Pacific Northwest), concurred with the decision of Classis Columbia that the relationship of the Yakima congregation with the Rev. Albert De Vries be severed according to Article 17 of the Church Order.

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

3. The synodical deputies L. Bossenbroek (Classis Grandville), H. Arnold (Classis Illiana) and J. Malestein (Classis Lake Erie), concurred in the action of Classis Grand Rapids East that the Rev. Sherwin Van Klompenberg be released from active ministerial service in his congregation at Portland, Michigan, according to Article 17 of the Church Order.

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

4. The synodical deputies J. A. DeKruyter (Classis Chicago South), T. Verseput (Classis Muskegon) and G. Vanderhill (Classis Chicago North), concurred with the decision of Classis Wisconsin releasing the Rev. Nelson Gebben from the ministerial service at Appleton, Wisconsin, according to Church Order Article 17.

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

E. *Deposition*

The synodical deputies N. Vander Zee (Classis Central California), J. R. Kok (Classis Rocky Mountain) and W. Ackerman (Classis Pacific Northwest) concurred in the decision of Classis California South to depose the Rev. Bert Block from the ministry of the Word and sacraments.

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

(The report of Advisory Committee 10 is continued in Article 63.)

ARTICLE 44

Advisory Committee 4, *Confession and Liturgy*, Dr. Marion Snapper reporting, presents the following:

(The report of Advisory Committee 4 is continued from Article 42.)

LITURGICAL COMMITTEE — FORM FOR THE BAPTISM OF ADULTS

A. *Materials:*

1. Report 15.
2. Communication 9.

B. *Analysis:*

This translation is an editing of the translation submitted to the Synod of 1977. The changes suggested by that synod are reflected in this translation. The scope of concern with this form is limited to those portions printed in boldface type; the rest of the form has already been adopted for infant baptism.

C. *Recommendations:*

1. That Dr. Nicholas Wolterstorff, chairman of the Liturgical Committee, and the Rev. Alvin Hoksbergen, secretary, be given the privilege of the floor when the report of the Liturgical Committee is being considered. —*Granted*

2. That synod adopt the new translation of those sections of the form for adult baptism not paralleled in the already adopted new translation of the form for infant baptism with editorial changes approved by the Liturgical Committee and by action of synod. (These changes have been incorporated into Report 15.)

Ground: This translation has dealt with the "weaknesses in style and wording" which were the grounds for referring this form to the Liturgical Committee by the Synod of 1977. —*Adopted*

3. That synod call the attention of the Board of Publications to the fact that "Baptism of Children, Form Number 2" in the *Psalter Hymnal*, 1976, page 127, 2nd column, line 17, reads "may joyfully bear the cross of Christ as they daily follow him," and should be changed to read "may joyfully bear their cross as they daily follow Christ."

Ground: This is a correction of a mistranslation. —*Adopted*

(The report of Advisory Committee 4 is continued in Article 46.)

ARTICLE 45

Advisory Committee 5, *Radio and Publication Ministries*, the Rev. Alvin Hoksbergen reporting, presents the following:

(The report of Advisory Committee 5 is continued from Article 32.)

PSALTER HYMNAL REVISION

A. *Material*: Report 29.B. *Background Information*:

The Psalter Hymnal Revision Committee has begun its lengthy task of revising the Psalter Hymnal. As it lays the groundwork for this endeavor, it first of all recommends that the statement of principle for music in the church, adopted in 1953, be reaffirmed. This statement reads as follows:

Principle: The Music of the Church Should Be Appropriate for Worship

1. The music of the church should be liturgical—In spirit, form, and content it must be a positive expression of scripturally religious thought and feeling. It should serve the ministry of the Word.

2. The music of the church should be beautiful—Its religious thought or spirit should be appropriately embodied in the music as music, the poetry as poetry, and the blending of these in song. It should satisfy the aesthetic laws of balance, unity, variety, harmony, design, rhythm, restraint, and fitness which are the conditions of all art.

The revision committee has rewritten this principle in such a way as to reflect the contribution of the 1968 report on liturgy and the twenty-five-year history of the use of this principle. Their reformulation is as follows:

The music of the church should be appropriate for worship:

1. The music of the church should be *liturgical*. It must be true to the full message of the Scriptures and reflective of Christian experience normed by the Bible. It should be molded by the dialogue of corporate worship and should serve God's people in their address to him and in their communal response to the Word. The music of worship should be catholic, confessional, and pastoral in its thoroughly biblical thrust.

2. The music of the church should have *aesthetic integrity*. Its texture of sound and worded melody should be spirited by praise. Song and music in service of the liturgy should satisfy the aesthetic laws of imaginative craftsmanship and seriousness of expression which are conditions of good art. Song and music should exemplify the church at worship today and throughout the ages in a way that is relevant and enduring, rather than fashionable and dated, and should bear the mark of festive decorum that is normative for liturgical art.

The committee will proceed from here to the formulation of a set of guidelines for the music of the church. It has also outlined procedures by which to revise and improve the Centennial Edition of the Psalter Hymnal.

C. *Recommendations*:

1. That synod grant the privilege of the floor when this material is

discussed to Mr. Jack Van Laar, chairman of the committee and to the Rev. Jack Reiffer, reporter of the committee. —*Granted*

2. That synod recommit the statements on "Principle" to the Committee for formulation into language which is more easily understood. —*Adopted*

3. That synod approve the committee's plans to conduct two workshops for composition of new songs. The 1978 workshop of poets will focus on the versification of certain Psalms to be used with Genevan tunes. The 1979 workshop of poets and musicians will build on the first year's efforts and stimulate composition of new hymns.

Grounds:

a. It is imperative that poets work under theological guidance and in the awareness of exegetical considerations.

b. For this highly specialized type of writing, poetic excellence can best be achieved by gathering gifted poets for interaction and inspiration.

c. Our heritage of singing the Genevan Psalm tunes needs the strengthening that improved versifications would bring.

d. Group interaction and new versifications will provide important stimulation for composers. —*Adopted*

4. That synod authorize the publication of several small collections of songs for trial use in the churches, one such collection to appear before the next synod. These collections will be made available at cost for churches which desire them.

Grounds:

a. Early production of songs covering important themes will meet the urgent need emphasized in the mandate from synod.

b. Trial use of some songs will greatly assist the committee in its larger task of revision and improvement of the current collection.

c. Such a project will continue the worthy efforts of the supplement committee in a form useful to the churches. —*Adopted*

5. That synod enlarge the committee to twelve members.

Ground: The amount and distribution of work within the committee makes a larger membership desirable. —*Adopted*

6. That synod appoint to the committee the alternate members, Verlyn Schultz and Dale Topp and also appoint Dale Grotenhuis to the committee as a new member. —*Adopted*

(The report of Advisory Committee 5 is continued in Article 93).

ARTICLE 46

Advisory Committee 4, *Confession and Liturgy*, Dr. Marion Snapper reporting, presents the report of a majority of the advisory committee. (The report of Advisory Committee 4 is continued from Article 44.)

NEW FORM FOR THE LORD'S SUPPER

A. *Material:* Report 15.

B. *Parliamentary Procedure*

After the reading of the majority report, the Rev. Lambertus Mulder reads the report of the minority of the advisory committee.

Synod grants the privilege of the floor to Dr. Nicholas Wolterstorff as a representative of the Liturgical Committee.

Synod considers the first recommendation of the majority of the advisory committee (recorded in Section D, below).

After discussion the above motion is tabled and synod considers the first recommendation of the minority of the advisory committee:

“That synod do not accept this form as now proposed and amended.

Ground: The committee has not clearly demonstrated the need and demand for this very form.” —*Defeated*

Synod now takes the majority committee motion from the table.

C. *Analysis:*

This new form for the Lord's Supper—hereafter referred to as the “new form”—is essentially an editing and revision of the form which is presently found in the Psalter Hymnal Supplement (1974)—hereafter referred to as the “provisional form”—which was approved by the Synod of 1968 for use “on a provisional basis” with a view to having the churches report to the committee regarding its suitability. This new form, then, is designed eventually to replace the provisional form.

D. *Recommendations:*

1. That synod approve the new form for the celebration of the Lord's Supper with editorial changes approved by the Liturgical Committee and by action of synod for a trial period of three years with the churches submitting their reactions to the committee by September 1, 1980. (These changes have been incorporated into Report 15.)

Grounds:

a. The new form replaces the provisional form which has been used by the churches for the past decade.

b. The new form provides an alternative mode of celebration for the Lord's Supper since those forms now designated as numbers 1, 2, and 3 are not significantly different from each other.

c. The new form follows the motifs set forth in the 1968 report (biblical, catholic, confessional, pastoral), which report was commended by the Synod of 1968 to the churches for their study and consideration.

d. The new form provides for the needs of those congregations who are using the provisional form with profit. —*Adopted*

2. That synod take note of the Liturgical Committee's intention to present variations of this formulary, especially adapted for use at Advent, Christmas, Lent, Easter, and Pentecost. —*Adopted*

3. That synod instruct the Board of Publications to make the “new form” of the Lord's Supper available to the churches. —*Adopted*

(The report of Advisory Committee 4 is continued in Article 60.)

ARTICLE 47

Elder John Ubels closes the session with prayer.

SATURDAY MORNING, JUNE 17, 1978

Eighth Session

ARTICLE 48

The Rev. John Nattelborg opens the session with devotions. The roll is called. The Rev. Ralph Koops of Classis Chatham is absent with notice. The minutes of the June 16 sessions are read and approved.

ARTICLE 49

Advisory Committee 7, *World Ministries*, the Rev. Morris Greidanus reporting, presents the following:

(The report of Advisory Committee 7 is continued from Article 35.)

CHRISTIAN CARE OF RETARDED PERSONS

A. *Materials:*

1. Overture 12.
2. Informative Communication 2 from Classis Hamilton
3. A letter from Elim.

B. *Observations:*

This overture confronts us with a complex and touching problem. We have spoken to the parents of a profoundly retarded boy and have respect for their dedication and sympathy for the needs of such families. We have also received several letters related to this problem and spoken to others in the health care field.

Our church has not involved itself officially in care for the mentally retarded; we have left this to private organizations. But rising costs and changing state laws have changed the situation so that a number of parents in various parts of the denomination have a severe problem in caring for their retarded children.

It would be helpful for a committee to study this need so that a solution may be found.

C. *Recommendation:*

That synod concur with Overture 12 of Classis Rocky Mountain and appoint a committee to report to the Synod of 1979, with the following mandate:

to study the need of institutional Christian care for covenant members of the CRC who are so profoundly retarded as to be uneducable and/or untrainable beyond the mental and functional level of a one-year old;

to determine the availability and adequacy of such care in the USA and Canada, having regard to the type of care now available, and to present and future needs for it within the CRC.

to recommend appropriate action, if required, taking into account the burden that such action would impose for future years on the financial resources of Christian Reformed families.

Grounds:

1. The need for such a study is *urgent* since the Board of Pine

Rest Christian Hospital decided on May 19, 1977, to phase out such care of severely retarded children at the Children's Retreat.

2. This problem may involve parents and children *from many sectors* of our denomination, who may find that individually or even with the help of local congregations it is not possible to manage such care. —*Adopted*

(The report of Advisory Committee 7 is continued in Article 62.)

ARTICLE 50

Advisory Committee 3, *Church Order 2*, the Rev. Wilbert M. Van Dyk reporting, presents the following:

(The report of Advisory Committee 3 is continued from Article 41.)

STUDY RE A STANDING COMMITTEE ON SOCIAL JUSTICE

A. *Materials:*

1. Report 38.
2. Overture 22.

B. *History:*

In response to an overture from Classis Hackensack, Synod of 1977 appointed a committee to "study the ways that we as Christians of the Reformed faith, as individuals, and as a denomination can most effectively speak to the issues of social justice in our world" (Acts of Synod 1977, Article 80, II, C, 1, p. 141). The study committee presents summary information on a variety of organizations with similar concerns. It considers the need for and the legitimacy of a denominational committee on social justice. It concludes that a committee should be formed to "provide a Christian educational vehicle, grounded in the Bible and the Reformed faith, to stimulate mutual awareness of, knowledge about, and active response to, issues of social justice." It also recommends specific goals, organizational details, time table, and initial budget for the implementation of its recommendation (Report 38, VI). Classis Atlantic Northeast overtures synod to "refrain from establishing a 'Committee on Social Justice' at the present time" since it feels that the study committee has explored only one way to accomplish the goal of addressing issues of social justice (Overture 22).

C. *Analysis:*

The advisory committee agrees with the need for Christians of the Reformed faith, both as individuals and as denomination, to speak to the issues of social justice in our world. It is not convinced, however, that a new denominational committee is a necessary, or even the most effective, way to accomplish that goal. It believes that the goal can be accomplished more effectively on a local level through individuals and congregations working through social justice committees, on a regional level through the work of classis, and on a national and international level through appropriate synodical testimonies.

D. *Recommendations:*

1. That synod grant Mr. Donald F. Oosterhouse, secretary of the study committee on social justice, the privilege of the floor. —*Granted*

PROCEDURAL MOTION

After the report of the advisory committee is read, synod considers the recommendation of the study committee "That synod appoint a Committee on Social Justice for a three-year period with no paid administrative staff."
—*Defeated*

2. That synod endorse the following conclusions of the study committee:

a. The matter of social justice is important for the Christian Reformed Church, involving the relationship of action by the church as an organization and action by believers as individuals and as groups.

b. The experience and activity of other organizations functioning as part of the church organizational structure or as voluntary groups of Christians point to the need of concern and activity at the local level.

c. A review of past actions of synod on social justice matters indicates that the synod has in the past:

- 1) adopted positions on social issues,
- 2) communicated its positions and views directly to government officials,
- 3) urged lower church assemblies to act on social justice issues, and
- 4) urged Christians to use their rights as citizens to correct social injustice.

d. There is, in our society, great need for humble and obedient action by informed and sensitized Christians to work for social justice in the small and large communities and provincial and state government and on the national and international scenes.

e. A Christian's concern and action for social justice is not isolated from his total life. The Scriptures reveal that seeking justice is an integral part of the Christian life.
—*Adopted*

3. That synod urge each congregation to establish a social justice committee to gather information and to recommend action on social justice matters of local concern, and to initiate procedures for consideration of broader social justice issues at broader ecclesiastical assemblies.

Grounds:

a. The issues of social justice are most sharply identified and demand the most direct response on the local level.

b. This procedure is consistent with Article 28 of the Church Order which asks the church to do as much as possible on a local level before moving to a broader ecclesiastical assembly.
—*Adopted*

4. That synod through the Synodical Interim Committee, call upon its Christian Educational Institutions and agencies, its Board of Publications, CRWRC, and SCORR to enlist the skills of knowledgeable people to speak and to write publicly so that the church will be alerted to issues of social justice that challenge a Christian response.

Ground: These agencies are already in existence, and are committed to similar informational activities. —*Adopted*

5. That synod require each denominational agency specified above to include in its annual report what has been accomplished in alerting the church to the issues of social justice. —*Adopted*

6. That synod declare this to be its answer to Overture 22. —*Adopted*

7. That synod discharge the study committee with appreciation for its work. —*Adopted*

(The report of Advisory Committee 3 is continued in Article 80.)

ARTICLE 51

Elder John Poelstra closes the session with prayer.

MONDAY MORNING, JUNE 19, 1978

Ninth Session

ARTICLE 52

The president of synod, the Rev. Clarence Boomsma opens the session with devotions. The roll of delegates is called. Elder J. Quist is absent. The minutes of the June 17 session are read and approved.

ARTICLE 53

Advisory Committee 8, *Educational Matters*, Dr. Sidney De Waal reporting, presents the following: (The report of Advisory Committee 8 is continued from Article 24.)

I. THE ASSOCIATION FOR THE ADVANCEMENT OF CHRISTIAN SCHOLARSHIP

A. *Material:* Report 22.

B. *Recommendation:* That synod take grateful note of the service the Association for the Advancement of Christian Scholarship continues to give in the kingdom of God after ten years of a developing educational program. —*Adopted*

II. DORDT COLLEGE

A. *Material:* Report 23.

B. *Recommendation:* That synod note with appreciation the continued growth Dordt College experiences and the challenge it faces to develop the necessary academic, physical and fiscal resources required by expansion. —*Adopted*

III. REFORMED BIBLE COLLEGE

A. *Material:* Report 24.

B. *Recommendation:* That synod take grateful note of the increasingly relevant contribution the Reformed Bible College is making to the Christian community as a witness to the world. —*Adopted*

IV. TRINITY CHRISTIAN COLLEGE

A. *Material*: Report 25.

B. *Recommendation*: That synod note with appreciation the continuing endeavor at Trinity Christian College to develop meaningful programs of study in a large metropolitan area. —*Adopted*

V. UNITED CALVINIST YOUTH

A. *Material*: Report 26.

B. *Recommendations*:

1. That synod take grateful note of the relevant youth ministry maintained by United Calvinist Youth for the benefit of the young people of our congregations and the church at large. —*Adopted*

2. That synod grant the request that the Rev. J. C. Lont, Director of the Young Calvinist Federation, be permitted to address synod briefly during its sessions. —*Adopted*

VI. NULLIFY RULE RE MOVING OF CANDIDATES

A. *Material*: Overture 1.

B. *Observation*:

Synod of 1972 adopted a rule to the effect that no candidate shall move into the parsonage of the calling church before he has sustained the classical examination. Synod of 1975 weakened the impact of this rule by saying that when this rule presents difficulties, consistories shall be permitted to seek the concurrence of the classical interim committee. As suggested by previous synodical action and the present overture, the existing rule does not seem to benefit either the churches or the candidates involved.

C. *Recommendation*: That synod nullify its decisions of 1972/1975 re moving of candidates and allow a candidate to move into the parsonage of the calling church before he has sustained the classical examination.

Ground: The existing rule as it is now being applied has been a source of unreasonable inconvenience and expense to the candidate and the calling church. —*Adopted*

VII. EDUCATIONAL ASSISTANCE TO CHURCHES ABROAD

A. *Material*: Report 11.

B. *Recommendations*:

1. That synod recognize as representatives of the committee the Rev. J. Heerema, chairman, and Dr. R. DeRidder, secretary, and grant them the privilege of the floor when this report is considered. —*Granted*

2. That synod approve the work done by the committee. —*Adopted*

3. That synod take note of the revised guidelines which seek to underscore the principle that aid is given only to students recommended by their home church to follow studies in preparation for work in those churches. —*Adopted*

4. That synod call the attention of the churches to the effective ministry of this committee which is facing an increasing opportunity to train church leaders from other countries and that synod urge the churches to give this work strong support. —*Adopted*

(The report of Advisory Committee 8 is continued in Article 55.)

ARTICLE 54

The Rev. James Lont, Director of the Young Calvinist Federation addresses synod. The president responds.

ARTICLE 55

Advisory Committee 8, *Educational Matters*, Dr. Sidney De Waal reporting, presents the following: (The report of Advisory Committee 8 is continued from Article 53.)

NOMINATION FOR THE CHAIR OF SYSTEMATIC THEOLOGY

The Rev. Wilbert M. Van Dyk conducts an interview with both the Rev. Neal Plantinga and Dr. Gordon Spykman, nominees for the chair of Systematic Theology. Additional questions are asked by delegates.

Synod declares executive session.

A motion is made that synod elect one of the two nominees to a three-year term to the department of Systematic Theology at Calvin Seminary.

—*Adopted*

After discussion and prayer, synod ballots. The Rev. Neal Plantinga is elected.

Synod ends its executive session.

(The report of Advisory Committee 8 is continued in Article 84.)

ARTICLE 56

Elder Gerald Buteyn closes the session with prayer.

MONDAY AFTERNOON, JUNE 19, 1978

Tenth Session

ARTICLE 57

The Rev. Stan Verheul opens the session with devotions. Elder Anton Hoogewind replaces Dr. John Daling as elder delegate of Classis Grand Rapids North and expresses his agreement with the Forms of Unity.

ARTICLE 58

The president of synod reads a letter of Dr. Theodore Minnema who accepts his reappointment to the chair of Philosophical and Moral Theology.

ARTICLE 59

Dr. Jacob Nyenhuis, of the *Reception Committee* presents Dr. John Kromminga who introduces the Rev. Carl Schroeder, fraternal delegate of the Reformed Church in America. The Rev. Mr. Schroeder addresses synod. Dr. Nyenhuis responds.

Dr. Kromminga then introduces the Rev. C. Mak and Mr. Rein Westrate, fraternal delegates of the Gereformeerde Kerken in Nederland. The Rev. Mr. Mak addresses synod. The Rev. John Hellinga responds.

Dr. Jacob Nyenhuis presents the Rev. Richard Venema who introduces Prof. Ray Zorn, fraternal delegate of the Reformed Churches of Australia and of the Reformed Churches of New Zealand, who addresses synod. Dr. Marten Woudstra responds.

ARTICLE 60

Advisory Committee 4, *Confession and Liturgy*, Dr. Marion Snapper reporting, presents the following: (The report of Advisory Committee 4 is continued from Article 46.)

I. LITURGICAL COMMITTEE — LORD'S SUPPER FORMS 1, 2, and 3.

A. *Material*: Report 15.

B. *Analysis*: In addition to the "provisional form" used in our churches, there are three Lord's Supper forms which are utilized when the sacrament is celebrated. All of these forms lend themselves to a well structured order of worship if the separate parts are used in appropriate places in the order of worship.

C. *Recommendation*: That synod present to the churches for their use the three proposed orders of worship: Lord's Supper Form Number One—based on the classic Lord's Supper form, Lord's Supper Form Number Two, and Lord's Supper Form Number Three.

Ground: These will assist the churches in integrating the traditional order of worship with the liturgies of the Lord's Supper. —*Adopted*

II. LITURGICAL COMMITTEE — SERVICE BOOK

A. *Material*: Report 15.

B. *Analysis*: The process initiated by the appointment of a liturgical committee in 1964 has resulted in new translations and new forms. Consequently there is no uniform packet of liturgical orders in use by the churches. The Liturgical Committee proposes the preparation of a loose leaf Service Book as a vehicle for fostering "a common Reformed mind on liturgy and music for worship," and as an orderly way for presenting to the churches liturgical forms approved by synod and those proposed for provisional use.

C. *Recommendation*: That synod direct the Board of Publications to conduct a feasibility study regarding the publication of a loose-leaf Service Book and come with recommendations to the Synod of 1979.

Ground: The Board of Publications is qualified to conduct such a feasibility study. —*Adopted*

III. EDUCATION IN LITURGY AND CHURCH MUSIC

A. *Material*: Report 34.

B. *Analysis*: The proposal presented by the study committee is in response to a mandate received from the Synod of 1977. The proposal should be judged as to its adequacy to achieve the purpose for it as de-

fined by that synod: "1) for motivating the membership of the CRC to study the history, theology, and practice of Reformed liturgy and music, and 2) for assisting in liturgical and musical matters those who desire such assistance."

The report does indeed contain a number of proposals of merit which are not formulated as specific recommendations to synod (Cf. material under section "Publications"). Here we deal only with those submitted as specific recommendation to synod.

C. Recommendations:

1. That the chairperson of the study committee, Miss Nell Vander Ark, be given the privilege of the floor when these recommendations are considered. —*Granted*

2. That synod do not adopt Recommendation 2 of the study committee ("That synod mandate the Liturgical Committee to hold five regional conferences on Reformed Liturgy and church music during the period 1978-80.")

Grounds:

a. Such conferences will not necessarily motivate "the membership of the CRC to study the history, theology, and practice of Reformed liturgy and music."

b. This is not the most appropriate way "for assisting in liturgical and musical matters those who desire such assistance." —*Adopted*

Note: The study committee acquiesced in the above recommendation of the advisory committee. Adoption of this recommendation will obviate the necessity for dealing with Recommendations 3 and 4 of the study committee.

3. That synod ask the Board of Trustees of Calvin Seminary to study the feasibility of offering a required course devoted exclusively to public worship in the Reformed tradition, and that a report on this be made to the Synod of 1980.

Grounds:

a. The present seminary instruction in liturgy should be strengthened if the curriculum requirements will permit this.

b. The Board of Trustees in consultation with the seminary faculty is best equipped to conduct such a study. —*Adopted*

4. That synod direct the chairman of the Liturgical Committee to meet annually with the chairman of the Psalter Hymnal Revision Committee and the Director of the Education Department to discuss and coordinate their various efforts in liturgical and musical education.

Ground: The various committees and agencies involved in education in liturgy and church music should coordinate their efforts.

—*Adopted*

5. That synod thank the committee for its efforts, and direct it to continue, and present to the Synod of 1979 additional recommendations for fulfilling its mandate. —*Adopted*

(The report of Advisory Committee 4 is continued in Article 74.)

ARTICLE 61

Advisory Committee 6, *Domestic Ministries*, the Rev. Henry Numan, Jr., reporting, presents the following: (The report of Advisory Committee 6 is continued from Article 30.)

DR. R. J. VAN PUTTEN APPEALS DECISION OF CLASSIS GRAND RAPIDS EAST

A. *Material*: Personal Appeal 3.

B. *History*: Dr. Ronald J. Van Putten protested to the January 20, 1977 meeting of Classis Grand Rapids East against the action of the Church of the Servant (COS) to allow a woman to exhort, and requested classis to ". . . administer appropriate admonition according to Church Order Article 42b." Grounds were given along with his protest. Classis Grand Rapids East appointed a committee to deal with the protest and to deal pastorally with the COS.

At the May 12, 1977 meeting of classis, the committee presented its recommendations, one which stated that "classis sustain the protest of Ronald J. Van Putten and declare that the action of the consistory was contrary to the spirit and intent of Article 53b of the Church Order though it was not in conflict with the letter of that article." The recommendation was adopted. Classis Grand Rapids East did not adopt the grounds of Dr. Van Putten's protest but limited its action instead by pursuing the route of the Church Order in admonishing the consistory.

The committee was continued as a pastoral committee to the COS, and since the COS was struggling with the matter of the role of women in the church, the committee indicated that the COS could, if they so desired, resubmit an earlier overture to classis concerning the changing of Article 43 of the Church Order. This was not an indication of the pastoral committee's favor or disfavor. Dr. Van Putten protested the advice of the committee for he assumed that classis had adopted the grounds of his protest and that these grounds were sufficient to come to a judgment in regard to women exhorting. Classis did not adopt the resubmitted overture at the January 18, 1978 meeting, and submitted the protest of Dr. Van Putten to its pastoral committee for advice to the May, 1978 meeting of classis.

The committee advised the May 19, 1978 meeting to declare ". . . that the 'objection' of Dr. Van Putten is not valid," and gave three grounds for its decision. Classis approved the recommendation of the committee and stated as well that "the action of classis to submit the previous letter dated January 18, 1978 to the COS Committee was in line with the committee's original mandate and that the substance of Dr. Van Putten's objection was considered by classis" (Art. 35). Dr. Van Putten then informed classis of his intention to appeal to synod. He requests synod as well to "forthrightly affirm and declare that I Corinthians 14:34, 35 and I Timothy 2:12 provide unambiguous biblical evidence that a woman is not to exhort or preach in the worship services of our churches and recommend that Classis Grand Rapids East complete its task according to the grounds of the sustained protest."

C. *Observations:*

Although Dr. Van Putten initially asked Classis Grand Rapids East to admonish the COS according to Article 42b, Church Order, it was Dr. Van Putten's real intention that Classis Grand Rapids East would give its judgment as to whether or not it is biblical for a consistory to allow a woman to exhort. He wanted the classis to make this judgment on the basis of the grounds of the protest which he submitted. Neither in its address to the protest of Dr. Van Putten nor to the overture of the COS did the classis intend to declare its judgment as to the biblical basis of allowing or not allowing a woman to exhort since our synods have been and are dealing with this matter. Rather it decided that the COS action was contrary to the spirit and intent of the Church Order. Dr. Van Putten had assumed that classis would pursue the matter on the basis of his grounds but classis chose not to follow this route even though it sustained the protest itself.

Classis concluded it was not required to include the grounds of Dr. Van Putten's protest when his protest was sustained, and your committee judges that it is the prerogative of an ecclesiastical assembly to so decide.

It is clear that Dr. Van Putten wished to prescribe the manner of classical admonition of the COS in accordance with his grounds, whereas classis considered its decision was the admonition to the COS.

D. *Recommendations:*

1. That synod not sustain the appeal of Dr. Ronald J. Van Putten.

Grounds:

- a. The substance of Dr. Van Putten's protest was sustained by Classis Grand Rapids East, and it declared at the subsequent classical gathering that it had not accepted the grounds of the protest.
 - b. Classis is not obliged to follow a course of action as spelled out by an appellant, even though it sustains the actual protest of the appellant.
 - c. By its action classis admonished the Church of the Servant on Church Order grounds for permitting a woman to exhort in their pulpit.
 - d. Classis Grand Rapids East sufficiently exercised its responsibility according to Article 42b of the Church Order by admonishing the COS on basis of Article 53b. *—Adopted*
2. In regard to Dr. R. Van Putten's request that synod forthrightly declare itself on I Corinthians 14:34, 35 and I Timothy 2:12 and their bearing on the question of a woman exhorting or preaching in a worship service, synod advise the appellant that a significant study report on the relevant Scripture passages, and action on this report is still pending. *—Adopted*
 3. That synod declare this to be its answer to Personal Appeal 3. *—Adopted*

ARTICLE 62

Advisory Committee 7, *World Ministries*, the Rev. Morris Greidanus

reporting, presents the following: (The report of Advisory Committee 7 is continued from Article 49.)

CHRISTIAN REFORMED WORLD RELIEF COMMITTEE (CRWRC)

A. *Materials:*

1. Report 6.
2. Report 6-A.

B. *Observations:*

Because of inflation and reduced income CRWRC has cut down its budget for 1978. Its report informs on the work that is being done. It requests approval of its 1978 program, including the work in Guatemala and a pastor for the Amman International Church. A change in fiscal year is proposed and a revision of the Constitution of CRWRC.

C. *Recommendations:*

1. That synod give the privilege of the floor when the CRWRC is discussed to J. VanderPloeg, president, J. Bergsma, minister board member, J. De Haan, executive director, and D. Pruis, treasurer.

—*Granted*

2. That synod approve the projected program for 1978; and that synod approve the continuance of CRWRC programming in Guatemala on a long term basis.

Grounds: (Guatemala program)

- a. Severe needs exist as a result of the 1976 earthquake and pre-existing poverty in Indian villages.
- b. Local evangelical groups, our field staff, and the Guatemala government have expressed the need for continued assistance.
- c. Local evangelicals have assumed administrative responsibility for these programs.
- d. CRWRC program thrusts are compatible with CRBWM plans for Guatemala.
- e. The poor of Guatemala are benefiting greatly from these medical, food and education programs.

—*Adopted*

3. That CRWRC's fiscal year end be changed from December 31 to August 31; to begin September 1, 1979, with an interim eight month fiscal period January 1 - August 31, 1979.

Grounds:

- a. Currently CRWRC is two months into the budget year before its board approves the budget in February and six months into the budget year before synod approves. The change will provide both board and synod approval before the year begins.
- b. Two agencies, the Board of Publications and Calvin College, already use an August 31 fiscal year end.
- c. Additional time is provided for the annual audit and preparation of reports for the board.
- d. August 31 is the end of the period of lowest receipts, so that an August 31 financial report would not show large cash balances which are only temporary.

—*Adopted*

4. That point "3" be added under Article V, B, of CRWRC Constitution, (See Report 6, X) reading as follows:

3. The administration of relief where required shall be conducted along the following line of procedure:

a. Prior to the initiation of such an extended benevolence ministry, there shall be full communication and consultation with the other denominational mission agencies on the plans and goals of this ministry.

b. CRWRC shall determine, with the approval of synod, that it can perform an effective ministry of developmental relief in a given locality.

c. CRWRC shall demonstrate that a consistent Christian witness can be achieved by this ministry.

d. Where possible, this ministry of extended benevolence shall be accompanied by an articulation of the gospel and be carried on in conjunction with a Christian church.

e. The stated goals of this ministry shall include the intended date of termination for CRWRC's involvement.

Grounds:

1) The limitations and safeguards here indicated should alleviate the concerns of the other mission agencies of the CRC.

2) This recommendation gives adequate constitutional direction and limitation to CRWRC's efforts to respond to extended benevolent needs, as well as to short-term disaster needs. Such activity makes possible the fulfillment of the diaconal mandate regarding the "prevention of poverty."

3) The necessity for CRWRC to fulfill stated goals and to operate within specific time limitations enhances synodical direction and control of each program.

—*Adopted*

(The report of Advisory Committee 7 is continued in Article 73.)

ARTICLE 63

Advisory Committee 10, *Synodical Services*, the Rev. Walter Hofman reporting, presents the following: (The report of Advisory Committee 10 is continued from Article 43.)

I. RESIGNATION OF THE REV. GORDON KLOUW

A. *Background:* Upon presenting his resignation to the San Diego Christian Reformed Church Consistory Gordon Klouw was dismissed from the Christian Reformed Church in November 1976 and the San Diego Christian Reformed Church so informed Classis California South. Synod of 1977 declared that the acceptance of the resignation of Gordon Klouw requires the concurring advice of synodical deputies. Subsequently, in order to conform to the decision of synod, the San Diego Christian Reformed Church brought a request to Classis California South to release Gordon Klouw from the office of Ministry of the Word. Classis California South approved this request. The Synodical Deputies, W. Ackerman (Classis Pacific Northwest), J. Moes (Classis Columbia), and N. Vander Zee (Classis California Central) were polled by telephone and concurred in this action.

B. Recommendations:

1. That synod declare that Classis California South has complied with the decision of Synod of 1977 (Acts of Synod 1977, p. 77).
—*Adopted*
2. That synod approve the work of the synodical deputies.
—*Adopted*

II. RESIGNATION OF THE REV. GILBERT HAAN**A. Materials:**

1. Acts of Synod 1977, Art. 53, II, C, 2, p. 71.
2. Letter of Classis Holland.

B. Background: Classis Holland accepted the resignation of Gilbert Haan from the ministry of the Christian Reformed Church without taking any specific action and without gaining the concurrence of synodical deputies. Synod of 1977 advised Classis Holland to take the proper procedure in this case. In subsequent action Classis Holland took note of the fact that they had not acted in accordance with the Church Order in processing the resignation of Gilbert Haan. Classis further judged that it is not feasible to re-open the matter. This is their response to the decision of Synod of 1977.

B. Recommendations:

1. That synod receive as information the letter and reply of Classis Holland and consider this case closed.
—*Adopted*
2. That synod remind all our churches and classes that in all cases of resignation a proper resolution of dismissal must be adopted with the concurring advice of synodical deputies.
—*Adopted*

III. SYNODICAL DEPUTIES REPORT RE DR. W. ROBERT GODFREY**A. Materials:** Reports of the Synodical Deputies.**B. Background:** Overture 19.

Dr. W. Robert Godfrey is a member of the Trinity Christian Reformed Church in Broomall, Pennsylvania. He is Professor of Church History at Westminster Seminary. Dr. Godfrey requests to be ordained to the ministry in the Christian Reformed Church. His consistory supports this request and desires to become his calling church and brought this request to Classis Hackensack. Classis Hackensack now overtures Synod of 1978 to declare Dr. W. Robert Godfrey a Candidate for the Ministry and waive the stipulation in Article 6c of the Church Order which calls for attendance at Calvin Seminary for one year and be interviewed by the Board of Trustees. This request for waiving of rules is based upon Dr. Godfrey's extensive academic and professional background and expertise in Reformed studies. Dr. Godfrey has earned an A.B. from Stanford University; M.Div. from Gordon-Conwell Seminary; M.A. and Ph.D. from Stanford University. The synodical deputies R. Wildschut (Classis Atlantic Northeast), H. DeBolster (Classis Hamilton), and W. Kooienga (Classis Hudson) concurred in this decision to so overture synod.

C. Recommendations:

1. That synod advise Classis Hackensack to urge Dr. W. Robert God-

frey to follow the normal procedure for entrance in the Christian Reformed ministry as outlined in Church Order Supplement, Article 6, b. —*Adopted*

2. That synod grant a personal exemption to Dr. Godfrey from the rule of Supplement, Article 6a of the Church Order which requires a year at our seminary.

Grounds:

a. Dr. Godfrey's extensive academic and professional background and area of expertise warrants this exception.

b. Dr. Godfrey has been teaching at Westminster for four years. He has had three summers of field work. He presently serves as elder in the Trinity Broomall Church and has been preaching with licensure in the churches of Classis Hackensack. —*Adopted*

3. That synod receive as information the report of the synodical deputies in this case. —*Adopted*

4. The synod declare the above actions to be its answer to Overture 19. —*Adopted*

(The report of Advisory Committee 10 is continued in Article 88.)

ARTICLE 64

Elder John Zuidema closes the session with prayer.

TUESDAY MORNING, JUNE 20, 1978

Eleventh Session

ARTICLE 65

The Rev. John Dykstra opens the session with devotions. The roll is called. Elder J. Quist of Classis Cadillac is absent. The Rev. Henry Gunnink replaces the Rev. Peter Breedveld as delegate of Classis Huron and expresses his agreement with the Forms of Unity. The minutes of the June 19 sessions are read and approved.

ARTICLE 66

Advisory Committee 2, *Church Order I*, the Rev. Louis Dykstra reporting, presents the following: (The report of Advisory Committee 2 is continued from Article 37.)

LAYWORKERS IN EVANGELISM

A. *Materials:*

1. Report 32-A, Majority Report.
2. Report 32-B, Minority Report.

B. *Analysis:* For more than three decades the church has struggled to define the place of layworkers in evangelism in the structure of the church. Throughout years of study one thing has been brought into focus repeatedly: the desirability and even necessity of giving authority to the one who is doing the work of evangelism not only to be able to bring the Word, but also to administer the sacraments. In the present major-

ity and minority reports of the 1977 study committee there is agreement that this authority is essential to the effective functioning of the evangelist in establishing the church.

The 1977 study committee was given the mandate to solicit and evaluate the reaction of the churches to Report 37, Acts of Synod 1976. Responses were received and evaluated by the committee and certain conclusions were drawn. Although there are large areas of agreement between the majority and minority reports, the difference lies in determining the best way in which the evangelist shall be ordained in order to administer the sacraments. There are strengths in both positions offered to synod.

The majority report avoids the necessity of establishing a fourth office and places the evangelist directly within the authority structure of the consistory. At the same time, however, it places upon the office of elder a function (Word and sacraments) which has never before been assigned to the ruling elder in the church. This does not mean that this cannot be done within the polity of the Reformed churches, but the elder is not called primarily to that task. The minister is called to minister the Word and sacraments, and in his ordination that work is clearly defined. He is also acknowledged as an elder in the broader aspects of his office. If a lay evangelist is ordained as an elder and assigned to the work of evangelism he is ordained to a ruling function within the church, and assigned to administer the Word and sacraments. This is inconsistent with the nature of his office.

The greatest strength of the majority report is that it insists that the elder-evangelist must work within the framework of the local consistory. It does not tolerate simply a formal and tenuous connection with a local consistory. In its earlier decisions concerning Articles 11-14 of the Church Order, this synod said that every minister must function under the authority of a local church. If this is true for an ordained minister, it must certainly be true of the layworker who is to be ordained as an evangelist. In fact, it must be clearly established that he may not function at all in the office of an evangelist outside of the province of the local consistory.

The strength of the minority report is that it recognizes the office in terms of its function, and limits the authority of the office to the specific task which the evangelist must perform. The weakness in the report is that it separates the evangelist from the very close relationship which ought to exist between the consistory and the one who functions on behalf of that consistory. We agree with the concept of a fourth office, but feel that it must be more closely related to the calling church.

In light of these observations your advisory committee presents a series of recommendations which are neither wholly those of the majority nor those of the minority but a blending of the two. We offer nothing essentially new in our recommendations. Rather we combine the strengths of both positions into a series of recommendations which will answer the need the church has sought to meet for so many years.

The implementation of our recommendations will require certain changes in the Church Order. It is apparent, for example, that Article 2

must be changed completely to bring it in line with the thought expressed in Guideline 12, Acts of Synod 1973, page 64. Other additions and changes will also be required in order to define the office of evangelist and to regulate his work. This is not within the scope of the assignment of your advisory committee, and will require further consideration by a future synod.

C. Recommendations:

1. That synod give the privilege of the floor to Dr. Derke Bergsma as representative of the majority position and Mr. Clarence Laning who will represent the minority position. —*Granted*

2. That synod declare that the office of minister of the Word with the prescribed requirements for admission to that office is the ordinary and usual way in which the church fulfills Guideline 8 of the synodical guidelines for Understanding the Nature of Ecclesiastical Office and Ordination (Acts of Synod 1973, p. 63).

Grounds:

a. The ministry of the Word and sacraments has been reserved for the office of the minister of the Word in universal Christian practice.

b. The theology of Guideline 8 is such as to require a complete ministry of Word and sacraments for those who are admitted to the office of minister of the Word, but does not compel the church to grant the same privilege to those who may be permitted to exhort. —*Adopted*

3. That synod declare that while evangelism is mandated to the church and is, therefore, an essential aspect of the task committed to her ordained ministers, nevertheless the church may make use of other members who have the necessary gifts for the task.

Grounds:

a. Article 73 of the Church Order:

1) In obedience to Christ's great commission, the churches must bring the gospel to all men at home and abroad in order to lead them into fellowship with Christ and his church.

2) In fulfilling this mandate, each consistory shall stimulate the members of the congregation to be witnesses for Christ in word and deed, and to support the work of home and foreign missions by their interest, prayers and gifts.

b. Article 74 of the Church Order:

1) Each church shall bring the gospel to unbelievers in its own community. This task shall be sponsored and governed by the consistory.

2) This task may be executed, when conditions warrant, in cooperation with one or more neighboring churches.

c. Guidelines 1, 2, and 7 (Acts of Synod 1973, p. 63):

1) The general term for "office" in the Greek New Testament is DIAKONIA, meaning "service" or "ministry." In this basic sense, ecclesiastical office is one and indivisible, for it embraces the total

ministry of the church, a ministry that is rooted in Christ.

2) This comprehensive ministry (office) is universal, committed to all members of the church, and the task of ministry is shared by all. The ministry of the church is Christ's ministry, and as Christ's ministry it functions with the power and authority of Christ the Lord. This ministry of the church is shared by all who are in Christ.

7) The tasks of the preaching of the Word and of the administration of the sacraments have been given by Christ to the church. Although in the Scriptures these tasks are not explicitly limited to special officeholders, historically they have been assigned to and carried out by those whom the church has appointed on Christ's authority. —*Adopted*

4. That synod establish the office of evangelist with authority to administer the Word and sacraments in the work of evangelism of his calling church.

Grounds:

a. In the discharge of this basic evangelistic task of the church, one who has been chosen by the church to perform this specialized ministry on behalf of the local congregation should be ordained to an office which enables him to fulfil the specific function to which he has been called by the church. (cf. Guideline 7)

b. "Because the Scriptures do not present a definitive, exhaustive description of the particular ministries of the church, and because these particular ministries as described in Scripture are functional in character, the Bible leaves room for the church to adapt or modify its particular ministries in order to carry out effectively its service to Christ and for Christ in all circumstances" (Guideline 12). —*Adopted*

5. That synod declare that the evangelist be acknowledged as an elder of his calling church with corresponding privileges and responsibilities.

Ground: This acknowledgement is also accorded the minister of the Word in his relationship to the consistory with whom he labors.

—*Adopted*

6. That synod declare that the evangelist shall function under the following regulations:

a. His ordination to the office of evangelist shall not take place until he has proven his ability to function adequately in the work of evangelism, and he has sustained the classical examination for evangelists.

b. His term of ordination shall correspond to his term of appointment by the local church.

c. His work as elder shall normally be limited to that which pertains to his function as evangelist.

d. He shall function under the direct supervision of the consistory. He shall give regular reports to the consistory, and be present at the meetings of the consistory whenever possible, and particularly when his work is under consideration.

- e. His work as evangelist shall be limited to that emerging congregation in which he is appointed to labor only until the congregation is organized.
- f. The membership of the emerging congregation shall be held by his calling church.
- g. When he accepts an appointment to another field, he shall submit to such examination as is considered appropriate by the classis to which his calling church belongs, and he shall be ordained in his new field of labor. *—Adopted*
7. That synod declare that the classical examination for evangelist shall include at least the following elements:
- a. Presentation of the following documents:
- 1) A consistorial recommendation from the church in which the appointee holds membership.
 - 2) Any evidence (diplomas, transcripts) of formal general education and of specialized training in Bible and evangelism.
 - 3) A copy of his appointment from the church which is requesting his ordination as evangelist.
- b. Presentation of a message to classis based upon an assigned text of Scripture, a written copy of which shall be examined by a committee of the classis and an oral presentation made before classis. The length of the oral presentation shall be left to the discretion of classis.
- c. Examination before classis in the following areas:
- 1) Knowledge of Scripture
 - 2) Knowledge of Reformed Doctrine
 - 3) Knowledge of the Standards of our Church
 - 4) Practical matters regarding Christian testimony, walk of life, relation to others, love for the church, interest in evangelism and promotion of Christ's kingdom. *—Adopted*
8. That synod refer to an appropriate committee the revision of the Church Order which is necessitated by the above decisions. *—Adopted*
9. That synod instruct the Liturgical Committee to propose a new form for the ordination of evangelists in light of the above decisions. *—Adopted*
10. That synod discharge the study committee with thanks for its work. *—Adopted*

ARTICLE 67

The president of synod announces the presence of observers from the Korean American Presbyterian Church (KAPC) and introduces the Rev. Samuel S. Chang, stated clerk of the KAPC. The Rev. Mr. Chang then presents and interprets for Rev. In Jae Lee, moderator of the KAPC who addresses synod. The president responds.

ARTICLE 68

The Rev. Eugene Los, from the *Reception Committee*, presents Dr. Andrew Bandstra who introduces Dr. Wilber Wallace, fraternal delegate of the Reformed Presbyterian Church, Evangelical Synod, who addresses synod. The Rev. Jacob Kuntz responds.

ARTICLE 69

The Rev. Peter Kranenburg closes the session with prayer.

TUESDAY AFTERNOON, JUNE 20, 1978

Twelfth Session

ARTICLE 70

Dr. Tom Greidanus opens the session with devotions. Dr. John Daling replaces Mr. Anton Hoogewind as elder delegate of Classis Grand Rapids North.

ARTICLE 71

The Rev. John Van Ryn, Executive Secretary of the Board of Home Missions presents the following delegates involved in Home Missions: the Revs. Bryce Mensink, Harold Botts, Howard Spaan, Jay Vander Ark, John Natelborg, Durant Van Oyen, Stan Verheul and Elders Lieh Lin and James Glasser.

The Rev. Mr. Van Ryn then presents the Rev. Wesley Smedes, Minister of Evangelism, who addresses synod. The president responds.

ARTICLE 72

The president of synod reads a letter of acceptance from the Rev. Neal Plantinga, appointee to the chair of Systematic Theology.

ARTICLE 73

Advisory Committee 7, *World Ministries*, the Rev. Morris Greidanus reporting, presents the following: (The report of Advisory Committee 7 is continued from Article 62.)

TASK FORCE ON WORLD HUNGER

A. *Materials:*

1. Report 37.
2. Report 1-A.
3. Overture 20.

B. *Observations:*

This extensive study on world hunger by the task force appointed in 1976 confronts synod and the church with crucial decisions about our answer to the hunger of millions of fellow-citizens in our world.

The report faces us with the agony of hunger and starvation and with some of the complex causes of world hunger. Out of the biblical perspective that man is God's steward who is to care for the earth and its creatures, it calls on us to change our way of living and to do what we can do about world hunger.

It recommends a comprehensive plan, not only to feed the hungry, but to help them to feed themselves.

Basic to the answers that the task force recommends — and not to be missed in all the detail and complexity — is the conviction that the CRC must respond to world hunger with a word and deed ministry to the total man.

Members of the task force have been helpful to the committee in coming to understand the report. At first we just saw a lot of words, charts, and pages. We differed on how to handle all this material. But gradually we caught the vision of our church getting it all together to minister to the agony of world hunger. We ended our long sessions on Report 37 with a fervent prayer of thanksgiving and joyful singing of the doxology. We trust that synod and the church will also catch the spirit of this report and prayerfully take on the responsibility God has given us.

C. Recommendations:

1. That synod grant the Rev. Jacob Vos and Prof. Vernon Ehlers the privilege of the floor when the study on world hunger is being considered by synod, and that synod allow other available Task Force members to respond to questions which may be directed to them.

—*Granted*

2. That synod accept the report on world hunger as an initial fulfillment of the mandate given to the Task Force on World Hunger.

Ground: This report discusses the areas assigned in the mandate.

—*Adopted*

3. That synod authorize the publication and distribution of the study on world hunger in pamphlet form by the Board of Publications, together with an appropriate introduction and a report of the actions taken by synod.

Ground: It is useful for the education of our congregations and for other interested churches.

—*Adopted*

**EDUCATIONAL ACTION AND HUNGER ALLEVIATION
ACTION PROGRAM**

4. Declaration on World Hunger:

That synod adopt the following declaration as its foundational response to the issue of world hunger:

Recognizing God as the Creator of all things, and man as his steward;

Confessing that God breaks into the lives of his people with his Word and Spirit, training them in patterns of love and justice;

Finding in God's Word his liberality for men and the whole creation, and protective laws for the defenseless and underprivileged;

Remembering the grace of the Lord Jesus Christ who entered poverty so that others might become rich; and

Listening to God's call to his people to disciple all nations and to practice love and justice in the earth;

the synod of the Christian Reformed Church
acknowledges

that the alleviation of hunger at home and abroad.
is an integral part of our Christian responsibility,
and asks

that all members of the Christian Reformed Church devote themselves to gratitude, compassion, repentance, and justice as they respond to world hunger with a ministry of word and deed.

—*Adopted*

INDIVIDUAL ACTION

5. That synod call upon the people of the Christian Reformed Church to respond to the hunger faced by so many persons in this world.

This call specifically lays upon the members of our churches the direct responsibility to develop significant individual responses

—by means of meaningful modifications of lifestyle, such as

—avoiding waste, and excessive consumption,

—wisely using our natural resources,

—and fasting;

—contributing the money thus saved to hunger alleviation programs;

—and joining in congregational programs designed to alleviate hunger.

Grounds:

a. Scripture repeatedly calls upon God's people to exercise responsible stewardship, and self-denial.

b. Our Christian responsibility dictates that our responses be channeled effectively.

—*Adopted*

6. That synod encourage the members of our church to study this report on world hunger and the materials listed in Appendix C so that they may develop a better understanding of the many facets of the world hunger problem.

Grounds:

a. Education is a necessary component of any action program.

b. These publications present a realistic analysis of the world hunger problem; many of them exhibit a biblical perspective as well.

—*Adopted*

7. That synod call upon the members of the church to seek to do justice in their chosen vocations in an attempt to alleviate the structural or systemic injustice evident in today's world, and that synod call upon members of our churches to consider joining local or national organizations designed to have a Christian impact on society as a whole

Grounds:

a. Scripture demands we display our faith in all areas, including our vocation.

b. Organizations permit us jointly to accomplish much more than we can do individually. By way of example only, we mention the Christian Farmers Federations of Alberta, Ontario, and Iowa; and the Christian Labor Associations of Canada and the United States; there are other similar organizations.

—*Adopted*

CONGREGATIONAL ACTION

8. That synod designate the first Sunday of each November to be a denominational day of prayer and fasting in order to reflect on the awesome responsibility that believers in North America have in the face of the spiritual and physical starvation across the world.

Grounds:

- a. Such unified action will result in an increased awareness of world wide spiritual and physical starvation.
- b. This symbolic action will demonstrate and signify our concern for the world's hungry and our commitment to assist them.
- c. This date, situated between the Canadian and American Thanksgiving days, is an appropriate time to remember the world's hungry in the midst of our plenty. *—Adopted*

9. That synod urge all churches to encourage and challenge their members to use their dual citizenship in the kingdom of God and their country by being a citizen advocate on behalf of the hungry and starving world; by contacting their representatives in government on key issues surrounding this problem, urging action consistent with Christian principles; by discussing such political issues in home, school, and church; and by active involvement in the political process.

Grounds:

- a. The Scriptures clearly require us to be concerned about our civil government and to seek to influence it appropriately. Because the hunger problem depends so strongly upon governmental policy decisions, it is appropriate for individual Christians to seek to influence these policies.
- b. In some cases an individual can achieve greater results by influencing public policy than by any other single contribution he can make.
- c. Membership in the Committee for Justice and Liberty, the Associations for Public Justice, or Bread for the World can be an extremely effective way for citizens to be informed about and influence governmental policies and pending legislation concerning justice and world hunger. *—Adopted*

10. That synod affirm that in today's shrinking world the nature of the deacons' responsibilities is international in scope, and that offerings for world benevolence are as necessary as offerings for local benevolence.

Grounds:

- a. As the world has become one small, international community, and as the benevolent needs of our local churches have been taken over more and more by our government, our deacons' responsibilities have broadened to the national and international needs evident today.
- b. The diaconate is an effective means the church may use to alleviate hunger abroad. *—Adopted*

DENOMINATIONAL ACTION

11. That synod authorize the CRWRC with the help of the Task Force on World Hunger to collect, prepare, and distribute to the ministers of our church appropriate information regarding world hunger.

Grounds:

a. The pulpit must be a prophetic witness to our Christian responsibilities in alleviating hunger.

b. If the pulpit is to be a prophetic voice in dealing with the hunger problem, it is necessary for the ministers of our churches to be knowledgeable about the problem. The distribution of appropriate materials to our ministers will assist them in preparing their messages. —*Adopted*

12. That synod instruct the CRWRC, with the assistance of other denominational agencies, along with local deacons and diaconal conferences, to sponsor conferences and workshops on world hunger throughout the denomination.

Grounds:

a. A concerted response to the world hunger problem demands that our leaders be informed in detail about the problem and then use their position or the pulpit to acquaint our people with the many dimensions of the problem.

b. Direct contact with knowledgeable speakers is needed to improve the level of awareness of our people regarding the hunger problem.

c. Group interactions at such conferences will help to develop a comprehensive understanding of an attack on the hunger problem. —*Adopted*

13. a. That synod authorize the development of a detailed action plan to respond effectively to world hunger with a ministry of Word and deed. —*Adopted*

b. That this plan shall be developed by the Executive Director of CRWRC and the Executive Secretary of CRWM. —*Adopted*

c. That the plan shall include the following components:

1) Establishment of a special Hunger Fund, to be lodged with CRWRC but distinct from its regular operational budget. This hunger fund shall be used to finance the word/deed ministry outlined in the action program.

2) Encouragement of changes in life style and use of the resulting savings for hunger alleviation.

3) Selection of a hungry country as the initial target for an intensive, long-range ministry to the whole person, with several alternate countries indicated. Congregations and classes will be encouraged to adopt sections of the target country.

4) The training and deployment of a corps of deacons and volunteers as "hunger coordinators" at the congregational and classical level.

5) An appeal to the members of our church to devote at least one percent of their income to alleviation of hunger, without a decrease in their contribution to other work of the kingdom.

—*Adopted*

d. And that the Executive Director of CRWRC and the Executive Secretary of CRWM shall prepare this detailed action plan along the lines outlined above and in Appendix B.*

Advice is to be sought from the various denominational agencies potentially involved, and the comprehensive program is to be submitted (within 6 months) to the Synodical Task Force on World Hunger for its *concurrence*. Implementation of each agency's portion of the plan shall occur only after that agency concurs with the action requested from it.

Grounds:

1) Such a unified and comprehensive effort must arise from, and be guided by, a carefully developed, long-range plan.

2) The dual involvement of staff members from both CRWRC and the CRWM will result in a well coordinated program, and recognizes the considerable experience and expertise both agencies have in developing relief and evangelism programs, respectively.

3) The involvement of both CRWRC and CRWM also emphasizes the fundamental conviction evident in this report that the problem for world hunger must be addressed comprehensively by a joint word/deed outreach.

—*Adopted*

14. That synod designate the Christian Reformed World Relief Committee as the lead agency to coordinate implementation of the plan developed as a result of Recommendation 13 and that the Executive Director of the CRWRC be appointed the coordinator of this program, with other denominational agencies to be included and involved in the implementation as appropriate and necessary.

Ground: The CRWRC, as the denominational agency already directly involved in hunger alleviation, is the logical lead agency; and its Executive Director is the logical choice to direct and coordinate the program due to the nature of his agency and its task.

—*Adopted*

15. That synod request all denominationally related agencies involved in the program developed as a result of Recommendation 13 to work with the Christian Reformed World Relief Committee and its Hunger Program Coordinator to fulfill their part in the program.

Grounds:

a. The multifaceted nature of the program requires the assistance and cooperation of a number of denominationally related agencies.

b. The success of the program requires that the Education Department, in cooperation with the CRWRC and its Hunger Program

*Note: The committee understands the so-called "mobilization task force" in Appendix B, to be an inter-agency working group.

Coordinator, continue to expand, develop, and acquire suitable educational materials dealing with world hunger, so that these materials may be used in workshops, church schools, adult education classes, and adult fellowship groups. A great many members of the Christian Reformed Church are unaware of the nature and magnitude of the world hunger problem. We believe these persons will respond generously when the situation is made apparent to them.

c. It is essential that Christian Reformed World Missions work with the CRWRC and its Hunger Program Coordinator in the implementation of the hunger alleviation program, so that physical hunger alleviation may be appropriately accompanied by a presentation of the Word. A vigorous evangelism program is a fitting partner for a hunger alleviation program and there are many advantages to a joint effort. Furthermore, an effective hunger alleviation program often provides an excellent opportunity for introducing the Word.

d. The Back to God Hour can effectively use its ministry to instruct its North American listeners regarding the world hunger problem and the responsibility which Christians and the North American nations have in alleviating that problem, and to instruct its listeners in hungry nations regarding the need to develop just (and Christian) governmental structures and food distribution systems. In many instances the Word can create conditions in culture which on the long term can help alleviate hunger.

e. Other denominationally related agencies, such as the seminary, the colleges, and the Board of Home Missions, can be effective and fitting partners in the total overall program of hunger alleviation.

—Adopted

16. That synod continue the Synodical Task Force on World Hunger for a final year, and charge it with the following specific tasks:

a. To work with the Executive Director of the Christian Reformed World Relief Committee and the Executive Secretary of the Board for Christian Reformed World Missions in the development of a comprehensive hunger alleviation program, and to *monitor* the implementation of that program as well as the other synodical decisions arising from this report.

b. To continue their work on the structural and systemic problems causing world hunger, and to develop appropriate responses to these problems.

c. To work with the CRWRC to assemble and prepare appropriate informational materials on hunger and distribute them to the ministers of our church.

Grounds:

1) The knowledge and background of the Task Force should be utilized during the year of transition and implementation.

2) There is considerable work to be done in exploring questions of structural factors and determining needed changes.

—*Adopted*

17. That synod request CRWRC to present an annual progress report on the development of this hunger alleviation program. —*Adopted*

18. That synod declare its action on Recommendations 10, 12, 13c, 5), to be its answer to Overture 20. —*Adopted*

19. That synod express its sincere thanks to the members of the Task Force on World Hunger for the excellent service they have performed for the church in preparing their report. —*Adopted*

(The report of Advisory Committee 7 is continued in Article 95.)

ARTICLE 74

Advisory Committee 4, *Confession and Liturgy*, Dr. Marion Snapper reporting, presents the following: (The report of Advisory Committee 4 is continued from Article 60.)

ADDITIONAL STIPULATIONS RE NEW FORM FOR MARRIAGE

A. *Material*: Overture 17.

B. *Analysis*: The overture of Classis Northcentral Iowa is asking this synod to stipulate, in addition to the mandate given the Liturgical Committee by the Synod of 1977, a specific precondition for final consideration of the new marriage form by the Synod of 1979. This precondition is that the Liturgical Committee share with synod the results of its review of the old marriage form "in the light of its history, its theological content, and the contemporary needs of the churches." The substance of this overture has merit and as such should be taken seriously by the Liturgical Committee as it prepares to present the new marriage form to synod in 1979.

C. *Recommendations*:

1. That synod not accede to this request. —*Adopted*

2. That synod refer the content of the overture to the Liturgical Committee.

Grounds:

a. The overture is premature; this synod is not considering final approval of the new marriage form.

b. Synod has made provision for classes to address these concerns to the Liturgical Committee. —*Adopted*

3. That synod declare this to be its answer to Overture 17 from Classis Northcentral Iowa. —*Adopted*

ARTICLE 75

Elder Bert Konynenbelt closes the session with prayer.

WEDNESDAY MORNING, JUNE 21, 1978

Thirteenth Session

ARTICLE 76

Dr. John Daling opens the session with devotions. The roll is called. An elder delegate remains absent from Classis Cadillac. Elder Marinus Pott replaces Dr. Jack Nyenhuis as delegate from Classis Holland and expresses his agreement with the Forms of Unity. The minutes of the June 20 sessions are read and approved.

ARTICLE 77

Advisory Committee 12, *Financial Matters*, Dr. Robert Paauw reporting, presents the following:

I. GENERAL INFORMATION

In order to provide synod with a better understanding of the procedures used by our committee to make our recommendations, we submit the following information:

A. The most recent financial information available and proposed 1979 budgets of each denominational agency were assigned to the advisory committee members for analysis. For the first time, this information was published in the form of a resource book "Financial and Business Information for Review and Recommendation." This resource book proved to be very helpful to the committee and the Finance Committee of SIC should be commended for its preparation.

B. Representatives of the board or staff of all denominational agencies appeared before the committee to answer questions regarding financial data and quota requests. The Denominational Financial Coordinator and a member of the Finance Committee, Synodical Interim Committee, were present at our meetings to serve as consultants.

C. The resource book referred to in (A) above also contained financial information from all other agencies seeking synodical approval for recommendation for offerings. The Finance Committee of SIC had previously reviewed this information and their report on each agency was also studied by your advisory committee.

D. The advisory committee informs synod that it is pleased with the cooperation and coordination evident between the combined efforts of the denominational agencies, the DFC and the SIC Finance Committee. The Finance Committee of SIC is working with said agencies to put their bond coverage in line with requirements of synod (Acts of Synod 1977, p. 123).

II. CHURCH HELP FUND

A. *Material*: Report 10.

B. *Recommendations*:

1. That synod approve the report of the Church Help Fund as presented.

Ground: This fund continues to serve the denomination very effectively. —*Adopted*

2. That synod urge the congregations to maintain their assigned payment schedules.

Ground: The continued effectiveness of such a revolving fund requires prompt and full payment to insure proper cash flow. —*Adopted*

III. FUND FOR NEDDY CHURCHES

A. *Material:* Report 12.

B. *Recommendations:*

1. That when matters pertaining to the FNC are considered by synod, the secretary and treasurer be given the privilege of the floor, or in their absence, the same privilege be given to any member of the FNC. —*Granted*

2. That the minimum salary for ministers serving churches which receive assistance from the FNC be set at \$12,200 for 1979. This involves an increase of \$200 or less than 2%. —*Adopted*

3. That a service increment of \$50 per year for up to 20 years of service be granted. (In no case is this to exceed \$1,000.)

Ground: This will bring our present policy more in line with that of the Board of Home Missions as well as compensate the more experienced men for their years of service. —*Adopted*

4. That a child allowance of \$500 be granted for every child up to twenty-two (22) years of age, excluding those who have reached the age of nineteen (19) years and who are no longer enrolled in an educational institution. —*Adopted*

5. That a car allowance of \$1,000 be given out of FNC funds and that each church receiving aid from the FNC be required to pay an equivalent amount of \$1,000 from its own funds.

Ground: The car allowance has not been increased since 1976. The expenses of maintaining an automobile have risen greatly since that time. —*Adopted*

6. That the per family contribution toward the minister's salary in congregations receiving aid from the FNC in 1979 be not less (and if possible more) than \$170 in both the United States and Canada.

Ground: This represents a 6% increase in the per family giving toward the pastor's salary. This is in line with other increases in our economies. —*Adopted*

7. That the allowance for a stated supply be set at \$160 per week for 1979. —*Adopted*

IV. MINISTERS' PENSION FUND

A. *Material:* Report 17.

B. *Recommendations:*

1. That synod grant the privilege of the floor to members of the Pension Fund Committee when pension matters are discussed as well as to the administrator. —*Granted*

2. *Housing Allowance.* That synod designate \$3,000 of the minister's pension as a reasonable housing allowance for United States Income Tax purposes (IRS Revenue Ruling 1, 107-1). —*Adopted*

3. *Supplemental Fund Quota.* That synod establish and approve a quota for the Supplemental Fund and to enlarge the scope of the Supplemental Fund to include the moving allowance for the retired minister or, if the minister has not been paid such an allowance, then for his widow. If this quota is granted, the Supplemental Fund will not be on the list of approved offerings.

Grounds:

a. Funds received from congregational collections and gifts for the extraordinary needs of retired ministers' widows and orphans have been insufficient.

b. The quota would include the cost of approved moving expenses since it is not legally correct to continue to make such payments out of the Ministers' Pension Fund and moving expenses cannot be actuarially funded.

c. Estimated moving expenses under the revised Plan would be \$15,000 and estimated Supplemental payments would be \$30,000.

—*Adopted*

4. *Chaplains' Deposit Fund—Consolidation Study*

The Synod of 1975 mandated the Pension Fund Committee to study the feasibility of consolidating the Ministers' Pension Fund and the Chaplains' Deposit Fund and report to the Synod of 1976 (Acts of Synod 1975, Article 84, II, B, page 80). Synods of 1976 and 1977 were informed that studies on this subject were not yet complete. The MPF committee in consultation with the Chaplain Committee has now completed its studies on the subject matter.

While it does not appear feasible to consolidate the two funds the following procedure is recommended for synod's approval:

a. Subject to synod's conditions stated in b) hereunder the Ministers' Pension Fund be authorized to receive the necessary contributions from the Chaplain Committee and the Chaplains' Deposit Fund to bring the required payments of the chaplains up to date from January 1, 1970. Such payments will reduce the present Chaplains' Deposit Fund to zero.

Grounds:

1) Contributions to the Ministers' Pension Fund should be paid for each chaplain. This will include the Institutional Chaplain even though for a time he may be a participant of the retirement plan of his employing institution. This is a necessary change from the Acts of Synod 1971, Art. 49, III, B, page 38 and Report 35, 5, e, page 372 because currently Institutional Chaplains change positions more frequently than in the past which may mean that they are not fully vested in the institution's plan.

2) Synod of 1970 decided that the Chaplain Committee is the employing agency of ministers in chaplain positions and that com-

mittee is mandated to negotiate with institutions employing chaplains (Acts of Synod 1970, Art. 71, 3, a, and b, page 34). Thus the Chaplain Committee (the same as in the case of other denominational agencies) will pay or arrange to pay contributions to the Ministers' Pension Fund.

3) All chaplains and their dependents must be assured that they are never to receive less in benefits than ministers of organized churches (Acts of Synod 1970, Art. 71, II, B, 3, page 34). This is best accomplished by the Chaplain Committee making contributinal agencies) will pay or arrange to pay contributions to the Fund.

4) Such payment is necessary to avoid a delinquency relative to contributions for chaplains. —*Adopted*

b. That the Ministers' Pension Committee, in conjunction with the Chaplain Committee, be authorized to reduce and offset Ministers' Pension benefit payments by the amount necessary to eliminate duplicate benefits for chaplains.

Ground: Synod has mandated that no chaplain or his dependents is (are) to receive duplicate benefits at the expense of the Christian Reformed Church (Acts of Synod 1970, Art. 71, II, B, 3, d, page 34). —*Adopted*

5. *Revision of Ministers' Pension Fund*

a. *Background:* Changes in the plan have been approved by the committee and presented to synod for adoption. Changes have been made for clarification, to integrate the orphans' benefit into the plan, to reflect a new relationship of chaplains to the plan, to protect plan funding, and to comply with legal requirements.

b. *Recommendation:* That synod adopt the Revision of Ministers' Pension Plan proposed by the Ministers' Pension Fund Committee as summarized in Report 17, Section VIII, F, and proposed in Report 17, Appendix B. —*Adopted*

6. *Ministers Serving Outside the Christian Reformed Denomination*

a. *Background Information:*

"The Synod of 1976 referred 'the whole matter of future policy regarding the contribution to be made to the Pension Fund by ministers serving outside of the Christian Reformed denomination' to the Pension Fund Committee in consultation with the Synodical Interim Committee." The Pension Committee requests a year's extension for the completion of this study." (Acts of Synod 1977, Art. 72, c, h, p. 113).

b. *Recommendation:*

That an eligible minister under the plan on loan to a non-Christian Reformed organization may continue in the plan by making the same annual contributions then in effect for other Christian Reformed ministers who are not the first or principal ministers of organized Christian Reformed Churches.

Grounds:

- 1) Such contributions are not a subsidy at the expense of the Christian Reformed Church.
- 2) Actuarially, such contributions are sufficient to pay future benefits. —*Adopted*

7. Benefits, Quota and Contributions

The Ministers' Pension Fund Committee, desiring to meet the needs of retirees arising from inflation and at the same time desiring to keep quota increases reasonable, recommends to synod that for 1979 the following be adopted: Basic Pension—\$5,040 per year; Contribution—\$1,300 per year. —*Adopted*

V. SYNODICAL INTERIM COMMITTEE*A. Materials:*

1. Report 20, Section VIII, C.
2. Report 20-A.

*B. Coordinated Services Appraisal and Cost Justification**Recommendation:*

That synod approve the Coordinated Services report as the answer of SIC and other CRC boards and agencies to the synodical mandate (Acts of Synod 1976, Article 50; carried over in 1977), "that synod instruct SIC and the agencies to provide the Synod of 1977 (1978) with an appraisal and cost justification of supporting staff of agencies in the denominational building and of SIC, including Coordinated Services." —*Adopted*

*C. Ministers' Compensation Survey and Guide — 1978***Ministerial Cooperation***1. Background Information*

The updated survey and guide for 1978 is published in pamphlet form for distribution to all delegates of synod. Upon synod's approval it will be distributed to all of our churches as part of "Your Church in Action—CRC Handbook," to be used as a guide for consistories when considering ministers' compensation in the year ahead.

When the Synod of 1973 mandated that ministers' compensation studies be dealt with on a continuing (i.e., year to year) basis, it did so in order that our ministers' annual compensation could consistently be compared to cost of living needs, based on available Bureau of Labor and other statistics. The procedure of dealing with this problem, namely the annual furnishing of survey data by our ministers, was adopted by the Synod of 1974. In spite of all this we find that only about 50% of our ministers respond to our request for completion of survey data vital to this continuing effort for their own well-being.

2. Recommendation:

That synod remind all ministers to comply with its mandated procedures by completing and furnishing the survey forms accurately and promptly when requested. —*Adopted*

Congregational Responsibility

1. *Background Information*

The 1978 survey reveals that:

- a. 117 of our churches, based on figures submitted by 50% of our ministers, are not paying the basic cash compensation commensurate with the minimum set annually by the Fund for Needy Churches as approved by synod; minimum for 1978 is \$12,000 per annum plus \$500 for each child under 19 years of age; minimum for 1979 is \$12,200 per annum plus \$50 per year service increment maximum \$1,000, plus \$500 for each child under 19 years of age.
- b. 246 (includes 117 referred to under a. above) of our churches, based on figures submitted by 50% of our churches, are not paying compensation in line with the Urban (lowest) Cost of Living Indicator in their respective areas.

2. *Recommendation:*

That synod ask all of our classes to instruct their church visitors to inquire whether or not a church is striving to pay its pastors' total compensation as indicated by the cost of living indicator as shown on the current compensation guide for ministers, and if not, whether they intend to apply to the Fund for Needy Churches for support.

Grounds:

- a. The survey statistics indicate continued inequities of ministers' compensation which synod seeks to correct per its past and present mandate.
- b. The FNC is mandated to assist the churches upon proper application, to the best of its ability, to correct ministers' compensation inequities. —*Adopted*

D. Special Committee for SIC Financial Review and Improved Financial Controls

1. *Background:* Report 20-A, Section VI, A.

2. *Recommendations:*

- a. That a Denominational Financial Policy Manual be developed for the denominational agencies to include policy statements about depository procedures, disbursement procedures, investment procedures, auditor selection, board member disclosure and standardized financial and budget reporting. The implementation of the Policy Manual will be the responsibility of each denominational agency. —*Adopted*
- b. That the Denominational Financial Policy Manual be developed by a committee composed of the financial directors of all the denominational agencies (or their designees), a representative from the SIC Finance Committee, the Denominational Financial Coordinator and a member appointed by SIC who has appropriate knowledge of the denomination's financial matters, the denominational boards, agencies and committees, and synodical procedures. The latter shall serve as chairperson of the committee. The smaller agencies and com-

mittees would not be expected to send their financial directors or designees to all the meetings but would have the option to do so and would participate in approving the Policy Manual. The committee could enlist the assistance of outside consultants as needed.

—*Adopted*

c. That synod concur in SIC's appointment of Dr. Marvin De Vries, a long time member of SIC and former secretary of its Finance Committee, as chairperson of the committee to develop a Denominational Financial Policy Manual.

—*Adopted*

E. Financial Reporting

1. *Background:* Report 20, Section VIII, A and Report 20-A Section VII.

2. *Recommendation:* That synod direct all of our boards and agencies to adopt as general procedure and guide the AICPA's Statement of Position on Accounting Principles and Reporting Practices for Non-Profit Organizations effective in the next succeeding accounting year of each of our agencies. It is noted that Calvin College and Seminary already practices and maintains its accounting and reporting records in compliance with AICPA Industry Audit Guide for Colleges and Universities.

Grounds:

a. The AICPA's position of accounting principles and reporting practices advocates and embraces the concept of the recording of and accountability for the use of funds and resources received with their specific application to established objectives of mandated functions and programs.

b. Synod has the obligation and responsibility of assuring all members of the church that all funds forwarded to an approved agency or committee are properly used for the intended purpose and that uniform and meaningful financial reports are prepared which properly communicate this information not only to synod but also in such form so that it is available to all interested contributors and donors.

—*Adopted*

F. Denominational Building Occupancy Costs

Recommendations:

1. That synod direct that the occupancy cost consisting of repairs, maintenance, utilities, janitorial services, insurance, real estate taxes, and other related, but not limited to, building and grounds care and operational costs (now being charged monthly to each agency on a square foot occupancy ratio) be paid for by CRC in NA out of increase in the denominational building quota, thereby eliminating such costs from the budgets of the building occupants.

—*Adopted*

2. That this directive be effective January 1, 1979.

(Note: The quotas of all agency occupants have been adjusted accordingly to offset increase in Denominational Building quota as referred to in paragraph 1 above.)

Grounds:

a. This policy is advised by Attorney B. Sevensma, synodical counselor.

b. This procedure will eliminate unnecessary budget calculation and bookkeeping by the seven agency occupants; unnecessary breakdown calculation and monthly billing by building management; and controversies as to what constitutes building operation expense versus building capital improvements. —*Adopted*

G. Uniform Salary Policy (See Report 20-A, Section IX)

Recommendation: That the SIC report to Synod of 1979 regarding Uniform Salary Policy Study. —*Adopted*

VI. UNORDAINED EMPLOYEES' PENSION FUND

A. *Material:* Report 21.

B. *Recommendations:*

1. That any member of the committee be accorded the privilege of the floor when the recommendations for action are considered by synod. —*Granted*

2. That synod adopt the plan amendments which do not make substantive changes, but which are recommended solely to remain in compliance with IRS requirements, as proposed in Report 21—Retirement Plan for the Unordained Workers of the Christian Reformed Church, Amendment Number 11, effective January 1, 1976. —*Adopted*

VII. REPORTS ON SALARY SCHEDULES

A. *Materials:*

1. Overture 7.

2. Report 20-A, Section IX.

3. Informative Communication 1 of Classis Orange City.

B. *Observations:*

There have been repeated requests in the past by the constituency paying the quota to make the salary and fringe benefit schedule of all agencies requesting quota funds available for information. It is the opinion of this committee that this information should be readily available in a general format which will set forth the various staff positions with corresponding salary range and methods used in determination of the basic arrangement and supplemental or fringe benefits. The information requested need not be of such detail as to name individual staff members of specific organizations. The Chaplain Committee has used an acceptable format in its report in the Agenda for Synod.

C. *Recommendations:*

1. That synod instruct all those agencies requesting quota support to include their salary and fringe benefit schedules in their annual reports, and these reports be included in the agenda.

Grounds:

- a. Synod in 1971 directed the Synodical Interim Committee (SIC) to conduct a study and present a plan for a uniform salary policy. There has been no action on this study to date.
- b. Several agencies receiving support from the quota fund are already complying or essentially complying with the requested financial disclosure with regard to the majority of their staff, i.e., Home Missions, Chaplain Committee, and SCORR.
- c. The constituency paying the quota is entitled to this information.

—*Adopted*

2. That synod declare this to be its answer to Overture 7.

—*Adopted*

VIII. INCREASED MINISTERS' PENSION BENEFITS

A. *Material:* Overture 13.B. *Recommendations:*

1. That synod do not accede to the request of Classis British Columbia.

Grounds:

- a. The committee has periodically recommended increases in pension benefits and synod has approved them after taking into account a number of factors which the committee presented to synod. Moreover, increases granted in our plan apply to those already retired although the great majority of private pension plans provide no increase for those already retired.
- b. The committee examined the effects of a 6% compounded annual increase in benefits for a period of ten years. An extrapolation from the current quota of \$28.50 per family reaches a quota in excess of \$100 at the end of ten years.

2. That synod declare the above recommendation to be its answer to Overture 13.

—*Adopted*

IX. WITHHOLD ADOPTION OF REVISIONS FOR MINISTERS' PENSION PLAN

A. *Material:* Overture 25.B. *Recommendations:*

1. That synod request the Ministers' Pension Fund Committee to prepare and distribute to participants in the plan, a handbook which will make the plan understandable to the participants.

Grounds:

- a. The technical language of the plan should not be changed because it was written to comply with legal requirements.
- b. The practice of providing an explanatory handbook to participants is customary practice in business and industry.

—*Adopted*

2. That synod declare the above to be its answer to Overture 25.

—*Adopted*

X. PROPOSED DENOMINATIONAL QUOTAS FOR 1979

A. *Materials*: Reports of the respective agencies and SIC as published in the Agenda for Synod 1978, Report 20-A, Section VIII.

B. Recommendations:

1. That synod consider all denominational quota requests before acting on any one of them by itself. —Adopted

2. That synod adopt the denominational per family quotas listed in Exhibit 1 as "Advisory Committee Recommendations for 1979."

Synod adopts the quotas for 1979 as listed in the last column of Exhibit 1.

Exhibit 1 — Proposed Per Family Quotas for 1979

	1978 Quota	Agencies' Quota Request for 1979	SIC Recom. 1979	Advisory Comm. Recom. 1979	Recommended Percent Change from 1978	Adopted by Synod
Back to God Hour	\$ 25.00	\$ 27.00	\$ 27.00	\$ 27.00	+ 8.0	\$ 27.00
Television	10.00	10.00	10.00	10.00	0.0	10.00
Home Missions	53.00	60.00	58.00	57.45	+ 8.4	57.45
Board of Publications						
"The Banner" .....	.75	.75	.25	.50		.50
"De Wachter" .....	.25	.75	.25	.25	- 31.3	.50
Unified Church School						
Curriculum	3.00	2.50	2.50	2.00		2.50
World Missions	46.00	52.70	51.00	51.00	+ 11.0	52.60
Spanish Literature .....	.75	1.00	1.00	1.00	+ 33.3	1.00
Calvin College & Seminary	38.40	42.74*	41.40	41.40*	+ 7.8	41.40
Calvin Seminary Building						
Addition (until 1980)	1.00	1.00	1.00	1.00	0.0	1.00
Chaplain Committee	1.95	2.95	2.50	2.25	+ 15.4	2.25
Chaplain's Deposit Fund .....	.50	.00	.00	.00	-100.0	.00
Denominational Services						
Synodical Assembly & Comm.						
Synodical Offices	6.10	5.50	5.20	5.20	- 14.8	5.20
Estate Planning for Deferred						
Giving (At request of all						
denominational agencies)	1.65	—	—	—	—	—
**Denominational Building ..	2.00	1.90	1.80	3.65	- 7.5	3.65
Fund for Needy Churches ..	12.50	13.50	13.50	13.50	+ 8.0	13.50
Ministers' Pension Fund	28.50	30.50	30.50	30.45	+ 6.8	30.45
Supplemental Fund						
(Ministers' Pension Fund)	—	.75	.75	.75	+100.0	.75
SCORR	1.60	1.60	1.60	1.55	- 3.1	1.55
TOTAL	\$232.95	\$255.14	\$248.25	\$248.95	+ 6.8	\$251.30

*Allocated on an area basis

**Reflects an increase of \$1.85 per family under the assumption that synod approves consolidation of building expenses under one quota. (II, D, 2e), the quotas of agencies to be adjusted on pro-rata basis to offset this consolidation.

(See Article 77, Section V, F)

2. That synod adopt the following regional quotas for Calvin College and Seminary in agreement with the decision of 1962:

Exhibit 2 — Recommended Regional Quotas for Calvin College and Seminary for 1979.

Area Designation	Description of Geographic Area	Actual 1978	Recom. 1979	\$ In-crease	% In-crease
Area 1	comprises Classes Grand Rapids East, G.R. South, G.R. North and Grandville ..	\$57.25	\$61.50	\$4.25	7.42
Area 2	comprises Classes Cadillac, Holland, Kalamazoo, Lake Erie, Muskegon and Zeeland	48.00	51.00	3.00	6.25
Area 3	comprises Classes Chicago North, Chicago South, Florida, Illiana and Wisconsin	42.00	46.00	4.00	9.52
Area 4	comprises Classes Minnesota North, Minnesota South, Northcentral Iowa, Orange City, Pella and Sioux Center	20.00	21.25	1.25	6.25
Area 5	comprises Classes Atlantic Northeast, Hackensack and Hudson	57.25	60.25	3.00	5.24
Area 6	comprises Classes Columbia, Pacific Northwest, California South, Central California and Rocky Mountain	37.25	40.75	3.50	9.40
Area 7	comprises Classes Alberta North, Alberta South, British Columbia, Chatham, Eastern Canada, Hamilton, Huron, Quinte and Toronto	23.00	25.50	2.50	10.87

Areas which benefit from a quota reduction should employ the monies saved to finance their present area colleges (Acts of Synod, 1962, pp. 54, 104, XXV). —Adopted

XI. CAUSES RECOMMENDED FOR FINANCIAL SUPPORT

A. *Material*: Report 20-A.

B. *Recommendations*:

1. That synod recommend the following causes to the churches for one or more offerings:

Denominational Agencies

- a. Armed Forces Fund of Home Missions Board (U.S. Churches Only)
- b. Back to God Hour - 1) above-quota needs, 2) CRC-TV
- c. Back to God Tract Committee
- d. Committee for Educational Assistance to Churches Abroad
- e. Home Missions for above-quota needs
- f. Minority Student Scholarship Fund
- g. World Missions for above-quota needs

Denominational Benevolent Agency

Christian Reformed World Relief Committee

Denominational Youth Agencies

- a. Calvinettes (division of United Calvinist Youth)
- b. Calvinist Cadet Corps (division of United Calvinist Youth)
- c. Young Calvinist Federation (division of United Calvinist Youth)
- d. Young Calvinist Servicemen's Ministry

—Adopted

2. That synod recommend the following *NON-DENOMINATIONAL AGENCIES* to the churches for financial support, but *not necessarily* for one or more offerings. The number of offerings or amount given should be determined by each church:

Benevolent Agencies

- a. Bethany Christian Services
- b. Bethesda Hospital
- c. Calvary Rehabilitation Center
- d. Christian Health Care Center (formerly Christian Sanatorium)
- e. Christian Schools Employees Relief Fund (only when requested)
- f. Elim Christian School
- g. Luke Society
- h. Pine Rest Christian Hospital Association

Educational Agencies

- a. Association for the Advancement of Christian Scholarship
- b. Canadian Christian Educational Foundation (NUCS)
- c. Christian Schools Educational Foundation (NUCS)
- d. Dordt College
- e. National Union of Christian Schools
- f. Reformed Bible College
- g. Roseland Christian School
- h. Trinity Christian College
- i. Westminster Seminary

Miscellaneous Agencies

- a. American Bible Society (U.S. churches only)
- b. American Calvinist Fellowship
- c. Canadian Bible Society (Canadian churches only)
- d. Canadian Home Bible League (Canadian churches only)
- e. Christian Labour Association of Canada (Can. churches only)
- f. Christian Laymen's League
- g. Faith, Prayer and Tract League
- h. Gideons, International (Bible distribution) (U.S. churches only)
- i. Gideons, International of Canada (Bible distribution) (Canadian churches only)
- j. InterVarsity Christian Fellowship of the U.S. (U.S. churches only)
- k. InterVarsity Christian Fellowship of Canada (Canadian churches only)
- l. Lord's Day Alliance of Canada (Canadian churches only)
- m. Lord's Day Alliance of the U.S. (U.S. churches only)
- n. TELL (The Evangelical Literature League)
- o. World Home Bible League

—Adopted

3. That synod not approve the Back to God Hour's request for one or more offerings for Project Bonaire Plus.

Ground: The committee's request for one or more offerings for Project

Bonaire Plus cannot be considered at this time due to lack of information required under synod's rules for accredited evaluation.

—*Adopted*

XII. PERTINENT INFORMATION SUBMITTED TO ASSIST DELEGATES IN
MAKING FINANCIAL DECISIONS

A. Combined Summary of Proposed Budgets for 1978 and 1979 of CRC Denominational Boards and Agencies (Exhibit 3).

Recommendation: That synod receive this Summary of Proposed Budgets as information.

—*Adopted*

B. Summary Statement of Assets and Liabilities of Denominational Boards and Agencies for year ending 1977. (Exhibit 4).

Recommendation: That synod receive this Summary Statement of Assets and Liabilities as information.

—*Adopted*

ARTICLE 78

Elder Arthur Niemeyer closes the session with prayer.

COMBINED SUMMARY
CRC DENOMINATIONAL BOARDS AND AGENCIES
PROPOSED BUDGETS FOR 1978 AND 1979
AND SOURCES OF ESTIMATED INCOME TO MEET SUCH BUDGETS

BOARDS AND AGENCIES	BUDGETS			QUOTA AMOUNTS			CONTRIBUTIONS, GIFTS, OTHER INCOME			PER FAMILY QUOTA		
	1978		1979	1978		1979	1978		1979	1978		1979
	Amount	% of Budget	Amount	Amount	% of Budget	Amount	Amount	% of Budget	Amount	Amount	% of Budget	Amount
Back to God Hour - Radio & TV	3,778,000	55%	4,324,550	2,086,000	51%	2,211,000	1,692,000	43%	2,113,550	35,000	49%	37,000
Board of Home Missions	4,660,000	70%	5,094,000	3,290,000	70%	3,590,000	1,370,000	30%	1,504,000	53,000	60%	60,000
Board of Publications	1,790,500	14%	1,715,000	253,000	14%	225,000	1,537,500	86%	1,490,000	4,000	87%	4,000
Board of World Missions & Spanish Lit.	5,360,664	49%	5,988,500	2,760,000	46%	3,163,500	2,800,664	51%	2,825,000	46,750	53%	53,700
Calvin College and Seminary	9,785,000	22%	11,264,500	2,208,000	22%	2,600,000	7,577,000	78%	8,664,500	38,400	79%	42,740
Calvin Seminary Building Addition	53,000	100%	53,000	53,000	100%	53,000	0	0	0	1,000	0	1,000
Chaplain Committee	107,400	100%	153,600	107,400	100%	153,600	0	0	0	2,950	0	2,950
Chaplain Deposit Fund	31,000	0	0	31,000	100%	0	0	0	0	0	0	0
CRC in NA - Denominational Services	401,100	100%	333,500	401,100	100%	307,600	0	0	25,900	87	0	7,750
CRC in NA - Denominational Building	227,500	48%	229,400	110,330	48%	106,300	117,170	52%	123,100	2,000	56%	2,000
CRNRC	2,447,900	0	2,315,500	0	0	0	2,447,900	100%	2,315,500	0	0	0
Church Help Fund	0	0	0	0	0	0	0	0	0	0	0	0
Fund for Needy Churches	1,045,000	76%	1,100,000	796,826	76%	888,300	288,174	28%	211,700	12,300	19%	13,500
Ministère's Pension Fund	2,381,000	73%	2,671,000	1,746,000	73%	1,906,000	635,000	27%	765,000	28,500	29%	30,300
Supplemental Fund	0	0	44,400	0	0	44,400	0	0	0	0	0	0
SCORR	107,950	86%	114,500	93,000	86%	96,000	14,950	14%	18,500	1,600	16%	1,600
Unordained Employees Pension Fund	0	0	0	0	0	0	0	0	0	0	0	0
TOTAL	32,376,014	43%	35,401,450	13,935,656	43%	15,344,700	18,440,358	57%	20,056,750	232,95	57%	255,114
Changes + (-)	3,025,436	7.8%	64,900	0	0	1,409,044	0	0	1,616,392	0	0	22,119
AVERAGE QUOTA PENOSION												

Note 1 - QUOTA INCOME BASE - NUMBER OF FAMILIES (organized churches only) - - - - - 64,900 - - - - - 65,800
 Note 2 - Includes \$93,600 for CRC NY
 Note 3 - Includes \$60,000 for Spanish Literature
 Note 4 - Includes \$89,200 for Seminary 1979 Budget
 Note 5 - Chaplain Committee Budget for 1979 and hereafter includes \$31,000 for contributions to Ministers' Pension Fund thereby eliminating Chaplain Deposit Fund quota.
 Note 6 - Will be increased by \$2,000 if synod approves consolidation of all building expense under one item.
 Note 7 - 1978 reviewed budget figures are used for 1979 until 1979 due to conversion of other needs as of and when they arise.
 Note 8 - CRNRC Help Fund - is a self-sustaining revolving fund of \$2,396,400 as of December 31, 1977 of which \$2,204,147 is aggregate of loans outstanding to churches.
 Note 9 - Fund for Needy Churches - is a self-sustaining revolving fund of \$1,045,000 as of December 31, 1977 of which \$1,045,000 is aggregate of loans outstanding to churches.
 Note 10 - Unordained Employees Pension Fund costs are included in the Board and Agencies budgeted amounts and are subject to review and approval by synod.
 Note 11 - 1979 amounts are Board and Agencies requested amounts and are subject to review and approval by synod.

EXHIBIT 4

**CHRISTIAN REFORMED CHURCH IN NORTH AMERICA
DENOMINATIONAL BOARDS, AGENCIES AND COMMITTEES
SUMMARY STATEMENT OF ASSETS AND LIABILITIES**

YEAR 1977 (Per audited reports)

Boards, Agencies & Committees	Assets (Book Value)	Liabilities	Equity and Reserves
Back to God Hour	\$ 3,156,203	\$ 883,079	\$ 2,273,124
Board of Home Missions	7,834,422	55,191	7,779,231
Board of Publications	1,391,444	265,644	1,125,800
Board of World Missions	3,370,243	632,950	2,737,293
Calvin College & Seminary	40,286,934	12,811,588	27,475,346
Chaplain Committee	61,600		61,600
Chaplain Deposit Fund	182,722	589	182,133
Christian Reformed Church in N. America	2,095,285	631,196	1,464,089
Christian Reformed World Relief Comm.	447,427		447,427
Church Help Fund	2,396,427		2,396,427
Fund for Needy Churches	485,839		485,839
Ministers' Pension Fund	6,352,497	189,502	6,162,995
Ministers' Supplemental Fund	4,862	4,387	475
Ministers' Group Life & A.D. &D. Insurance	50,213	10,887	39,326
Synodical Committee on Race Relations..	1,190		1,190
*Unordained Employees Pension Fund	1,852,800		1,852,800
Totals	\$69,970,108	\$15,485,013	\$54,485,095

*Includes assets held by Occidental Life Insurance Company of California under Group Annuity Contract No. 50013-2 as follows: Annuity Fund \$1,155,800; Supplemental Fund \$625,600.

WEDNESDAY AFTERNOON, JUNE 21, 1978

Fourteenth Session

ARTICLE 79

Elder Enno Ennema opens the session with devotions. The Rev. Peter Breedveld replaces the Rev. Henry Gunnink as delegate for Classis Huron.

ARTICLE 80

Advisory Committee 3, *Church Order I*, the Rev. Wilbert M. Van Dyk reporting, presents the following: (The report of Advisory Committee 3 is continued from Article 50.)

HERMENEUTICAL PRINCIPLES CONCERNING WOMEN IN ECCLESIASTICAL OFFICE

A. Materials:

1. Report 31.
2. Overture 23 from Dutton CRC.
3. Overture 26 from Classis Lake Erie.

4. Communication 5 from Classis Orange City.

5. Informative Communication 3 from Church of the Servant CRC and Informative Communication 4 from Calvin, Grand Rapids, CRC, both of which the advisory committee received and processed as overtures.

B. History: Throughout the 1970's synod has addressed itself to the question of what the Bible says about women in ecclesiastical office. In 1973, after receiving a report from its study committee that concluded that "the practice of excluding women from ecclesiastical office cannot be conclusively defended on biblical grounds," synod decided to "refer the entire report to the churches for study and reactions." A new study committee was appointed at that time to receive those reactions and to continue study of the question. In the report to the 1975 Synod, this committee concluded "that biblical teaching is not opposed in principle to the ordination of women to any office that men may hold in the church." However, in the light of the majority report of its advisory committee, the Synod of 1975 declared that in its judgment "sufficient biblical grounds have not been advanced to warrant a departure from our present practice of excluding women from the ecclesiastical offices recognized in the Church Order" (Report 31, I, A). In 1975 synod appointed a committee to study "the hermeneutical principles which are involved in the proper interpretation of the relevant Scripture passages, to apply these principles in an exegetical study of the relevant passages, and to present synod with the results of their study" (Report 31, I, A). This committee now brings its report to synod.

C. Analysis: After some preliminary considerations that clearly state both the need for and the limitations of rules for understanding the Bible, the study committee presents the first of two major sections in its report: "Hermeneutical Guidelines for Understanding the Bible" (Report 31, II). This section deals with the basic presuppositions for the understanding of divine revelation. It goes on to study the historical, the grammatical and literary, and the theological elements in exegesis. The study committee then outlines a series of six considerations for application in interpreting the Bible.

The second of the two major sections of the report considers "Pertinent Biblical Passages." The committee seeks to apply the hermeneutical guidelines to help clarify the meaning of the biblical passages that have been most commonly associated with the question of women in ecclesiastical office.

Five documents were received in reaction to the published report of the study committee. The overture from Dutton asks synod to declare that "the Bible does not permit the ordination of women to the offices of minister, elder and deacon within our churches." The overture from Classis Lake Erie, in substance, asks synod to open the office of deacon to all professing members, and to study other matters raised in the study committee report. The communication from Classis Orange City expresses disapproval of the recommendations of the study committee concerning the possibility of women in ecclesiastical office. The two "informative communications" overture synod to change the Church Order to allow for the possibility of women serving as deacons.

D. Observations:

The advisory committee would like to make just a few observations on the study committee report. It wishes to express respect and appreciation for the valuable contribution made in the section on "Hermeneutical Guidelines," for the careful exegetical work done by the committee, and for its efforts to apply the hermeneutical guidelines to the passages of Scripture that had been examined exegetically by previous study committees in their reports.

However, there are several relevant passages that the study committee did not examine, or at least did not examine in sufficient depth. The advisory committee has in mind, for example, the significance of passages about the gifts of the Spirit as those passages may relate to women in ecclesiastical office (Romans 12:3-8, I Corinthians 12:4-11, I Corinthians 14:1); teachings that reflect Jesus' treatment of women (Matthew 15:21-28, Luke 8:43-48, Jesus' post resurrection appearance to women and his commissioning of them to "go and tell" in Matthew 28:7); and passages from both the Old and New Testaments that contain eschatological promises which may have significance today for the role of women in the life and work of the church (Joel 2:28, 29; Acts 2:17-21; I Corinthians 11:5; Luke 20: 34, 35; I Corinthians 7:29; Ephesians 5:32).

The advisory committee also observes that there are problem areas, some of which are identified in the study committee report (note, for example, Report 31, III, A; 1, c, (2), and III, B, 4, c,) that require further study. It thinks, for example, of the relationship of man (husband) to woman (wife) before the fall, after the fall, and as redeemed in Christ; the meaning of man's (husband's) headship, the nature and extent of the authority that such headship implies, and its application to the question of women in ecclesiastical office. The advisory committee also feels that further study is needed in areas as the meaning and significance of the "equal worth" that men and women have in Christ, and the way and extent to which the circumstances of our contemporary life do or do not, should or should not, shape our interpretation and understanding of Scripture.

Therefore, with deep appreciation for what the study committee has done, the advisory committee believes that there are several areas that merit further study. In spite of that, however, the advisory committee believes that the church would not be served by postponement of all action and the appointment of another study committee at this time. It believes, rather, that the church must act on the basis of what it has learned from the Bible, seeking increasing clarity in the unresolved issues as the church submits humbly to the Word and Spirit of God.

The advisory committee would like to add one observation that is not raised out of the study committee report. In 1957 the church was confronted with a similar problem: should women be allowed to vote at congregational meetings? An examination of Scripture at that time convinced the church that women suffrage was permissible. Some churches were ready for that. Others were not. Each consistory had to decide the matter for its own congregation. From that page of history

we can learn. There was unity in the church, both in its effort to understand the Scriptures and in its respect for the differing degrees of readiness for a change that Scripture permitted. Yet at the same time that there was unity, there was also diversity. Some consistories still do not permit women to vote at congregational meetings. The church must respect its diversity within its unity. The advisory committee is concerned today about that unity and diversity of the church. Members at both ends of the spectrum of conviction have spoken boldly. The advisory committee believes that on this sensitive issue of women in ecclesiastical office our love for Christ and his church must compel us to put our personal preferences aside, and to believe that the Spirit of truth will lead us into truth and will enable us "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 maintain the unity of the Spirit in the bond of peace" (Ephesians 4:3).

E. Recommendations:

1. That synod give the privilege of the floor to Drs. A. Bandstra, P. Bremer, and M. Woudstra when this report is discussed. —*Granted*
2. That consistories be permitted to ordain qualified women to the office of deacon as delineated in the Church Order, Article 25.

Grounds:

- a. The Spirit of God has given the gift for diaconal work also to women, and by ordination the church recognizes this gift.
 - b. At least two passages of Scripture (Romans 16:1 and I Timothy 3:11 suggest that women did serve the church in a diaconal capacity, and no Scripture denies the office of deacon to women.
 - c. Both the majority and minority of the study committee recommend opening the office of deacon to women. —*Defeated*
3. Synod, having defeated the above recommendation of Advisory Committee 3 (a recommendation of the Majority Report of the study committee), a motion is made and adopted to place on the floor Recommendation 2, of the Minority Report of the Study Committee, inserting Recommendation 1 of this report as ground a.

The recommendation placed on the floor reads as follows: That consistories be allowed to ordain qualified women to the office of deacon, provided that their work is distinguished from that of elders.

Grounds:

- a. There is some evidence in the Bible for opening the office of deacon to women. At least two passages in the New Testament (Romans 16:1 and I Timothy 3:11) indicate that women may serve as deacons (deaconesses).
- b. The headship principle in which the woman (wife) is to be subject to the man (husband) is not violated as long as the office of deacon is expressed in terms of assistance and service.
- c. There is historical precedent for this in the Reformed tradition (see Calvin's *Institutes*, Book IV, Chapter 3, Section 9, and the Synod of Wezel, 1568). —*Adopted*

4. That synod amend Article 3 of the Church Order as follows:

Article 3

- a. Confessing male members of the church who meet the biblical requirements are eligible for the offices of minister and elder.
- b. All confessing members of the church who meet the biblical requirements are eligible for the office of deacon.
- c. Only those who have been officially called and ordained or installed shall hold and exercise office in the church.

—Cf. Supplement, Article 3

SUPPLEMENT, ARTICLE 3

Women as Deacons

The work of women as deacons is to be distinguished from that of elders.

Ground: This will bring Article 3 into harmony with the above decision. —*Adopted*

5. A motion is made that this wording of Church Order Article 3 and its Supplement be ratified by the Synod of 1979. —*Adopted*

6. That synod refer the following to the churches for continuing study and discussion:

- a. The 1978 study committee report, with particular attention to Recommendations C and D (Report 31, Section V, C and D).
- b. The section of the above advisory committee report on "Observations."
- c. The reports of previous study committees (Acts of Synod 1973, pages 514-594 and Acts of Synod 1975, pages 570-594).

Ground: The wealth of material in the above mentioned will help the church in its continuing reflection on the unresolved issues relating to women in the organized life of the church.

—*Adopted*

7. That synod declare that this constitutes its answer to Overtures 23 and 26, and to "Informative Communications" 3 and 4. —*Adopted*

8. That synod discharge the study committee with appreciation for its work. —*Adopted*

ARTICLE 81

The Rev. Marion Groenendyk closes the session with prayer.

WEDNESDAY EVENING, JUNE 21, 1978

Fifteenth Session

ARTICLE 82

The Rev. Daniel Tigchelaar opens the session with devotions.

ARTICLE 83

The Rev. Eugene Los from the *Reception Committee* introduces the Rev. Juan Boonstra, Minister of Spanish Broadcasting, Back to God Hour, who addresses synod. The president responds.

ARTICLE 84

Advisory Committee 8, *Educational Matters*, Dr. Sidney De Waal reporting, presents the following: (The report of Advisory Committee 8 is continued from Article 55.)

I. SOCIAL DANCE

A. *Materials*:

1. Report 2, II, A, 2 and Appendix B.
2. Report 2-A, I, A, 5.
3. Overture 14.
4. Overture 18.
5. Overture 24.
6. Communication 7 from Waupun, WI, Consistory.
7. Communication 11 from Cascade, Marysville, WA, Consistory.
8. Informative Communication 5 from First Randolph, WI, Consistory.

B. *Analysis*: In 1971 Classis Hamilton overtured 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," (Acts of Synod 1971, Overture 1). Synod replied by declaring "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," (Acts of Synod 1971, p. 139), and by indicating that these conclusions "are a sound basis for discussion and decision re dancing."

Synod, therefore, did two things. It said, on the one hand, that the 1966 guidelines for the use of the film arts were to be applied to the matter of dancing. On the other hand, it did not accede to the request of Classis Hamilton that a study on the matter of the dance be initiated. Now, seven years later, it is difficult to interpret what the Synod of 1971 had in mind in taking these actions. Was synod convinced that the 1966 guidelines for the use of the film arts were indeed applicable to the practice of social dancing and sufficient guidance for the Christian community, or was it reluctant to face the issue? If synod was convinced of the former, it appears that many respondents who expressed their views during the past year disagree with the Synod of 1971. The resultant uncertainty seems to require that the Christian Reformed Church clarify the issue by way of a study of the dance in scriptural light. If that synod was indeed reluctant to face the issue, it is now highly necessary that the churches, in whose fellowship social dancing is increasingly practiced, confront the issue squarely and with urgency, in order that synod may give leadership to the churches. Whatever interpretation applies to the decision of the Synod of 1971, the resolution of the dance question requires a thorough study.

C. *Recommendations:*

1. That synod appoint a study committee whose mandate shall be to study the matter of the dance in the light of Scripture, including the question whether and in what way the dance is a cultural area which is to be brought under the Lordship of Christ, making use, where appropriate of the decisions of 1928 and 1951 on Worldly Amusements, of the Film Arts Report of 1966 and of Overture 1 of Classis Hamilton to the Synod of 1971; and to submit guidelines and recommendations to the Synod of 1980.

Grounds:

a. It is impossible to determine precisely what the Synod of 1971 intended by its decisions relative to the dance.

b. There are inherent difficulties involved in applying the Film Arts decisions of 1966 to the dance.

c. Clear guidelines are needed because of the growing practice of dancing among members of the Christian Reformed Church, which has given the church-related colleges a problem which they cannot ignore. —*Adopted*

2. That synod instruct the Calvin Board of Trustees to withhold implementation of its position on the matter of the dance until synod shall have taken action on the study report. —*Adopted*

3. That synod declare the above recommendations to be its answer to Overtures 14, 18, and 24. —*Adopted*

II. CHURCH OF THE SERVANT APPEALS DECISION OF CALVIN BOARD OF TRUSTEES

A. *Material:* Printed Appeal 2.

B. *Analysis:* Mrs. Marchiene Rienstra, thirty-six years of age, a graduate of Calvin Theological Seminary, wife of a physician, mother of four children, daughter of veteran missionaries, is a member of the Church of the Servant in Grand Rapids. The council of the church "humbly asks synod to declare Marchiene Rienstra a candidate for the ministry in the Christian Reformed Church." Mrs. Rienstra, who obtained the M.Div. degree this spring, endeavored to follow all the steps that normally lead to candidacy.

She, as well as the council of the Church of the Servant, petitioned the faculty of the seminary to recommend her for candidacy. Appealing to "the fact that the Christian Reformed Church does not permit the ordination of women," the faculty concluded that "the faculty is not authorized to endorse her application for candidacy in the Christian Reformed Church." The faculty, however, did prepare a statement describing Marchiene Rienstra's qualifications, and summarized it by stating: "With respect to her doctrinal soundness, spiritual fitness and personality, the faculty judges that Marchiene is well qualified for Christian ministry."

Mrs. Rienstra requested that the Board of Trustees, through its executive committee, assign her a text so that she could submit the required

sermon along with all the other documents required of senior seminarians who seek candidacy. Appealing to the rules of the Church Order, the executive committee denied the request.

She submitted to the Board of Trustees all the documents which seminary graduates normally submit to it when seeking candidacy, including a letter of endorsement from the Church of the Servant and a request from that church that Marchiene Rienstra be interviewed and recommended to synod for candidacy in the ministry of the CRC. Appealing to the rules of the Church Order, the board denied these requests.

Since all the respondents to the request from both Mrs. Rienstra and the Church of the Servant cited the rules of the Church Order by which they are bound as servants of synod in replying negatively to the request(s), the Church of the Servant now approaches synod directly with the request "that Synod 1978 examine Marchiene Rienstra's credentials, arrange for a personal interview with her in order that synod may have first hand knowledge of Marchiene, her sense of calling, her love for the Lord, her theological competence, and her insights into the ministry; and finally, that synod declare her to be a candidate for the ministry in the CRC."

Synod, then, must direct itself in its answer to (1) the question whether the Board of Trustees acted properly in this case, and (2) the request that it declare Marchiene Rienstra to be a candidate for the ministry in the CRC.

C. *Observations:*

The Advisory Committee

1. reviewed the pertinent correspondence between Mrs. Rienstra and the Church of the Servant, on the one hand, and the faculty and the Board of Trustees, on the other;
2. met with representatives of the council of the Church of the Servant;
3. had a discussion with Mrs. Rienstra and concurs in the assessment of the faculty that "with respect to her doctrinal soundness, spiritual fitness and personality . . . Marchiene is well qualified for Christian ministry";
4. was bound in its deliberations by the same rules of the Church Order and in the same way as were the faculty of the seminary and the Board of Trustees;
5. reviewed alternatives to the request of both the Church of the Servant and Mrs. Rienstra.

D. *Recommendations:*

1. That synod declare that the Board of Trustees acted properly when it decided that it could not permit Marchiene Rienstra to become a candidate for the ministry of the Word in the Christian Reformed Church.

Ground: Article 3 of the Church Order.

—*Adopted*

2. That synod do not accede to the request of the Church of the Servant to take the necessary steps toward declaration of candidacy for Marchiene Rienstra.

Grounds:

- a. The church's present understanding of Scripture as reflected in the Church Order does not allow synod to declare any woman a candidate.
- b. Any departure from the church's present position should come about by way of scriptural study (such as is presently underway), and not by way of appeal to the gifts of an individual apart from the church's understanding of Scripture. —*Adopted*
3. That synod advise the Church of the Servant to encourage Mrs. Rienstra to use her gifts within the guidelines of Scripture and the Church Order in the CRC. —*Action withheld*
4. That synod note that in the judgment of the Church of the Servant Marchiene Rienstra
 - a. has amply demonstrated that the Holy Spirit has given to her the gifts necessary for the ministry of the Word and sacraments.;
 - b. has completed the training required for the ministerial office;
 - c. has a strong sense of calling to the ministry. —*Action withheld*
5. That synod declare this to be its answer to Printed Appeal 2. —*Adopted*

ARTICLE 85

Advisory Committee 9, *Interdenominational Outreach*, the Rev. Durant Van Oyen reporting, presents the following: (The report of Advisory Committee 9 is continued from Article 31.)

RESOLUTION RE REFORMED ECUMENICAL SYNOD INCORPORATION

A. *Material:* Report 20-A, Section II and Appendix A.

B. *Observation:* The RES is incorporating as a Michigan ecclesiastical corporation and has requested, through the Synodical Interim Committee, the Board of Trustees of the Christian Reformed Church, that the Christian Reformed Church in North America become an incorporator of the Reformed Ecumenical Synod as a Michigan ecclesiastical corporation and a member thereof. To this end, Articles of Association and By-Laws are submitted and appear in Report 20-A of this synod. These have been formulated in such a way as to honor in all respects the provisions of the RES constitution now in effect and approved by all the denominations constituting the RES.

C. *Recommendation:* That synod approve of the following resolution:

WHEREAS, the Christian Reformed Church in North America is a member of the Reformed Ecumenical Synod, a voluntary association of church denominations of Reformed persuasion situated in Africa, Asia, Europe, North America, South America, South Pacific and Australia, and

WHEREAS, it is desirable and beneficial that the Reformed Ecumenical Synod be incorporated as a Michigan ecclesiastical corporation in order that its common purposes may be more readily accomplished, and

WHEREAS, the Christian Reformed Church in North America desires to become an incorporator and a member of the corporation to be organized;

NOW, THEREFORE, the Christian Reformed Church in North America meeting in Synodical Assembly adopts the following Resolution, to-wit:

RESOLVED, that the Christian Reformed Church in North America, a Michigan ecclesiastical corporation, become an incorporator and a member of the Reformed Ecumenical Synod to be organized as a Michigan ecclesiastical corporation;

FURTHER RESOLVED, that William P. Brink, Stated Clerk of the Christian Reformed Church in North America, be and he is hereby authorized and directed to execute Articles of Incorporation of the Reformed Ecumenical Synod on behalf of the Christian Reformed Church in North America,

FURTHER RESOLVED, that the Stated Clerk prepare an attested copy of this Resolution for the purpose of filing the same with the Corporation and Securities Bureau, Department of Commerce, State of Michigan. —*Adopted*

(The report of Advisory Committee 9 is continued in Article 96.)

ARTICLE 86

Elder Elmer De Ridder closes the session with prayer.

THURSDAY MORNING, JUNE 22, 1978

Sixteenth Session

ARTICLE 87

The Rev. Ralph Wildschut opens the session with devotions. The roll is called. An elder delegate remains absent from Classis Cadillac. The minutes of the June 21 sessions are read and approved.

ARTICLE 88

Advisory Committee 10, *Synodical Services*, the Rev. Walter Hofman reporting, presents the following: (The report of Advisory Committee 10 is continued from Article 63.)

COMMUNICATION 6 — DORDT COLLEGE INVITATION

A. *Material*: Letter from Dordt College.

B. *Information*: The 1979-1980 school year will mark the 25th anniversary of Dordt College. To help to celebrate that occasion the Board of Trustees and Administration of Dordt extends an invitation to the Synod of the CRC to hold either their 1979 or 1980 meeting on the campus of Dordt College.

C. *Recommendation*: That synod regrettably decline the gracious invitation to have the Synod of 1979 or 1980 meet at Dordt College. We would be inclined to accept this kind invitation and thus rejoice with Dordt College in the celebration of her 25th anniversary. However, the

synodical operation has become very complex. To move from place to place would create greater expense, less efficiency, and set a precedent which would require frequent moving of synodical meetings. —*Adopted*
(The report of Advisory Committee 10 is continued in Article 101.)

ARTICLE 89

Advisory Committee 1, *Judicial Code*, Mr. Cornelius Van Valkenburg reporting, presents the following: (The report of Advisory Committee 1 is continued from Article 16.)

Synod declares executive session.

The majority report is read by Mr. Van Valkenburg.

The minority report is read by Dr. John Daling.

Recommendations:

a. *Majority Report:* That synod not sustain the appeal of the Rev. Rodney Westveer against Classis Zeeland in the matter of his deposition. —*Defeated*

b. *Minority Report:* That synod sustain the appeal of the Rev. Rodney Westveer on the basis of insufficient and inconclusive evidence to warrant deposition from the ministry of the Christian Reformed Church. —*Defeated*

c. A motion is made to refer the matter to the officers of synod for further consideration and advice. —*Adopted*

(Continued in Article 100.)

Synod ends executive session.

ARTICLE 90

The president introduces Rev. Benjamin Hoh of the Reformed Presbyterian Church, Evangelical Synod, who in turn introduces the Rev. Myung Dong of the KORYU PA (Korean) Presbyterian Church. The Rev. Dong addresses synod with the Rev. Hoh as interpreter. The president responds.

ARTICLE 91

The Stated Clerk presents to synod Mrs. Carol Smith and Mrs. Mary Braat who served synod as secretaries in the synodical office; Synodical Arrangements Committee, Mr. Lester Ippel, Mr. George Kamp, and Mr. Harry Faber; Mrs. Yvonne Riemersma, Mr. Clark Van Halsema, and Dr. Thomas Ozinga, who assisted synod; and Mr. Nick Nyenhuis, custodian. Synod expresses appreciation for their excellent assistance.

Dr. Donald Oppewall closes the session with prayer.

THURSDAY AFTERNOON, JUNE 22, 1978

Seventeenth Session

ARTICLE 92

The Rev. Wayne Leys opens the session with devotions. The Rev. Henry Gunnink replaces Rev. Peter Breedveld as delegate from Classis Huron.

ARTICLE 93

Advisory Committee 5, *Radio and Publications Ministries*, the Rev. Alvin Hoksbergen reporting, presents the following: (The report of Advisory Committee 5 is continued from Article 45.)

I. OVERTURE OF CLASSIS GRAND RAPIDS EAST RE RESTRUCTURING THE EDITORSHIP OF THE BANNER

A. *Material*: Overture 27.

B. *Background Information*: In 1964 Classis California South overtured synod with respect to a possible restructuring of the editorship of The Banner so as to create an editorial staff of up to five or more members working under a managing editor, which staff would be representative of the broad geographic area of the church. Synod referred this overture to the Publications Committee for study and advice. The Publications Committee, responding to this instruction in 1966, recommended that synod not accede to the overture of California South and synod endorsed the recommendation of the committee on the ground (among others) that "the proper time for a 'major restructuring' of our editorial organization and personnel would have been at the time of the editor's reappointment (1964) or could be at the end of his present appointment in 1970." Classis California South, having noted the negative advice of the Publications Committee, then submitted an overture to the Synod of 1966 in which it urged synod, if it should follow the advice of its Publications Committee, "to instruct the Publications Committee to initiate a study of the restructuring of the editorial work of The Banner . . . with a view to the implementation of the same in 1970 should it be judged desirable." This led synod to a second decision "that synod instruct the Publications Committee to initiate a study of the restructuring of the editorial work of The Banner with a view to the possible implementation of the same in 1970." It was not until 1977 that the Board of Publications informed synod that it had appointed a special study committee with the following mandate: "To *consider* whether, in order to do full justice to the diversity in the Christian Reformed Church, The Banner should be under multiple editorship or possibly some other option." Classis Grand Rapids East judges that it was the expectation at this synod (1978) in light of the board's 1977 report, particularly in view of the concern of the Synod of 1966 that this should come at a time when synod is embarking on the choice of a new editor. Classis Grand Rapids East now overtures synod to instruct the Board of Publications to draw up a specific plan for the restructuring of the editorship of The Banner which will incorporate an editorial staff of five persons in addition to the editor-in-chief.

C. *Recommendations*:

1. That synod refer Overture 27 to the Board of Publications for serious consideration and that it instruct the Board of Publications to advise the Synod of 1979 regarding the recommendations of this overture.

Grounds:

a. The implications of this overture are too significant for this synod

to make decisions apart from a study by the Board of Publications which has been assigned responsibility for the supervision of The Banner.

b. The Board of Publications is currently working on a staff structure which will include the editorship of The Banner. —*Adopted*

2. That synod declare this to be its answer to Overture 27.

—*Adopted*

II. NOMINATION PROCEDURE FOR BANNER EDITOR

Recommendation: That synod adopt the following procedure, adopted by the Synod of 1968, for the selection of nominees for editor-in-chief of The Banner:

A. When a new editor-in-chief is needed for any one of our denominational periodicals, the Board of Publications shall have the responsibility to prepare and present to synod such nomination(s).

B. The Board of Publications, through its Periodicals Committee, shall have the duty to canvass the field of possible candidates, to gather required personal, academic, ministerial, and other relevant information concerning them, to evaluate, and to submit a prepared nomination to synod.

C. The nomination(s) for editor-in-chief should be presented to synod at least one year before the position is to be filled.

D. Recommendations of names for consideration may be made by consistories and classes.

E. Having given due consideration to possible nominees the Board of Publications shall interview the same before making nominations.

F. The Board of Publications shall present its nomination to synod and synod shall make the appointment(s). If a nomination of one name is submitted, the Board of Publications shall state reasons. If synod finds the nomination unacceptable the Board of Publications shall be asked to prepare a new nomination in accordance with the aforesaid procedure. The editorial work during this interim situation shall be under the direction of the Board of Publications, through its Periodicals Committee.

G. When the Board of Publications is not ready to present a nomination for a regular appointment it shall recommend an interim appointment. This interim appointment shall be submitted to synod for approval. —*Adopted*

III. RECOMMENDATION RE BOARD OF PUBLICATIONS REPORT:....

That synod approve the work of the Board of Publications as it is presented in Report 5. —*Adopted*

ARTICLE 94

The president presents Dr. John Kromminga, who introduces Dr. John Kim of the Korean CRC of Los Angeles. Dr. Kim then presents Rev. Yung Soo Lee, a representative of the Hapdong Presbyterian Church

of Korea, who addresses synod. Dr. Kim acts as interpreter. The president responds.

ARTICLE 95

Advisory Committee 7, *World Ministries*, the Rev. Morris Greidanus reporting, presents the following: (The report of Advisory Committee 7 is continued from Article 73.)

PASTOR FOR AMMAN INTERNATIONAL CHURCH

A. *Material*: Report 6-A.

B. *Recommendations*:

1. That synod agree to the request of the Amman International Church in Jordan to provide a Christian Reformed pastor to serve this church.

Grounds:

a. CRWRC, the Chaplains Committee, the Back to God Hour - Arabic broadcast, and CRWM agree that this ministry at Amman is a unique opportunity to bring the gospel in the Moslem world.

b. CRWRC workers have created a favorable atmosphere for CRC involvement. CRWRC plans continuation of their services in Jordan till 1982.

c. We are invited to help by the AIC and have served in this way previously (Afghanistan, Taiwan).

d. There are qualified people within our denomination for such a ministry. —*Adopted*

2. That synod designate the Christian Reformed Board for World Missions as the appropriate agency to provide a pastor to the AIC.

Grounds:

a. This work is within their mandate.

b. CRWM has experience in such ministries.

c. CRWM values this opportunity for contact with the Moslem world. —*Adopted*

3. That the costs of this ministry be covered by a 35¢ quota addition to the CRWM quota.

Grounds:

a. This amount will cover the balance of costs not paid by AIC.

b. Since the request came so recently and no decision had been made which agency should provide the pastor, it could not be included in earlier agency submissions. —*Adopted*

(Note: this amount is included in the quota adopted in Article 77.)

ARTICLE 96

Advisory Committee 9, *Interdenominational Outreach*, the Rev. Durant Van Oyen reporting, presents the following: (The report of Advisory Committee 9 is continued from Article 85.)

I. SECOND FREMONT CONSISTORY APPEALS DECISION OF CLASSIS MUSKEGON

A. *Material*: Printed Appeal 3.

B. *Analysis*: The appeal consists of two distinct parts. One asks synod to sustain its protest against the January 18 and May 18 decisions of classis; the second asks synod to remind the classis of a synodical directive.

C. *Recommendations*:

1. That synod sustain the appeal of Second Fremont Consistory protesting the January 18, 1978 and May 18, 1978 decisions of Classis Muskegon re delegation of deacons to classis.

Ground: The action of Classis Muskegon is a violation of Article 40a of the Church Order which provides only for the delegation of ministers and elders. —*Adopted*

2. That synod also respond to the appeal by reminding Classis Muskegon of its directive of 1976.

Ground: By taking the aforementioned decision, the Classis Muskegon clearly by-passed the directive of the Synod of 1976 (Art. 51, II, B2, p. 52f.). —*Adopted*

II. AMERICAN BIBLE SOCIETY

A. *Material*: Accredited Agencies Report 1.

B. *Recommendation*: That synod express its appreciation for the work of the American Bible Society, and thank its Church Relations Secretary for the report. —*Adopted*

III. CANADIAN BIBLE SOCIETY

Recommendation: That synod take note that no report was received.

—*Adopted*

IV. LORD'S DAY ALLIANCE OF CANADA

A. *Material*: Accredited Agencies Report 5.

B. *Recommendation*: That synod express its appreciation for the report and thank the synodical representative. —*Adopted*

V. LORD'S DAY ALLIANCE OF THE UNITED STATES

A. *Material*: Accredited Agencies Report 6.

B. *Recommendations*:

1. That synod continue our representation on the Board of Managers. —*Adopted*

2. That synod express its appreciation for the work and thank the synodical representative. —*Adopted*

VI. WORLD HOME BIBLE LEAGUE

A. *Material*: Accredited Agencies Report 9.

B. *Recommendation*: That synod express its appreciation for the work of the World Home Bible League and thank the synodical representative.

—*Adopted*

VII. INTERCHURCH RELATIONS COMMITTEE RE NARDIN PARK MANDATE

A. *Material*: Communication 8.

B. *Background*: The Nardin Park Community Church of Detroit, Michigan (unorganized), is a joint venture of the CRC and the Reformed Church in America. The IRC has been studying it as a union church model.

C. *Recommendation*: That synod authorize the IRC to study the Nardin Park Community Church of Detroit, Michigan as a union church for an additional year.

Grounds:

1. The Christian Reformed pastor has left and the church is calling a new pastor.
2. It is not known at this point whether this church will continue to be a suitable model for study of the broader question of union churches.

—*Adopted*

ARTICLE 97

A letter written by the moderator of the Reformed Church in Japan expressing fraternal greetings is received and read.

ARTICLE 98

The Rev. Wesley Van Dyk closes the session with prayer.

THURSDAY EVENING, JUNE 22, 1978

Eighteenth Session

ARTICLE 99

The Rev. Winston Boelkins opens the session with devotions.

ARTICLE 100

JUDICIAL CODE PROCEDURE

The Rev. Andrew Kuyvenhoven reporting for the officers of synod, presents the following: (Continued from Article 89).

Synod declares executive session.

Recommendations:

In the matter of the Rev. Rodney Westveer (complainant) and Classis Zeeland (respondent),

A. That synod declare that it has completed the procedure according to the Judicial Code. —*Adopted*

B. That synod appoint a pastoral committee to work with the Rev. Rodney Westveer in order to assist him in his personal problems, and in his relationship to his calling church and Classis Zeeland.

—*Adopted*

C. That synod appoint the following to the pastoral committee: Rev. J. Hasper, Dr. T. Minnema and Rev. M. Goote. —*Adopted*

D. That synod declare that the suspension of the Rev. Rodney Westveer from the ministry be continued and that the deposition and the report of the synodical deputies be held in abeyance until the committee reports to the Synod of 1979. —*Adopted*

E. That synod urge Classis Zeeland to pay the net loss of income of the Rev. Rodney Westveer between the time the salary was terminated and the present time, based on salary due less wages earned during this period. —*Adopted*

F. A motion is made to thank the Judicial Code Committee for its work. —*Adopted*

Synod ends executive session.

ARTICLE 101

Advisory Committee 10, *Synodical Services*, the Rev. Walter Hofman reporting, presents the following: (The report of Advisory Committee 10 is continued from Article 88.)

I. DEFINE THE NATURE AND AUTHORITY OF THE CANADIAN COUNCIL OF THE CRC

A. *Material*: Overture 16.

B. *Background Information*: The Canadian Council of the CRC was formed in 1968 by the CRC Classes in Canada as permitted by Article 44 of our Church Order. Since that time all the Canadian classes have cooperated in matters which are of common concern to them. They operate under an "Agreement of Cooperation" to which they have all pledged themselves for consultation and joint action. The member classes have also agreed to accept as settled and binding the decisions of the council in all matters under its mandate, subject to the Scriptures and the Confessional Standards, the Church Order and Decisions of the Synod of the CRC. Classis Eastern Canada now overtures "Synod of 1978 for a precise declaration as to the nature and authority of bodies such as the Canadian Council of the CRC established under Article 44 of the Church Order." At the same time, Classis Eastern Canada has withdrawn from the Council.

C. *Recommendations*:

1. That synod do not accede to Overture 16.

Grounds:

a. Synod of 1966 did spell out the nature and authority of bodies such as the Canadian Council of Christian Reformed Churches when it declared:

1) That synod remind the congregations and classes of the Christian Reformed Churches in Canada that the first responsibility of dealing with matters peculiar to their situation resides with the local consistorial and classical assemblies in keeping with the principle of Article 28, a and b of the Church Order.

2) That synod declare that in harmony with Article 44 of the Church Order, the Canadian classes may "take counsel or joint ac-

tion" as often as necessary on matters that are peculiar to the Christian Reformed Churches in Canada.

3) That synod declare that the matters to be considered by the cooperating classes be confined to those matters that are of "mutual concern" (Art. 44) and which cannot with equal effect be dealt with either by the local churches individually, or by the classes, or by the General Synod, or their respective committees. Examples of such matters of "mutual concern" are:

- a) Official contact with the Canadian government on such matters as: The Lord's Day Act, laws on incorporation and proposed legislation in which Biblical principles are involved.
- b) Matters of public relations as: Canadian Centennial in 1967, governmental control of radio and television, and press releases.
- c) Spiritual care for those in the Canadian armed forces.
- d) Contacts with other churches and/or denominations in Canada.
- e) Liaison with Canadian Christian institutions of mercy and social-cultural organizations.

4) That synod declare that the inter-classical gathering, where "counsel or joint action" is taken, shall in no wise be construed as a court of appeal in cases of discipline or protest against decisions of ecclesiastical assemblies.

5) That synod affirm the voluntary character of this inter-classical "counsel or joint action" in that each invited classis remains free to join and to continue participation in such a cooperative effort.

6) The proposed plan of action recognizes that there are matters peculiar to the churches in Canada and offers an effective means to deal with them.

7) The proposed plan is an implementation of Article 44 of the Church Order. (See Acts of Synod 1966, pp. 53 and 54)

b. Synod of 1967 approved the Agreement of Cooperation Between the Classes of the Christian Reformed Church in Canada which delineates its authority, jurisdiction and mandate. —*Adopted*

2. That synod declare this to be its answer to Overture 16. —*Adopted*

II. CALVARY CRC CONSISTORY OF OTTAWA EAST APPEALS DECISION OF CLASSIS EASTERN CANADA

A. *Material*: Printed Appeal 1.

B. *Background*: At a meeting of Classis Eastern Canada on March 15, 1978 a decision was made "to withdraw from the Council of Christian Reformed Churches of Canada" stating that they could no longer agree with the "Agreement of Cooperation." Calvary CRC of Ottawa-East a member church of Classis Eastern Canada protests the decision of its classis and "petitions synod to declare that the decision of Classis Eastern Canada to withdraw from the Council of Christian Reformed Churches in Canada was in conflict with the Lord's words in Matthew 18:15, 16

and also in conflict with Article 29 of the Church Order of the Christian Reformed Church.”

C. *Recommendation*: That synod declare that the appeal of the Calvary CRC of Ottawa-East is not properly before synod.

Grounds:

1. The Consistory of Calvary CRC should have taken this appeal to Classis Eastern Canada (cf. Church Order, Articles 29, 30 and 31).
—*Adopted*
2. Synod declare this to be its reply to Printed Appeal 1. —*Adopted*

III. CHRISTIAN REFORMED CHURCHES IN CANADA

A. Synod has received the following letter from the Council of the Christian Reformed Churches in Canada:

“Esteemed brethren: The Council of the Christian Reformed Churches in Canada met in regular session November 8-10, 1977 in the Immanuel Christian Reformed Church of Brampton, Ontario. All ten classes involved were represented, each by three delegates; ten ministers, ten elders and ten deacons. We herewith present to the Synod of 1978 the Acts of Council 1977. We request that synod take notice of these Acts. (signed) Rev. J. Van Harmelen, stated clerk, for the Council of the Christian Reformed Churches in Canada.”

B. *Recommendation*: That synod thank the Council for sending us their Acts of 1977 and take note that these Acts have been received.

—*Adopted*

IV. NOTICES OF EMERITATION

A. *Material*: Letters from Classical Stated Clerks.

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

1. Dr. Harry Boer — Classis Illiana; reason: retirement age; effective April 1, 1978
2. Rev. Harold Bossenroek — Classis Pella; reason: retirement age; effective September 1, 1978
3. Rev. Henry De Moor, Sr. — Classis British Columbia; reason: retirement age; effective January 1, 1978
4. Rev. Marinus Goote — Classis Grand Rapids South; reason: retirement age; effective November 1, 1977
5. Rev. Edward Heerema — Classis Florida; reason: retirement age; effective November 20, 1977
6. Dr. Anthony A. Hoekema — Classis Grand Rapids East; reason: retirement age; effective August 1, 1978
7. Rev. Siebert Kramer — Classis Pella; reason: retirement age; effective November 1, 1977
8. Rev. Repko Popma — Classis Quinte; reason: retirement age; effective January 1, 1978
9. Rev. Anthony E. Rozendal — Classis Zeeland; reason: retirement age; effective September 15, 1978

10. Rev. Garrett Stoutmeyer — Classis Grand Rapids East; reason: medical grounds for one year; effective February 1, 1978

11. Rev. Peter Vis — Classis Wisconsin; reason: retirement age; effective December 1, 1977

—*Adopted*

ARTICLE 102

Advisory Committee 11, *Appointments*, the Rev. James Versluys reporting, presents the following:

AGENCY REPRESENTATIVE ON SCORR

A. *Information*: Two positions on the Synodical Committee on Race Relations are to be filled with representatives from the Board of Publications and the Board of Home Missions. No nominations have been submitted.

B. *Recommendation*: That SCORR and these two agencies process these appointments through the Synodical Interim Committee.

—*Adopted*

SYNODICAL APPOINTMENTS

Recommendation: That synod approve the following appointments:

I. OFFICERS AND FUNCTIONARIES

A. *Officers*

1. Stated Clerk: Rev. William P. Brink (1982)
2. Denominational Financial Coordinator: Mr. Anthony Vroon (1980)
3. Synodical Treasurer: Mr. Lester Ippel
Mr. Clarence De Vries, alternate

B. *Functionaries*

1. Arrangements and Reports for Synod: Mr. Lester Ippel, Mr. George Kamp, Mr. Harry Faber
2. Archivist: Dr. Herbert Brinks
3. Convening church for 1979 Synod: Eastern Avenue Christian Reformed Church, Grand Rapids, MI

—*Adopted*

II. SYNODICAL DEPUTIES

Classis	Delegate	Alternate	Term Expires
Alberta North.....	Rev. N. B. Knoppers.....	Rev. R. Stienstra.....	1981
Alberta South.....	Rev. J. Joosse.....	Rev. D. Velthuisen.....	1979
Atlantic Northeast.....	Rev. R. Wildschut.....	Dr. J. VanderLaan.....	1980
British Columbia.....	Rev. P. M. Jonker.....	Rev. W. Vander Beek.....	1981
Cadillac.....	Rev. A. Bultman.....	Rev. B. Van Antwerpen.....	1980
California South.....	Rev. D. Negen.....	Rev. C. Vander Plate.....	1980
Central California.....	Rev. N. Vander Zee.....	Rev. L. Dykstra.....	1980
Chatham.....	Rev. L. Slofstra.....	Rev. R. Koops.....	1980
Chicago North.....	Rev. G. Vanderhill.....	Rev. A. Walma.....	1979
Chicago South.....	Rev. J. De Kruyter.....	Rev. J. Vander Lugt.....	1981
Columbia.....	Rev. J. M. Moes.....	Rev. H. B. Spaan.....	1979
Eastern Canada.....	Rev. L. Mulder.....	Rev. J. Derksen.....	1981
Florida.....	Rev. J. Van Ens.....	Rev. W. Hofman.....	1981

Classis	Delegate	Alternate	Term Expires
Grand Rapids East.....	Rev. T. Hofman.....	Rev. J. Medendorp.....	1980
Grand Rapids North.....	Rev. W. Vander Hoven.....	Rev. H. Teitsma.....	1981
Grand Rapids South.....	Rev. A. E. Pontier.....	Rev. G. F. Van Oyen.....	1981
Grandville.....	Rev. L. Bossenbroek.....	Rev. H. Erffmeyer.....	1980
Hackensack.....	Rev. B. Van Someren.....	Rev. A. Stienstra.....	1980
Hamilton.....	Rev. B. Nederlof.....	Rev. J. G. Klomps.....	1981
Holland.....	Rev. W. Vander Haak.....	Rev. L. Veltkamp.....	1981
Hudson.....	Rev. W. Kooienga.....	Rev. J. Kruis.....	1980
Huron.....	Dr. R. Kooistra.....	Rev. P. Breedveld.....	1980
Illiana.....	Rev. A. Verburg.....	Rev. H. Arnold.....	1979
Kalamazoo.....	Rev. W. Buursma.....	Rev. G. Compaan.....	1981
Lake Erie.....	Rev. J. Malestein.....	Rev. A. Hoksbergen.....	1979
Minnesota North.....	Rev. R. Kok.....	Rev. R. Buining.....	1980
Minnesota South.....	Rev. P. Brouwer.....	Rev. J. Bultman.....	1980
Muskegon.....	Rev. T. Verseput.....	Rev. A. Hoogstrate.....	1979
Northcentral Iowa.....	Rev. J. Elenbaas.....	Rev. F. Walhof.....	1979
Orange City.....	Rev. J. Fondse.....	Dr. P. Y. De Jong.....	1979
Pacific Northwest.....	Rev. W. Ackerman.....	Rev. R. Vermeer.....	1980
Pella.....	Rev. S. Kramer.....	Rev. J. Julien.....	1981
Quinte.....	Rev. D. C. Los.....	Rev. A. De Jager.....	1980
Rocky Mountain.....	Rev. J. Kok.....	Rev. A. Mulder.....	1981
Sioux Center.....	Rev. H. Vanden Heuvel.....	Rev. L. Stockmeier.....	1981
Toronto.....	Rev. C. Fennema.....	Rev. J. B. Vos.....	1980
Wisconsin.....	Rev. P. Vis.....	Rev. J. Hoeksema.....	1981
Zeeland.....	Rev. A. E. Rozendal.....	Rev. O. De Groot.....	1980

—Adopted

III. BOARDS AND COMMITTEES

A. Back to God Hour

Member	Term Expires
Rev. H. D. Clark.....	1981
Rev. J. Eppinga.....	1981
Mr. A. Geurkink.....	1981
Mr. H. Kooy.....	1981
Mr. W. Voortman.....	1981
Mr. C. Wagenaar.....	1981
Rev. S. Yazzie.....	1981
Rev. A. Vanden Ende.....	1980
Mr. W. Vriesman.....	1980
Mr. S. Vermeer.....	1980
Mr. R. Struyk.....	1979
Rev. E. Los.....	1979
Rev. H. Vander Well.....	1979
Dr. R. Seven.....	1979

—Adopted

B. Board of Trustees — Calvin College and Seminary

Classis	Delegate	Alternate	Term Expires
Alberta North.....	Rev. H. De Moor, Jr.....	Rev. C. Tuininga.....	1979
Alberta South.....	Rev. F. Breisch.....	Rev. J. Tuininga.....	1979
Atlantic Northeast.....	Rev. R. W. De Vries.....	Mr. J. W. Kuipers.....	1980
British Columbia.....	Rev. J. Kits.....	Rev. P. Jonker.....	1979
Cadillac.....	Dr. R. Westmaas.....		1981
California South.....	Rev. S. Cooper.....	Dr. A. Paauw.....	1980
Central California.....	Mr. D. Mellema.....	Dr. H. De Jong.....	1980
Chatham.....	Rev. H. Eshuis.....	Rev. G. Mouw.....	1981

Classis	Delegate	Alternate	Term Expires
Chicago North.....	Rev. R. Grevengoed.....	Rev. G. Vanderhill.....	1980
Chicago South.....	Rev. J. Meppelink.....	Rev. R. M. Hartwell, Sr.....	1981
Columbia.....	Rev. H. Leestma.....	Rev. J. Alferink.....	1981
Eastern Canada.....	Rev. M. D. Geleynse.....	Rev. D. Tigchelaar.....	1979
Florida.....	Rev. H. Karsten.....	Rev. W. Hofman.....	1979
Grand Rapids East.....	Rev. J. Medendorp.....		1981
Grand Rapids North.....	Mr. R. Hoekstra.....		1979
Grand Rapids South.....	Rev. J. M. Hofman.....	Rev. A. Brink.....	1980
Grandville.....	Rev. L. Van Drunen.....	Rev. P. Vander Weide.....	1979
Hackensack.....	Mr. G. Monsma.....	Rev. A. Stienstra.....	1980
Hamilton.....	Rev. R. J. Sikkema.....	Rev. A. H. Venema.....	1979
Holland.....	Rev. W. Vander Haak.....	Rev. J. Leugs.....	1980
Hudson.....	Dr. J. Timmer.....	Rev. G. Frens.....	1980
Huron.....	Rev. P. Breedveld.....	Rev. B. Bakker.....	1981
Illiana.....	Rev. C. Zylstra.....		1979
Kalamazoo.....	Rev. H. Bouma, Jr.....	Rev. F. De Boer.....	1979
Lake Erie.....	Dr. R. Swierenga.....	Rev. J. Natelborg.....	1979
Minnesota North.....	Rev. R. Kok.....	Rev. J. Van Dyk.....	1980
Minnesota South.....	Rev. J. Van Stempvoort.....	Rev. J. Bultman.....	1980
Muskegon.....	Rev. D. Van Beek.....	Rev. A. Hoogstrate.....	1980
Northcentral Iowa.....	Rev. L. Kuiper.....	Rev. B. Van Ee.....	1980
Orange City.....	Rev. J. Sittema.....	Rev. M. Van Donselaar.....	1980
Pacific Northwest.....	Rev. O. Duistermars.....	Rev. W. Ackerman.....	1980
Pella.....	Rev. H. Petersen.....	Rev. S. Kramer.....	1979
Quinte.....	Rev. G. Corvers.....	Rev. D. C. Los.....	1979
Rocky Mountain.....	Rev. R. Veenstra.....	Rev. R. Westenbroek.....	1980
Sioux Center.....	Rev. D. Smit.....	Rev. P. E. Bakker.....	1979
Toronto.....	Rev. L. Tamminga.....	Rev. C. Tuyl.....	1981
Wisconsin.....	Rev. L. F. Baker.....	Rev. J. Hoeksema.....	1979
Zeeland.....	Rev. T. Brouwer.....		1981

Members at Large:

Eastern District:.....	Mr. T. Wiersma.....	Mr. H. Van Aniel.....	1981
Central District:.....	Mrs. K. De Mol.....	Mrs. C. Mereness.....	1981
	Mr. H. J. Bloem.....	Dr. W. De Young.....	1979
	Mr. N. De Graaf.....	Mr. K. Bergsma.....	1979
	Dr. H. Van Reken.....	Mr. W. Post.....	1979
	Dr. G. Niemeyer.....	Dr. H. Triezenberg.....	1980
	Mr. C. Nagel.....	Dr. T. VandenBerg.....	1980
Midwest District:.....	Mr. W. Geurkink.....	Mr. L. Veldhuizen.....	1980
Farwest District:.....	Dr. A. Pauw.....	Mr. G. Vander Sluis.....	1981

—Adopted

C. Christian Reformed Board for World Missions

Classis	Delegate	Alternate	Term Expires
Alberta North.....	Rev. H. Salomons.....	Rev. P. Dekker.....	1980
Alberta South.....	Rev. D. Velthuisen.....	Rev. P. Stadt.....	1981
Atlantic Northeast.....	Rev. J. Admiraal.....	Rev. T. B. Toeset.....	1979
British Columbia.....	Mr. G. Ouwerkerk.....	Rev. G. Hogeterp.....	1980
Cadillac.....	Rev. K. Van Wyk.....	Mr. D. Boes.....	1980
California South.....	Rev. J. Howerzyl.....	Rev. J. Gray.....	1980
Central California.....	Rev. G. Ebbers.....	Rev. P. Yang.....	1980
Chatham.....	Rev. J. Tenyenhuis.....	Rev. W. De Jong.....	1981
Chicago North.....	Rev. C. Van Essen.....	Mr. A. De Jong.....	1979
Chicago South.....	Rev. W. Boelkins.....	Rev. P. Han.....	1980
Columbia.....	Rev. R. Bruxvoort.....		
Eastern Canada.....	Rev. J. Quartel.....	Rev. J. Veltman.....	1980
Florida.....	Rev. F. Diemer.....	Rev. C. Van Ens.....	1979

Classis	Delegate	Alternate	Term Expires
Grand Rapids East.....	Rev. A. MacLeod.....	Rev. D. Stravers.....	1981
Grand Rapids North.....	Rev. G. Veenstra.....	Mr. J. S. Brondsema.....	1979
Grand Rapids South.....	Mr. H. Scholten.....	Mr. W. Bierma.....	1981
Grandville.....	Rev. J. Uitvlugt.....	Rev. S. Cammenga.....	1979
Hackensack.....	Rev. J. Rickers.....	Rev. J. Van Regenmorter.....	1981
Hamilton.....	Rev. M. J. Contant.....	Rev. H. Vander Plaats.....	1981
Holland.....	Rev. E. Bradford.....	Mr. K. Marcus.....	1979
Hudson.....	Rev. W. Kosten.....		1980
Huron.....	Rev. G. Bishop.....	Rev. B. Bakker.....	1980
Illiana.....	Rev. L. Smits.....	Rev. J. Botting.....	1981
Kalamazoo.....	Rev. H. Dykema.....	Rev. R. De Young.....	1981
Lake Erie.....	Rev. J. Hollebeek.....	Rev. A. Hoogewind.....	1980
Minnesota North.....	Rev. C. Toeset.....	Rev. P. Kortenhoven.....	1980
Minnesota South.....	Rev. H. Vanderaa.....	Rev. W. Van Hal.....	1980
Muskegon.....	Mr. G. Hasper.....	Mr. C. Portenga.....	1980
Northcentral Iowa.....	Rev. R. W. De Young.....	Rev. A. De Vries.....	1980
Orange City.....	Mr. F. Hubers.....	Mr. L. Ringling.....	1981
Pacific Northwest.....	Rev. D. Bouma.....	Rev. S. Workman.....	1979
Pella.....	Rev. R. Holwerda.....	Rev. F. Van Houten.....	1981
Quinte.....	Rev. C. H. Salomons.....	Rev. F. Bakker.....	1981
Rocky Mountain.....	Rev. E. Boer.....	Rev. M. Heyboer.....	1981
Sioux Center.....	Rev. J. Kroon.....	Rev. R. Blauw.....	1979
Toronto.....	Rev. J. B. Vos.....	Rev. K. Verhulst.....	1979
Wisconsin.....	Rev. P. Vis.....	Rev. J. Meyer.....	1979
Zeeland.....	Mr. O. Aukeman.....	Rev. G. W. Sheeres.....	1980

Members at Large:

Eastern Canada.....	Mr. S. Harkema (1981).....	Mr. J. Oegema (1979).....
Western Canada.....	Mr. N. Brouwer (1980).....	Mr. H. Scholte (1981).....
Eastern U.S.....	Mrs. J. Bosma (1980).....	Mrs. S. Van Ens (1981).....
Midwest U.S.....	Mr. G. Kuik (1980).....	Mr. N. Vander Ark (1981).....
FarWest U.S.....	Dr. H. De Jong (1980).....	Mr. P. Balthuis (1981).....
Central U.S.....	Dr. D. Radius (1980).....	Dr. E. Stehouwer (1981).....
	Mr. A. Huibregtse 1979.....	Dr. M. Sharda (1979).....
	Mrs. W. Meyer (1981).....	Mr. E. Dykstra (1979).....

—Adopted

D. Christian Reformed Board of Home Missions

Classis	Delegate	Alternate	Term Expires
Alberta North.....	Rev. J. Boonstra.....	Rev. P. Sluys.....	1981
Alberta South.....	Mrs. B. Walpot.....	Rev. H. Wildeboer.....	1980
Atlantic Northeast.....	Rev. P. Vermaat.....	Rev. L. B. Mensink.....	1979
British Columbia.....	Rev. P. De Bruyne.....	Rev. C. Spoor.....	1980
Cadillac.....	Rev. W. Vanden Bosch.....	Rev. K. Tanis.....	1981
California South.....	Rev. L. Tanis.....	Rev. D. Negen.....	1981
Central California.....	Dr. R. Gritter.....	Mr. O. Heersink.....	1980
Chatham.....	Rev. P. Kranenburg.....	Rev. R. Fisher.....	1979
Chicago North.....	Rev. J. Ebberts.....	Rev. W. Leys.....	1979
Chicago South.....	Rev. G. Hutt.....	Rev. D. Zylstra.....	1981
Columbia.....	Mr. E. Boeve.....	Rev. J. Jeffers.....	1980
Eastern Canada.....	Rev. G. Ringalda.....	Rev. H. Vriend.....	1980
Florida.....	Mr. J. Hofman.....	Rev. J. Vander Laan.....	1980
Grand Rapids East.....	Rev. R. G. Timmerman.....	Mr. P. G. Wobbema, Jr.....	1980
Grand Rapids North.....	Rev. M. Groenendyk.....		1979
Grand Rapids South.....	Rev. W. Swets.....	Rev. N. R. Prins.....	1979
Grandville.....	Rev. K. Vis.....		1981
Hackensack.....	Rev. A. Rienstra.....		
Hamilton.....	Rev. J. Zantingh.....	Rev. J. G. Groen.....	1980
Holland.....	Mr. G. Vander Bie.....	Mr. J. Dykstra.....	1979

Classis	Delegate	Alternate	Term Expires
Hudson.....	Rev. D. Wisse.....	Rev. P. Zylstra.....	1980
Huron.....	Rev. J. Hellinga.....	Rev. L. Van Staalduinen.....	1981
Illiana.....	Rev. E. Cooke.....	Rev. H. Arnold.....	1981
Kalamazoo.....	Mr. B. Sharpe.....		1979
Lake Erie.....	Rev. A. Machiela.....	Rev. D. Postema.....	1979
Minnesota North.....	Rev. M. Reitsma.....	Rev. R. Buining.....	1980
Minnesota South.....	Rev. P. Brouwer.....	Rev. H. Lamsma.....	1980
Muskegon.....	Rev. G. Postema.....	Mr. J. Klomp.....	1980
Northcentral Iowa.....	Rev. C. Roelofs.....	Rev. F. Walhof.....	1979
Orange City.....	Dr. A. Boeve.....	Rev. J. Cooper.....	1979
Pacific Northwest.....	Rev. W. Vanden Bos.....	Rev. R. Vander Ley.....	1979
Pella.....	Mr. C. Vos.....	Rev. L. Christoffels.....	1981
Quinte.....	Rev. A. J. Vanden Pol.....	Rev. P. De Haan.....	1981
Rocky Mountain.....	Mr. W. Rozema.....	Rev. H. Van Dam.....	1980
Sioux Center.....	Rev. W. Brouwers.....	Rev. H. De Groot.....	1980
Toronto.....	Rev. S. Vander Meer.....	Rev. J. Hielkema.....	1980
Wisconsin.....	Rev. G. Van Enk.....	Mr. J. Ribbens.....	1979
Zeeland.....	Rev. B. Mulder.....	Mr. C. Scholma.....	1980

Members at Large:

Central U.S.....	Miss G. Vander Ark.....	Mr. M. Vander Ark.....	1979
	Mr. H. Soper.....	Mr. R. Rottschäfer.....	1980
	Mr. M. Van Dellen.....	Mr. R. De Boer.....	1981
	Mr. J. Daverman.....	Mr. P. Van Putten.....	1981
	Mr. E. Berends.....	Mr. W. Peterson.....	1979
Eastern U.S.....	Mr. R. Feimster.....	Mr. I. Zylstra.....	1981
Western U.S.....	Mr. S. Jongsma.....	Mr. B. Taylor.....	1981
Rocky Mountain.....	Mr. H. Thomas, Jr.....	Mr. W. G. Bowman.....	1980
Southwest Ontario.....	Mr. H. Nieman.....	Dr. J. Oosterhuis.....	1979
Eastern Canada.....	Mrs. I. Jonker.....	Mr. C. Meerman.....	1981
Western Canada.....	Mr. D. Van Dyke.....	Mrs. J. Bekker.....	1981

—Adopted

E. Christian Reformed Board of Publications

Classis	Delegate	Alternate	Term Expires
Alberta North.....	Rev. G. Pols.....	Dr. S. DeWaal.....	1979
Alberta South.....	Mrs. G. Haagsma.....	Rev. H. Van Niejenhuis.....	1980
Atlantic Northeast.....	Mr. T. Dykstra.....	Mr. N. G. Bruinsma.....	1979
British Columbia.....	Mr. N. Loenen.....	Mr. A. Peetoom.....	1980
Cadillac.....	Ms. F. Vanden Berg.....		1979
California South.....	Rev. C. Vander Plate.....	Rev. M. Zylstra.....	1979
Central California.....	Ms. R. Donker.....	Mr. S. Hoekman.....	1979
Chatham.....	Rev. A. Beukema.....	Rev. A. Vanden Ende.....	1979
Chicago North.....	Miss B. Bean.....	Miss A. Buurstra.....	1981
Chicago South.....	Rev. N. Punt.....	Rev. A. Van Zanten.....	1981
Columbia.....	Rev. P. J. Niewiek.....	Mrs. Sue Imig.....	1980
Eastern Canada.....	Mrs. S. Cook.....	Mrs. C. Pleizer.....	1980
Florida.....	Mr. F. Ritsema.....	Mr. I. Zylstra.....	1981
Grand Rapids East.....	Dr. W. Spoelhof.....	Miss N. Vander Ark.....	1980
Grand Rapids North.....	Mr. C. Barendrecht.....	Mr. J. Day.....	1980
Grand Rapids South.....	Rev. W. H. De Vries.....	Mr. R. Otte.....	1980
Grandville.....	Rev. C. Steenstra.....	Rev. E. Blankespoor.....	1981
Hackensack.....	Ms. F. Greydanus.....	Ms. W. Knoll.....	1981
Hamilton.....	Rev. J. Kuntz.....	Mr. S. De Jong.....	1979
Holland.....	Mr. H. Bratt.....	Mr. J. Vander Zwaag.....	1981
Hudson.....	Mrs. I. Eiten.....	Mrs. I. Martin.....	1980
Huron.....	Mrs. J. Malda.....	Mrs. N. Looyenga.....	1981
Illiana.....	Rev. P. Brink.....	Rev. I. Apol.....	1980

Classis	Delegate	Alternate	Term Expires
Kalamazoo.....	Dr. S. Dykstra.....	Dr. D. Hendriksen.....	1979
Lake Erie.....	Rev. A. Hoksbergen.....	Mrs. C. Beversluis.....	1981
Minnesota North.....	Mr. S. Osenga.....	Rev. J. Tuinstra.....	1979
Minnesota South.....	Rev. B. Den Herder.....	Rev. H. Baak.....	1981
Muskegon.....	Rev. H. Wigboldy.....	Rev. J. Weeda.....	1981
Northcentral Iowa.....	Mr. L. Bakker.....	Mrs. B. Verkade.....	1981
Orange City.....	Mr. H. Pluim.....	Mr. N. Vander Ark.....	1981
Pacific Northwest.....	Rev. K. R. Slager.....	Rev. N. Vogelzang.....	1981
Pella.....	Rev. G. Vander Plaats.....	Mr. R. De Jager.....	1980
Quinte.....	Mr. W. Vos.....	Rev. A. De Jager.....	1979
Rocky Mountain.....	Rev. G. De Velder.....	Mr. T. Weeda.....	1980
Sioux Center.....	Mr. M. Alons.....	Mr. H. Haak.....	1980
Toronto.....	Rev. M. N. Greidanus.....	Mr. L. Witvoet.....	1981
Wisconsin.....	Mr. W. Leys.....	Mr. F. Stremmer.....	1980
Zeeland.....	Rev. S. Newhouse.....	Rev. C. Vander Meyden.....	1980

Executive Business Committee:

Mr. J. Brouwer (1981)
Mr. K. J. Horjus (1981)

Mr. P. Kool (1980)
Mr. H. Kuntz (1981)

Education Committee:

Dr. D. Bergsma (1979)
Rev. H. M. De Rooy (H.M. Rep.)
Rev. W. De Vries (1980)
Dr. S. Dykstra (1979)
Mr. W. Hendricks (1980)
Mr. K. J. Horjus (1981)
Mrs. J. Knierim (1979)

Mr. H. Kuntz (1981)
Mr. W. Leys (1980)
Rev. S. Newhouse (1980)
Dr. J. M. Snapper (1979)
Mrs. R. Van Reken (1979)
Miss C. Vogel (1981)

Periodicals Committee:

Miss B. Bean (1981)
Mr. H. Bratt (1981)
Mr. J. Brouwer (1981)
Rev. M. Greidanus (1981)

Rev. A. Hoksbergen (1981)
Mr. P. Kool (1980)
Dr. H. Stob (1981)
Dr. J. Timmerman (1980)

—Adopted

F. Christian Reformed World Relief Committee

Classis	Delegate	Alternate	Term Expires
Alberta North.....	J. Ellen.....	J. Visser.....	1980
Alberta South.....	D. Vander Wekken.....	J. F. Vanden Dool.....	1979
Atlantic Northeast.....	A. Jackson.....	S. Whitney.....	1980
British Columbia.....	A. Tukker.....	J. Snel.....	1980
Cadillac.....	J. Gernaat.....	W. Hoekwater.....	1981
California South.....	P. Scholten.....	A. Parkes.....	1980
Central California.....	C. De Jong.....	.....	1981
Chatham.....	M. Vander Zwan.....	A. Bisschop.....	1980
Chicago North.....	Dr. A. Diepstra.....	Dr. R. Poel.....	1981
Chicago South.....	R. Wolterink.....	.....	1981
Columbia.....	H. Buys.....	M. Feddes.....	1979
Eastern Canada.....	H. Helleman.....	S. Tabak.....	1981
Florida.....	W. Conklin.....	J. Verkaik.....	1981
Grand Rapids East.....	D. Gabrielse.....	Mrs. W. Klop.....	1980
Grand Rapids North.....	D. Molewyk.....	W. Duthler.....	1980
Grand Rapids South.....	Dr. J. Hoekwater.....	Dr. H. J. Kreulen.....	1981
Grandville.....	J. Sjoerdsma.....	A. Haan.....	1980
Hackensack.....	W. Schuil.....	Miss I. Greidanus.....	1981
Hamilton.....	J. Kerkhof.....	K. Mantel.....	1979
Holland.....	H. J. Lubbers.....	C. J. Hulst.....	1980
Hudson.....	R. Kuiken.....	Dr. V. De Vries.....	1980

Classis	Delegate	Alternate	Term Expires
Huron.....	H. Exel.....	W. Klumpenhouwer	1981
Illiana.....	H. Kok.....	.....	1981
Kalamazoo.....	J. Vander Ploeg.....	A. Woltersom	1981
Lake Erie.....	K. Ver Burg.....	R. Pennings	1979
Minnesota North.....	L. Ruis.....	J. Zondervan	1980
Minnesota South.....	R. Van Essen.....	S. Vander Kooi	1981
Muskegon.....	Dr. N. Boeve.....	Dr. D. Reinders.....	1980
Northcentral Iowa.....	H. Eiten.....	C. Vander Ploeg.....	1979
Orange City.....	G. Vogel.....	G. Doppenberg	1981
Pacific Northwest.....	H. Wouters.....	.....	1981
Pella.....	R. Dieleman.....	K. Van Gilst.....	1979
Quinte.....	P. Feddema.....	W. Piersma	1979
Rocky Mountain.....	Dr. B. Muller.....	K. Schneider	1979
Sioux Center.....	H. Hofmeyer.....	D. Cannegieter	1981
Toronto.....	A. Vander Meulen.....	W. Rekker	1979
Wisconsin.....	J. Thonus.....	F. Sterk	1980
Zeeland.....	B. Hulst.....	C. Palmbos	1981

Members at Large:

Medical.....	Dr. J. Heersink.....	Dr. P. Van Vliet.....	1981
Business Person.....	K. Holtvluwer.....	Miss D. Tuinstra.....	1979
Attorney.....	D. J. Swierenga.....	C. D. Hackney.....	1981
Accountant.....	D. Pruis.....	E. Westenbroek	1980
Minister.....	Rev. J. Bergsma.....	Rev. J. Heerema.....	1980
Sociologist.....	J. Tuinstra.....	H. Start	1980

—Adopted

G. Synodical Interim Committee

District	Member	Alternate	Term Expires
Far West U.S.....	Mr. J. Van Anandel.....	Dr. A. Pauw	1981
	Rev. L. Dykstra.....	Rev. T. Van Kooten.....	1979
Western Canada.....	Rev. P. Van Egmond.....	Rev. N. B. Knoppers.....	1980
Mississippi River to Rocky Mountain.....	Mr. F. Velzen.....	Mr. G. Vermeer	1981
	Rev. J. Kok.....	Rev. H. Petersen.....	1980
Eastern Canada.....	Rev. J. Klomps.....	Rev. H. De Bolster.....	1981
	Mr. W. Posthumus.....	Mr. S. Harkema.....	1980
Eastern Coast U.S.....	Rev. D. Wisse.....	Dr. J. Timmer.....	1981
Central U.S.....	Mr. W. Sytsema.....	Mr. G. Raterink.....	1979
	Mr. M. Ozinga.....	Mr. C. Ackerman.....	1980
	Dr. W. Spoelhof.....	Mr. I. Slagter.....	1980
	Rev. L. Hofman.....	Rev. J. De Kruyter.....	1980
	Rev. A. Vander Griend.....	Rev. J. Meppelink	1979
	Mr. K. Marcus.....	Mr. A. Rodenhouse.....	1981

Stated Clerk, Denominational Financial Coordinator, and Synodical Treasurer, *ex officio* —Adopted

IV. STANDING COMMITTEES

A. Back to God Tract Committee

Mr. J. De Vos (1979), Mr. W. De Waard (1979), Mr. L. Haas (1979), Mr. S. Lambers (1979), Mr. J. Tibbe (1979), Rev. R. Broekhuizen (1980), Rev. C. Bremer (1980), Mr. K. Swets (1981), Rev. W. VanderHoven (1981).

B. Bible Translation Committee

Dr. A. Bandstra, Dr. D. Holwerda, Rev. S. Bultman, Dr. D. Engelhard, Dr. B. Van Elderen, Dr. L. Vos, Dr. C. Vos, Dr. M. Woudstra.

C. Chaplain Committee

Dr. D. Van Halsema (1980), Mr. N. Berghoef (1980), Rev. J. Van Til (1979), Rev. M. Baarman (1979), Mr. E. Vermeer (1979), Mr. H. Mast (1979), Mrs. J. Ettesvold (1979), Dr. M. Hugén (1980), Mr. D. Swierenga (1981), Rev. D. Visser (1981).

D. Church Help Fund Committee

Rev. P. Bakker (1979), Rev. L. Bouma (1979), Mr. T. Van Bruggen (1979), Rev. J. Fondse (1980), Mr. M. Breems (1979), Mr. E. Huizenga (1981), Alts. Mr. H. De Groot (1979), Rev. J. Cooper (1980).

E. Committee for Educational Assistance to Churches Abroad

Dr. R. De Ridder (1979), Mr. M. Essenburg (1979), Mrs. E. Greenway (1980), Rev. E. Van Baak (1980), Mr. W. Medendorp (1980), Mr. P. DeKlerk (1981), Rev. J. Heerema (1981).

F. Fund for Needy Churches

Mr. R. Schaafsma (1979), Rev. G. Holwerda (1980), Mr. G. Vande Werken (1980), Rev. J. Vander Lugt (1981), Mr. J. R. Swierenga (1981).

G. Historical Committee

Dr. L. Oostendorp, Dr. H. Zwaanstra, Dr. H. Ippel, Rev. J. Leugs.

H. Interchurch Relations Committee

Dr. J. Kromminga (1979), Dr. J. H. Bratt (1979), Rev. J. Kuntz (1980), Mr. A. Bel (1979), Rev. W. Buursma (1980), Rev. C. Boomsma (1980), Rev. J. Stek (1981), Dr. P. Han (1981), Rev. W. P. Brink, ex officio.

I. Liturgical Committee

Rev. A. Hoksbergen (1979), Rev. C. Bajema (1980), Rev. N. Knoppers (1979), Dr. N. Wolterstorff (1979), Ms. N. Vander Ark (1979), Dr. R. Wells (1980), Dr. J. A. De Jong (1981), Rev. D. Hart (1981).

J. Ministerial Information Service Committee

Rev. D. Negen (1980), Mr. G. Groen (1980), Mr. C. Vander Brug (1979), Rev. B. Niemeyer (1981), Rev. G. Kok (1981), Mr. J. Verhoeven (1981).

K. Ministers' Pension Fund Committee

Mr. R. Helder (1979), Rev. H. R. De Bolster (1979), Mr. C. Dornbush (1980), Mr. H. Kreeft (1980), Rev. M. Goote (1981), Mr. G. Knol (1981), Mr. J. Mellema (1981), Mr. G. C. Van de Riet, Administrator.

L. Sermons for Reading Services

Rev. H. Praamsma (1980), Rev. A. Venema (1979), Rev. P. Nicolai (1980), Rev. M. N. Greidanus (1981), Alt. Rev. M. Contant (1981).

M. Synodical Committee on Race Relations

Mr. T. Taylor (1979), Rev. G. Negen (1979), Ms. C. Kramer (1980), Dr. R. Mouw (1980), Mr. C. Hulst (1980), Ms. M. Pioche (1980), Mr. S. Rhodes (1980), Rev. H. Uittenbosch (1979), Dr. P. Wang (1979), Ms. S. Clahchischilli (1981), Ms. J. Rodriguez (1981), plus two members to be appointed by SIC.

N. Unordained Employees' Pension Fund Committee

Mr. L. Bos (1979), Mr. L. Ippel (1979), Mr. D. Oosterhouse (1979),

Mr. H. Vander Meer (1980), Mr. G. Borst (1981).

V. SYNODICAL LIAISON REPRESENTATIVES

A. *Canadian Bible Society*: Rev. K. Verhulst, Alt., Rev. A. Vanden Pol (1980).

B. *Christian Laymen's League*: Rev. D. Vanderwall (1981).

C. *Faith, Prayer and Tract League*: Mr. F. Brummel (1980).

D. *Lord's Day Alliance of Canada*: Rev. J. Zantingh, Alt., Rev. C. Tuyl (1980).

E. *Lord's Day Alliance of the U.S.*: Rev. R. Wezeman, Alt., Rev. E. Stuart (1980).

F. *Luke Society*: Dr. Ray De Haan (1980).

G. *The Evangelical Literature League*: Dr. W. H. Rutgers (1980).

H. *World Home Bible League*: Rev. J. De Kruyter (1981).

VI. STUDY COMMITTEES (First named is convener and chairman)

A. *Advisory Committee on Protests and Appeals* (Judicial Code):

Dr. T. Minnema, Mr. C. Van Valkenburg, Rev. P. Breedveld, Dr. J. Daling, Rev. J. Klomps, Mr. W. Piersma, Dr. F. Steen, Dr. H. Stob, Mr. G. Van Wyk; Alts. Mr. R. Walter, Rev. H. Petersen.

B. *Belgic Confession Translation Committee*

Dr. J. Primus, Mrs. L. Read, Mrs. J. Hoekstra, Rev. P. Holtrop, Dr. A. Otten, Rev. L. Verduin, Dr. K. Kuiper.

C. *Biblical Teachings on Marriage and Divorce*

Rev. W. M. Van Dyk, Dr. D. Holwerda, Dr. R. Baker, Mrs. L. Dykstra, Rev. G. Gritter, Dr. M. Hugen, Dr. J. Vander Laan, Dr. P. Van Katwyk, Mrs. T. Van Halsema; Alt. Mrs. M. Rienstra.

D. *Committee re Dr. Boer's Confessional-Revision Gravamen*

Rev. B. Nederlof, Dr. A. A. Hoekema, Dr. H. Zwaanstra, Dr. B. Van Elderen, Rev. H. Hoekstra, Dr. R. Kooistra, Mr. J. Vander Ark, Dr. A. Wolters, Dr. N. Wolterstorff; Alts. Rev. N. Plantinga, Dr. C. Kromminga, Mr. H. Bratt.

E. *Contemporary Testimony Committee*

Dr. G. Spykman, Rev. A. Kuyvenhoven, Rev. M. N. Greidanus, Rev. T. Hofman, Dr. R. Mouw, Rev. C. Tuyl.

F. *New Confessions Committee*

Dr. L. Oostendorp, Rev. M. N. Greidanus, Mr. H. Arens, Dr. J. Kromminga, Rev. F. Van Houten.

G. *Psalter Hymnal Revision Committee*

Mr. J. Van Laar, Miss E. Brink, Mr. B. Fioole, Dr. J. Hamersma, Mrs. M. Post, Rev. J. Reiffer, Dr. C. Seerveld, Mrs. S. Boomsma, Dr. A. Hoekema, Mr. V. Schultz, Dr. D. Topp, Mr. D. Grotenhuis.

H. *Service Committee for the Use of Members' Gifts*

Mrs. R. Van Reken, Mrs. C. Beversluis, Rev. J. Kok, Rev. L. Slofstra, Mrs. B. Vanden Berg, Mrs. D. Hekman; Alts. Mrs. T. Van Halsema, Dr. W. Stob.

I. *Study Committee on Capital Punishment*

Dr. H. Stob, Dr. H. Bouma, III, Dr. S. Monsma, Dr. C. Vos, Dr. L. Vos.

J. *Committee on Education in Liturgy and Church Music*

Miss N. Vander Ark, Mr. B. Polman, Rev. C. Bajema, Dr. J. Hamersma, Dr. E. Walhout.

K. *Task Force on World Hunger*

Dr. P. G. Schrottenboer, Dr. E. Rubingh, Mr. J. De Haan, Dr. C. B. De Witt, Dr. V. Ehlers, Mr. J. Huyser, Mr. L. Van Ess, Rev. J. Vos.

L. *Christian Care For Retarded Persons*

Dr. R. Houskamp, Mr. B. Tuinier (reporter), Mr. H. Brands, Miss T. Bushman, Mr. J. Dykstra, Mr. K. Ooms, Rev. G. Oosterveen.

M. *Church Order Revisions re Office of Evangelist*

Rev. P. Jonker, Rev. H. Spaan (reporter), Rev. J. Kits, Rev. H. Numan, Jr., Rev. J. Petersen.

N. *Committee to Study the Dance in the Light of Scripture*

Dr. E. Roels, Rev. C. Admiraal, Mr. V. Boerman, Rev. R. Holwerda, Mrs. R. Van Reken, Miss S. Vogelzang, Rev. J. Westerhof; Alts. Rev. R. Opperwall, Mrs. K. DeMol.

O. *Pastoral Committee re the Rev. Rodney Westveer*

Rev. J. Hasper, Dr. T. Minnema, Rev. M. Goote.

—Adopted

VII. PROCESSING OF NOMINATIONS FOR BOARDS AND COMMITTEES

A. *Observation:* Out of its experiences serving as the Committee of Appointments at the Synod of 1978, Advisory Committee 11 presents the following. Both Committee 11 and the Synod of 1978 discussed at length whether it was good to have the same person on nomination for different boards and/or standing committees.

B. *Recommendation:* That synod instruct all boards and standing committees to inform the Stated Clerk of all nominations for board or committee membership immediately after such nominations are made; that the Stated Clerk identify those serving on other boards or committees; and that the Stated Clerk furnish all boards and committees with a list of all nominees and any position these nominees presently hold.

Grounds:

1. This will distribute the work of the church.
2. This will make more and better use of the gifts God has given the members of the church.

—Adopted

VIII. TASK OF THE COMMITTEE ON APPOINTMENTS

A. *Observation:* As presently instructed the Committee on Appointments has two main areas of responsibility at different times during synod. During the first days of synod it processes all appointments and elections; during the latter days of synod it appoints all study committees which synod decides to establish. The first part of its assignment is essentially clerical, the second very vital.

B. *Recommendations:*

1. That synod instruct the Synodical Interim Committee to study and

revise the assignment presently being given to the Committee on Appointments in order to make this assignment more meaningful, especially during the first days of synod when the work of the other committees is being done.

Grounds:

- a. Surveying all reports and correspondence for materials pertaining to elections and appointments and preparing a list of nominees for the approval of synod and subsequent election (Rules for Synodical Procedure, VI, B, 4, d, page 11) could be well done by clerical assistants of the Stated Clerk in advance of synod's meeting. Moreover, the tabulation of all appointments and elected persons for the Acts of Synod could also be done by a secretary during synod.
 - b. There may be other assignments in which the Committee on Appointments could be engaged more meaningfully during the first days of synod.
2. That synod instruct the Synodical Interim Committee to implement a more meaningful assignment for the Committee on Appointments beginning with the Synod of 1979, if possible.

Synod refers the above suggestions to the Synodical Interim Committee for study and implementation.

ARTICLE 103

The president of synod, the Rev. Clarence Boomsma, takes note of the cooperative spirit that prevailed at synod, addresses a word of thanks to the delegates, to the vice-president and the clerks, and expresses thanksgiving to God and the wish for God's blessing upon the delegates, as well as our entire denomination.

The vice-president, the Rev. Andrew Kuyvenhoven, expresses the gratitude of synod for the judicious leadership of the president in conducting the sessions of synod.

The Stated Clerk, the Rev. W. P. Brink, in behalf of synod, presents inscribed gavels to the president and vice-president, and gratuities to the clerks of synod.

ARTICLE 104

The president addresses synod briefly and leads the assembly in the closing prayer, after which the delegates join in singing the doxology.

CLARENCE BOOMSMA, president
ANDREW KUYVENHOVEN, vice-president
HOWARD SPAAN, first clerk
ALVIN VENEMA, second clerk

Attested a true copy:

WILLIAM P. BRINK, Stated Clerk
 2850 Kalamazoo Ave. SE
 Grand Rapids, Michigan 49560

Reports of Boards and Standing Committees

REPORT 1

BACK TO GOD HOUR

(Art. 32)

The Back to God Hour ministries of the Christian Reformed Church trace their beginning to a desire that began to grow in the thirties to use broadcasting to communicate the Reformed faith. By the end of that decade, on December 17, 1939, the work began. Rev. Peter Eldersveld became the first full-time radio minister in 1946. From those beginnings, these ministries have expanded under the blessing of God so that today the radio mission uses eight major languages which reach virtually every part of the world; and a division of The Back to God Hour, CRC-TV, produces programs heard throughout the United States and Canada and also in Central and South America.

When the current level of Back to God Hour operations is reviewed in the light of its humble beginnings, the work seems large. When seen, however, in the light of the enormous necessity of using mass communication to reach expanding world populations, current activities appear to be a foundation upon which we must build wisely so that we can achieve an even broader and more effective outreach.

The many programs produced by The Back to God Hour organization, reviewed in the table appended to this report, give our church, itself rather small, opportunities to extend our ministry to many places and to many different kinds of people. Because of this, our church's early entrance into broadcasting and its continuous expansion of this activity create a condition of leverage: our own faithfulness to the Lord can have a multiplied impact throughout the world as we bring the message of God's covenant grace to many.

ENGLISH LANGUAGE MINISTRY

The regular Back to God Hour broadcast continues to be the mainstay of our activity on the North American continent. Though this program has changed somewhat over the years in terms of its format, its basic purpose has remained: proclamation of the gospel, using the form of preaching. By means of this program, our church has an opportunity to express the meaning of the Scripture in depth, week after week. We know that there is a virtual congregation which never misses these broadcasts and which leans on them heavily for spiritual help. And each week there are thousands who tune in for the first time. We also receive reports of some who have found their way into our churches, or perhaps into others, because of the broadcast. In addition to subjects which are treated by all Christian broadcasters, these broadcasts regularly examine the Scriptures in terms of modern social and moral problems; for ex-

ample, the ideals that accompany covenantal Christian education are regularly highlighted. Thus we tell others who we are and what we believe, and in doing so, perhaps also remind one another of the necessity of continuing to express Reformed Christianity among ourselves.

Though the content of our programs tends to be rather heavy compared to other religious programs, we are encouraged by the interest broadcasters show in carrying it. Our advertising agency along with our staff is currently assessing our station selection procedures, for there are always good offers from major stations which appear very attractive. At present we are committed to what is generally a maintenance situation: we intend to hold our station count and potential audience count to present levels. Thus, additional costs for the operation will reflect inflation rather than actual expansion.

We also produce and distribute a 4½ minute daily program called *Insight*. This features comment on current events and ties them into a scriptural insight. Presently ninety-nine stations carry *Insight* on a sustaining (free) basis.

The regular Back to God Hour program also serves overseas. Generally, some adjustments are made in message content to insure that the programs will be useful in foreign environments. A special version of The Back to God Hour is made each week for Australia, and by the time synod meets, Dr. Nederhood will have traveled (the Lord willing) throughout Australia to strengthen our contact in that country. This program is also aired over major missionary stations.

A special program called *Radio Today* is produced specifically for Trans World Radio in Bonaire and FEBA in the Seychelles. This daily broadcast reaches the Far East and the troubled countries of East Africa. Presently our staff is reexamining the format of this program and embarking on revamping the presentation to some extent. With a daily broadcast, such work is very demanding and takes time to complete. The *Radio Today* program has become the main source of spiritual help for thousands of people.

ARABIC MINISTRY

For nearly twenty years, the Rev. Bassam Madany has worked extremely hard developing an Arabic language ministry. Today that ministry has achieved stature and significance in a large area of the world where Islam is in control. Using seven strategically placed and powerful stations, his programs blanket the Middle East and North Africa. Because there are fewer radio signals in the area he serves than there are in North America, there are times when his voice is one of three or four which are available to those who want to listen to the radio. During the first several years, response to this ministry was virtually nil; now, listeners send in an average of nearly 1,000 letters a month—the mailing list has swelled to 20,000. Since few people in our country read and write Arabic fluently, the growth of this work has put great pressures on the Rev. Mr. Madany and his wife Shirley who helps him with the mail.

In a report to The Back to God Hour Committee, Mr. Madany summarized his work this way:

“1. All types of Eastern Christians are being reached. These people who are steeped in non-biblical traditions are now showing a tremendous hunger for the teachings of the Bible. I am very hopeful that one of the main goals of our ministry will be realized in the not too distant future: the reformation of the Eastern churches.

“2. A growing number of Muslims are writing us, showing a greater eagerness to learn more about the Christian faith. I can hardly believe that some of the most conservative Muslims, the Saudi Arabians, are enthusiastic about the contents of our messages.

“3. There is a growing interest in academic circles within the West about ways and means for reaching the Arab mind. As I ponder over the significance of the great responses during 1977, I must say with gratitude that our proclamation and exposition of the Word under the blessing of the Holy Spirit is *reaching* the Arabs and bringing many of them to the foot of the cross.”

SPANISH MINISTRY

Spanish is an international language, and the development of our denominational Spanish language ministries reflects this. Under the direction of the Rev. Juan Boonstra, our Spanish broadcasting mission allows our church to reach the countries of South and Central America, major Spanish communities in North America, and Spain itself. Not only is it necessary for Mr. Boonstra to remain conversant with the circumstances in the many countries his programs reach, but he must prepare special releases for certain areas. In Mexico, the Spanish Department releases the weekly program *La Antrocha Espiritual*; elsewhere the weekly program *La Hora de la Reforma*. He also has a special program for Spain. In addition to these weekly programs, the daily 4½ minute *Reflexion* is heard throughout Latin America. Besides these, both TWR and HCJB broadcast half hour daily programs from our Spanish Department: Radio 316, and *Alpha y Omega*.

The Back to God Hour is committed to the proclamation of the Reformed faith in the Spanish language by means of this international ministry. This commitment involves us in a variety of problems that accompany such an activity: there are great differences among the various countries reached: cultural, economic, and political. We have had difficulty maintaining good station coverage in Mexico and in Argentina where the government explicitly ordered *La Hora de la Reforma* off the air. Nevertheless, it is our conviction that the message brought by these programs is sufficiently broad in scope to be useful in all Spanish speaking countries. The committee has, consequently, encouraged Mr. Boonstra to do whatever is necessary to maintain good outlets in problem areas. At the same time, the committee is investigating the possibility of supplementing our international Spanish ministry with local programming which might in some instances have additional value.

The Rev. Mr. Boonstra's work attracts attention from a broad spectrum of listeners. He feels a special responsibility to prepare messages which will help those who have been touched by some of the strange forms of Christianity which are so prevalent in Latin America. With his emphasis on the Reformed faith, he also creates interest among Roman Catholic clergy and among students. The continuous, heavy mail response which this ministry receives makes it necessary to maintain large files of addresses of listeners who receive literature regularly.

CHINESE MINISTRY

In a recent report to our committee, our Chinese language minister, the Rev. Isaac Jen, (pronounced *Run*) said, "Since the death of Chairman Mao a year ago and especially since the second resurrection of Mr. Ten Hsiao-ping's political life, the Chinese government is changing its direction in a very remarkable way." Mr. Jen explained that there is a freer atmosphere with respect to religion: a recent visitor to Canton attended church with his interpreter, and hotel personnel asked questions about Christianity later. Mr. Jen concluded: "These and other changes are favorable to the spreading of the gospel since, in a freer atmosphere, more people will have courage to listen to outside radio broadcasts, including religious broadcasts."

We feel that our church's expanding Chinese language ministry exists "for such a time as this." During 1977, it was possible to strengthen our penetration into China itself by beginning transmissions from United States soil, Trans World Radio on Guam, and by increasing our releases from the commercial station in Macao from one to three times a week. Negotiations are now under way which should make it possible for us to be on a large commercial station in Hong Kong by June. For some time we have released programs in both Mandarin and Cantonese; now we also have programs which are Mandarin/English, and Cantonese/English—these programs are especially useful for Chinese speaking people who want to learn English. All of these programs feature Bible exposition.

In addition to the releases of Chinese programs that cover mainland China and other areas in Southeast Asia, the Rev. Isaac Jen's programs are heard in Vancouver and San Francisco. It has been gratifying that the Home Mission Board will be opening a Chinese language church in Vancouver; this is an outgrowth of our work in that area.

For the first time, response to the Chinese broadcast topped 100 during the year 1977. Some of these responses were from mainland China itself; over half were in response to the commercial station we use in Macao, the Portuguese speaking nation adjacent to China.

There are many problems related to this ministry: establishing a useful mailing address, working with a number of stations which have differing policies, and working with other Chinese people who occasionally have strong feelings about any mission which reaches the mainland. These are gradually being overcome and our Chinese language ministry is enjoying greater acceptance and effectiveness.

INDONESIAN MINISTRY

The Indonesian language ministry of The Back to God Hour, begun in 1969, is conducted by the Rev. Junus Atmarumeksa in Jakarta. It is heard throughout this large and populous nation—the fifth largest in the world. Mr. Atmarumeksa has worked hard at integrating this ministry with the work of Geredja Kristen Indonesia, the Reformed church body with which he works. His programs are heard on sixty-three stations throughout the country, some of which are in such major centers as Jakarta and Surabaya. During 1977, the Rev. Mr. Atmarumeksa resigned from his position with FEBC so that he could devote his time exclusively to our Indonesian ministry.

Two major programs constitute the offerings of this ministry: *The Majestic Plan* and *Word for Today*. This ministry is supported by a literature ministry as well. Besides various pieces of material that are distributed to listeners who respond, about 8,500 copies of an Indonesian version of TODAY (The Family Altar) are sent out monthly.

PORTUGUESE LANGUAGE MINISTRY

The most populous country south of the United States is the great country of Brazil where the Portuguese language is spoken. By means of a cooperative arrangement with the Presbyterian Church of Brazil, The Back to God Hour conducts an extensive ministry in this country. The Rev. Wilson Castro Ferreira, a minister with long experience in the Presbyterian Church who has also pastored a Portuguese speaking congregation in the United States, ably administers this ministry and speaks regularly on the many programs which are produced and distributed in his country.

In addition to the Portuguese language programs that are transmitted from TWR from the island of Bonaire, this ministry produces programs designed for release from local stations. It also distributes spot announcements.

The Rev. Mr. Ferreira travels extensively throughout Brazil establishing direct ties between local congregations and this radio ministry. Gradually more and more churches are sponsoring local broadcasts. Local sponsorship increases the interest of local congregations in this outreach and provides listeners with an opportunity to affiliate with local churches wherever possible.

In 1963 our church decided to establish a Portuguese language ministry (Acts of Synod, 1962, Art. XIV-B). It was not until The Back to God Hour's Bonaire program began in 1969 that it became possible to realize this dream. Since that beginning, this ministry, now supervised by the Rev. Juan Boonstra in our office and headquartered in Campinas, Brazil, has not only become an important element in our church's worldwide outreach but also has become an integral element in the outreach of the Reformed community in Brazil.

FRENCH LANGUAGE MINISTRY

At the Synod of 1977, the Rev. Mr. Kayayan explained to the gath-

ered assembly that his country and Europe in general have moved beyond existentialism into nihilism, into a philosophy of the absurd. Pastor Kayayan, assisted to some extent by his wife Carmen, continues to work at our church's French language ministry, and, given the desperate need of their part of the world for the Reformed message, his presence on the continent and his programs, which are heard in many places where French is spoken, provide an antidote for the poisonous falsehood in his area.

During 1977, this ministry took a significant step forward when we were able to secure permanent headquarters for this work through the purchase of the property at 2 rue de Leningrad in Paris, just a few blocks from many of the historic points in the center of the city. This address finally puts the French language ministry on a secure foundation, providing it with facilities for meetings with listeners and for adequate program preparation and record keeping. It also provides Mr. Kayayan and his family with proper living quarters, a welcome change after years of developing the ministry while living in a low income housing complex.

The French language programs are heard in Quebec and Ontario where French is spoken. The French program is also heard in the French speaking parts of Southern Africa (Madagascar, Zaire, and Gabon); the cost of the ministry in French-speaking Africa is underwritten by the Nederduitse Gereformeerde Kerk, and large, exceptionally powerful stations bring the message to all of Europe.

As we reflect on the progress of the French language ministry, especially with the present establishment of permanent headquarters, it is gratifying to remember that with this work our denomination is returning to the continent from which it came. Surely the circumstances in Europe today, intellectually and spiritually, are quite different from what they were when those who founded the Christian Reformed Church left those shores more than a hundred years ago. But we may feel that the Gospel which we are now privileged to bring continues to be powerful; it can devastate spiritual strongholds. This is the great mandate of our French language ministry.

JAPANESE LANGUAGE MINISTRY

In order to achieve a broadcast ministry in a foreign land, it is sometimes necessary to become involved in extremely complex relationships that involve more than one agency and even more than one church. The Japanese language ministry is such an instance. Radio broadcasting was begun by the Board of World Missions in 1968 with the regular week day release of *Asa no Kotoba*. In 1973 it became possible for The Back to God Hour to begin a daily 15-minute ministry into Japan from Cheju Island in Korea. Today, both the ministry begun by the Board of World Missions and the work begun by The Back to God Hour have been consolidated. The Rev. Henry Bruinooge of the Board of World Missions actually supervises the work on the field in behalf of The Back to God Hour. Decisions regarding the ministry are made by The Back to God

Hour Committee, which pays for all broadcasts. The ministry is reviewed by the Japanese Field Council which also makes recommendations regarding this operation. In Palos Heights, the Rev. Isaac Jen administers the work of this ministry which involves several Japanese pastors and others who work with Mr. Bruinooge.

The programs are now heard throughout Japan and in South America. Hundreds of letters are received each month, and because of the close tie to our church's mission in Japan and the Reformed churches of Japan, many listeners visit Reformed churches and some eventually become members.

The Japanese language ministry is plagued by increasing costs. In addition, there are problems related to mailing address and the usual problems that are involved in carrying out a growing and important radio outreach. But these very problems provide many reasons to persist in this work. Rising cost of living in the country, for example, makes broadcasting an extremely economical tool for reaching the millions of people who must be touched with our message.

As we reach out and touch the lives of men and women everywhere, these people often reach out and touch our lives in turn. Each of the ministries described above has developed methods of making further contact with listeners. In many instances, listeners are actually introduced into the fellowship of a local church. This happens within North America; sometimes we hear about it as soon as it happens; often we hear about it almost by accident months afterwards. Contact with local churches is also possible in connection with the Japanese broadcast which has developed an effective follow-up program. Spanish-speaking and Portuguese-speaking listeners can find their way into a church, as well. For the French listeners it is harder, but we expect that the establishment of the French Centre in Paris will make this increasingly possible for them. In Indonesia there can be contact with the church. For our Arabic-speaking listeners, it is often hard to find a local group of believers. For mainland Chinese, it is virtually impossible.

The development of more effective follow-up procedures that will bring listeners into local churches is a high priority item at The Back to God Hour. The Rev. Jerry Vreeman is presently working in this field. His contacts with the Rev. Peter Borgdorff of the Home Missions Board have produced guidelines that will enable The Back to God Hour and the Board of Home Missions to work more closely together. It is gratifying that in some instances specific mission activity of another agency has been initiated because of the interest of Back to God Hour listeners. The newly opened field in Boise, Idaho, is a recent example, the pending field for Chinese people in Vancouver is another, and the church at Washington, Pa., is a direct result of the BTGH. Other instances could be cited. In any case, we deeply appreciate having members of local churches, missionaries of the home board, the world board, and of the World Relief Committee continue a ministry it was our privilege to begin.

No matter how well we develop follow-up methods, however, given the vast number of people reached by broadcasting, it is impossible to minister to all who listen by face-to-face contact. Thus each of the ministries of The Back to God Hour has developed extensive printed materials. Mr. Madany has just completed a major work on the Heidelberg Catechism in Arabic which he is sending to all on his mailing list. Mr. Boonstra continues to make his Spanish language materials available to his growing congregation. Overseas, each of the foreign language ministries has its own literature program. So far as our English language ministries are concerned, the *Radio Pulpit* is now sent regularly to more than 40,000 readers, and 255,000 copies of TODAY are sent out monthly. In addition, many listeners receive personal letters.

Beside contacts which occur by means of the regular broadcasts, by literature, and by letter, Back to God Hour ministers have an opportunity to conduct personal ministries in the countries they reach. Last year the Rev. Mr. Madany conducted worship services and met with listeners in areas where such meetings were actually illegal. Church meetings, Bible colleges, seminaries—these are all places where our ministers can contact those who for one reason or another have been impressed by the message our church is bringing. Making the most of such opportunities, some of which involve much travel, is a strenuous but rewarding element of the work of our radio missionaries.

ADMINISTRATIVE MATTERS

During 1977 The Back to God Hour Committee studied its organization and revamped its structure. The committee has introduced a greater separation within the organization between ministerial activities and support operations. In November Mr. Harry Vander Meer assumed the position of Operations Manager. He brings to the organization many years of management experience with Rapistan Corporation. His activities, which involve financial control and planning, personnel management and supervision, and contacts with other denominational agencies, relate not only to the headquarters operation in Palos Heights, but also to the offices in Paris, Jakarta, Tokyo, and Campinas.

The overall activities of The Back to God Hour are under the control of The Back to God Hour Committee of the Christian Reformed Church, incorporated in the state of Illinois, and with a subsidiary entity established in Ottawa, Ontario. This fourteen-member committee, comprised of an equal number of ministers and laymen (though the ratio may vary somewhat occasionally), is elected by synod on a regional basis. The committee members are: the Rev. Jacob Eppinga, president (Southern Michigan Area), Rev. Eugene Los, vice-president (Michigan Area), Dr. Raymond Seven, treasurer (Chicagoland Area), Rev. Howard Vanderwell, secretary (Chicagoland Area), Rev. Dexter Clark (California Area), Mr. Abe Geurkink (Tri-State Area), Mr. Harold Kooy (Pacific Northwest Area), Mr. J. Robert Struyk (Eastern Area), Rev. Anthonie Vanden Ende (Eastern Canada Area), Mr. Stanley Vermeer (Midwest Area), Mr. William Voortman (Eastern Canada Area), Mr. Wayne Vriesman (Chicagoland Area), Mr. Clarence Wagenaar (Western Can-

ada Area), and Rev. Sampson Yazzie (Rocky Mountain Area). This year seven members of the committee are up for reelection. The committee meets three times annually.

Within the organization itself, Dr. Joel Nederhood is the Director; the Rev. Bassam Madany supervises the Arabic and French language ministries; the Rev. Juan Boonstra, the Spanish and Portuguese; and the Rev. Isaac Jen, the Chinese, Japanese, and Indonesian. The Rev. Jerry Vreeman assists the director in English language programming with a special concentration on the work of CRC-TV. The International Communications Center, which houses domestic Back to God Hour operations, employs twenty-eight people who are involved in program writing, production, and clerical and shipping activities. Materials for the English, Arabic, Spanish, and Chinese radio programs and literature are processed here, as well as CRC-TV productions; the rest of this ministry is carried out in the foreign offices, which are staffed by people native to the countries in which the offices are located.

Advertising Marketing Inc. (Ad/Mark), a Chicago based firm, serves The Back to God Hour in contacts with stations. J. Walter Thompson, an international advertising firm, represents our interests in Latin America. RACOM Associates serves The Back to God Hour in a public relations and fund raising capacity, thus relieving our organization of the day-by-day management of fund raising activities. RACOM Associates activities are carefully supervised by The Back to God Hour, however. This non-for-profit entity, with offices in Holland, Michigan, and Lansing, Illinois, exists solely for the promotion of The Back to God Hour. It receives no monies on our behalf: all funds raised are handled directly by The Back to God Hour itself. Our arrangement with RACOM has proved to be eminently satisfactory and has stimulated the above quota giving to this organization a great deal.

* * * *

With this, we conclude a brief survey of Back to God Hour operations. The nature of this report cannot begin to do justice to the steady, hard, deadline-meeting work which is done routinely by all those involved in this ministry. Those of us who work in this ministry regularly consider ourselves highly privileged, for there is a recognition that the work we are doing is holy—it is a trust given to us and our responsibilities are very large. We think of the thousands of our own churches who pray for this work, who favor us with their comments and suggestions, and who give with a generosity that never ceases to astonish us. There is something so very wholesome about being involved in broadcast missions in the good company of the organized churches. In a day when the religious broadcasting scene is marred by the presence of far too many who are simply on their own, independents, our ministry is a refreshing exception.

All of us, church, committee, and staff, may glorify God that we together have been called to press forward with a broadcasting ministry, now in eight major languages, which we know is bringing people closer to our Lord Jesus Christ. We may know and be assured that these broadcast ministries are effective. We know it because there are letters that

tell of people who are served. We appreciate these letters, but we are realistic about them, too. We don't know exactly what they mean in each case, for as each person makes his spiritual odyssey, there is always something mysterious about his relationship with the Lord, and the letters we receive always hide as much as they reveal. Yet we rejoice, sometimes with a joy unspeakable, for we feel that we have been given the greatest task a people can ever have, the task of delivering the message found within the Word of God. The Back to God Hour advances under the conviction that the Word of God is powerful, and *it* changes lives, *we* do not. Sometimes we think we have achieved a little skill in the work of communication, but in that very moment we remember that our skills and talents are nothing in themselves. Ultimately it is only the Word that convicts, converts, renews, and strengthens for each new day. And we bring that Word . . . to the world. Sensing that, we are nearly overwhelmed with the work that has been entrusted to us, and we rejoice in the marvelous fruit that must accompany such a ministry.

May God continue to glorify himself with this work we do in his name!

MATTERS REQUIRING SYNODICAL ATTENTION

1. The committee requests that Dr. J. Nederhood, and either the president, the Rev. Jacob Eppinga, or the secretary, the Rev. Howard Vander Well, be given the privilege of the floor when Back to God Hour matters are discussed.
2. The committee requests that the Rev. Juan Boonstra be given permission to address synod on behalf of The Back to God Hour.
3. Nominations:

<i>California Area:</i>	Rev. H. Dexter Clark (incumbent)
	Rev. Peter Yang
<i>Tri-State Area:</i>	Mr. Abe Geurkink (incumbent)
	Mr. John Kreps
<i>Southern Michigan Area:</i>	Rev. J. Eppinga (incumbent)
	Rev. Walter Swets
<i>Pacific Northwest Area:</i>	Mr. Harold Kooy (incumbent)
	Mr. Henry Vander Pol
<i>Eastern Canada Area:</i>	Mr. William Voortman (incumbent)
	Mr. Hank Groen
<i>Western Canada Area:</i>	Mr. Clarence Wagenaar (incumbent)
	Mr. Chester Zielstra
<i>Rocky Mountain Area:</i>	Rev. Sampson Yazzie (incumbent)
	Rev. John Hofman
4. The committee requests that the proposed budget for 1979 be approved and the quota of \$27.00 be adopted.
5. The committee requests that synod recommend The Back to God Hour for one or more offerings for above quota needs.
6. The committee requests that synod recommend Project Bonaire Plus for one or more offerings.

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

City	Station	Time	KHz	City	Station	Time	KHz
ALABAMA				GEORGIA			
Birmingham	— WYDE	8:00 p.m.	850	Atlanta	— WSB	8:00 a.m.	750
Huntsville	— WAAY	8:30 a.m.	1550	Augusta	— WGAC	5:30 p.m.	580
Montgomery	— WCOV	9:30 p.m.	1170				
ALASKA				GUAM			
Anchorage	— KYAK	8:30 a.m.	650	Agana	— KUAM	8:30 a.m.	610
Nome	— KICY	7:30 a.m.	850				
North Pole	— KJNP	4:00 p.m.	1170	HAWAII			
ARIZONA				Honolulu	— KAIM	4:00 p.m.	870
Flagstaff	— KCLS	8:30 p.m.	600	IDAHO			
Phoenix	— KHEP (Sat.)	11:30 a.m.	1280	Boise	— KGEM	9:00 a.m.	1140
Phoenix	— KOOL	8:30 a.m.	960	Twin Falls	— KLLX	9:00 a.m.	1310
CALIFORNIA				ILLINOIS			
Apple Valley	— KAVR	10:30 a.m.	960	Carbondale	— WCIL	9:30 a.m.	1020
Bakersfield	— KAFY	8:30 a.m.	550	Champaign	— WDWS	9:30 p.m.	1400
Fresno	— KMJ	10:00 a.m.	580	Chicago	— WEFM	10:00 a.m.	99.5
Los Angeles	— KHJ	8:00 a.m.	930	Chicago	— WCFL	10:30 a.m.	1000
Modesto	— KTRB	12:00 Noon	860	Chicago	— WLAK-FM	8:00 a.m.	94.0
Modesto	— KTRB-FM	12:00 Noon	104.1	Chicago	— WMBI	4:30 p.m.	1110
Sacramento	— KEBR-FM	4:00 p.m.	100.5	Lansing	— WLNK-FM	8:30 a.m.	106.3
San Bernardino	— KMEN	8:30 a.m.	1290	Rockford	— WQFL-FM	4:30 a.m.	100.9
San Diego	— KCQB	8:00 a.m.	1170	Rockford	— WROK	9:00 a.m.	1440
San Francisco	— KABL	8:30 a.m.	960	INDIANA			
San Francisco	— KEAR-FM	4:00 p.m.	97.3	Crown Point	— WFLM-FM	8:30 a.m.	104.0
Santa Cruz	— KSCO	9:30 p.m.	1080	Evansville	— WVHI-FM	4:00 p.m.	105.3
Santa Maria	— KUHL	8:30 a.m.	1440	Fort Wayne	— WLYV	9:30 a.m.	1250
COLORADO				Fort Wayne	— WBLL (Sat.)	9:00 p.m.	
Alamosa	— KGIW	9:00 a.m.	1410	Indianapolis	— WNDE	9:00 a.m.	1260
Denver	— KOA	8:30 a.m.	850	Lafayette	— WXUS-FM	8:30 a.m.	92.7
Fort Collins	— KCOL	9:30 p.m.	1410	Terre Haute	— WAAC	11:30 a.m.	1300
Greeley	— KYOU	8:30 p.m.	1450	Terre Haute	— WYTS-FM	6:30 a.m.	100.7
Morrison (Denver)	— KWBI-FM	9:30 p.m.	91.1	IOWA			
Pueblo	— KPUB	9:00 a.m.	1480	Ames	— KASI	9:30 a.m.	1430
CONNECTICUT				Cedar Rapids	— KHAK	8:30 a.m.	1360
Hartford	— WTIC	8:30 a.m.	1080	Des Moines	— WHO	11:00 p.m.	1040
Middletown	— WIHS-FM	2:30 p.m.	104.9	Iowa City	— KXIC	9:00 a.m.	800
DELAWARE				Knoxville	— KTAV-FM	9:30 p.m.	92.1
Wilmington	— WDEL	10:30 p.m.	1150	Mason City	— KRIB	8:30 a.m.	1490
DISTRICT OF COLUMBIA				Ottumwa	— KBIZ	8:30 a.m.	1240
Washington	— WGMS	8:00 a.m.	570	Sioux Center	— KDCR-FM	8:30 a.m.	91.3
Washington	— WGMS-FM	8:00 a.m.	103.5			& 9:30 p.m.	
FLORIDA				Sioux City	— KWSL	8:30 a.m.	1470
Fort Lauderdale	— WAFG-FM	6:00 p.m.	90.3	Waterloo	— KWWL	8:30 a.m.	1330
Fort Meyers	— WINK	9:30 p.m.	1240	KANSAS			
Jacksonville	— WJAX	10:30 p.m.	930	Colby	— KXXX	8:30 a.m.	790
Lake Worth	— WLIZ	9:30 a.m.	1380	Topeka	— WIBW	8:30 p.m.	580
Melbourne	— WMMB	8:30 a.m.	1240	Wichita	— KFDI	10:00 p.m.	1070
Miami	— WGBS	8:30 a.m.	710	KENTUCKY			
Miami	— WLYF-FM	8:30 a.m.	101.5	Louisville	— WVEZ-FM	8:30 a.m.	107.0
Miami	— WCMU-FM	11:30 a.m.	89.7	LOUISIANA			
Orlando	— WHOO	10:30 p.m.	990	New Orleans	— WWL	8:00 a.m.	870
Sarasota	— WKZM-FM	3:00 p.m.	105.5				
Tallahassee	— WTAL	8:30 a.m.	1450				
Tampa	— WDAE	10:05 p.m.	1250				
Tampa	— WINQ	8:00 a.m.	1010				

City	Station	Time	KHz	City	Station	Time	KHz
MARYLAND				NEW JERSEY			
Baltimore	— WLIF-FM	9:00 a.m.	101.9	Franklin	— WSUS-FM	8:00 a.m.	102.3
Hagerstown	— WJEJ	9:30 a.m.	1240	Newark	— WTME-FM	5:30 p.m.	94.7
MASSACHUSETTS				NEW MEXICO			
Boston	— WACQ	10:00 a.m.	1150	Albuquerque	— KRKE	8:00 a.m.	610
Waltham	— WCRB-FM	8:30 a.m.	102.5	Farmington	— KWYK	1:00 p.m.	960
West Yarmouth	— WOCB	9:30 a.m.	1240	Gallup	— KGAK	9:30 a.m.	1330
MICHIGAN				NEW YORK			
Battle Creek	— WBCK	10:30 p.m.	930	Beacon	— WBNR	9:30 a.m.	1260
Cadillac	— WWAM	12:00 Noon	1370	Binghamton	— WINR	8:30 a.m.	680
Detroit	— WCAR	8:30 a.m.	1130	Buffalo	— WWOL	10:30 p.m.	1120
Flint	— WFDF	10:30 p.m.	910	New York City	— WOR	8:30 p.m.	710
Fremont	— WSHN	8:30 a.m.	1550	New York City	— WOR (Wed.)	10:30 p.m.	710
Grand Haven	— WGHN	4:00 p.m.	1370	Rochester	— WHAM	9:30 a.m.	1180
Grand Rapids	— WCSG-FM (Tues.)	7:00 p.m.	91.3	Schenectady	— WGY	8:30 p.m.	810
Grand Rapids	— WFUR	4:30 p.m.	1570	Syracuse	— WSOQ	11:00 a.m.	1220
Grand Rapids	— WFUR-FM (Mon.)	11:30 p.m.	102.9	NORTH CAROLINA			
Grand Rapids	— WOOD	8:30 p.m.	1300	Morganton	— WMNC	10:30 p.m.	1430
Holland	— WHTC	4:00 p.m.	1450	Plymouth	— WPNC	9:00 a.m.	1470
Holland	— WJBL	8:30 a.m.	1260	Raleigh	— WPTF	10:00 a.m.	680
Jackson	— WKHM	9:00 a.m.	970	Winston-Salem	— WSJS	10:30 p.m.	600
Kalamazoo	— WKZO	8:30 a.m.	590	NORTH DAKOTA			
Lansing	— WJIM	8:00 a.m.	1240	Grand Forks	— KRAD	9:00 a.m.	1590
Lansing	— WJIM-FM	8:00 a.m.	97.5	OHIO			
Lapeer	— WMPC	9:00 a.m.	1230	Akron	— WAKR	9:30 a.m.	1590
Manistiquie	— WTIO	8:30 a.m.	1490	Cincinnati	— WKRC	9:00 a.m.	550
Mount Pleasant	— WCEN	8:00 p.m.	1150	Cleveland	— WJW	8:30 a.m.	850
Muskegon	— WKBZ	9:00 a.m.	850	Columbus	— WTVN	8:30 a.m.	610
Saulte Ste Marie	— WSOO	11:30 a.m.	1230	Dayton	— WHIO	8:00 a.m.	1290
MINNESOTA				OKLAHOMA			
Duluth	— WDSM	9:30 a.m.	710	Bartlesville	— KYFM-FM	9:00 a.m.	100
Minneapolis-St. Paul	— KSTP	10:30 p.m.	1500	Hobart	— KTJS (Sat.)	8:30 a.m.	1420
Minneapolis-St. Paul	— KTIS	4:00 p.m.	900	Oklahoma City	— KOFM	9:30 a.m.	104.1
Morris	— KMRS	1:00 p.m.	1230	OREGON			
St. Cloud	— KCLD	8:30 a.m.	1450	Albany	— KWIL	9:30 p.m.	790
Wilmar	— KWLW	1:00 p.m.	1340	Medford	— KRUB	8:30 a.m.	1300
Worthington	— KWOA	12:00 Noon	730	Portland	— KXL	8:30 a.m.	750
MISSISSIPPI				PENNSYLVANIA			
Hattiesburg	— WXXX	8:30 a.m.	1310	Danville	— WPGM	8:30 a.m.	1570
Jackson	— WJDX	8:00 a.m.	620	Harrisburg	— WCMB	8:30 a.m.	1460
MISSOURI				PUERTO RICO			
Kansas City	— WHB	9:00 a.m.	710	Vieques	— WTVV	9:00 p.m.	1370
St. Louis	— KXOK	7:30 a.m.	630	RHODE ISLAND			
MONTANA				Providence	— WEAN	8:30 a.m.	790
Belgrade	— KGVW	12:30 p.m.	630	NEW YORK			
Bozeman	— KBMN	8:30 a.m.	1230	Beacon	— WBNR	9:30 a.m.	1260
Butte	— KBOW	9:00 a.m.	550	Binghamton	— WINR	8:30 a.m.	680
Great Falls	— KMON	9:00 a.m.	560	Buffalo	— WWOL	10:30 p.m.	1120
NEBRASKA				NEW JERSEY			
Omaha	— KLLG	9:00 a.m.	1490	Franklin	— WSUS-FM	8:00 a.m.	102.3
Scottsbluff	— KNEB	9:00 a.m.	960	Newark	— WTME-FM	5:30 p.m.	94.7

City	Station	Time	KHz	City	Station	Time	KHz
SOUTH DAKOTA				CANADA			
Rapid City	KVSR-FM	4:30 p.m.	97.9	ALBERTA			
Vermillion	KVRA	8:15 a.m.	1570	Brooks	CKBR	9:00 a.m.	1340
Winner	KWYR	4:00 p.m.	1260	Drumheller	CJDV (Sat.)	8:30 a.m.	910
Yankton	WNAX	10:15 p.m.	570	Edmonton	CHQT	8:30 a.m.	1110
TENNESSEE				Edson	CJYR	10:00 a.m.	970
Knoxville	WRJZ	9:30 a.m.	620	Fort McMurray	CJOK	9:00 a.m.	1230
Memphis	WREC	9:30 a.m.	600	High River	CHRB	8:30 p.m.	1280
Nashville	WSM	10:30 p.m.	650	Peace River	CKYL	7:00 p.m.	610
TEXAS				Taber	CKTA	9:30 a.m.	1570
Dallas	KRLD	8:00 a.m.	1080	BRITISH COLUMBIA			
El Paso	KHEY	9:00 a.m.	690	Abbotsford	CFVR	11:30 a.m.	1240
Houston	KPRC	8:30 a.m.	950	Burns Lake	CFLD	9:15 a.m.	1400
Lubbock	KFYO	10:15 p.m.	790	Duncan	CKAY	7:30 p.m.	1500
McAllen	KVMV-FM	4:00 p.m.	96.9	Kamloops	CFPM-FM (Sat.)	10:00 p.m.	98.3
San Antonio	WOAI	9:30 a.m.	1200	Langley	CJJC	10:05 p.m.	800
UTAH				Osoyoos	CKOO	8:30 a.m.	1240
Brigham City	KBUH	8:30 a.m.	800	Penticton	CKOK	8:30 a.m.	800
Logan	KVNU	9:00 a.m.	610	Smithers	CFBV	9:15 a.m.	1230
Ogden	KLO	9:00 a.m.	1430	Summerland	CKSP	8:30 a.m.	1450
Provo	KOVO	9:00 a.m.	960	Vancouver	CJVB	9:00 a.m.	1470
Salt Lake City	KALL	9:00 a.m.	910	Vernon	CJIB	10:00 a.m.	940
Salt Lake City	KSL	9:30 p.m.	1160	MANITOBA			
Vernal	KVEL	9:00 a.m.	1340	Altona	CFAM	9:30 a.m.	950
VIRGINIA				Boissevain	CJRB	9:30 a.m.	1220
Charlottesville	WCHV	8:30 a.m.	1260	Steinbach	CHSM	9:30 a.m.	1250
WASHINGTON				Winnipeg	CKJS	9:15 a.m.	810
Bellingham	KGMI	9:00 a.m.	790	NEW BRUNSWICK			
Bellingham	KISM-FM	9:00 a.m.	93.0	Fredericton	CFNB	10:30 a.m.	550
Kennewick	KOTY	8:30 a.m.	1340	Newcastle	CFAN	9:30 a.m.	790
Lynden	KLYN-FM	8:30 a.m.	106.5	NOVA SCOTIA			
Quincy	KWNC	1:30 p.m.	1370	Digby	CKDY	5:00 p.m.	1420
Seattle	KGDN	2:30 p.m.	630	Kentville	CKEN	5:00 p.m.	1490
Seattle	KIRO	9:30 p.m.	710	Middleton	CKAD	5:00 p.m.	1350
Spokane	KHO	9:00 p.m.	590	New Glasgow	CKEC	7:30 a.m.	1320
Spokane	KMBI	4:30 p.m.	1330	Sydney	CJCB	10:15 a.m.	1270
Sunnyside	KREW	8:15 a.m.	1230	Windsor	CFAB	5:00 p.m.	1450
Tacoma	KTNT	8:30 a.m.	1400	ONTARIO			
Yakima	KIT	10:00 p.m.	1280	Brandtford	CKPC	10:00 p.m.	1380
WISCONSIN				Cornwall	CJSS	8:00 a.m.	1220
Cornell	WWIB-FM	9:30 p.m.	103.7	Ft. Frances	CFOB	10:30 a.m.	800
Lacrosse	WKTY	8:30 p.m.	580	Hamilton	CKOC	7:00 a.m.	1150
Madison	WBWA	9:30 p.m.	1310	Kapuskasing	CKAP	9:00 a.m.	580
Milwaukee	WEZW-FM	8:30 a.m.	103.7	Kingston	CKLC	8:30 a.m.	1380
Plymouth	WPLY	8:30 a.m.	1420	Ottawa	CFGO	8:30 a.m.	1440
Waukesha	WAUK	8:30 a.m.	1510	Owen Sound	CFOS	1:30 p.m.	560
Waupun	WLKE	7:30 a.m.	1170	Pembroke	CHOV (Sat.)	7:00 p.m.	1350
Wisconsin Rapids	WFHR	10:30 a.m.	1340	Sarnia	CHOK	8:30 a.m.	1070
WYOMING				St. Thomas	CHLO	4:30 p.m.	1570
Cheyenne	KFBC	9:30 p.m.	1240	Stratford	CJCS	1:00 p.m.	1240
Sheridan	KWYO	9:00 a.m.	1410	Thunder Bay	CFPA	9:30 a.m.	1230
QUEBEC				Toronto	CHIN-FM	8:00 a.m.	101.0
SASKATCHEWAN				Toronto	CKFH	9:30 a.m.	1430
Estevan	CJSL (Mon.)	9:30 p.m.	1280	Wingham	CKNX	10:30 a.m.	920
Regina	CKRM	10:30 a.m.	980	QUEBEC			
Saskatoon	CFQC (Sat.)	9:30 p.m.	600	Montreal	CFCF	9:30 p.m.	600
Weyburn	CFSL (Mon.)	9:30 p.m.	1190	SASKATCHEWAN			

The program is heard on Sundays unless otherwise indicated.
 NOTE: Due to daylight saving time in some areas, the program is heard one hour earlier during the summer months.

PROGRAM-BY-PROGRAM REPORT OF THE BACK TO GOD HOUR'S WORLD-WIDE BROADCAST SCHEDULE

Program	Language	Length in Min.	Format	Freq'y.	Coverage	Cost Basis	No. of Stations	Total Hrs. Broadcasting (weekly)
1. The Back to God Hour	E	30	a	Wkly	USA & Canada	Paid*	269	269
2. The Back to God Hour (Overseas Release)	E	30	a	Wkly	Overseas	Paid*	30	30
3. The Back to God Hour (Australian Release)**	E	30	a	Wkly	Australia	Paid	15	15
4. Radio Today	E	30	b	Daily	India, SE Asia	Paid	3	24
5. Insight	E	4.5	c	Daily	USA	Free	21	105
6. Raccon Spots (Radio & TV)	E	1	d	NA	USA & Canada	Free	NA	NA
7. Saatu-L-Islah	A	30	a	Wkly	Arab World	Paid	3	5
8. Saatu-L-Islah	A	15	c	M.Sat.	Arab World	Paid	7	37
9. Saatu-L-Islah	A	15	c	M.Sat.	Arab World	Free	1	15
10. La Hora de la Reforma	S	15	a	Wkly	USA	Paid	6	6
11. La Hora de la Reforma	S	15	a	Wkly	USA	Free	4	7
12. La Hora de la Reforma	S	15	a	Wkly	L.A.	Paid	21	28
13. La Hora de la Reforma	S	15	a	Wkly	L.A.	Free	46	46
14. La Antorcha Espiritual	S	15	a	Wkly	MEX	Paid	1	1
15. Radio 316	S	30	b	Daily	L.A.	Paid	1	29
16. Alfa y Omega	S	30	b	Daily	L.A.	Paid	1	7
17. Reflexion	S	5	c	Daily	L.A.	Paid	3	15
18. Reflexion	S	5	c	USA	USA	Paid	2	8
19. Reflexion	S	5	c	USA	USA	Free	1	7
20. Reflexion	S	5	c	L.A.	L.A.	Free	34	92
21. Reflexion	S	5	c	NA	MEX	Paid	3	9
22. Luz para o Caminho	P	30	b	Daily	Bra.	Paid	1	7
23. Local Portuguese	P	15	b	Daily	Dra.	Paid	6	10
24. Perspective Reformees	F	15	a	Wkly	Canada	Paid	9	9
25. Perspective Reformees	F	15	a	Wkly	Europe	Paid	3	4
26. Perspective Reformees	F	15	a	Daily	Europe & Africa	Free	1	7
27. Majestic Plans***	I	5 & 15	NA	NA	Indonesia	NA	NA	NA
28. Window to Tomorrow	J	15	a/b	Daily	Japan	Paid	2	14
29. Ana no Kotoba	J	5	a	Daily	Japan	Paid	1	6
30. Good News for the Whole World	M	15	a	Daily	China	Paid	3	23
31. Good News	M	15	a	TuThSaSuChina	China	Paid	1	4
32. Good News	C	15	a	MoWeFrSaChina	China	Paid	1	4
33. Good News	C	15	a	MoWeFr	China	Paid	1	3
34. Good News	C	15	a	Sun	HongKong	Paid	1	1
35. Good News	C	15	e	Sun	HongKong	Paid	1	1
36. Good News	M	15	n	Sun	Vancouver	Paid	1	1
37. Good News	C	15	a	Sun	Vancouver	Paid	1	1
38. Good News	H	15	a	Sun	San Francisco	Paid	1	1
39. Good News	C	15	n	Sun	San Francisco	Paid	1	1

NOTE: See next page for CODE

CODE:

E - English
 A - Arabic
 S - Spanish
 P - Portuguese
 F - French
 I - Indonesian
 J - Japanese
 M - Chinese Mandarin
 C - Chinese Cantonese

a - Music/Sermon Format
 b - Magazine Format-News-Music-Message
 c - Talk Only
 d - Spot Announcements
 e - Bi-lingual
 NA - Not applicable

* A sizeable portion of The Back to God Hour network is provided by stations on a free public service basis
 ** Produced and Financed in Cooperation with The Reformed Church in Australia
 *** Produced in Cooperation with Gerjja Kristan Indonesia and Indonesian Broadcasting Foundation
 **** Paid by Nederduitse Gereformeerde Kerk of South Africa

 THE BACK TO GOD HOUR FINANCIAL REPORT—JANUARY 1 THROUGH DECEMBER 31, 1977

Receipts

Synodical Quotas	1,341,911	
Churches - Special Offerings	225,916	
Organizations	8,866	
Individual Gifts	525,687	
Foreign Designated	407,608	
Station Sponsorship	13,596	
Other Income	79,548	
Total Receipts		\$2,603,132

Disbursements

Broadcasting		
Domestic	776,346	
Foreign		
English	135,495	
Arabic	134,644	
Spanish	174,509	
French	83,315	
Indonesian	28,812	
Portuguese	116,329	
Chinese	43,587	
Japanese	79,823	
Recording and Duplicating	45,869	
Administration		
Audit	3,873	
Employees Pension Plan	12,822	
Committee Expense	7,557	
Data Processing	21,369	
Insurance	31,644	
Maintenance and Repair	14,339	
Minister's Pension	4,000	
Salaries	269,832	
Social Security Expense	12,450	
Supplies	24,882	
Travel	14,539	
Utilities	27,910	
Family Altar	102,454	
Sermons	56,342	
Literature	98,718	
Minister's Housing and Allowances	24,400	
Music Production	354	
Promotion	84,224	
Professional Services	19,335	
Other Expense	9,658	
Interest	26,520	
Total Disbursements		\$2,485,951

 THE BACK TO GOD HOUR TENTATIVE BUDGET - 1979

Receipts

Synodical Quotas	1,626,000
Churches - Special Offerings	325,000
Organizations & Individual Gifts	650,000
Foreign Designated	660,000
Other Income	<u>67,685</u>

Total Income

\$3,328,685

Disbursements

<u>Broadcasting</u>	
Domestic	1,067,000
Foreign	
English	160,000
Arabic	180,000
Spanish	235,000
French	130,000
Indonesian	42,250
Portuguese	155,000
Chinese	130,000
Japanese	125,000
Recording & Duplicating	<u>59,000</u>

Administration

Audit	4,500
Employees Pension Plan	17,000
Committee Expense	8,000
Data Processing	33,000
Insurance	40,000
Maintenance & Repair	17,500
Ministers' Pension	6,000
Salaries	343,000
Social Security Expense	17,000
Supplies	35,000
Travel	18,500
Utilities	40,000
Allocation to CRC-TV	79,665
Family Altar	128,000
Sermons	80,000
Literature	148,000
Ministers' Housing & Allowance	28,000
Promotion	124,600
Professional Services	22,000
Other Expenses	5,000
Interest	<u>10,000</u>

Total Disbursements

\$3,328,685

CRC TV—A Progress Report

CRC-TV is constituted as a division of The Back to God Hour. It is funded separately, and operationally, its activities are separated from other Back to God Hour activities on a day-by-day basis so far as possible. Thus, The Back to God Hour Committee reports on CRC-TV separately as well.

The committee submitted to the Synod of 1977 a comprehensive report which described the "mission television" concept which has been developed at The Back to God Hour over the last several years. The 1977 report continues as the basis for our television activities. The report we now submit is a progress report on this new project for our denomination.

So far as television is concerned, our church has moved very quickly from a situation in which virtually nothing was being done to a situation in which regular broadcast type programs are being released in some of the major markets in the United States and Canada, in some instances during the week at prime time. We feel this progress was achieved with the special blessing of the Lord.

By the end of 1977, CRC-TV had produced and released four half hour programs which were extremely well received by the industry. In order to be active in television, it is necessary to enjoy a certain level of industry acceptance, and these initial programs were designed to create interest with station program directors. Thus the first programs were marketed as "specials"—*A Special Kind of Book, A Special Kind of Fatherhood, A Special Kind of Sacrifice, and A Special Kind of Dying*. They utilized a documentary format, and as such were unique in religious broadcasting. Though many of them were aired on Sundays, as we might expect, many of them were released during the week, sometimes at very desirable "prime time" slots. The coverage achieved for these programs is as follows:

<u>MARKET</u>	<u>STATION</u>	<u>SCHEDULE</u>	<u>TIME</u>	<u>DAY</u>
Detroit	WXON	Oct. 5,12,19,26	11:00 PM	Wednesday
Buffalo	WUTV	Oct. 2,9,16,23	10:00 AM	Sunday
Los Angeles	KCOP	Oct. 7,14,21,28	10:00 PM	Friday
Minneapolis	KMSP	Oct. 2,9,16,23	7:00 AM	Sunday
Bellingham	KVOS	Oct. 2,9,16,23	12:30 PM	Sunday
Sioux City	KTIV	Oct. 2,9,Nov. 6,20	3:30 PM	Sunday
Grand Rapids	WZZM	Dec. 4,11,18,25	2:30 PM	Sunday
Miami	WCIX	Oct. 2,9,16,23	9:30 PM	Sunday
Madison	WKOW	Oct. 2,9,16,23	11:00 PM	Sunday
Akron/Cleveland	WAKR	Oct. 2,9,16,23	6:00 PM	Sunday
Toronto	CHCH	Oct. 9,16,23,Nov.6	12 Midnight	Sunday
Vancouver	CHAN	Sept.24,Oct.8,15,22	1:30 PM	Saturday

Montreal	CFCF	Oct. 2,9,16,23	4:00 PM	Sunday
Calgary	CFAC	Oct. 8,15,22,29	2:30 PM	Saturday
St. John's	CJON	Oct. 12,19,26,Nov.2	8:30 PM	Wednesday
San Francisco	KBHK	Nov.19,26,Dec. 3,10	8:30 AM	Saturday
South Bend	WHME	Nov. 11,25,Dec. 2,9	9:00 PM	Friday
Dallas	KXTX	Nov. 14,20,27,Dec. 4	2:30 PM	Sunday
Boston	WKNE	Nov.15,21,30,Dec. 9	11:00 PM	Tuesday
Norfolk	WYAH	Nov.20,27,Dec. 4,11	11:00 PM	Sunday
Atlanta	WANX	Nov.27,Dec. 4,11,18	10:00 PM	Sunday
Augusta	WATU	Dec. 6,13,20,27	7:00 PM	Tuesday
New York	WOR	Dec. 1,6,20,27	10:30 PM	Tuesday
Chicago	WSNS	Dec. 6,15,21,29	8:00 PM	Tuesday
Lafayette	WLFI	Nov. 13,20,27,Dec. 4	11:00 AM	Sunday
Ontario	Global Network	Dec. 13,14,20,21	7:00 PM	Tues/Wed
Winnipeg	CKNK	Nov. 21,28,Dec. 5/12	10:30 PM	Monday
Seattle	KSTW	Dec.28,Jan.2,3,4	10:30 PM	Wed/Mon/Tues/Wed

While the above release times are extremely good, considering our current status within the industry, some of the releases are not really acceptable; for example, the Saturday morning release in San Francisco (the station had promised us a Saturday evening release), and the Saturday afternoon release in Calgary. However, in some instances we felt it necessary to take a less desirable time slot with a good station with a view to negotiating for better time availabilities with them in the future when our reputation will have been more firmly established.

For a fledgling organization to receive this kind of reception within the industry is remarkable, we are told. We are grateful for it. The programs certainly did not exhibit a strong religious ("stained glass") quality in the usual sense, though we tried to make each of them a carrier of a serious biblical idea and theme. We feel this was achieved to a certain extent, though we feel as well that we must develop greater ability to join together the documentary approach with the specific Christian and Reformed message which we want to communicate.

The initial programs were also appealing to the industry because they featured practically no "pitch" for mail response. While this was a plus factor for the station, it resulted in a mail response that was quite low. Since the programs were geared for the non-Christian, however, we expected this to a certain extent. Nevertheless, we are confident that we will be able to bring elements into the programs which will stimulate mail response, without being offensive about this. This will take some care. We do not want simply to imitate the obnoxious methods which are used by many broadcasters to bring in response. It will take some trial and error to arrive at a method that is both tasteful and effective.

While the mail response was not as heavy as we might have wished, we were very satisfied with the number of viewers the programs succeeded in attracting and retaining. Television stations are able to supply viewer counts. In Los Angeles, for example, we have been told that 132,000 watched the broadcasts. The station was very pleased with this figure.

Our evaluation of what has been done thus far in our television programming may be summarized as follows:

1. The initial programs were a success so far as industry acceptance is concerned and have thus created for us a base on which we can build for future program distribution.
2. The initial programs were generally fairly well produced, but we must concentrate on increasing the quality of our releases. This can be accomplished as our organization becomes more accustomed to this work.
3. The initial programs have not done well in enabling us to establish contact with our viewers. We must work hard on developing a method for achieving this.
4. We must also develop more effective methods of tying in the TV releases with the activities of local churches. In connection with this we are examining other forms of advertising in addition to the *TV Guide* coverage we used for the first releases.

We are now proceeding to produce more documentary programs, with a view to completing nine or thirteen this year. Our advertising agency is already contacting stations for outlets in the spring. In addition to the regular documentary broadcasts and some spot announcements, we are developing a regular preaching television program that will be virtually a television version of *The Back to God Hour*. This should be available for release on cable stations in the fall.

ADMINISTRATIVE MATTERS

We have found over the last several months that television production and marketing are considerably different from radio. As a result we have been forced to reevaluate some of our earlier plans and scale down our goals to a certain extent.

We have learned, for example, that it is necessary for us to rely somewhat more than we had planned on outside help for some specific job assignments. Our own staff presently lacks the depth to enable us to produce consistently good materials. Moreover, we use our people in both radio and television and this confronts us with extremely difficult scheduling realities. We have found, however, that there are many people in Chicagoland and in other parts of the United States and Canada who are available to work with us on a free-lance basis. Using such people and our own staff, which is becoming more and more skilled in television work, now provides us with production capabilities which we feel are in line with the goals we hope to achieve in 1978.

The work we have done in 1977 has proved that the equipment we have in Palos Heights can be integrated into a production process that

can be used in broadcast releases. We are presently in the process of upgrading some of our video tape recorders so that they will be able to handle 1" tape, which now has been adopted as the standard for the industry. In addition, we are also able to rent a mobile unit at a relatively nominal cost which provides us with the remote capabilities we need. This means that when we do documentary materials we will be able to do a very acceptable job on location.

So far as finances are concerned, we feel that we will be able to continue throughout 1979 at the present level of quota income. Given the level of production which was achieved during 1977, production and time costs were not entirely in phase with the receipt of income for 1977. This enabled us to end the year with some surplus for CRC-TV. This surplus, plus anticipated income for 1978, should bring us through 1978. We feel that we should be able to keep the quota at \$10.00 for 1979, in the hope that by that time CRC-TV above quota receipts for 1978 and 1979 will be sufficient to make up for the spread between anticipated costs and quota receipts in 1979.

Though there has been a great deal of activity in television, we feel that we are just beginning, and it will be several years before we can operate with confidence in this new field. At present, though, we are greatly encouraged because of what has been learned thus far and because of the acceptance within the industry of materials we have produced. It has been especially gratifying to observe that the television stations have been impressed by the approach of the programs—the documentary format. We are sure that this format has enabled us to receive the remarkably fine releases this report has reviewed.

The general reaction of the church has been positive with respect to the documentary format. Many have taken the time to serve us with their reactions. People from all walks of life have expressed themselves. Many comments highlighted specific weaknesses in the programs and were helpful in that regard. And some were extremely negative because the programs were so different from what is currently being done in religious television and different from their expectation. We have benefited from all reactions, both positive and negative. Some of the criticisms of the documentary format were well founded. We hope, however, to perfect this approach to the point where all will immediately recognize that each of the programs is, indeed, bringing the gospel message.

As this report is being prepared, a special program is being completed which deals with the way the covenant community cares for its elderly, another with covenant education, another with the evil of abortion, and another with the nature of the Christian home. We feel that the quality of our life together, as we live out of the Scriptures, provides a rich background and resource upon which we can draw to show people the meaning of the Christian faith. The growing capabilities we have for doing "on location" programs will make the future programs considerably more interesting than the first four which have been released.

With all of this, we can reasonably expect that our church, along with the broader manifestations of its life, is going to receive a great deal of

exposure over the next years. Those of us who represent you in this work are excited about the possibilities that are ours as a church at this time. With this, however, it is necessary for us to maintain our own sense of excitement regarding what it means to be a Reformed people of God in our age. So long as such feelings exist among us, we will have a great message to bring.

Please join us in prayer that God will continue to strengthen us and give us his direction as we press on with this large enterprise. May God use CRC-TV to open the eyes of many to the goodness of being followers of the Savior.

MATTERS REQUIRING SYNODICAL ACTION

1. That the Rev. Eppinga and Dr. Nederhood have the privilege of the floor when CRC-TV matters are discussed.
2. The committee requests that the proposed budget for 1979 be approved and the quota of \$10.00 be adopted.
3. The committee requests that synod recommend CRC-TV for one or more offerings for above-quota needs.

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

CRC - TV TENTATIVE BUDGET 1979

Receipts

Synodical Quotas	585,000	
Churches & Special Offerings	110,865	
Organizations & Individual Gifts	<u>300,000</u>	
Total Income		\$995,865

Disbursements

Broadcasting	575,000	
Programming	221,200	
Administrative	149,665	
Promotion	<u>50,000</u>	
Total Disbursements		\$995,865

CRC-TV FINANCIAL REPORT—JANUARY 1 THROUGH DECEMBER 31, 1977

Receipts

Synodical Quotas	378,839	
Churches & Special Offerings	34,766	
Organizations & Individual Gifts	<u>107,828</u>	
Total Income		\$521,433

Disbursements

Broadcasting	106,426	
Programming	74,463	
Administrative	66,346	
Promotion	<u>53,923</u>	
Total Disbursements		\$301,158

REPORT 1-A**THE BACK TO GOD HOUR**

(Art. 73)

We were very pleased to observe that the Task Force on World Hunger has recognized that the proclaimed Word can be "potent and life changing." We concur in this judgment and feel strongly that in many instances the Word can create conditions in culture itself which on the long term can help alleviate hunger in certain regions.

We would like to urge synod, consequently, to recognize the fact that the resources of The Back to God Hour ministries should be incorporated in any program formulated in response to the world hunger problem. We wish to assure synod that we stand ready to continue working diligently in proclaiming the saving gospel to every region of the earth and would expect to be involved in any program designed to respond to world hunger in this capacity.

The Back to God Hour Committee
Joel Nederhood, Director

REPORT 2

CALVIN COLLEGE AND SEMINARY

(Arts. 24, 55, 84)

This report covers actions of the Board of Trustees of Calvin College and Seminary from June 1977 to February 1978. A supplementary report will follow after the May 1978 meeting of the board.

I. INFORMATION

A. *The Board of Trustees*

1. The semiannual session of the board of trustees was held February 6-10, 1978. The board is composed of forty-seven members, of whom thirty-eight are classical trustees and nine are district trustees. Thirty-four ministers and four non-clergy represent the classes. The nine district representatives are all non-clergy, and include one woman.

2. The following delegates were elected as officers at the February board meeting:

President	Rev. William Vander Haak
First vice-president	Dr. Edwin Roels
Second vice-president	Mr. Norman De Graaf
Secretary	Rev. Wilbur L. De Jong
Assistant secretary	Rev. John M. Hofman
Treasurer	Mr. Henry De Wit

3. Class visits were assigned and were carried out in keeping with the regulation that the classes of college and seminary faculty members eligible for reappointment be visited.

4. Naming of College Center

On Friday afternoon, February 10, the College Center was officially named the "William Spoelhof College Center," by resolution of the board of trustees, giving "grateful recognition of the vision and leadership Dr. Spoelhof exhibited as college president from 1951-1976, years of rapid growth in enrollment and development of the Knollcrest campus." The ceremony, with a reception afterward, was attended by board members, faculty members and friends.

5. Declaration of Candidacy

The Synod of 1977 instructed the board of trustees "to continue to seek ways to make synod's involvement in candidacy decisions more meaningful." Several suggestions were communicated from synod to the board of trustees. The board appointed a committee to make recommendations regarding ways to implement synod's decision and suggestions. The committee's report was adopted by the board and is attached to this report as Appendix A (cf. also Recommendations).

6. Faculty-Board Conference

Dr. John Kromminga spoke on "Missions as an Educational Experience," in which he shared some of his recent sabbatical experiences while visiting our missions and related churches of Reformed persuasion

in the Pacific area. A panel of faculty members conducted a discussion on the topic, "Perspectives on the Mideast: Prospects for Peace." The conference was concluded with a dinner hour at the Commons.

7. Presentation of the Psychology Department

At the request of a board member last year, the board made a decision to request the college president to arrange for a presentation by a department of the college in which the department is challenged to relate and demonstrate its approach to the problem of integrating faith and learning. The presentation this year was made by the psychology department and was very warmly and enthusiastically received by the members of the board.

8. Dance Matter

The board received a large volume of mail regarding the matter of the dance. A committee appointed at the January executive committee meeting had read and carefully analyzed all the letters and presented its findings to the college committee at the February session. The college committee spent several hours reviewing and refining the report of this committee and appointed its own sub-committee to assist in this formulation. When the college committee report was presented to the full board it was further altered and then adopted as the board's position on the dance issue. The report is attached for information as Appendix B and the board solicits synod's response (cf. II, Recommendations).

B. *The Seminary*

1 Faculty and Staff

a. General Information

Several of the members of the faculty have been or are on leaves of absence this year. Dr. Bastiaan Van Elderen is on leave for the entire year. Most of his sabbatical will be spent in teaching at the Free University of Amsterdam, but a limited period of time is also being spent in archaeological work at Nag Hammadi. Professors Harold Dekker, Robert Recker, and John Kromminga were on sabbatical leave during the first quarter. Professor Melvin Hugen is on leave during the second and third quarters. It should be added that as a consequence of his reelection to the Grand Rapids City Commission, Professor Dekker continues to allocate only two-thirds of his time to teaching in the seminary, and his salary is adjusted accordingly.

Of particular interest to the board were the sabbatical activities of Dr. John Kromminga as reflected in his written report and as presented at the faculty-board conference referred to in I, A, 6. Dr. Kromminga's activities were planned in conjunction with the Board for Christian Reformed World Missions and his efforts were much appreciated by that board, as well as by our missionaries and the churches in the area with whom he made contact. The appreciation was reflected in a special way by a letter from the Evangelical Alliance of Sri Lanka.

Dr. Theodore Minnema was granted a sabbatical leave of absence for the first quarter of the academic year, 1978-79. Dr. Marten Woudstra will be absent for the third quarter to assist in meeting the deadline of the New International Version of the Bible.

b. Auxiliary Services

To meet the teaching needs occasioned by these absences from the seminary, Dr. David Holwerda is assisting throughout the year in the New Testament department, and the Revs. Arlo Compaan, James Kok, and Peter Van Katwijk each have taught or will teach one course in the area of Pastoral Theology. The rest of the teaching needs resulting from sabbaticals have been met in one fashion or another by the regular staff.

During the third quarter the Rev. Wilbert Van Dyk will supervise a practicum designated FE 104 and Professor Clayton Libolt, a member of the college staff, will teach an elective course in the Prophecy of Hosea.

In addition, Dr. Henry Stob is teaching two courses in the philosophical portion of the department of Philosophical and Moral Theology. This need is occasioned not by the absence of anyone from the staff, but by the fact that the duties in this department, as has been previously recognized by the board, are more than can be handled by one man. Since Dr. Stob's services will not be available to the seminary beyond this year, recommendations regarding the future staffing of this position will be prepared for submission to the board in May.

As has been the practice in past years, the seminary looks to the speech department of Calvin College for assistance in the critique of student sermon delivery. Dr. Melvin Berghuis is providing these services this year.

Finally, the seminary is looking forward to the services of Dr. David Bosch from South Africa as guest lecturer during the third quarter, and to the coming of Dr. Ford Battles to join the staff at the end of February.

c. Administrative Duties

Professor David Engelhard continues to function as Academic Dean. Professor Melvin Hugen was Dean of Students during the first quarter, and Professor Robert Recker is serving in that capacity during Dr. Hugen's absence in the second and third quarters. Professor Andrew Bandstra served as acting president during Professor Kromminga's first-quarter absence. Professor Fred Klooster is Faculty Secretary and Professor Marion Snapper is Coordinator of the Master of Church Education program.

Both of the seminary's full-time administrative positions are in new hands this year. The Rev. Robert C. De Vries is the new Coordinator of Field Education and Mr. John Vander Lugt is the new Registrar. Both have amply demonstrated their competence and dedication and have proved to be welcome additions to the staff. Mr. Peter De Klerk, Theological Librarian, although not a member of the faculty,

works closely with the faculty and students and participates in faculty meetings and other activities.

d. Appointments and Reappointments

1) In anticipation of the retirement of Dr. Anthony Hoekema at the end of the current academic year, the faculty prepared the following three-man nomination for his replacement: the Rev. Neal Plantinga, Dr. George Vander Velde and the Rev. John Bolt. A fourth name was added to the nomination by a board motion according to the rules for such procedure. The name of Dr. Gordon Spykman was added. All four of the candidates were interviewed by the board. When the voting took place, the Rev. Neal Plantinga and Dr. Gordon Spykman were selected by the board as nominees to be presented to synod. Profiles on the nominees are to be prepared by the executive committee and presented to synod in June (cf. II, Recommendations).

2) For reappointments of Dr. David Engelhard and Dr. Theodore Minnema, see II, Recommendations.

e. Faculty Correspondence with South African Seminaries

In November 1977, the faculty undertook communication with a number of South African theological schools relative to repressive actions by the South African government. A message of exhortation was sent to five "white" Reformed theological schools and a message of support to eight "black" Reformed schools. These efforts have evoked no ill will and it is hoped that they may play some supportive role to those wrestling with the address of the Reformed faith to the problems of South Africa.

f. The board took note of staff bereavements and asked the president to convey the board's concern.

2. Academic Matters

a. New Degree Program

Over the course of the past five years, the M.Div. degree has gradually replaced the B.D. degree as the principal degree offered by the seminary. The M.Div. is now the preferred degree and after the 1978 synod will be the required degree for ministerial candidacy in the Christian Reformed Church. By this sequence of events the B.D. degree has lost its utility except as a preparation for the further academic study of theology by persons who are not interested in the ministry as a profession. But even in that role the B.D. degree has little attractiveness, especially in competition with two-year programs which accomplish the same purpose and carry the label of a "master's" instead of a "bachelor's" degree. Programs of the latter kind are proliferating among theological schools.

In view of this situation and upon the recommendation of the curriculum review committee, the faculty took the following decisions, which were approved by the board:

1) To discontinue the B.D. degree program.

2) To introduce a new degree program to be called, "Master of Arts in Theological Studies."

b. Recognition of the Bachelor of Religious Education Degree

Upon recommendation of the faculty, the board of trustees adopted the following motion: "That, while the liberal arts degree from a liberal arts college remains the ideal, the B.R.E. degree earned at an institution accredited by the American Association of Bible Colleges shall be recognized for purposes of admission to Calvin Theological Seminary as the equivalent of the A.B. degree." This entails no change in the seminary catalog. It is nothing more than an interpretation of the current phrase, "must possess an A.B. degree from an accredited college, or its equivalent . . ." All other admission requirements, therefore, remain the same. It simply adds B.R.E. to the list of degrees which are currently accepted as equivalent (e.g., B.S., B.Ed., B.F.A.).

c. New Course

The board of trustees approved the following new course, "The Admonition and Discipline of the Church." It is a study of biblical, historical, confessional and church order data, with a view to defining the responsibility and function of the members of the congregation and of office holders in the admonition and official discipline of today's church.

d. Committee on Psychological Testing

This committee made its final report in which it recommends a review of certain designated documents presently employed by the seminary faculty as reflected in the Faeth report. This review is to be made by the seminary faculty not later than the spring of 1981 and reported to synod in June.

e. ATS Inspection

The Association of Theological Schools has scheduled Calvin Seminary for reinspection this year. The purpose of this reinspection is reaccreditation of the school's various degree programs. The most likely outcome of the reinspection is the imposition or removal of critical notations attached to the accreditation.

3. Administrative Matters

a. Funding of Student Internships

The Synod of 1977 adopted the following recommendation: "That synod respond to Overture 1 by requesting the board of trustees to submit to the Synod of 1978 regulations under which an appropriate share of the stipend paid to a student intern serving a church or its agency may be funded through the seminary budget."

The executive committee referred this matter to the seminary administration for advice. The Coordinator of Field Education, working in cooperation with the Church and Ministry Division, has had this matter under study. Because it is a complex matter, recommendations are not ready for submission at this time.

b. Alumni Association

A seminary alumni association has been organized under the name of "The Calvin Theological Seminary Alumni Association." A board of directors has been chosen and has designated its officers as follows:

President, A. James Heynen
 Vice-president, Peter Borgdorff
 Secretary, Henry Zwaanstra
 Treasurer, Charles Greenfield

The other members of the Board of Directors are Guy Corvers and John Morren.

The Board of Directors has held several meetings and is working on various matters. Contact has been maintained with the Calvin Alumni Association and particularly its director, James Hoekenga, with the purpose of exploring and clarifying the relationship between the two organizations. The directors have also discussed refinements in the proposed constitution and ways in which the association can best serve the interests of the seminary.

The board of trustees authorized the request of the Calvin Theological Seminary Alumni Association to function under the trustees' legal charter for a period of up to two years and to solicit and appropriate funds in keeping with the association's purpose.

c. Library Matters

Library matters are reported to the board of trustees by way of the reports of the college president. However, it is appropriate here to call attention to the following matters:

- 1) The death of the Rev. John F. Schuurmann on August 13, 1977, left a vacancy on the staff for Assistant Theological Librarian.
- 2) The Rev. Marinus Goote was appointed last May as second Assistant in the Theological Division and began his work in November 1977 when his ministerial retirement became effective.

d. Graduates from the Master of Church Education Program

Students in this program are often faced with placement difficulties due to lack of properly defined procedures. The administrative council continues to address itself to this problem and invites the churches to inquire about the availability and qualifications of such students.

C. The College

1. Faculty

a. Faculty Profile, September 1977

In the current academic year (1977-78) there are 199 persons who are either full-time members of the teaching faculty or teaching full time in at least one of the regular semesters. Twenty-two members of the faculty will be on leave for all or part of the academic year. Part-time teachers are teaching the equivalent of twenty full-time faculty members.

Some interesting statistics are presented in the president's report. While full-time equivalent student enrollment increased from 3,076 in 1972-73 to 3,932 in 1977-78, an increase of 27.8%, the number of

full-time equivalent faculty actually teaching (taking into account those who are on leave of absence) increased from 172 to 204½, an increase of 18.9%. These figures indicate that the increase in enrollment far exceeded the increase in the number of full-time equivalent faculty actually teaching.

A great deal of study has been done by the administration on the matter of faculty-student ratio and this study reflects prominently the Five-Year Plan projected by the president.

b. Staff Needs

The board of trustees authorized the appointment of thirty-four staff additions in 1978-79, according to the president's recommendation. The rationale for this recommendation is partially reflected in a. above but more particularly in the following considerations:

- 1) Enrollment projections — 4,185 (an increase of about 100)
- 2) Reduction of part-time staff
- 3) Replacement of faculty to be on leave of absence
- 4) Implementation of Five-Year Plan to stabilize faculty-student ratio at approximately 19:1.

c. Leaves of Absence

- 1) Sabbatical leaves of absence of varying lengths were approved for ten faculty members for 1978-79.
- 2) Dolores Hageman was granted a partial leave for 1978-79, and Frank Roberts was granted a regular leave to serve the Education Department of the Board of Publications.

d. Reappointments and/or New Appointments (cf. II, Recommendations)

The board processed one new appointment, eight reappointments with tenure and/or change in rank, nineteen reappointments of faculty, with some changes in rank.

e. Retirement (cf. II, Recommendations)

The board of trustees conferred upon Professor Henry Bengelink the title, Assistant Professor of Biology, emeritus, in view of his forthcoming retirement effective September 1, 1978. The board calls synod's attention to this retirement and recommends that synod give appropriate recognition to Professor Bengelink on the occasion of his retirement.

f. Bereavements

The board requested President Diekema to convey its sympathy and concern to those staff members who have recently experienced bereavements.

g. Faculty Honors and Achievements

The board took note of the faculty honors and achievements as presented in the president's report and instructed President Diekema to convey the board's congratulations to the faculty members for their accomplishments. Along with the list of honors was also a list of contributions made to the church, Christian education and many other areas in the Christian community.

h. Illnesses

There are presently no major illnesses among members of the immediate staff. However, the board took notice of the illness of its emeritus president, Dr. William Spoelhof, and was happy to note some indication of improvement. Mr. Sydney Youngsma also continues to give evidence of improvement after his debilitating stroke.

2. Academic Programs

a. New Course

A new music course was approved entitled, "American Popular and Traditional Music." The title is self explanatory.

b. CCCS

The Calvin Center for Christian Scholarship was dedicated on October 8, 1977, honoring the H. J. Ryskamp family for their contributions toward the Center through memorial gifts given on the occasion of Dr. Ryskamp's death.

Five Fellows were appointed to the center and are now working together on the subject "Christian Stewardship and Natural Resources." Three of the Fellows are from the Calvin College faculty (Dr. Peter De Vos of the Philosophy Department, Professor Eugene Dykema of the Economics Department, and Dr. Vernon Ehlers of the Physics Department) and two are from other academic institutions (Dr. Calvin De Witt from the University of Wisconsin and Dr. Loren Wilkinson of Seattle Pacific College). Dr. Peter De Vos has been appointed coordinator of the team of Fellows. From all reports about the activities of the center it appears that the Fellows are working very hard and making progress in their efforts to produce some publishable material at the conclusion of this year.

For the 1978-79 academic year the faculty has selected the topic "Public Justice and Educational Equity." Dr. Gordon Spykman of the Department of Religion and Theology and Dr. Donald Oppewal of the Department of Education have already been selected as Fellows for next year and additional appointments will be processed early in the spring semester.

3. Administration

a. "A Margin of Christian Excellence"

Dr. Diekema presented a very thorough and informative report to the board entitled "A Margin of Christian Excellence." The scope of the report is entirely too broad to give even a summary statement of its content. The thrust of the report, however, was a thorough analysis of where the college is today and what steps must be taken to retain its viability as a Reformed Christian college which will be able to meet realistically the challenges of the future. This analysis projected itself into a five and ten year plan which he foresees as a necessary part of responsible leadership in the years to come. Goals are projected and carefully detailed objectives are spelled out for reaching those goals. The plan was enthusiastically and appreciatively received

by the board and was granted endorsement "in principle." The plan reflects careful and thorough study as well as sensitivity to the primary mission and goal of Calvin College to be an institution of "Christian excellence."

b. Reorganization of Academic Affairs Division

The board approved a recommendation "to proceed with the reorganization of the academic affairs division as outlined in section II of the president's report." The essential purpose of this recommendation is to improve the creativity, effectiveness, and efficiency of the academic enterprise at Calvin College.

c. Placement Office Personnel

Authorization was given to appoint a full-time professional person in a general placement office within the student affairs division. The purpose of this position is to help students who graduate in fields other than education to receive assistance in job placement. In the past, such placement assistance has been limited to students in education.

d. Division of College Advancement

The new division of college advancement under the direction of Peter Vande Guchte has taken major steps in organizing its work. Dr. Thomas Ozinga was appointed as director of college relations for two years, Mr. Donald Distelberg as director of annual giving for two years, and Mr. Mark Vander Ark as planned giving specialist for two years. All three of these appointments were approved by the executive committee last fall. The appointees have entered into their respective tasks with vigor and enthusiasm.

D. Business and Finance

1. The board of trustees accepted the accountants' report as the official financial report of Calvin College and Seminary for the fiscal year, 1976-77.

2. Revised Budget for 1977-78

The revised operating budget for 1977-78, showing total projected revenue of \$9,786,000 and total projected expenditures of \$9,905,000, was approved as the official operating budget for the current fiscal year.

3. Tuition rates for 1978-79 were approved as follows:

a. For the College:

	Semester Rate 1977-78	Proposed for 1978-79	Increase
Non-Christian Reformed	\$1,115	\$1,230	\$115
Christian Reformed—			
Michigan within 10 miles	1,015	1,130	115
Michigan beyond 10 miles	975	1,090	115
Out-of-state within 300 miles	925	1,010	85
Out-of-state 300 to 1,000 miles	885	970	85
Out-of-state beyond 1,000 miles	845	930	85

b. For the Seminary

	1977-78	Proposed for 1978-79
M.Div. and M.C.E. candidates	\$22 per qtr. hr.	\$24
Per unit of field education	12	13
Th.M. candidates	40	40

4. Room-and-board Rate for 1978-79 is to be increased by \$100 — from \$1,170 to \$1,270. This is necessary to meet the higher minimum wage rate, higher food costs, and anticipated higher utility charges.

5. Canadian Exchange Rate Subsidy

Recognizing that the unfavorable exchange rate between Canadian and American currencies is unusually high, the executive committee adopted a motion to absorb 50% of the increased cost for all students who qualify on the basis of need. This action was ratified by the board at its February session with a further request to the college and seminary administrations “to monitor the impact and continue to study the implications of the exchange subsidy policy for this year, and report to the May board changes, if any, recommended for 1978-79.”

6. Student Housing

The matter of student housing continues to receive attention. Last fall the executive committee authorized the administration to take bids on another building with 30 two-bedroom apartments to house 180 students. Bids were taken, but after further consideration the administration decided to defer construction for several reasons, one of which is the indication of a possible trend by students to seek off-campus housing.

7. Widening of East Beltline

The administration had been authorized previously to negotiate with the Michigan State Highway Department re the widening of the East Beltline. These negotiations have resulted in the exchange of certain parcels of right-of-way for an underpass for both vehicles and pedestrians as well as the sale of certain other strips of right-of-way. This project will begin in the summer of 1978.

8. Hiemenga Hall Addition

The Hiemenga Hall addition continues on schedule and should be completed by September 1978. When completed this facility will provide much needed space for both classrooms and faculty offices, thus greatly relieving some of the pressures of presently crowded conditions.

9. Recognition of Gifts

a. The trust of John and Lucy De Young consisting of 560 acres of Iowa farm land has matured and sold for a total price of \$1,092,000.

b. The Prince Corporation of Holland, Michigan has pledged a very substantial gift of \$500,000 to be distributed equally over the next five years.

c. The Wolverine Gas and Oil Company has presented Calvin College with a substantial gift.

d. The West Michigan Business Drive produced well over \$135,000 this year, which is a marked increase over previous years.

These contributions were gratefully recognized by the board.

II. RECOMMENDATIONS

A. *Board*

1. Report regarding Procedure on Declaration of Candidacy

The board of trustees recommends that synod adopt the guidelines set forth in this report and that the procedures be implemented as suggested (cf. Appendix A).

2. Report on the Matter of Social Dancing

The board of trustees recommends that synod receive the report for information and it humbly requests that synod consider the findings reflected in the conclusion and inform the board of its response (cf. Appendix B).

B. *Seminary* (italics indicate change of rank)

1. The board of trustees presents the names of Rev. Neal Plantinga and Dr. Gordon Spykman as a duo nomination for the chair of Systematic Theology.

2. The board of trustees recommends that Dr. David Engelhard be reappointed as *Professor* of Old Testament at Calvin Seminary with tenure.

3. The board of trustees recommends that Dr. Theodore Minnema be reappointed as Professor of Philosophical and Moral Theology for two years.

C. *College*

1. Retirements from the Staff

The board of trustees recommends that synod take appropriate recognition of the services of Professor Henry Bengelink on the occasion of his retirement and that he be recognized as Associate Professor of Biology, emeritus.

2. Appointments

The board of trustees presents the following recommendation for appointment:

Ruth Rus, M.Mus., as Assistant Professor of Music, for two years.

3. Reappointments with Tenure (italics indicate change of rank)

The board of trustees presents the following recommendations for reappointment with tenure:

a. Henry Baron, Ph.D., *Professor* of English

b. Martin Bolt, Ph.D., *Professor* of Psychology

c. Gordon De Blacy, Ph.D., *Professor* of Sociology

d. Peter De Jong, Ph.D., *Professor* of Sociology

e. William Sanderson, S.T.M., M.A., Associate Professor of Psychology

f. Donald Smalligan, M.S.W., *Associate Professor* of Sociology

g. Dale Van Kley, Ph.D., *Professor* of History

h. Ronald Wells, Ph.D., *Professor* of History

4. Regular (two-year) Reappointments (*italics indicate change of rank*)

The board of trustees presents the following recommendations for reappointment for a two-year term, with the exception of Henry Hoeks who is recommended for a one-year reappointment in order to put him in proper sequence for consideration for tenure next year:

- a. Albers, Robert, Ph.D., Professor of Chemistry
- b. Cortina, Elsa, M.A., Assistant Professor of Romance Languages
- c. Hoeks, Henry, Ed.D., Professor of Religion and Theology
- d. Joesse, Wayne, Ph.D., Professor of Psychology
- e. Korf, James, M.A., Visiting Assistant Professor of Speech
- f. Stouwie, Roger, Ph.D., Professor of Psychology
- g. Timmer, James, Ph.D., *Professor* of Physical Education
- h. Brink, John, Ph.D., *Associate Professor* of Psychology
- i. Jager, Thomas, Ph.D., Associate Professor of Mathematics
- j. Benthem, James, M.A., Assistant Professor of Psychology
- k. DeKock, Roger, Ph.D., Associate Professor of Chemistry
- l. Dunbar, David, Ph.D., Visiting Associate Professor of Romance Languages
- m. Snuttjer, David, Ph.D., Visiting Assistant Professor of Psychology
- n. Vander Goot, Henry, Ph.D., Assistant Professor of Religion and Theology
- o. Vander Goot, Mary, Ph.D., Assistant Professor of Psychology
- p. Zylstra, Uko, Ph.D., Assistant Professor of Biology

5. Terminal Reappointments

The board of trustees presents the following recommendations for terminal reappointments:

- a. Manweiler, Robert, Ph.D., one year as Assistant Professor of Physics
- b. Meyer, Robert, M.A., two years as Assistant Professor of English
- c. Spoelman, Linda, M.A., two years as Instructor in English

The Board of Trustees,
Calvin College and Seminary
Wilbur L. De Jong, secretary

APPENDIX A REPORT OF COMMITTEE ON DECLARATION OF CANDIDACY

I. HISTORY

The Synod of 1977 decided

“2. That synod instruct the board of trustees to continue to seek ways to make synod’s involvement in candidacy decisions more meaningful; e.g. by

- a. providing each delegate to synod with a photograph and improved profile of each prospective candidate at the opening of synod’s session; and
- b. inviting and encouraging the candidates, as far as possible, to be present at the session of synod at which the declaration of candidacy is made.

- “3. That synod refer the following suggestions to the board of trustees:
- a. That, immediately after the May board meeting, each delegate to synod be provided with a document on each candidate, to include: biographical and service data and photograph, as at present; a statement of personal faith and/or a statement of reasons for seeking the ministry, written by the candidate; a statement of faculty and board endorsement.
 - b. That any candidate may be called before synod for follow-up examination if necessary.
 - c. That a preliminary review of candidacy materials and preliminary consideration of the need for additional examination be assigned to an advisory committee of synod for early action.
 - d. That the plenary decision of candidacy matters be scheduled for Friday, rather than Tuesday, of the first week of synod.
 - e. That all candidates be required to be present for an appropriately formal declaration of candidacy by the president of synod”
(Acts of Synod 1977, pp. 128, 129).

II. MANDATE

Accordingly the executive committee appointed a committee “to implement synod’s decisions” (EC minutes, 7-14-77, Art. 7,B and 11-10-77, Art. 4, A).

III. RECOMMENDATIONS

Your committee recommends:

- A. That the board of trustees submit to synod the following materials regarding each prospective candidate:
 1. Consistorial recommendation
 2. Candidate’s one-page statement of faith
 3. Candidate’s one-paragraph statement of reasons for seeking candidacy
 4. Picture and personal data
 5. Report of visit by board member
 6. Board’s evaluation (in case of problems)
- B. That the board of trustees provide the advisory committee (Education) with the following materials regarding each prospective candidate:
 1. Faculty evaluation
 2. Transcript
- C. That the board of trustees recommend to synod:
 1. That the advisory committee give early attention to this matter.
 2. That the advisory committee advise synod on whom to reexamine (if any).
 3. That the advisory committee submit its recommendations to synod by Thursday of the first week.
 4. That the advisory committee be available to any delegate wishing to contact it regarding any candidate.

D. That the board of trustees recommend:

1. That synod act on the advisory committee recommendations.
2. That synod examine candidates who need reexamination.
3. That synod declare the applicants to be candidates in a formal meeting at which all candidates are to be present (in so far as possible).
4. That synod designate that its officers shall be responsible for making the appropriate arrangements for the declaration of candidacy meeting.

John M. Hofman, chairman
 Leonard Van Drunen, reporter
 Robert C. De Vries, seminary representative
 John Kromminga, advisor

APPENDIX B

REPORT ON THE MATTER OF SOCIAL DANCING

The Synod of 1977 received for information the report of the position of the board of trustees relative to the matter of social dancing at Calvin College. In response to the board report, synod took the following action (Acts of Synod 1977, p. 97):

"B. *Recommendations*

1. That synod receive for information the position of the board of trustees relative to the matter of dancing as outlined in Report 2-A, I, C, 4, a; and the materials in Appendix A of the above report. —*Adopted*
2. That synod ask the churches and assemblies to express themselves on this position directly to the board of trustees prior to its meeting in February 1978. —*Adopted*
3. That the board of trustees report its findings and resulting recommendations to the Synod of 1978. —*Adopted*"

After analysis of the expression of churches and assemblies, the board of trustees offers the following report of its findings and resulting recommendation.

I. ANALYSIS OF RESPONSES FROM CHURCHES AND ASSEMBLIES

Of the total responses received, about 85% raised questions and objections, 4% asked for information and 10% expressed approval. The breakdown of responses is as follows: 9 classes responded, 1 approved and 8 disapproved; 159 churches responded, 24 approved and 135 disapproved; 95 individuals responded, 2 approved and 93 disapproved; 4 organizations responded, 1 approved and 3 disapproved.

Many who responded negatively expressed sympathy with the problem which the board faced, and assured the board of their continued support and prayers.

Below are the major concerns that were expressed. Many addressed themselves to more than one topic. Not every sentiment is reflected in this report since not every sentiment lends itself to easy classification.

The major areas of concern are:

A. *Leadership*

The key issue raised in the responses dealt with the matter of leadership. Those who believed that social dancing is wrong criticized the board's decision as follows:

- it sets poor precedents for the youth, our church and schools;
- its decision was based on student pressure, not on principle;
- it exceeded its authority over synod, classes and consistories; and
- its decision requires dancing of all students, ignoring their conscientious objections.

Others, however, noted that many of our young people have been dancing since high school and they particularly appreciate the attention given to creating sensible guidelines for Christian youth and believe that Calvin should provide leadership as to what constitutes proper dancing, hoping that this leadership will filter through to the Christian community.

Depending upon the respondent's views on the question of leadership, corollary positions tended to be taken on the following related topics.

B. *Calvin's Image and Support*

Many expressed the opinion that the introduction of social dancing would damage Calvin's image and support. Some said that if social dancing were introduced, they would pay quota under protest and some said they would withdraw their support altogether. Others lamented the fact that the complexities of social activities bring pressure to bear on the college community forcing the consideration of issues that are not directly related to the school's primary academic mission. The board was urged to exercise strong leadership in providing biblical principles in the social as well as academic life of the institution.

C. *Offense to other Christians*

Some expressed the opinion that dancing is an offense to many members of the Christian Reformed constituency, to Christians from other denominations, and to Calvin students opposed to dancing. Others, who also agree that we must avoid offense in all activities, accept social dancing. They emphasized that in order to keep this activity wholesome, dances and music must be well supervised and abuse in music and motion must be avoided.

D. *Worldliness*

Some letters expressed the opinion that the introduction of dancing is allowing worldliness to enter our Christian college, that it is a questionable social activity, and that we are in danger of losing our Christian distinctiveness. A few defined the dance only in terms of the synodical decision of 1928. Some, on the other hand, contended that there are unresolved problems associated with the dance because we have avoided the subject for so long and with such intensity of conviction. They urged that we avoid the excesses of the nightclub on the one hand, and the attitude of unqualified disapproval on the other.

E. Sexual Stimulation

Fear of the dance leading to improper sexual stimulation and eroticism was expressed by many. Others, however, noted that our fears of eroticism which are often associated with social dancing have frequently resulted in less desirable activities among our young people. The fear that dancing is emotionally dangerous was also expressed.

F. Definition of the Dance

Problems stated by respondents included questions about the relationship between the social dance and our cultural mandate, the possible scriptural proscription, and the nature of social dancing. Others, despairing of the confusion in understanding social dancing, challenged the administration to draw up specific guidelines and instructions for using the social dance in a Christian way.

G. Miscellaneous Concerns

Areas of concern varied greatly. Some feared that it is impossible to keep the dance pure. Others promised to pray for God's guidance as we deal with this problem. Still others expressed opposition to the synodical decisions of 1966 and 1971. Some requested the promotion of square dancing. Others stated that it is better for Christians to dance with fellow Christians. Some asked if students really want to dance at Calvin and whether social dancing can be adequately controlled once it is introduced.

It was also noted that the church should accept the ongoing challenge to assess all forms of dancing in our culture, and that supervision should be sensitive, continuous, and courageous.

II. SUMMARY OF FINDINGS

The board of trustees wishes to express its appreciation to the classes, churches, and constituents for the loyalty to Calvin College and Seminary expressed in their letters. The board also wishes to thank them for their expressions of concern with regard to the matter of social dancing on the campus of Calvin College, both those in support and those opposed to the board position. It is heartening to hear the expressions of concern to maintain loyalty to the Scriptures, to combat the forces of evil and worldliness, and to maintain the high standards of Calvin College. It is our desire to assure all concerned that the board of trustees and the college administration have also pledged themselves to maintain these principles and to support the faith of our fathers, which we mutually cherish. Whatever differences there may be in our pursuits of this goal are differences of judgment and not of intent. Therefore we welcome these responses; they will continue to be very helpful.

From these responses two facts emerge: (1) much confusion exists regarding past synodical decisions with respect to social dancing, and (2) widely different views are held on the propriety of social dancing.

A. Confusion Regarding Synodical Decisions

In seeking an answer to the matter of social dancing on the Calvin campus, the board was guided by a synodical decision taken in 1971.

Addressing itself to the matter of social dancing, the Synod of 1971 referred the churches to "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." The ground for this referral was that "these conclusions are a sound basis for discussion and decision re dancing" (Acts of Synod 1971, p. 139, Art. 163, V, C).

The board understands Synod of 1971 to tell the constituency of the Christian Reformed Church to deal with the problem in the light of these conclusions — and so we have tried to do. From the responses received, however, it is apparent that there exist differences of opinion concerning these synodical decisions of 1971 and 1966 regarding social dancing.

B. Different Views on Dancing

The responses clearly indicate that within our Christian Reformed denomination there exist widely different views on the propriety of social dancing. Some feel that they can engage in social dancing without compromising their Christian commitment. Others feel that this is not possible, that all social dancing is evil, and therefore incompatible with their Christian commitment.

The board and the administration are fully aware of the potential dangers associated with social dancing. We take such potential dangers very seriously. Nonetheless, the basic problem, as we see it, lies not in the dance as such but in its worldly form uncritically assimilated by the Christian community. Whether this danger is greater with the dance than with affluence and materialism — as well as in other areas of Christian liberty — is at least debatable. It may simply be more obvious in the dance. Nonetheless, we believe that every area of life, including the social dance, is subject to the redeeming power of our Lord.

This leads to a comment re Christian liberty. Some letters suggest that the question of dancing should be dealt with as a dimension of Christian liberty. We concur, and in that understanding we made our decision. However, Christian liberty, too, can be, and often is, misconstrued. We understand by Christian liberty, not a kind of freedom for each person to do what he wants to do, but a freedom to walk in obedience to Christ. That obedience must be practiced also in areas which are not forbidden in Scripture. Therefore, eating, drinking, and entertainment are not matters of indifference where one may act according to the whim of the moment. The sanctified exercise of Christian liberty in all of these activities, including the dance, is clearly our responsibility. Thus, development of a keen sensitivity to the moral dimensions of these activities must assure that our participation in them is always guided by Christian standards.

One of the largest areas of concerns expressed in the letters is that of improper sexual stimulation. It becomes very difficult to give a meaningful analysis of this problem because it depends precisely upon what is meant by improper sexual stimulation. Rather than allowing sexual

understanding to develop without direction or by experimentation, as so often happens, Christian parents and institutions have a responsibility to teach a wholesome interchange between the sexes which recognizes the God-given uniqueness of each without violating the sanctity of that which is reserved for the marriage relationship. We believe a properly controlled dance form can make a positive contribution here. It is precisely for that reason that the departments of art, music, drama and physical education at Calvin College were instructed to provide leadership and direction in using the social dance in a Christian way. This must include instruction in the understanding of contemporary music, and guidance in the critical evaluation of popular music and lyrics. It must also include the promotion of understanding, appreciation and evaluation of the dance by clarifying its purposes and encouraging its proper development. The board has therefore encouraged the departments to continue toward the goal of providing the moral sensitivity and social skills necessary in using dance as a pleasant and wholesome opportunity for social interaction.

III. CONCLUSION

From these findings we draw the conclusion that the church must address itself to the growing practice of social dancing among its constituency. Thus, if more time is needed for the entire church to address this matter in order to promote clarity and understanding, the board may have to consider a delay in the implementation of its position.

We wish to state that we value our Christian heritage. We cherish what our heritage has given us and we wish to preserve it. However, it is our conviction that preservation cannot be accomplished by putting it away for safekeeping. It can only be profitably and honorably preserved as we build upon it, honing it and perfecting it under the leadership of the Spirit in obedience to Christ. Thus, we are persuaded that the matter of social dancing must be confronted openly and honestly, that the board of trustees has done that responsibly within the guidelines of synodical decisions, and that the church at large must now do likewise. The board stands ready to be of whatever assistance it can in facilitating that process.

Therefore, the board of trustees reaffirms its position re the Dance Issue taken in May 1977 and reported to the Synod in June 1977. (See Acts of Synod 1977, pp. 210-211, 214-224.) If the board of trustees' interpretation of 1966/71 (Acts of Synod 1971, p. 139, Art. 163, V,C) is correct, we would expect the synod to support the board in its effort to implement the board's decision re social dancing at Calvin College. If there is a basic uncertainty as to the meaning of the 1966/71 decisions and their application to social dancing, we recommend that synod take steps to clarify its position while the board of trustees withholds implementation of its decision until the results of synod's study are available.

REPORT 2-A

CALVIN COLLEGE AND SEMINARY

(Arts. 12, 24, 84)

This report supplements the report submitted in February and covers the matters acted upon by the Executive Committee since the February 1978 meeting of the board and the decisions of the May 15-18 meeting of the board of trustees.

I. INFORMATION

A. *Board of Trustees*

1. The board of trustees held its spring semi-annual meeting May 15-18, 1978 at the Commons.
2. The executive committee of the board of trustees met in regular session on March 9 and April 13.
3. Classical trustees elected to the executive committee at the May meeting of the board are (terms to begin in September): Rev. T. Brouwer, Mr. R. Hoekstra, Rev. J. M. Hofman, Rev. R. Sikkema, Rev. L. Tamminga, Rev. D. Van Beek, and Rev. W. Vander Haak.
4. For nominations for district trustees cf. II, Recommendations.
5. The correspondence on dance from classes, churches and individuals is forwarded to the Synodical Advisory Committee on Educational Matters.
6. At a noon luncheon on Tuesday, the board honored the following staff members who are retiring: Chris Ham (Business Office), George Harmsen (Maintenance) and Ann Kamp (Seminary).
7. The board approved a new edition of the Board of Trustees *Handbook* and adopted a proposal to appoint a standing Committee for Orientation for the purpose of conducting orientation meetings with newly-elected trustees as need requires.
8. Response to Request from Denominational Stated Clerk

The denominational Stated Clerk called the attention of the board of trustees to some differences of understanding among stated clerks of classes, synodical deputies and candidates as to what credentials are required by classes at the time of a candidate's examination. Recognizing that it is not specifically the board's responsibility to define the credentials which synod or classis may require, the board agreed to submit a recommendation for synod's consideration of this matter. (Cf. II, Recommendations.)

B. *Seminary Matters*

1. Faculty
 - a. Honors and Recognition

1) In view of the forthcoming retirement of Dr. Anthony Hoekema, the board conferred on him the title, Professor of Systematic Theology, emeritus.

2) The board took appropriate recognition at a testimonial dinner of the completion of twenty-five years of service to Calvin Seminary by Professors Harold Dekker and Fred Klooster. The board also took note of twenty-five years of service by Dr. Carl Kromminga, although he was unable to attend the dinner.

3) The board took note of the honors and achievements of the faculty, as reflected in the seminary president's report, and asked Dr. Kromminga to convey its appreciation to the faculty.

b. Profile on Candidates for Systematic Theology Position

A profile prepared by the executive committee on the two nominees for this position was approved by the board and will be presented to synod.

c. Second Position in the Department of Moral and Philosophical Theology

The board went on record as declaring a vacancy in the department of Moral and Philosophical Theology. The rationale, in part, was given as:

1) a long-standing need, going back to 1966; and

2) an increased need because of the M.Div. program.

d. Dr. Alvin Plantinga of the Philosophy Department at Calvin College has been invited to teach a course in Philosophy of Religion next year.

e. Dr. Harvey Smit of the Education Department of the Board of Publications has been invited to teach a course in Apologetics next year.

f. Dr. David Engelhard was reappointed as Academic Dean for a four-year term.

g. Dr. Melvin Hugen was reappointed as Dean of Students for a two-year term.

h. Rev. Marinus Goote was reappointed for a one-year term as special assistant in the theological division of the Library.

2. Curriculum

a. New Courses

1) Old Testament Perspectives

2) Teaching of Old Testament

3) New Testament Perspectives

These three courses were introduced to accommodate necessary changes in the M.C.E. program.

4) Issues in Evangelism Today—elective

3. Student Affairs

a. Candidacy

Those men interviewed by the board and recommended to synod for candidacy for the ministry in the Christian Reformed Church are listed under II, Recommendations.

b. Licensure

After interview by the board, regular licensure was granted to thirty-seven students, and temporary licensure was granted to ten students in various categories. The board also took note of twenty-three students who were either granted licensure or extension of licensure by automatic extension or by action of the executive committee.

c. Application for Admission to the Seminary

Upon recommendation of the Seminary faculty, eleven students were admitted to the Seminary as Degree Candidate Pre-Licentiate. Other admissions will be processed by the executive committee as they are received.

d. Commencement

Seminary commencement was held at the Fine Arts Center on May 20, 1978, with Dr. Gwyn Walters of Gordon-Conwell Theological Seminary as the commencement speaker. Degrees were conferred upon fifty-two students.

e. Scholarships

It was reported that the faculty awarded the following scholarships:

Diamond Jubilee Scholarship: Robert Heerspink

Calvin Seminary Graduate Studies Scholarship: Mohan Chacko

Talen Scholarship: (2) Rudy Ouwehand and Bert Slofstra

Calvin Seminary Graduate Fellowship: (2) David Snapper and Calvin Sterk

Alumni Scholarship: (2) Ronald Feenstra and James Holwerda

f. Rev. Fred Netz Memorial Award

A memorial award under the above name was established in the amount of \$300, to be given to a junior student for use in his middle year. The award for 1978 was made to Fred Koning.

C. *College Matters*

1. Faculty

a. Honors and Recognition

1) The board took appropriate recognition at a testimonial dinner of the completion of twenty-five years of service to Calvin College by Professors Walter Lagerwey and Barney Steen, as well as Vice-President for Business and Finance, Henry De Wit. The board also took note of twenty-five years of service by Professor George Harper, although he was unable to attend the dinner.

2) The board took grateful note of the honors and achievements of the faculty as reflected in the President's report. The President was asked to convey the sentiments of the board to the persons involved.

b. Appointments (cf. II, Recommendations)

c. Reappointments (cf. II, Recommendations)

d. Leaves of Absence

The board approved leaves of absence for three faculty members and one administrator.

e. Raise in Rank

The board approved a raise in rank for the following:

1) Delwin Nykamp, Ph.D., to Professor of Speech

2) Dorothy Westra, Ph.D., to Associate Professor of Education

f. Bereavements

The board requested President Diekema to express the sympathy of the board to those faculty members who have suffered bereavements.

g. Resignations and Departures

The board gratefully acknowledged the services of the following, who completed short-term appointments: Miss Mary Hietbrink, Dr. Dewey Hoitenga, Jr., Mr. Clayton Libolt, Mr. Robert Pauw, Mrs. Lois Read, Mr. Allen Shoemaker, Dr. Charles Strikwerda, Dr. Wayne Te Brake, Dr. Ronald Vander Kooi, Dr. W. Stevens Vanderploeg, Dr. Jay Van Hook, Mr. John Wassenaar.

h. The board approved a carefully delineated plan to grant released time for department chairmen, as presented in the President's report.

i. The board approved a policy document governing secondary employment and involvement of Calvin faculty.

2. Curriculum and Educational Policy Matters

a. New Program

An undergraduate program in Special Education, with concentrations in learning disabilities and mental impairment, was approved.

b. Calvin Center for Christian Scholarship

The board approved the appointment of Professors Rockne McCarthy, Walfred Peterson, Gordon Spykman, and Donald Oppewal to the Calvin Center for Christian Scholarship for the 1978-79 academic year. (Dr. McCarthy is Professor of History at Trinity Christian College and Dr. Peterson is Professor of Political Science at Washington State College.)

3. Administration

a. According to previous commitment regarding the reorganization of the Division of Academic Affairs, a search committee for Dean of the Faculty was appointed by President Diekema. After following a careful process of selection, Dr. Peter De Vos was nominated. He was interviewed by the board of trustees and is accordingly recommended to synod. (Cf. II, Recommendations.)

b. As part of this reorganization plan, Dr. John Vanden Berg was appointed as Vice-President for Academic Administration. (Cf. II, Recommendations.)

4. Commencement

College commencement for approximately 700 graduates was held at the Fieldhouse on May 20, 1978, with Dr. Richard Tiemersma and student James Pluymert as the commencement speakers.

D. Finance Matters

1. For Budget and Quota recommendation, see II, Recommendations.

Note: Annual College tuition rate for Christian Reformed students residing in or near Grand Rapids is \$2260, while that for Seminary students is about \$1080 per year.

2. The board decided to continue the present policy of subsidizing the Canadian discount up to 50% for students receiving financial aid through Calvin or through the Canadian government.

3. Funding for Seminary Internships, see II, Recommendations.

In response to synod's request to the board of trustees "to submit to the Synod of 1978 regulations under which an appropriate share of the stipend paid to a student intern serving a church or its agency may be funded through the seminary budget" (Acts of Synod 1977, Art. 64, p. 97), the board authorized the administration to include in the Seminary operating budget of the academic years 1979-80 and 1980-81 (two-year trial period) \$18,000 for the purpose of paying a share of the salary and/or travel costs, not to exceed 50% of total costs, for those internship programs where the host church makes request for such assistance or where the Coordinator of Field Education judges that the value to the intern of being placed in a specific setting warrants the payment of a subsidy. If there are more requests for such assistance than the budget can accommodate, the Coordinator shall decide how the available budget dollars are to be allocated. The Coordinator shall submit a written report to the board of trustees concerning the impact of this assistance program at the end of the two years.

4. Purchase of an Academic Computer

The board authorized the administration to purchase an academic computer from Prime Computer, Inc., at a cost of \$160,000, to be financed over three years through the General Operating Fund.

5. Remodeling

The administration was authorized by the board to proceed with such remodeling as is necessary to operate effectively next year. The total cost will probably exceed \$25,000, some of which will be charged to the 1977-78 budget and some to the 1978-79 budget.

6. Planning Funds

The board approved an administrative request for planning funds for the proposed Student-Board-Faculty Center.

7. Addition to Knollcrest Dining Hall

Authorization was given to construct a 30' x 40' addition to the back of the dining hall to house the campus bakery. Estimated cost is \$30,000, to be paid out of this year's net housing and dining income.

II. RECOMMENDATIONS

A. *The Seminary*

1. Faculty

The board of trustees recommends that synod take appropriate recognition of the retirement of Dr. A. Hoekema, and the twenty-five years of service by Professors H. Dekker, F. Klooster, and C. Kromminga.

2. Candidates

Upon recommendation of the Seminary faculty, and after the interview by the board of trustees, the board recommends that synod declare the following as candidates for the ministry in the Christian Reformed Church:

Douglas Aldrink	Jeffrey Dykema	Eric Schering
Harry Bout	Daniel Gritter	Donald Slager**
Kenneth Baker	Jelmer Groenewold	Duane Smith
Bruce Ballast	Harold Hartger	Tom Soerens
Daniel Boerman	John Heidinga	William Tuininga
Timothy Brown	Peter Kelder	Richard Vanden Berg
Dean Dyk*	Carl Kromminga, Jr.	Harry Vander Windt
Carl Bruxvoort	William Moxey	Eelco Vander Woude
Jon De Bruyn	Timothy Nelson	Jack Van Dyken
Ronald De Groot	James Poelman	John Wanders
Dean Deppe	Cornelius Pool	Frank Wevers
David Deters	William Renkema**	George Young
Stanley Drenth		Robert Zomermaand

* Committed to service in the Michigan Department of Corrections

** Committed to foreign missions

B. *The College*

1. Appointments

Following satisfactory interviews with each, either by the full board or its executive committee, the board of trustees recommends that synod approve the following appointments:

a. Faculty

- 1) Carl Bennink, Ph.D., Assistant Professor of Psychology for two years, terminal
- 2) Hessel Bouma, III, Ph.D., Assistant Professor of Biology for two years
- 3) Jack De Jong, M.B.A., Instructor in Economics for two years
- 4) Leon De Lange, M.B.A., Assistant Professor of Economics for two years, terminal
- 5) Derald De Young, Ph.D., Visiting Associate Professor of Music for two years
- 6) Sidney Greidanus, Th.D., Associate Professor of Religion and Theology for one year, terminal
- 7) Mary Hietbrink, B.A., Assistant Instructor in English for one year, terminal (1977-78)
- 8) Robert Hoeksema, M.S.E., Instructor in Engineering for two years, terminal

- 9) Richard Houskamp, D.W.W., Associate Professor of Sociology for two years
- 10) David Klooster, M.A., Instructor in English for one year, terminal
- 11) James Kuiper, M.F.A., Instructor in Art for two years, terminal
- 12) Jasper Lesage, M.A., Instructor in Economics for two years, terminal
- 13) Donald Lindskoog, Ph.D., Visiting Professor of Psychology for one year, terminal
- 14) Robert L. Mulder, M.A., Instructor in Education for one year, terminal
- 15) Shirley Roels, M.B.A., Instructor in Economics for two years, effective February, 1979
- 16) Allen Shoemaker, B.S., Assistant Instructor in Psychology for one year, terminal (1977-78)
- 17) John Snapper, M.A., Assistant Professor of English for one year, terminal
- 18) Scott Stehouwer, Ph.D., Assistant Professor of Psychology for two years
- 19) Michael Stob, M.S. (Ph.D. expected 1978), Assistant Professor of Physics for two years, effective September, 1979
- 20) David Van Baak, M.A. (Ph.D. expected 1978), Assistant Professor of Physics for two years, effective February, 1980
- 21) Archie Vander Hart, M.S., Instructor in Biology for two years, terminal
- 22) Gerard A. Venema, Ph.D., Assistant Professor of Mathematics for two years, effective September, 1979
- 23) David Vriend, M.A., Instructor in Philosophy for one year, terminal
- 24) Sierd Woudstra, Th.D., Associate Professor of Religion and Theology for one year, terminal (1977-78)
- 25) Davis Young, Ph.D., Visiting Associate Professor of Physics in Geology for two years

b. Administration

- 1) Peter De Vos, Ph.D., Dean of the Faculty for three years
- 2) Donald Distelberg, B.A., Director of Annual Giving for two years
- 3) Jo Duyst, M.A.L.S., Librarian for two years
- 4) Thomas Ozinga, Ph.D., Director of College Relations for two years
- 5) Mark Vander Ark, M.A., Planned Giving Specialist for two years
- 6) John Verwolf, M.Ed., Director of Placement for two years

2. Reappointments

The board of trustees recommends that synod approve the following reappointments:

a. Faculty

- 1) Daryl Brink, Ph.D., Assistant Professor of Mathematics for two years, terminal
- 2) Ynez Byam, M.A., Instructor in Romance Languages for one year, terminal
- 3) Dale Cooper, B.D., Assistant Professor of Religion and Theology for one year, terminal
- 4) Paul Henry, Ph.D., Associate Professor of Political Science for two years
- 5) Roger Konyndyk, Ph.D., Assistant Professor of Mathematics for two years, terminal
- 6) Ronald Pederson, M.F.A., Instructor in Art for two years, terminal
- 7) Sierd Woudstra, Th.D., Associate Professor of Religion and Theology for one year, terminal

b. Administration

- 1) Charles Miller, Ph.D., indefinite appointment in academic administration
- 2) William Monsma, Ph.D., Assistant to the Chaplain (part-time) for one year
- 3) Larry Teitsma, Ph.D., Director of the Broene Counseling Center for four years
- 4) John Vanden Berg, Ph.D., indefinite appointment as Vice President for Academic Administration
- 5) George Zuiderveen, M.A., Counselor in the Broene Counseling Center for four years

3. The board of trustees recommends that synod take appropriate recognition of the completion of twenty-five years of service to Calvin College by Henry De Wit, Vice-president for Business and Finance and Professors George Harper, Walter Lagerwey, and Barney Steen.

C. *Finance Matters*

1. The board recommends that synod approve the following area quota scale for 1979:

		Rate in effect for 1978.	
Area No. 1	11,761 families at \$61.50		\$57.25
Area No. 2	11,546 families at 51.00		48.00
Area No. 3	6,968 families at 46.00		42.00
Area No. 4	8,720 families at 21.25		20.00
Area No. 5	2,939 families at 60.25		57.25
Area No. 6	7,938 families at 40.75		37.25
Area No. 7	15,976 families at 25.50		23.00

2. The board of trustees recommends the approval of the proposed operating budget for the fiscal year ending August 31, 1979, projecting total income of \$11,190,000 and total expenditures of \$11,184,520.

3. The board recommends that synod continue the \$1.00 per family seminary expansion quota for one more year. This is in keeping with the intent expressed by the 1974 synod to provide this special quota for five years.

4. The board recommends that synod approve the regulations for funding of student internships as proposed by the board.

D. Board Matters

1. Nominations for district members of the board of trustees

a. Central District:

Regular—	*Karen DeMol Cecelia Mereness
Alternate—	Jean Ettesvold

b. Eastern District:

Regular—	*Theodore Wiersma Herbert Van Denend Henry Van Andel
Alternate—	

c. Farwest District:

Regular—	Alan Pauw Glenn Vander Sluis
Alternate—	Thomas Weeda

—
*incumbent

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

2. Classical Credentials

The board of trustees recommends that synod advise the classes, that with reference to the credentials required by classes, that synod's declaration of candidacy may be taken to certify that the candidates have met the academic requirements for candidacy, have been found to be in good health, and have been recommended by a consistory. No further inquiry into these matters need ordinarily be made by a classis at the examination for ordination.

3. The board of trustees respectfully requests synod to grant the privilege of the floor to the president of the board, the Rev. William Vander Haak, and the secretary of the board, the Rev. Wilbur L. De Jong, when matters pertaining to Calvin College and Seminary are presented.

The Board of Trustees of
Calvin College and Seminary
Wilbur L. De Jong, secretary

REPORT 3

BOARD FOR CHRISTIAN REFORMED WORLD MISSIONS

(Art. 29)

Our missionary enterprise stems most fundamentally from the fact that God is the sovereign of the earth and the peoples who live upon it. Missionaries who are Reformed in their commitment regard the world as the Lord's possession, and they go into that world to claim it in his name. They are not aliens entering the enemy camp, nor infiltrators into the domain of the devil, but agents of God himself as he manifests his kingdom throughout the world.

This self-identity for Reformed missionaries stands in stark contrast to those who no longer say "this is my Father's world." Indeed the kingdom of Satan is visible in all its terror and chaos around the world today. However, God has never surrendered his kingdom, certainly not into the hands of the surrogate king, the prince of demons. The kingdom of our God has come and is coming. Reformed missionaries are his emissaries manifesting that kingdom in these last days.

Many implications follow from this understanding of the self-concept of the Reformed missionary, particularly in the context of international turbulence, terrorism, and injustice. It is utterly necessary to understand that our endeavor does not depend upon the rise or fall of a transitory government. More than ever missionaries from North America are subjected to harassment as visible symbols of the West. Often the anger of peoples against all imperialism is flung directly in their faces. Even while they exercise their royal function in the form of servanthood, they must be ready for opposition and animosity.

At the same time, we may rejoice at the growth of the national churches overseas as we see them gather strength and assume the responsibility for reaching out with the gospel to their own peoples. This transfer of authority and responsibility has provided new challenges for us, particularly in the area of leadership training. The formation of the new Christian leadership for emerging national churches is a responsibility continually placed before us. Church-planting goals have not been set aside, but wherever possible this torch is passed on to national Christians. Missionaries find themselves involved in programs of literature, linguistics, seminary training, Theological Education by Extension (TEE), and team ministries. As the national church assumes its authority as a full manifestation of the body of Christ, relationships between church and mission undergo shifts and changes which are often delicate and which demand unusual patience and Christian love.

At the same time, new challenges beckon us onward. The work in Liberia and Central America brings a new excitement as possibilities there unfold. We have not yet been able to undertake the ministries in Bangladesh and Australia which were authorized by the Synod of 1977. These opportunities still lie before us as we await indications that God's good time for further Christian Reformed involvement in these countries is at hand.

Certain events in the life of the missionary family unite us all in special ways in sorrow and joy. During 1977, we mourned together with Mr. Bernard Oldenkamp the death of his wife, Shirley, in Brazil. There was ongoing trauma and dissension among the churches in Nigeria as they continued to struggle for reconciliation. The difficult transfer of Takum Hospital to the government joined us in concern for our missionaries there. We were thankful to hear of burgeoning opportunities in the Philippines, and responded with the appointment of five new families to work on that field. We offered frequent prayer for Ryan and Julie Veeneman after a serious car accident in Mexico in July and again in early February of 1978, not far from their new home in Honduras. Each morning the office staff joins in prayer to lift our colleagues before the Lord with intercession and thanksgiving as special needs and triumphs are made known to us.

In the following pages we would bring to synod's attention the major developments that affected the life of our mission endeavor overseas in the past months.

Section One Organization and Personnel

A. The Board

The annual meetings of the board took place on February 7-9, 1978. The executive committee met regularly on a bimonthly basis in accordance with the provisions of the Mission Order. The officers during 1977 were as follows: Rev. Eugene Bradford, president; Rev. Wesley Timmer, vice-president; Mr. David Radius, treasurer; Mr. Alvin Huibregtse, recording secretary; Dr. Eugene Rubingh, executive secretary.

B. The Executive Committee

The eighteen members of the executive committee are elected annually by the board, and generally serve on two subcommittees, both an area committee and business committee. There are three area committees: Africa, Asia and Latin America, and the following administrative committees: Officers, Finance, Communications, Personnel, and Recruiting. With the appointment of a Personnel Secretary in 1977, some restructuring of the business committees took place and appropriate changes were made in the bylaws to provide for this new structure. A Global Outreach or GO Committee has been given a mandate of annual assessment of the positions and funding with respect to personnel in existing fields and further to consider both current and possible future operations and expansion. The GO Committee conducted the first of these comprehensive studies during 1977 and began the establishment of criteria for deployment of resources.

C. Nominations for Board Membership

Certain vacancies exist in the positions allotted by the Mission Order for members-at-large and their alternates. Seven such vacancies currently exist and the following slate of nominees is presented for synod's consideration. Profiles of each nominee submitted by the board will be presented to the appropriate synodical committees.

Central U.S.:	Mrs. Wilma Meyer Dr. Edward Stehouwer
Central U.S., alternate:	The individual not elected above.
Eastern Canada:	Mr. John Van Laar Mr. Sidney Harkema*
Western Canada, alternate:	Mr. Fred Vanderveelde Mr. Gerben Dykstra
Eastern U.S., alternate:	Mr. Henry R. Scholte Mr. John Last, Sr.
Midwest U.S., alternate:	Mrs. Sylvia Van Ens Mr. John De Groot
Western U.S., alternate:	Mr. Norman Vander Ark Mr. Peter Bulthuis
	Mrs. Sylvia Vander Linde
* incumbent	

D. Office Personnel

Executive Secretary, Dr. Eugene Rubingh; Africa Secretary, Rev. William Van Tol; Asia Secretary, Rev. Edward Van Baak; Latin America Secretary, Dr. Roger S. Greenway; Business Secretary, Mr. Donald Zwier; Accountant, Mr. James Tamminga; Communications Secretary, Mr. William Schultze; Support Services Coordinator, Mr. Ellis Deters; Personnel Secretary, Mr. Ronald Zoet.

During the course of 1977, a readjustment of the administrative structure of the office was accomplished with the dissolving of the office of Media Materials Specialist and with the creation of the office of Personnel Secretary. The Personnel Secretary's duties include the development of home service schedules with all the missionaries, the maintenance of the Missionary Manual, the responsibility for immunizations, passports, and visas, the scheduling of medical and psychological evaluations and interviews, and the supervision of personnel matters for our 275 missionaries. Included in this activity is extensive orientation for new appointees and "debriefing" of personnel returning from the fields.

E. Reappointment of Africa Secretary

The Rev. William Van Tol was appointed by synod in 1976 to an initial two-year term as our Area Secretary for Africa. The board recommends that synod reappoint the Rev. William Van Tol as Africa Secretary for four years. Extensive evaluations and interviews were conducted with the Rev. Mr. Van Tol and the board is well pleased with Mr. Van Tol's diligence and performance.

F. Representative at Synod

The board requests that its president, executive secretary, treasurer, and business secretary be permitted to represent the board on all matters pertaining to Christian Reformed World Missions.

G. Presentation of Missionaries

Synod has regularly extended its greetings to those missionaries on home service or under appointment. The missionaries are introduced to synod and special greetings are brought from various fields. We once again request permission for this presentation of the missionaries so

that synod may have opportunity to meet personally with these representatives of our missionary outreach.

H. Staff Appointments and Resignations

The following missionaries were appointed to a full term of service during 1977: Mr. and Mrs. Raul Gimenez, Miss Cecelia Drenth, Rev. and Mrs. James Dekker, Rev. and Mrs. George Cooper, Rev. and Mrs. Thomas Klaasen, Mr. and Mrs. Gary Schipper, Mr. and Mrs. Leonard Zaagman, Mrs. Lynn Koetje, Mr. and Mrs. John Gezon, Dr. and Mrs. Ronald Lett, Rev. and Mrs. Adrian Helleman, Rev. and Mrs. Johan Tangelder, Rev. and Mrs. Henry Smidstra, Rev. and Mrs. Gary Bekker, Mr. and Mrs. Alex Munro, Rev. and Mrs. Arie Leder.

Others left service with CRWM during 1977 and their names are noted here in order that we may gratefully recognize the work which they contributed in the world missionary endeavor: Miss Sylvia Kallemeyn, Mr. Bernard Oldenkamp, Dr. and Mrs. Harvey Smit, Rev. and Mrs. Donald Lagerwey, Dr. and Mrs. John Channer, Dr. and Mrs. Ray Prins, Rev. and Mrs. Barry Blankers, Rev. and Mrs. Keith Bulthuis, Mr. and Mrs. Thomas Posthumus, Dr. and Mrs. John Vanderkooy, Dr. and Mrs. David Daining, Rev. and Mrs. Henry Dykema.

Section Two

General Matters

A. Communications

We are committed to the communication of the missionary endeavor as fully as possible. We realize that a denominational agency may easily become somewhat impersonal and removed from the sending and supporting constituency. Our philosophy of communication, however, rests on the conviction that the whole missionary story with its failures and triumphs must be candidly placed before the churches. That position stems from a view of the board as the servant and facilitator of the congregations who send forth their ambassadors into the world. To that end we have endeavored to communicate more fully than ever before.

During 1977, we produced our first annual report to the constituency and this has been followed by a second annual report which will be mailed to every congregation. Missionaries and office staff made approximately 1,200 appearances in the denomination. A new film concerning the work in Japan entitled "Unto All Generations" has been produced as a supplement to the widely shown 25th anniversary film "Every Knee Shall Bow."

During 1977, a goal was established to insure missionary contacts with every church in the denomination on a five-year cycle. It is our hope to schedule a time of mission emphasis in each classis and share with every church the particular message of God's mission entrusted to us. At the present time, some 373 churches are engaged in the above quota support of a world missionary. Over 300 churches do not yet have this personalized contact and we hope to challenge these congregations

with the invitation to participate in the ministry of individual missionaries.

B. Relationships to Sister Agencies

The Synod of 1977 established a Missions Coordination Council, a forum where the four major missionary agencies of the denomination could meet for joint planning and coordination. We are grateful for the establishment of this new council which provides us with an opportunity to keep one another informed and to orchestrate our individual actions with our sister agencies.

We are pleased to report that ongoing dialogue with CRWRC has resulted in a mutual determination to achieve a joint word/deed ministry overseas. The alarming tendency to separate word and deed into distinct and unrelated programs has been thoroughly evaluated and we join with CRWRC in an effort to achieve a common focus and overall strategy for our joint efforts. We believe that the field council is the appropriate body to show this word and deed unity which is theologically essential for Reformed missionary activity.

We continue to relate to the mission agencies of the NAPARC churches and meet annually with them in an effort to better coordinate a world-wide Reformed thrust and to have certain mutual administrative and recruitment procedures.

The Synod of 1973 instructed the Board of Foreign Missions to explore the possibility of a cooperative overseas mission project with the Reformed Church in America. It further mandated the board to report to the Synod of 1974 its accomplishments in this regard. During 1977 various members of our board and staff met with mission executives from the Reformed Church in America to discuss world mission relationships. Further developments of these relationships will be reported to synod as they occur.

C. Administration

During 1977 a serious effort was made to establish certain procedures for the evaluation of staff and mission performance. The missionary enterprise is often carried on at long distances not only from the home base but also from other parts of the team. Often separate visions of the task are developed and these must be brought into a comprehensive whole. Missionaries have expressed a need for a unity of purpose and for certain procedures of monitoring and accountability. To that end the following was accomplished.

1. During 1977 the first local missionary assessments were carried out in Central America. Many valuable suggestions for modification of our assessment tool have been received and we hope to adapt the program in various forms for use on all our fields.
2. The production of specific field mandates from each field was begun, to provide definite checkpoints with regard to projects, dates, personnel, and budgets.
3. The Global Outreach Committee of the board has been charged with an overall annual assessment of our various fields. This work was begun

in 1977, and much still must be achieved. It is, however, an attempt on the part of the board to obtain a comprehensive view of our work. Criteria for the deployment of resources are being written and reviewed by the board.

4. Job descriptions will be requested as the fields ask for new missionary personnel. During 1977 such descriptions for all office staff have been compiled and presented to the board.

5. A procedure for staff evaluation has been established and was utilized for the first time with respect to the reappointment of the Africa Secretary.

6. Various schedules and forms for personnel evaluation procedures have been drawn up and were tentatively approved by the board.

D. Recruitment

During 1977 we rejoiced in the number and the commitment of those who presented themselves as applicants for missionary service. Our pleas for missionaries often seemed to go unanswered, but at last men and women came forward to give their lives in service to the Lord in the missionary enterprise. The positions that had been opened by synod were filled in several countries. Missionaries were recruited or sent out to Argentina, Brazil, Guam, Honduras, Nicaragua, Nigeria, the Philippines and Puerto Rico. Several positions that had been dormant were filled and new programs and outreach could be undertaken.

E. Financial Condition

The recruits who were appointed during 1977 are a cause for rejoicing and gratitude. These appointments, however, came at a time when many mission agencies were reporting decreases in income. Our commitments are often long-term ones, and it is necessary to establish budgets nearly two years before the time of their implementation overseas. Furthermore, during 1977 several of our fields reported spiraling inflation and a decrease in purchasing power of the United States and Canadian dollars. By mid-year it became apparent that a serious financial shortage was developing and that significant adjustments in the budget were necessary.

Shortly thereafter the officers halted active recruiting and requested the missionaries to postpone as much as possible all capital expenditures. A sizable loan was secured from within the denomination and a letter was sent to all the clerks of the churches which outlined our situation. These efforts were well received and provided significant response during the last months of the year. We thank God for the way in which his people rallied to the support of our missionaries at this critical time.

It became apparent, nevertheless, that a hard look had to be taken at the 1978 budget as well. Decreases in certain expenditures were mandated which placed the total budget below the figure authorized by synod for 1978. Furthermore, the proposals for 1979 as received from the fields were scrutinized and several severe modifications were made in the proposals. It was decided to request synod for approval of a budget for 1979 of \$5,825,000. These budgetary problems taxed the energies

of the staff and board in early 1978 and a full budgetary preparation process has been established. Even during the months when we were running out of money, it was apparent that we had not run out of God's provision for us and we were able to send out all the missionaries recruited during 1977. Now we want to keep faith with them and maintain the commitment which synod has mandated us to make.

F. Major World Language Literature Study Committee

Synod of 1977 authorized a study regarding the feasibility of forming a permanent committee to plan, organize and publish needed Reformed literature in the major languages of the world. Representatives of various interested agencies met and information was solicited from those who might be involved. A report is still in preparation at this juncture, and the investigation continues.

G. Delegation from World Mission Related Churches

Synod of 1977 authorized the extending of invitations to leaders and/or representatives from national churches overseas to be present at sessions of synod in the future. Specifically synod authorized CRWM through the Interchurch Relations Committee to invite one or two CRWM related national churches to send delegates to sessions of synod. The board decided that the representation for 1978 would most appropriately be from the new Christian Reformed Church of the Philippines. This invitation has been expedited according to synod's mandate.

H. Conclusion

The following general remarks conclude this section before we provide a description of the activity on the various fields. During 1977 evacuation plans were requested from all our fields in order to have contingency procedures should quick action be necessary. A Missionary Manual was presented to the executive committee during May and codifies policies and procedures established by the board throughout the years. The role of the missionary wife was redefined and a policy for the interment of missionaries who die overseas was established. The challenge of the provision of personnel for Bangladesh and Australia was accepted and the concept of the Associate Missionary was developed as the board mandated a description of the way in which this program might be made available to all fields. Currently, Associate Missionaries appointed by our board, but funded largely by the Nigerian government, are at work only in the country of Nigeria.

The challenges before us remain sizable and demanding. We certainly did not meet all of our objectives in 1977. The work was carried on in a turbulent and often hostile world, and we continue to feel the need to lift the eyes of the sending church to deal with the starving, the miserable, and the hopeless. To these we press on with the claims of the Word of God.

Section Three

The following missionaries served in Africa during 1977:

Islam-in-Africa Project

Dr. and Mrs. P. Ipema

Liberia

Mr. and Mrs. H. Scholten*

Mr. and Mrs. L. Vanderaa

Nigeria

Rev. and Mrs. S. Anderson

Mr. and Mrs. L. Baas

Rev. and Mrs. R. Baker

Rev. and Mrs. W. Berends

Mr. and Mrs. A. Bierling

Miss P. Bliëk**

Dr. H. Boer

Rev. and Mrs. J. Boer

Mr. and Mrs. R. Bosserman

Mr. and Mrs. D. Bremer

Mr. and Mrs. G. Brinks

Mr. and Mrs. R. Browneye

Mr. and Mrs. G. Buys

Dr. and Mrs. J. Channer

Miss N. Chapel

Mr. and Mrs. R. Cok

Dr. and Mrs. D. Daining

Mr. and Mrs. W. De Boer

Miss M. De Bruyn**

Mr. and Mrs. J. De Jager

Mr. and Mrs. D. Dykgraaf

Mr. W. Dykhuis

Miss M. Dykstra

Mr. and Mrs. S. Eillens**

Mr. and Mrs. W. Evenhouse

Mr. and Mrs. H. Faber

Mr. and Mrs. F. Feikema

Mr. and Mrs. R. Geels**

Mr. and Mrs. J. Gezon

Dr. and Mrs. P. Greidanus

Mr. and Mrs. S. Greidanus**

Mr. M. Hoekman

Miss A. Hoolsema

Mr. and Mrs. A. Horlings**

Mr. and Mrs. L. Hunse*

Miss M. Kaldeway

Miss F. Karnemaat

Rev. and Mrs. H. Kiekover

Mr. and Mrs. D. Koetje**

Miss M. Kooiman

Mr. and Mrs. R. Koops

Mr. and Mrs. C. Korhorn

Mr. and Mrs. J. Kotze

Miss A. Kuipers

* Short term or volunteers

** Associate missionaries

Mr. and Mrs. S. Lambers, Jr.**

Dr. and Mrs. R. Lett

Mr. and Mrs. W. Lemcke

Miss M. Mast

Dr. G. Meinhardt

Mr. and Mrs. B. Meyer

Miss N. Opperwall*

Dr. and Mrs. D. Peerbolte

Dr. and Mrs. K. Plate**

Mr. and Mrs. T. Posthumus

Mr. S. Postma*

Dr. and Mrs. R. Prins

Dr. and Mrs. M. Reedyk

Mr. and Mrs. L. Regnerus**

Miss C. Roos

Mr. and Mrs. O. Rouw

Miss Ruth Salomons

Mr. and Mrs. D. Seinen

Mr. and Mrs. J. Sjaardema

Rev. and Mrs. G. Spee

Miss D. Sytsma

Mr. and Mrs. W. Termorshuizen

Mr. and Mrs. P. Theule

Miss L. te Nyenhuis**

Miss G. Vanden Berg

Miss J. Vander Laan

Miss R. Vander Meulen

Mr. A. Vander Pol*

Mr. and Mrs. D. Vander Steen

Miss F. Vander Zwaag

Rev. and Mrs. L. Van Essen

Mr. and Mrs. M. Van Hal*

Miss L. Van Leeuwen

Miss T. Van Staaldunin

Mr. and Mrs. C. Van Wyk

Mr. and Mrs. L. Van Zee

Miss R. Veltkamp

Mr. and Mrs. N. Viss

Miss A. Vissia

Mr. and Mrs. A. Vreeke

Miss B. Vreeman**

Miss P. Warsen**

Mr. and Mrs. L. Zaagman

Africa has leaped from dark solitude in less than two centuries. Surrounded by the vast Sahara Desert and impenetrable coastal jungles, Black Africa was known as "the white man's grave" eighty years ago. Suddenly, Africa has thrust itself through a period of colonization. It has claimed political independence. Jungles now give way to farmland.

Unknown diseases are now understood. Cities are booming. Airports and highways buzz with activity. Churches, universities and hospitals dot the landscape. Nearly 400 million people live in Africa today.

Events in Africa in 1977 have excited and concerned us. Anwar Sadat was "Man of the Year." Steve Biko died. Uganda, Somalia, Ethiopia, Rhodesia, South Africa and Zaire knew war, murder, expulsion and repression. Famine lurked in the Sahel. The Sudan, Angola and Mozambique invited missionaries to return to take over schools and hospitals.

To some Africa may have become an irrepressible burden, but to the Christian church it has also become a source of joy and answered prayer. A vast ingathering is underway among the continent's one thousand ethnic groups. Over 100 million Africans now claim the name of Christ.

In spite of rapid church growth, however, there are some sobering statistics. Only fourteen of the forty-nine African countries report Christian populations higher than 50%. The large block of countries in Northern Africa is predominantly Muslim. Numerous people, listed as Christian, are little more than nominal Christians and continue to practice traditional religions as well. Many small ethnic groups have been by-passed by mission efforts. Rapid urbanization and migration of receptive young people to cities is occurring, but missions and churches have been slow to follow. The size of the remaining task calls for substantial mission efforts.

Islam-In-Africa Project

Africa is feeling the effect of Islamic renaissance. Millions of Arab petro-dollars are being poured into Black Africa. Muslim leaders pin the label of imperialism on Christianity while preaching the Islamic gospel of freedom. The Muslim population of Africa is now estimated to be 160 million. We are involved in the Islam-In-Africa Project, directed by Dr. Peter Ipema. The project held training courses for Christian leaders in many sub-Saharan countries during 1977.

Liberia

It is estimated that 71% of the 1.5 million Liberians still follow traditional religions. Some of these have a nominal attachment to the church, but fail to grasp the heart of the Gospel. We began official work in Grand Bassa County in 1975. Residences for two missionaries were constructed. Bassa language learning materials have been completed. A pilot project of theological education by extension for indigenous church leaders is receiving encouraging response and a small Christian bookstore has been opened. Goals and strategy for the next fifteen years have been adopted and we anticipate that three ordained men and one nurse will be added to the missionary force in the next two years.

Nigeria

The mission in Nigeria is in the process of reviewing its administrative relationship to the Nigerian churches. Since 1971, three mission com-

mittees have reported to the board: The Benue Liaison Committee (BLC), the Tiv Liaison Committee (TLC), and the Nigeria Mission Services Committees (NMSC). The BLC was, however, abrogated in 1975 due to the schism in the Benue Church and since that time the General Secretary of the mission has been the sole administrator of mission activity in that area. Pressure from various quarters has now necessitated a comprehensive review of mission administration. Initially review progress was slow, but it is now expected that a new administrative plan and specific field mandate will be presented to the board in February 1979.

In May 1977, the former EKAN Benue/Sardauna Church officially changed its name to the Christian Reformed Church of Nigeria (CRCN).

The CRCN is still divided. A reconciliation committee, appointed by CRCN after the stance taken by the board in February 1977, is meeting periodically, but progress toward a resolution of differences is slow. Positive patience seems in order.

The CRCN seems to be overcoming the inertia brought on by the schism. Recent decisions indicate a strong desire to improve church administration and polity. The church has reasserted the priority of evangelism. A thrust into unevangelized areas involving many volunteers will take place in 1978. The church has also decided to establish a central and upgraded school for the training of evangelists in Baissa. This school will be named the Smith Bible School, in memory of Rev. E. H. Smith. The mission committee of the denomination now supports over ten evangelists. Apart from the schism the most critical problem faced by the CRCN is financial stewardship. The church added 976 communicant members and baptized 602 infants in 1976.

The NKST church, the church among the Tiv, continues to expand. The total is now sixty with 1,558 worship centers. Infants baptized in 1976 numbered 3,020 and 2,224 communicant members were added. The mission board of the NKST church is developing rapidly. It now supports twelve pastors and evangelists. The Reformed Theological College of Nigeria (RTCN) is expanding. It now has a diploma class and two certificate classes. Both the seminary and the Benue Bible Institute at Harga are operating on shoestring budgets with a significant measure of success.

In September 1977, the board decided not to seek to reassume proprietorship of Takum Christian Hospital. The CRCN accepted this decision with regret. We expect to be able to continue to assist the CRCN in its Rural Health outreach. Three missionary nurses continue to work at Takum General Hospital, four in Rural Health. Dr. D. Peerbolte also is expected to supervise the Rural Health Program.

Mkar Christian Hospital faces a financial crisis and a severe shortage of doctors. Some progress can be reported in the recruitment of both missionary and Nigerian doctors. Apart from missionary salaries, the hospital is now financed entirely by patient fees and government grants. But inadequate budgeting by the Benue State government caused a delay in reception of grants. The hospital has had difficulty meeting its payroll and has halted construction of the new maternity department. It has been informed that it should not expect additional financial assist-

ance from CRWM. The only immediate recourse for the hospital is to curtail services and increase patient fees.

Obviously, the limit of our ability to provide health care has been reached. A reevaluation of the ministry at Benue Leprosy Settlement is nearly completed. Along with it, crucial decisions regarding the vast medical outreach in Benue State, which assisted one half million out-patients in 1976, will have to be made in the next year.

In education, the Associate Missionary program is rapidly replacing missionary teachers salaried by our board. A few years ago we supplied nearly twenty teachers as regular missionaries. By mid 1978 the number will be down to six. There are presently thirteen Associate Missionary families. Six of the wives are also teaching for a total of nineteen teachers.

The Theological College of Northern Nigeria is gradually receiving greater financial support from Nigerian churches and less from missions. The student body continues to expand since the Bachelor of Divinity program was added two years ago. A milestone will be reached for the mission and TCNN when Dr. H. Boer retires in April 1978.

Inflation and shortage of parts, gasoline, water and other supplies have complicated missionary life in Nigeria. Rapid expansion of the Nigerian economy has made it difficult to obtain Nigerian contractors or employees for essential services. Most missionaries now own personal vehicles or depend on the aviation service of the mission. The number of mission owned vehicles has declined. The aging Aztec airplane has been replaced by a Piper Navajo. The new plane was flown to Nigeria, by Mr. Ray Browneye in early 1978.

The number of missionaries in Nigeria who are salaried by CRWM continues to decline. From a high of 96 in 1969 we now budget for 78 positions and expect this number to fall below 70 in the near future. This decline has been offset by designating teachers who are on government contracts as Associate Missionaries.

Numerous challenges in Nigeria have been brought on by rapid growth of the churches and by similar growth in services provided by the Nigerian government. We are in transition, but this does not mean that all missionaries can or should be withdrawn from Nigeria in the near future. The churches will need assistance for years to come as they consolidate their gains, educate their membership and complete the full cycle of mission to mission. Beyond, the cities and unreached ethnic pockets of Nigeria call urgently for the good news of Jesus Christ.

Future Trends in Africa

Increasing numbers of present missionaries will be loaned to the Nigerian churches with immediate responsibility to these churches in the areas of evangelization, training of church leaders, church education, literature distribution, and rural health work.

Financial grants to the Nigerian Reformed churches will increase to assist them in the areas of church education, evangelism, literature distribution, and training of church leaders. The purpose of such grants is to facilitate their churches to train their own people for outreach.

The number of missionaries serving the Nigerian churches will gradually decline as nationals take over and missionaries are redeployed to other parts of Nigeria and Africa.

A temporary increase in the number of Associate Missionaries working under contract in Government Schools and hospitals will occur. The number will be reduced when Nigerians become available for these positions.

Increased emphasis on the production and distribution of Christian literature and use of radio and television programs attuned to the cultural settings of Africans will occur.

There will be increased concern and support for the Islam-In-Africa project as it seeks to stimulate and educate African church leaders for the evangelization of African Muslims.

Development of Theological Education by Extension (TEE) in both Liberia and Nigeria for continued training of pastors and evangelists is planned.

Study of mission possibilities in African cities and remote pockets of unreached ethnic groups will take place. Much past mission activity concentrated on larger rural ethnic groups. Rapid urbanization is occurring and roads are penetrating remote areas.

Outreach to the universities will take place to equip the emergent African leadership there for effective influence for Christ.

Section Four

Asia

Missionaries:

Guam

Rev. and Mrs. G. Cooper
Mr. and Mrs. C. Douma
Rev. and Mrs. H. Dykema
Mr. and Mrs. D. Whitney

Japan

Rev. and Mrs. H. Bruinooge
Mr. and Mrs. C. Bruxvoort*
Rev. and Mrs. M. De Berdt
Rev. and Mrs. R. Hempel
Rev. and Mrs. R. Hommes
Mr. and Mrs. J. Jones
Rev. and Mrs. G. Koedoot
Rev. and Mrs. A. Kress
Rev. and Mrs. D. Kwantes
Mr. and Mrs. S. Norman
Dr. and Mrs. H. Smit
Rev. and Mrs. W. J. Stob
Rev. and Mrs. R. D. Sytsma
Rev. and Mrs. R. E. Sytsma
Rev. and Mrs. M. Vander Bilt

* Seminary Intern

Philippines

Mr. and Mrs. V. Apostol
Rev. and Mrs. G. Bekker
Rev. and Mrs. B. Blankers
Rev. and Mrs. K. Bulthuis
Rev. and Mrs. H. De Vries
Rev. and Mrs. R. De Vries
Rev. and Mrs. A. Helleman
Mr. and Mrs. A. Munro
Rev. and Mrs. H. Smidstra
Rev. and Mrs. D. Stravers
Rev. and Mrs. J. Tangelder
Rev. and Mrs. E. Vander Berg

Taiwan

Rev. and Mrs. C. Afman
Rev. and Mrs. P. Tong
Rev. and Mrs. M. Vander Pol

Guam

The arrival of a new missionary-pastor assigned to Faith (Presbyterian Reformed) Church on Guam, the termination of the Hospitality House director, and the relocation of the Korean-speaking congregation,

which also shared facilities in the Marine Drive building of the Guam Mission, all contributed to a reevaluation of the focus and direction of the ministry on Guam.

Missionary staff, church consistory, and board of missions have agreed together to conduct the Hospitality House ministry to servicemen through the work of the pastor of the congregation, and the hospitality of the members of Faith Church.

Three significant attempts are being made to increase the outreach among Micronesian people, of whom the Guamanians are a part. Ministry to the students from various island groups in Micronesia who are studying at the University of Guam will be conducted by an on-campus Micronesian pastor affiliated with the Guam Mission of our church. This same pastor will be able to make follow-up contacts with these students in the areas of Micronesia where he has affiliation. Guam's Faith Bookstore will increase its distribution and sales of Bibles and children's literature in the island groups of Micronesia. Redistribution of the space available in the church-bookstore is being studied with Faith Church, and additional parking space to accommodate the continued expanded use of the building is being considered for 1978.

Japan

Stability in mission-church relationships has again marked the past year of evangelistic activities in Japan. The new areas of work proposed and begun by the Japan Mission are at the perimeters of the area which has been considered our Christian Reformed assignment, in mutual agreement with the Reformed Church of Japan and sister Reformed missions. The newest posts are Narita on the east, and the site of the proposed new international airport, whose housing area is to become a city of a hundred thousand population within the next year. On the southeast is the proposed post in the town of Kisarazu, at present unstaffed. In the northwest in Sakado, a joint church and mission project involving the Kami-Fukuoka Church, a former mission post and now an RCJ congregation. On the southwest a new church is being formed in Numazu, which approaches the area of the Central Presbytery. Expanded relationships with the Central Presbytery are being studied by the Japan Mission. An energetic program of evangelism follows up the radio programming of the Back to God Hour. A plan for literature evangelism has been drawn up. Some lecturing is done at Kobe Seminary by missionaries on occasional assignment.

Instability of the yen/dollar relationship, and continued deterioration of the American dollar, caused extreme financial stress in the Japan Mission during 1977. More than ten percent addition to the 1978 budget was necessary to maintain the buying power of the missionary and evangelism dollar, while another ten percent additional cost due to inflation was absorbed by trimming programs. A specific field mandate has been adopted and program guidelines drawn up look forward to five years of additional work. The continued growth of mission churches contributes substantially to the growth of the Eastern Presbytery of the RCJ, which in turn has enabled the RCJ to contribute to

programs in rehabilitation of the physically disabled, renovation of the Blind Center operated by the Shizuoka Reformed Church, and the sending of two missionary families to Indonesia.

Philippines

The acquisition of facilities for the Genevan Reformed Seminary has enabled the faculty of the seminary to begin to make plans for an expanded student body. The facility with which the Mission is now blessed is large enough to include the residence of the administrator, a building which has been loaned to the Bacolod City Christian Reformed Church of the Philippines, and provide future housing area for students who may wish to live on the campus. Classrooms and library facilities are still primitive adaptations of the warehouse on the property that has been bought. Four men are currently assigned to the seminary, two of them still in language study, and one of them serving as administrator of Mission and Seminary. The Mission has also decided to use the teaching capabilities of these men for a reactivation of the Layman's Training School, formerly known as the Reformed Institute of Theology.

The congregations organized in 1976 have now formed a classis, and are beginning to deal with matters of church polity, interchurch relations, and church-mission relations. Mission and church are relating closely in matters of evangelistic outreach, seminary administration, joint financial programs, and outreach into new areas.

Cooperation with Christian Reformed World Relief personnel continues, in projects of agriculture and nutrition on Negros Island, and agriculture and community development projects on Luzon Island. CRWRC personnel are also responsible for formal and exemplary diaconal training of the leadership of the recently formed congregations.

Taiwan

The congregations which call themselves the Christian Reformed Presbyterian Church of Taiwan are divided into two presbyteries, one of which came into being during 1975 and calls itself the Second Presbytery. The manner in which the original presbytery and the Second Presbytery relate to each other is under continued discussion by missionaries, and more recently with the leadership of the two presbyteries. Missionaries from Reformed churches in the United States, the CRC, the OPC, and from New Zealand and Korea meet together only when matters of common concern make it necessary to do so. Recently a request from the Taiwan churches for missionary assistance in a program of pastor training and seminary education was received with great joy, and a specific reply given to the presbyteries regarding the cooperation of the missionaries in the projects being proposed by the presbyteries. Better communication will undoubtedly occur when both presbyteries agree to meet in general assembly.

Missionaries continue relationships with congregations, and chapels established by the CRC mission, when requested and within the capability of the Mission to help. Radio broadcasts in Mandarin, Taiwanese,

and English continue. Literature is produced to augment the radio broadcasts. One missionary has completed the first part of his language study program. One missionary is assigned to pastor the Taipei International Church, a congregation consisting of Chinese and expatriate people serving temporarily in Taiwan. The movement toward closer relations between Chinese and expatriate ministers of the Reformed faith is encouraging for the prospect of closer relationships and more fruitful, mutual cooperation in evangelism.

Bangladesh

Coordination of our efforts with CRWRC have proven to be fruitful, and further development of future work will continue to be done in close consultation with that organization. The model of interagency cooperation being practiced in the Philippines will serve to be helpful in the extension of joint efforts in new areas of endeavor.

Section Five Latin America

Missionaries:

Argentina

Miss L. Berkompas*
 Rev. and Mrs. R. Brinks
 Rev. and Mrs. T. De Vries
 Mr. T. Dick*
 Miss C. Drenth
 Mr. and Mrs. R. Giménez
 Rev. and Mrs. J. Huttinga
 Rev. and Mrs. J. Hutt
 Dr. and Mrs. S. Rooy
 Rev. and Mrs. H. Stob
 Rev. and Mrs. L. Wagenveld
 Miss V. Walcott*

Mexico

Mr. and Mrs. J. De Young
 Rev. and Mrs. D. Doyle
 Miss W. Gritter
 Rev. and Mrs. O. Hogan
 Mr. and Mrs. N. Kroeze
 Rev. and Mrs. G. Nyenhuis
 Dr. and Mrs. D. Oostendorp
 Rev. and Mrs. L. Roberts
 Mr. and Mrs. J. Roeda
 Rev. and Mrs. R. Ruis
 Dr. and Mrs. H. Weerstra

* volunteers

Brazil

Rev. and Mrs. C. Bosma
 Rev. and Mrs. J. Dekker
 Rev. and Mrs. W. Dirksen
 Rev. and Mrs. C. Uken

Central America

Rev. and Mrs. P. Bergsma
 Rev. and Mrs. W. De Young
 Rev. and Mrs. B. Dokter
 Miss J. Kamphouse*
 Rev. and Mrs. J. Martínez
 Rev. and Mrs. A. Rumph
 Mr. and Mrs. G. Schipper
 Mr. and Mrs. G. Teja
 Rev. and Mrs. J. Van der Borgh
 Mr. and Mrs. R. Veeneman

Puerto Rico

Rev. and Mrs. M. Den Bleyker
 Rev. and Mrs. A. Leder
 Rev. and Mrs. F. Pott
 Rev. and Mrs. R. Sprik

There is religious as well as political ferment in Latin America these days, and the religious picture contains at least four interesting elements which, in one way or another, affect Christian Reformed missions to Latin America. First, in the Roman Catholic Church there is greater openness to the Gospel and interest in the Bible. Second, Pentecostalism continues to grow, and 75% of all Latin American protestants belong to some type of Pentecostal church. Third, the mainline denomi-

nations, products of North American and European missions, are developing much more independence from their parent organizations. And fourth, there is an awakening of social concern among all Latin American churches, Catholic, Pentecostal and mainline protestant alike.

The greatest amount of expansion in CRWM work this year occurred in Central America. Last year's synod approved expansion into all six countries of Central America and the implementation of that decision has begun. For several years our missionaries have been establishing and developing churches in Honduras and Nicaragua. Guatemala will receive its first CRWM missionary in August of this year. El Salvador will be the next area to be developed and hopefully two CRWM missionaries will be stationed there by the end of 1978.

Argentina enjoyed a good year in several ways. First, the political situation stabilized, though inflation combined with low wages continue to make life difficult for the common people. In evangelism CRWM missionaries saw some very good things happen as converts were baptized, chapels erected, and mission congregations moved closer to full organization. The continued heavy dependence of the Argentine Reformed Church on both Dutch and North American resources has caused the board some concern and our program is scheduled for re-assessment in the coming year.

CRWM's Brazil mission passed a milestone this year with the organization of the Planalto Church and the turning over of the entire Aracatuba field to the National Presbyterian Church. For approximately ten years the Aracatuba field was our mission's primary area of work, and with the completion of our assignment in this district our missionaries are looking now for a new area in which to concentrate their evangelistic efforts.

Mexico experienced a number of changes this year as far as CRWM work was concerned. There was a reduction in the number of missionaries and an overall decentralization of the program. The Juan Calvino Seminary is now under the administration of the Independent Presbyterian Church and only two missionaries remain on the faculty. The chain of bookstores established by the mission has its own governing board and is largely self-supporting. A principle concern now facing the mission is the redefinition of its working relationship with the Independent Presbyterian Church.

In the Caribbean, CRWM missionaries labor on the island of Puerto Rico and by extension in the neighboring Dominican Republic. The Evangelical Reformed Seminary in Puerto Rico dedicated its new building this year and it is gratifying to see that the Puerto Rican churches are increasing their financial support of this institution. The twelve Christian Reformed Churches of Cuba continue to witness and grow despite their isolation, and our contact with them is gradually increasing.

For the present our areas of growth and expansion are mainly in Central America, but as funds and personnel become available the Caribbean islands, new urban sections of Brazil, and some untouched areas of Mexico should receive attention. This year the board had to

turn down an invitation to become involved in Bolivia, due to financial limitations. For the same reason the further exploration of Spain was curtailed, except that approval was granted to send two missionary professors to conduct extension seminars in Spain next year. The CRWRC has a sizable program in Haiti and has urged the CRWM to send evangelistic missionaries to that island to work in cooperation with the CRWRC. The main reason why the CRWM has not been able to respond positively to that invitation is the financial situation.

When synod looks at Latin America it should keep in mind the total picture of Christian Reformed missions to that area of the world. Not only is the CRWM ministering the Gospel in Latin America, but the CRWRC and the Back to God Hour are there as well. The personnel, programs, goals, and budgets of all three of these synodical agencies should be viewed together, as the work of the Christian Reformed Church in Latin America, and coordinated as much as possible. It is gratifying to be able to report that such coordination is increasing every year with many benefits to all the agencies involved.

Latin America is ripe for evangelization, and the CRWM intends to keep its mandate clearly in focus. At a time when many missionary organizations are losing their sense of identity and direction, the CRWM will serve Latin America best by refusing to be diverted from its essential task. It must keep pressing forward, proclaiming the Gospel to the unsaved and establishing Reformed churches, and doing it in complementary relationship to our other denominational agencies.

Spanish Literature Committee

The Spanish Literature Committee performs an interboard service to the denomination and its agencies in the field of Spanish publications. Serving on the Committee are representatives of the Board of Home Missions (Rev. Peter Borgdorff), the Board for World Missions (Dr. Roger Greenway), the Board of Publications (Professor William Hendricks), the Back to God Hour (Rev. Juan Boonstra). Mr. Herman Baker, an authority in the area of publication, serves on the committee as a member-at-large. The Rev. Jerry Pott, veteran missionary to Latin America, is employed by the committee as its editorial supervisor and Dr. Greenway serves as the general coordinator of the program. Miss Debra Vugteveen is employed half-time as secretary and production supervisor and Mrs. Angus MacLeod works part-time as proofreader and typist.

Synod's mandate to the Spanish Literature Committee is clearly stated in the Acts of Synod 1973. It is authorized to produce and publish Spanish materials of a Reformed nature which are needed by home and foreign missionaries, the Back to God Hour, and the Spanish congregations and mission programs of our denomination.

The committee set a new record this past year by publishing in Spanish seventeen new titles. They ranged from small booklets such as *Authority and the Bible* and *Decision-Making* produced originally by the National Union of Christian Schools, to more ambitious projects such as F. Breisch's *The Ministry of Christ*, which the committee pub-

lished in three parts. Reprint editions were also made of Calvin's commentaries on *Romans* and *Hebrews*. A new commentary on the *Minor Prophets*, by the Rev. Jerry Pott, adapted to the needs of Latin America, was published and also Dr. Anthony Hoekema's books on *Mormonism*, *Seventh-Day Adventism*, and *Tongue Speaking*. The committee published a new edition of the *Compendium* of the Heidelberg Catechism, and also a Spanish translation of the study committee report to the Synod of 1973 on Pentecostalism. It was felt that such a volume was needed in view of the strength of the charismatic movement in the Spanish-speaking world. The committee continues to work on the *New Testament Commentary* series by Dr. William Hendriksen, and an extensive list of important books are slated for translation and publication in the next two years.

The Spanish Literature Committee operates from the offices of the Board for World Missions. The translators whom the Committee employs are almost all in South America and the editorial work and proof-reading are done in Michigan. Most of the printing has been done on the denominational presses, and the work and cooperation of Mr. Peter Meeuwse and his staff at our denominational press are greatly appreciated.

The committee is concerned to develop new and improved channels of distribution so that the books which it publishes can be marketed faster and over a wider area. Along with The Evangelical Literature League, the committee this year granted an initial stock of books to the new Spanish Christian Bookstore established by the Grand Rapids Board of Evangelism of the Christian Reformed Church on the southwest side of the city. The committee also cosponsored, with The Evangelical Literature League, a trip to Central and South America by missionary Jack Roeda to promote the wider distribution of Reformed literature. By these and other means the committee hopes to increase distribution substantially in the next few years.

For several years the Revelation-Response series of religious education materials has been used in our Christian Schools and there is a need for this type of material in Spanish. With this in mind the committee has taken steps to launch a joint project with the National Union of Christian Schools, the publishers of the Revelation-Response materials in English. If funds become available, the committee hopes to adapt and translate into Spanish this extensive series of booklets.

The synodical quota for the Spanish Literature Committee was seventy-five cents per family in 1978 and the committee requests that this amount be raised to one dollar in 1979. The request is based on the fact that publication costs continue to rise and the committee has a number of important projects underway, including the joint program with the National Union of Christian Schools. Synod is reminded that the Spanish Literature Committee does not solicit special gifts or offerings from the churches, but relies entirely on the synodical quota, limiting its program to that amount. The committee subsidizes the books which it produces so that they can be sold in the Spanish-speaking world at affordable prices.

Section Six
Financial Matters

A. Treasurer's Report

The following are combined statements of balance sheets and related statements of support, revenues, and expenses, as well as changes in fund balances, as prepared by our auditor for the year ended December 31, 1977. These financial statements have been prepared on a preliminary basis and do not include fourth quarter expenses from all fields. Accordingly, the final audited financial statements, which will be presented to the budget committee of synod, will contain significant revisions in order to reflect the fourth quarter activity on those fields.

BOARD FOR CHRISTIAN REFORMED WORLD MISSIONS
STATEMENT OF SUPPORT, REVENUE AND EXPENSES AND
CHANGES IN FUND BALANCES
REFLECTING NIGERIAN FIELD OPERATIONS ON A ONE-LINE BASIS
FOR THE YEAR ENDED DECEMBER 31, 1977
(Unaudited)

SUPPORT AND REVENUE:		
Classical Quotas (Note 4)		\$2,448,950
Missionary support		1,181,206
Gifts and offerings		876,314
Proceeds from sale of assets		130,764
Field receipts		87,634
Miscellaneous		<u>41,052</u>
Total support and revenue		<u>\$4,765,920</u>
EXPENSES:		
Program services-		
Africa (excluding Nigerian field operations)	\$1,542,953	
Asia	1,055,945	
Latin America	<u>1,147,254</u>	
		\$3,746,152
Supporting Services-		
Stateside		<u>807,538</u>
Total expenses		<u>\$4,553,690</u>
Support and revenue in excess of expenses before Nigerian field operations		\$ 212,230
NIGERIAN FIELD OPERATIONS-		
Revenues	\$1,604,059	
Expenses	<u>1,589,316</u>	<u>14,743</u>
		\$ 226,973
FUND BALANCES - beginning of year		<u>\$1,825,871</u>
FUND BALANCES - end of year		<u>\$2,052,844</u>

(Note 4) **CLASSICAL QUOTA REVENUE**—In prior years, the board recognized classical quota revenues on a cash basis. As of January 1, 1977, the board adopted the accrual basis of accounting for classical quota revenues in conformity with generally accepted accounting principles. An adjustment to increase the beginning fund balance by \$443,985 was made to give retroactive effect for this change in accounting method.

BOARD FOR CHRISTIAN REFORMED WORLD MISSIONS
BALANCE SHEET (WITHOUT AUDIT)
OPERATING FUND
DECEMBER 31, 1977

ASSETS

CASH:		
Stateside		\$ 270,022
Field		732,893
		<u>\$1,002,915</u>
INVESTMENTS, at cost, which approximates market.		\$ 110,139
RECEIVABLES:		
Due from missionaries		\$ 36,756
Notes and land contracts		104,840
Classical quota (Note 4)		544,648
Other		121,010
		<u>\$ 807,254</u>
INVENTORIES, used on Nigerian field operations, at lower of average cost or market		\$ 324,960
PREPAID EXPENSES AND DEPOSITS		\$ 61,119
PROPERTY AND EQUIPMENT		\$ 88,791
		<u>\$2,395,178</u>

LIABILITIES AND FUND BALANCES

ACCOUNTS PAYABLE AND ACCRUED EXPENSES		\$ 87,071
NOTES PAYABLE		3,184
DUE TO MISSIONARIES		158,579
ANNUITIES PAYABLE		93,500
	Total liabilities	<u>\$ 342,334</u>
EXPENDABLE FUND BALANCES:		
Unrestricted-		
Designated by the Board		\$ 57,970
Undesignated available for general activities--		
Stateside	\$ 672,567	
Field	<u>1,110,627</u>	
		<u>\$1,783,194</u>
Restricted by donors		<u>134,585</u>
	Total expendable	<u>\$1,975,749</u>
NON-EXPENDABLE FUND BALANCES:		
Annuities		\$ 14,327
Irrevocable trusts		62,768
	Total non-expendable	<u>\$ 77,095</u>
	Total fund balances	<u>\$2,052,844</u>
		<u>\$2,395,178</u>

B. Budget for 1979

A complete list of budget requests for 1979 will be submitted to the officers of synod and to members of its advisory committee when synod meets. A summary of these requests follows:

<u>EXPENDITURES</u>	
Administration	\$ 458,686
Promotion	189,000
Field Operations:	
Salaries	\$2,467,317
Missionary Services	285,665
Field Expenses	1,519,167
Medical Expenses	85,500
Travel & Freight	<u>204,000</u>
Total Field Operations	4,561,649
Capital Expenditures	414,265
Field Expansion	<u>201,400</u>
TOTAL EXPENDITURES	<u>\$5,825,000</u>
<u>INCOME</u>	
Quota Receipts	\$3,000,000
Missionary Support	1,575,000
Gifts and Offerings	1,050,000
Field Receipts	100,000
Miscellaneous Receipts	<u>100,000</u>
Total Estimated Income for 1979	<u>\$5,825,000</u>

C. Request for Special Offerings

We are requesting approval of a \$5,825,000 budget for 1979 and a quota amounting to \$3,000,000. The balance of \$2,825,000 must be raised through missionary support, gifts and offerings and income derived from field and miscellaneous receipts. To meet this financial need, above quota receipts, it is urgently necessary that the Board for Christian Reformed World Missions be recommended for one or more special offerings. Therefore, we respectfully request that synod continue the CRWM on the list of denominational causes for one or more offerings during 1979.

D. Quota Request

The board is asking for approval of a quota of \$51.00 per family for 1979.

Section Seven**Summary of Items Requiring Synodical Action**

1. Approval of board members and alternates, Section One, A.
2. Election of members-at-large and alternate members-at-large, Section One, C.
3. Reappointment of Africa Secretary, Section One, E.
4. Representation at synod, Section One, F.
5. Presentation of missionaries, Section One, G.
6. Major World Language Study Committee, Section Two, F.
7. Delegations from Abroad, Section Two, G.
8. Quota, Spanish Literature Committee, Section Five.
9. Financial Matters, Budget for 1979, Section Six, B.
10. Financial Matters, Request for Special Offerings, Section Six, C.
11. Financial Matters, Request for Quota, Section Six, D.

Board for Christian Reformed World Missions
Eugene Rubingh, Executive Secretary

REPORT 3-A

BOARD FOR CHRISTIAN REFORMED WORLD MISSIONS

(Art. 29)

The Board for Christian Reformed World Missions presents the following as a supplement to its report to the Synod of 1978.

1. *Statistical Information*

In accord with a synodical decision (Acts of Synod 1974, Article 48) the Board for World Missions presents on the following pages a comprehensive compilation of data received from the fields on which our missionaries serve. It should be pointed out that in several instances these statistics are simply an approximation. In certain cases, national churches do not have this information available and in some instances they are reluctant to have this information distributed. They simply do not have the reporting interests which are so attractive in the West. Secondly, our missionaries in certain lands serve only one portion of a national church or serve a national church which is also nourished by other missions. It therefore becomes difficult to know whom we should count in such instances. Thirdly, many of our missionaries are engaged in ministries where numbers do not adequately describe their work. As we move increasingly into leadership training and seminary teaching, we find that the torch has been passed on for grass roots evangelism to the national church in several instances. Nevertheless, the statistics provided do indicate something of the scope and intensity of the work being conducted by our missionaries and the national churches with whom we are affiliated. Indeed the statistics are a description of God's blessing upon the work and indicate once again that there has been much fruit in our Lord's harvest fields.

2. *Major World Languages Literature Study Committee*

This committee reports that it has conducted a survey of literature being produced by various agencies and has pinpointed the major world languages which would be included in a publishing program. Various administrative models have been examined but the structure of such a literature committee has not yet been satisfactorily delineated. We, therefore, inform synod that the committee is continuing its investigation and requests that it be allowed to continue its work for another year.

3. *Representative from the Christian Reformed Church of the Philippines*

Christian Reformed World Missions is delighted to report that the invitation extended to the Christian Reformed Church of the Philippines to send a delegation to the 1978 Synod has been accepted. In accordance with the authorization provided by the Synod of 1977, CRWM through the Interchurch Relations Committee invited such a representation from the Christian Reformed Church of the Philippines. The representative present from this new denomination is the Rev. Wilhelm Medes. As the first ordained minister of its denomination we take particular pleasure in presenting him to synod for the extension of greetings from his church.

CRWM ANNUAL STATISTICAL REPORT
January 1, 1978

CHURCH

COUNTRIES	National Church Membership			Organization			Ministry			Growth			
	Communicants	Baptized	Total Attenders	Organized Churches	Unorganized Churches	Consistory Members	Ordained Ministers	Unordained Workers	Seminarians	Adult Baptisms 1977	Infant Baptisms 1977	New Worship Centers begun by Missionaries	New Worship Centers begun by national workers
AFRICA													
Liberia	0	0	0	0	0	0	0	0	0	0	0	0	0
Nigeria (a)	33,370	NA	295,982	88	1748	NA	113	405	53	3201	3622	NA	NA
ASIA													
Guam	40	21	160	1	0	6	2	0	0	12	6	0	1
Japan (d)	3504	3062	6566	55	33	NA	98	12	12	131	125	2	
Philippines	502	550	1052	3	8	30	1	7	7	75	56		
Taiwan (e)	615	NA	1300	5	4	32	8	1	0	43	NA	1	0
LATIN AMERICA													
Argentina (f)	882	852	2110	11	14	84	7	4	0	NA	NA	2	NA
Brazil	275	242	543	2	6	12	1	4	1	18	18	0	0
Central America	164	71	550	2	10	12	1	5	13	78	14	2	0
Cuba (f)	(500)	NA	1111	13	NA	NA	8	0	0	NA	NA	NA	NA
Mexico (f)	2280	2255	5490	16	92	86	20	50	52	135	125	0	14
Puerto Rico	196	81	359	3	4	26	3	0	2	28	14	1	0
Dominican Republic (f)	70	80	150	1	0	3	1	0	0	NA	NA	0	0

a. Statistics for The Tiv (NKST) Church and Christian Reformed Church of Nigeria. A group which separated from the CRCN in 1974 is not included because statistics are not available.

b. Not mission-owned, but supported with personnel and/or funding.

c. The mission is proprietor of five.

d. Statistics apply to the entire Reformed Church of Japan and not only to that portion with which our mission is working.

CRWM ANNUAL STATISTICAL REPORT
January 1, 1978

MISSION

Programs				Mission Personnel															
Seminaries/Bible Institutes	General Education Institutions	Bookstores/Media Centers	Hospitals/Clinics	Ordained Evangelists	Lay Evangelists	Medical Doctors	Nurses/Technicians	Aviation/Administration	Builders/Support	Linguists/Translators	Seminary/Bible Institute	Other Teachers	Radio/Literature Specialists	Total Ordained	Total Unordained	Missionary Wives	Total Regular Missionaries	Volunteers/Short Term	Associate Missionaries
0 8b	0 6b	1 9	0 4c	2	1 4	5	1 14	9	3	2	7	21	2	8	61	1 41	3 110	4	18
0	0	1	0	1									1	1	1	2	4		
1	0	0	0	9								2	2	9	2	13	26		
1	0	0	0	7	2					4			9	9	11	20			
1	0	0	0	3									3	3	3	6			
	1	2		8							1			8	8	16	2		
3				3		3							3	3	7	14	6		1
5	1	8		5	5						6	2	2	9	5	13	27		
1				4							2		4	4	4	8	8		

c. The Reformed Presbyterian Church of Taiwan has not made these statistics available to us. This section has been repeated from 1977.

f. Because information on "church" statistics was not received on time, this section has been repeated from 1977.

NA-Not Available

4. *Spanish Literature Committee*

The Spanish Literature Committee requests permission for the Rev. Jerry Pott or Dr. Roger Greenway to be present when matters of the Spanish Literature Committee come before synod and/or its Advisory Committee.

5. *Australia*

The Synod of 1977 gave permission for CRC pastors to serve the Australian Reformed Churches on a loan basis. Supplemental salary support is provided through a modest quota amount channeled through CRWM. The first of these appointments is that of the Rev. John Houseward who has accepted the call to serve at Toowoomba in Queensland. Synod authorized a quota of 30 cents to assist in the funding of three appointees. It now appears likely that no more than two will be sent out during 1978. There will, therefore, be a 10 cent quota income carried forward from 1978. An additional 20 cents is, therefore, now requested for the funding requirements of this program for 1979. This will enable us to continue with carrying out the mandate given to CRWM by the 1977 Synod.

6. *Additional Funding Request*

Our original quota request for 1979 was established at \$51.00 per family. This request came as the result of a concentrated study by the staff and board and will hopefully also be accompanied by increased receipts from non-quota sources in order to achieve the budget presented for synod's approval.

Since the presentation of that request, however, several severe shocks have taken place in international financing. We have experienced a significant devaluation of the dollar abroad and have also recently been faced by swiftly escalating international inflation. Our budgets in Nigeria and Japan have been particularly affected by this painful combination. On all our fields, however, the plummeting value of the dollar takes a serious toll on those voluntary organizations depending on North American support. We simply share this information with synod to report that the budgetary requests previously made no longer appear to be realistic for 1979. It is our conviction that we should make some provision in the form of an emergency contingency fund to deal with further devaluation and inflationary costs.

Missions overseas today are subject to political and economic pressures which cannot be predicted. The inflation missionary families experience is far in excess of that faced in North America. It is our conviction that they should not single-handedly be forced to deal with this slump in the purchasing power of their income. The additional \$1.50 hereby requested will enable us to provide a fund which may be used in the event that dollar devaluation and overseas inflation continue to rise. We believe it is simply responsible planning to make this request to synod at this time.

Board for Christian Reformed World Missions
Eugene Rubingh, Executive Secretary

REPORT 4

CHRISTIAN REFORMED BOARD OF HOME MISSIONS

(Art. 23)

I. INTRODUCTION

The Apostle John in his first epistle writes about God's love. In love God provides beautiful light and energizing life for human beings. He overcomes the darkness and death of sin. He enters fellowship with people and enables them to have fellowship with him as well as with one another. He wonderfully forgives sin and inspires to holiness of life. Christians marvel at this love and say "See what love the Father has given us that we should be called children of God; and so we are" (3:1). Christians, basking in the joy of God's love, are reminded by the apostle that "if God so loved us we ought to love one another" (4:11). Such love not only involves Christians in many practical expressions of fellowship within the church; it also reaches out to embrace others. John says "that which we have seen and heard we proclaim also to you, so that you may have fellowship with us; and our fellowship is with the Father and with his Son, Jesus Christ. And we are writing this that our joy may be complete" (1:3, 4). The apostle lived with, and listened to, the Lord Jesus Christ. He witnessed his crucifixion, resurrection, and ascension. He knew that "God so loved the world that he gave his only Son that whoever believes in him should not perish but have eternal life" (John 3:16). John spent his life preaching the gospel so people would know, believe, live and love.

Home Missions has been involved for another year in the joyous task of proclaiming the gospel. On Home Missions fields and through the evangelistic efforts of Christian Reformed congregations, people in Canada and the United States have heard; some have believed and are themselves expressing as well as experiencing love. John said that he brought the message of Christ so that others could have fellowship with God. This enlarging of the fellowship increases the joy of those already within it. It makes it complete (1:4).

During the past year a cross-section of people have come into the Christian Reformed Church. They live in a variety of communities and on different economical levels. Their racial and ethnic roots are quite diverse. Some have advanced degrees and others have had little formal education. They are affluent and poor. They live in crowded cities and on the wide expanses of reservations. Some are Black, Chinese, Korean, Spanish, and Italian. Others are not as easily identifiable but come from the general American and Canadian melting pot. As these new people come into the Christian Reformed Church they enrich the fellowship and increase the joy of the members. Home Missions is seeking to help the denomination to reach out to people and to draw them into the fellowship. Both in meeting its field mandate (planting churches and carrying on special ministries in new communities of the Christian Reformed Church) and in its evangelistic mandate

(assisting all the Christian Reformed Churches in outreach ministries in their own communities), the Board of Home Missions is seeking seriously to address the task of deepening the stakes while lengthening the cords. As the denomination gets further from its ethnic roots and immigrant status and becomes more representative of the countries in which it lives, it must find its cohesiveness in the essentials: one Lord, one faith, one baptism. For stability it must depend increasingly on its biblical foundation. For unity of purpose it must develop its kingdom consciousness. It must maintain its distinctive Reformed witness while interpreting it in the contemporary scene. It must give itself in service in this world while remaining unspotted by worldliness. It must speak and show the love of God, accept the recipients of that love, whomever they be, and integrate them into the Christian Reformed family.

Staff and Regional Home Missionaries have prepared a comprehensive planning report entitled SEED, 1978. This report, which outlines concerns and needs of Home Missions, also presents goals and objectives which must be reached. This SEED report, consisting of 40 pages, was considered by the board at its February meeting, and is available. Churches or persons interested in knowing more of the details of the Home Missions program along with the objectives for 1978 are invited to request a copy of the report by writing to the Home Missions office.

The committee commissioned by the Board of Home Missions to study Urban Ministries describes the power of the Gospel at work in Christian Reformed Urban Ministries during the late seventies. The title of the committee's report is "The Art of Creating a Servant Middle." The urban challenge is increasing. Seventy per cent of the people in the United States and Canada live in urban places and form a mosaic of people. Both old established Christian Reformed congregations and Home Missions fields are found in urban areas. The "Servant Middle" challenges the denomination to address itself to the urban scene by developing a bridge between itself as a denomination and the people in the cities in which the Lord leads the Christian Reformed Church in mission. The board reviewed this report and instructed the staff to continue to work, consulting with others, on the basic concepts and their implications for the ministry of the Christian Reformed Church and specifically of the Board of Home Missions. Persons interested in studying the report are invited to request a copy. Input from individuals or groups is very welcome by the staff.

It is difficult in reports such as this report to synod to reveal the drama and the excitement of the Home Missions program. Behind the lists of names, descriptions of programs, and various statistics, are people. There are fascinating stories of the leading of God's Spirit in the lives of individuals, families and churches. Many blessings have been received. Problems have been solved while other difficulties continue. There are joys and disappointments. Sometimes human beings pleasantly surprise, at other times they distressingly disappoint, but God is always faithful and thus the church continues and grows.

II. THE BOARD

The board which consists of a delegate from each of the thirty-eight classes plus eleven board members-at-large, met February 21-23, 1978. The executive committee meets each month.

A. *Officers of the Board*

Rev. Edward J. Knott, President
 Rev. Gysbert Rozenboom, Vice-president
 Rev. John G. Van Ryn, Executive Secretary
 Rev. Roger G. Timmerman, Assistant Secretary
 Mr. Gerard J. Borst, Treasurer
 Mr. Ed Berends, Assistant Treasurer

B. *Subcommittees of the Executive Committee*

Administration Committee: Rev. E. Knott, Rev. G. Rozenboom, Rev. R. Timmerman, Mr. E. Berends
 Evangelism Committee: Rev. E. Cooke, Rev. R. Hartwell, Rev. P. Kranenburg, Mr. H. Nieman, Rev. A. Machiela
 Finance Committee: Mr. E. Berends, Mr. H. Soper, Mr. M. Van Dellen, Mr. R. De Vos, Rev. K. Vis
 Fields Committee No. 1 (Indian): Miss G. Vander Ark, Rev. B. Mulder, Rev. E. Knott, Rev. G. Postema
 Fields Committee Nos. 2 and 3: Rev. J. Ebbers, Rev. W. Vanden Bosch, Rev. R. Timmerman, Rev. G. Rozenboom, Rev. W. Swets, Mr. G. Vander Bie
 Personnel Committee: The Staff

III. OFFICE PERSONNEL

A. *Staff*

Executive Secretary, Rev. John G. Van Ryn
 Minister of Evangelism, Rev. Wesley Smedes
 Treasurer, Mr. Gerard J. Borst
 Fields Secretary, Rev. Peter Borgdorff
 Personnel Secretary, Rev. Duane E. VanderBrug
 Associate Minister of Evangelism, Rev. Henry De Rooy

B. *Support Personnel*

Church Relations Secretary, Mr. Stanley Koning
 Office Manager, Mr. Howard Meyers
 Graphic Artist, Mr. Joe Vriend

C. *Developments*

There have been several changes in the secretarial staff. Four secretaries left and four new secretaries have come into the office. Mr. Joe Vriend is working in the area of layout and the graphic arts. An arrangement with CRWRC makes him available to that committee on a part-time basis. Having Mr. Vriend in the office is proving to be both efficient and economical. The Rev. Milton Doornbos worked for

Home Missions from July 1974 through February 1978. His special assignment was the development of the Congregational Evangelism Training Program. He completed his assignment and accepted the call to be the pastor of the Ridgewood Christian Reformed Church of Jenison, Michigan. The Rev. Mr. Doornbos performed a very valuable service for the denomination, and the Board of Home Missions is deeply grateful.

D. *Reappointment of Rev. Wesley Smedes*

1. *Background:* Wesley Smedes has served as Minister of Evangelism since 1964. After an initial appointment for two years, he received three reappointments for four years each. His present appointment extends through the summer of 1978. He is eligible for reappointment. Normal reappointments are for four-year terms.

The Rev. Mr. Smedes has capably served in a demanding position for fourteen years. In view of his years of service and his age the Board of Home Missions feels it should begin looking for new leadership in the area of evangelism. The Rev. Mr. Smedes will be 62 years old in April of 1981 and at that time intends somewhat to reduce his activities. A reappointment to a term of approximately two years and nine months is desired by both the Rev. Wesley Smedes and the Board of Home Missions.

Home Missions plans to present to the Synod of 1980 a recommendation for the appointment of a new Minister of Evangelism. Selection process will begin in 1979 with the Board of Home Missions preparing its recommendations at its annual meeting in February 1980. The new appointee, hopefully, will begin during 1980 and thus provide a smooth transition.

2. *Recommendation:* The board recommends that synod reappoint Wesley Smedes to the position of Minister of Evangelism for a term to extend through April 1981.

IV. FIELDS

A. *General Information*

Home Missions is involved in the administration of the denominational mission fields in Canada and the United States and in providing financial and program resources for ministries conducted by congregations or classes through the provisions of our Grant-In-Aid program. In both of these categories the ministry possibilities range from the establishment of churches in cities, suburbs, and reservations to specialized ministries in schools, servicemen's homes, and harbors.

There are 139 locations of which thirty-seven are funded through the Grant-In-Aid program. The total Home Missions staff numbers 225 which includes all volunteer and administrative personnel, but excludes spouses of full-time missionaries, though in fact they are very much involved in the work. Each missionary is working with a number of local people. The task force therefore is several hundred.

Every attempt is made to stay in close touch with all of these people and ministries through visits, reports, and correspondence. Whenever

possible, the Home Missions staff seeks to work in cooperation with the Classical Home Missions committees.

B. Regional Home Missionaries

Immediate supervision and consultation is provided by the Regional Home Missionaries through the coordination of the Field Secretary. The Regional Home Missionaries are:

Rocky Mountain.....	Rev. Dirk Aardsma of Denver, Colorado
Mid-East.....	Rev. Paul Vermaire of Kalamazoo, Michigan
Canada.....	Rev. John Van Til of London, Ontario
East.....	Rev. Ron Peterson of Hawthorne, New Jersey
West.....	Rev. John Rozeboom of Newark, California
Southwest.....	Rev. Earl Dykema of Gallup, New Mexico

C. Listing of Present Fields and Staff

1. Church Planting:

Albuquerque, NM—Valley	Rev. A. Veltkamp
Atlanta, GA	Rev. F. MacLeod
Bakersfield, CA	Rev. N. VanderZee
Boise, ID	Rev. D. Lagerwey
Brigham City, UT	Rev. E. Boer, Mr. M. Anderson
Cedar Rapids, IA	Rev. K. VanDeGriend
Champaign, IL	Rev. A. Menninga
Chicago, IL—Amer. Indian	Mr. H. Bielema
Chicago, IL—Hyde Park	Rev. P. Han
Church Rock, NM	Rev. A. Begay
Cochrane, ON	Rev. J. Binnema
Columbia, MO	Rev. R. Steen
Corvallis, OR	Rev. H. Spaan
Crownpoint, NM (and school)	Rev. G. Stuit, Mr. H. Begay
—San Antone	Mr. A. Becenti
—Toyee	Miss M. Feyen
—Whitehorse Lake	
Davenport, IA	Rev. S. VanderJagt
Dayton, OH	Rev. J. Hollebeek
Denver, CO	Rev. J. Holbrook
East Grand Forks, MN	Rev. L. Slings
East Islip, NY	Rev. A. Likkel
El Paso, TX	Rev. J. Berends
Fairfield, CA	(vacant)
Farmington, NM	Rev. S. Yazzie, Mr. G. Verhulst
Flagstaff, AZ	Rev. S. DeVries
Flanders Valley, NJ	Rev. J. Vander Ark
Fort McMurray, AB	Rev. W. Smit
Fort Wayne, IN	Rev. E. Holkeboer
Fort Wingate, NM	Rev. G. Haagsma
Fredericton, NB	(vacant)
Fresno, CA	Rev. J. Vigh
Gallup, NM	Rev. A. Mulder, Miss E. Vos
Greeley, CO	Rev. D. VanOyen
Honolulu, HI (& Hospitality Hs.)	Rev. R. Palsrok, Rev. G. Boerfyn,
	Mr. J. Witte
Indian Harbour Beach, FL	Rev. J. G. Aupperlee
Iowa City, IA	(vacant)
Jacksonville, FL	Rev. H. Karsten
Kamloops, BC	Rev. D. Tjgchelaar
LaCrosse, WI	Rev. J. Oosterhouse

- Los Angeles, CA—Anaheim
 Los Angeles, CA—Chinatown
 Los Angeles, CA—Crenshaw
 Los Angeles, CA—First
 Mason City, IA
 Meadowvale, ON
 Miami, FL—Good Samaritan
 Naschitti, NM
 Navajo, NM
 New Glasgow, NS
 Norfolk, VA (& servicemen's hm.)
 Ogden, UT
 Olympia, WA
 Red Rock, AZ
 Rehoboth, NM
 Riverside, CA
 St. Louis, MO
 Salt Lake City, UT (& Bible Academy)
 Salt Lake City, UT—Indian
 San Francisco, CA—Friendship Hs.

 San Francisco, CA—Golden Gate
 Sanostee, NM
 Shiprock, NM
 South Windsor, CT
 Springfield/Northern Virginia
 Syracuse, NY
 Teec Nos Pos, AZ
 Terre Haute, IN
 Toadlena, NM
 Tohatchi, NM
 Tohlakai, NM
 Tri-Cities, WA
 Tucson, AZ
 Wappingers Falls, NY
 Washington, PA
 Webster, NY
 Window Rock, AZ
 Windsor, ON
 Yakima, WA
 Zuni, NM (& school)
- Rev. C. Nyenhuis
 Rev. J. Tong
 Mr. S. Jung, Dr. D. Yu
 Rev. B. Niemeyer, Mr. R. Williams
 Rev. M. DeYoung
 Rev. H. Lunshof
 Rev. F. Diemer, Mrs. S. Menchaca
 Mr. C. Brummel, Mr. A. Henry
 Mr. S. Siebersma
 Rev. A. Dreise
 Rev. J. Rickers, Mr. R. Klunder
 Rev. W. Heersink, Mr. T. Koeman
 Rev. S. Workman
 Mr. B. Garnanez
 Rev. R. Veenstra
 Rev. L. Van Essen
 Rev. W. Stroo

 Rev. A. Kuiper, Mr. A. Sprik
 Mr. N. Jonkman
 Rev. D. Klompeen, Mr. Al Walcott
 Mr. P. Goudzwaard
 Rev. P. Yang
 Mr. F. Curley
 Rev. A. Koolhaas, Mr. B. Benally
 (vacant)
 Rev. W. Ribbens
 Rev. W. De Vries
 Rev. P. Redhouse, Mr. J. Talley
 Rev. P. Brink
 Mr. G. Klumpenhower, Mr. F. Frank
 Rev. E. Henry, Mr. H. Redhouse
 Mr. M. Harberts
 Rev. H. Bouma, Miss L. Engelsman
 Rev. J. Hofman, Jr.
 Rev. L. B. Mensink
 Rev. A. Van Wyhe
 Dr. J. VanderLaan
 Mr. C. Grey
 Rev. P. Hogeterp
 Rev. F. Rietema
 Rev. R. Posthuma, Mr. G. Bruxvoort,
 Miss W. VanKlompenberg, Mrs. B.
 Berghuis, Miss J. VanderHeide, Mr.
 S. VanderMolen

 Rev. T. Limburg
 Rev. S. Verheul
 Rev. E. Lewis
 Rev. J. Natelborg
 Rev. E. Den Haan
 Rev. J. Chen
 Rev. W. Dykstra
 Rev. T. Van't Land
 Rev. J. Westerhof
 Rev. H. DeYoung
 Rev. K. Bulthuis
 (vacant)
 Rev. K. VanderWall

 (vacant)
- 2. Specialized Ministries:**
 Appalachia (with CRWRC)
 Boulder, CO—campus
 Columbus, OH—campus
 Detroit, MI—campus
 Guelph, ON—campus
 Iowa City, IA—campus
 Kingston, ON—campus
 Lafayette, IN—campus
 London, ON—campus
 Los Angeles, CA—campus
 Madison, WI—campus
 Minneapolis, MN
 Paterson, NJ—campus
 Phoenix, AZ—Cook Chr. Training School

Rehoboth, NM—Religious Ed.
Office

Mr. T. Weeda, Miss H. Nyhof
Houseparents: Mr. & Mrs. M. Apol,
Miss J. Ensink, Mr. & Mrs. R. Kamps,
Mr. & Mrs. S. Gonzales, Mr. & Mrs.
R. Siebersma

Dining & Kitchen Staff: Mr. W.
Hoekstra, Miss N. DeKlein, Mr. R.
Kerr

Educational Staff: Mr. K. Kuipers,
Mr. R. Polinder, Mrs. A. Boyd, Mrs.
E. Benally, Mr. J. DeKorne, Mr. M.
DeYoung, Mr. K. Faber, Miss J.
Gough, Mr. D. Hart, Mr. S. Pikaart,
Miss L. Ottens, Mr. D. VanAndel,
Miss R. VanderWoude, Mr. E. Yaz-
zie, Miss L. Helland, Mr. J. Jasperse,
Mr. C. Kloosterman

Custodian: Mr. J. Stevens

Industrial Staff: Mr. E. Oppenhuizen,
Mr. T. Tibboel, Mr. J. DenBleyker,
Mr. A. Bosscher, Mr. J. Harkema,
Mr. W. Benally, Mrs. V. Henry

Mr. D. Rottenberg

Rev. M. Nieboer

Rev. J. Veenstra

Dr. R. Kooistra

San Diego, CA—servicemen's hm.
Tempe, AZ—campus
Toronto, ON—campus
Warterloo, ON—campus

D. Grant-In-Aid Fields

Classes and churches carrying on home missions activity and in need of financial assistance to pay the missionary's salary are supported denominationally through the Grant-In-Aid program.

The board recommends that synod approve the following Grant-In-Aid for the year July 1, 1978 to June 30, 1979.

NEW:

Calgary, AB	\$10,000
Lake City, MI	\$ 4,500
Regina, SK—Indian	\$ 9,500

RENEWALS:

Adrian, MI	\$ 8,000
Ames, IA	\$ 3,500
Appleton, WI	\$10,000
Bellingham, WA	\$ 5,000
B.C. Harbour Ministry (1)	\$ 4,000
Cape Coral, FL	\$ 4,000
Chicago—Lawndale	\$ 9,000
Chicago—Pullman	\$ 8,000
Chicago—Roseland	\$10,000
Colorado Springs, CO	\$ 7,000
Dallas, TX	\$ 9,000
Denver, CO—Chr. Indian Center	\$ 9,000
Denver, CO—Evangelical Concern	\$ 6,500
Denver, CO—Sun Valley (2)	\$ 7,500
Edmonton, AB	\$ 8,000
Gaylord, MI	\$ 6,000
Hamilton, ON	\$ 4,750
Kalamazoo, MI—Lexington Green	\$ 3,000

Los Angeles, CA—Orange Korean	\$ 8,000
Montreal Harbor (3)	\$ 4,500
Mount Pleasant, MI	\$ 5,500
Paterson, NJ—Madison Ave.	\$ 9,000
Paterson, NJ—Northside	\$ 8,400
Richfield Springs, NY	\$ 9,500
Riverdrive Park, ON	\$ 2,000
St. Cloud, MN	\$ 7,000
Sacramento, CA	\$10,500
Salem, OR	\$ 5,000
Toronto, ON—Lighthouse (4)	\$ 9,000
Toronto, ON—Rehoboth	\$ 5,600
Toronto, ON—YES (3)	\$ 1,500
Vanastra, ON	\$ 3,600
Vermillion, SD (6)	\$ 5,000
Visalia, CA	\$ 4,000
Winnipeg, MB	\$ 6,000
Winter Haven, FL	\$ 9,500

NOTE 1: A phaseout proposal should be submitted with next application.

2: With the understanding that classical support be requested in subsequent years.

3: That a phaseout schedule be proposed with next application.

4: Long Term Volunteer funds included in their request.

5: As per decision of Synod of 1974.

6: There is to be a five-year phaseout.

E. 1977 in Review

1. New Fields

New churches were started in Chinatown, Los Angeles, California and Columbia, Missouri. Home Missions also committed itself to the redevelopment of the First Christian Reformed Church of Los Angeles and is engaged with this church in addressing that community. Increased campus ministry at the University of Guelph in Ontario was accomplished through the addition of a campus pastor. Boise, Idaho, scheduled for opening in 1977, was actually opened in February 1978. Delays beyond the control of Home Missions postponed the opening of Navajo, New Mexico but regular ministry in that field will begin in 1978.

2. Graduated Fields

Church planting fields pass through four steps of organizational development. Stage Four is referred to as graduation. At that point the church is no longer under the administration of Home Missions nor is it financially dependent upon it. It usually continues to receive denominational support through the Fund for Needy Churches Committee. Boulder and Fort Collins, Colorado reached Stage Four during 1977.

3. Statistical Information

A review of the annual reports of all Home Missions fields (including fields supported through Grant-In-Aid) reveal the following blessings in 1977:

Number of families in Home Missions churches	1792
Non-member families attending	499
Average morning attendance	7010
Average evening attendance	3283

Sunday school and/or church school enrollment	3506
Adult baptisms	108
Infant baptisms	216
Professions of faith	129
Reaffirmations of faith	142

The number of infant and adult baptisms was up significantly from the previous year. Professions of faith and reaffirmations of faith were slightly increased. The overall picture indicates much evidence of the Holy Spirit's work and God's use of Home Missions ministries.

F. *Developments for 1978*

1. Graduation and Closing of Fields

Two or possibly three fields are scheduled to reach Stage Four during 1978. Hoboken, New Jersey, has been a Home Missions field for a number of years. Having been unsuccessful in securing the proper leadership needed to address the Puerto Rican community of Hoboken has led the board, in consultation with the Eastern Home Missions Board, to decide to close this field. This ends a long-term involvement of the Christian Reformed Church in Hoboken. At one time there was both a Seamen's and Immigrants' Home as well as a Dutch immigrant congregation. More recently the field was in the Spanish community with a congregation of Cuban people. The decision to discontinue in Hoboken was reached reluctantly but is necessitated by lack of resources in personnel.

The Board of Home Missions is committed to beginning new fields as present fields are graduated. In 1976 a five-year goal was accepted which calls for bringing twenty-five churches to Stage Four and opening twenty-five new fields. It is hoped that in 1980 this goal will be reached. Though presently Home Missions is somewhat behind in the schedule of graduating five fields each year there is reason to expect the pace to increase.

2. New Fields

At its annual meeting the board considered several requests to open new fields. Some had to be declined for financial reasons. In addition to the new Grant-In-Aid fields indicated under IV.D. of the report, the board acted favorably on two new church-planting ministries: Vancouver, British Columbia—Chinese, and Houston, TX.

Vancouver—Chinese: The greater Vancouver area has become a major center for Chinese people in Canada. Presently around 100,000 live in the area. The Back to God Hour has been broadcast in both Mandarin and Cantonese with good response. The Christian Reformed Church with its Chinese-speaking missionaries and its Reformed understanding of mission is uniquely qualified to take up a work in this area.

Houston, Texas: This fast growing city with its suburbs now has a population of 2,200,000 people. There is opportunity for significant ministry in the area and some Christian Reformed residents are interested in committing themselves to beginning a Christian Reformed Church. Not all the preliminary work for opening a new field has been completed but the board, feeling that the decision to open the field

should not be postponed a full year, gave the Executive Committee power to act in opening Houston. It is hoped that this will occur in 1978.

G. *Matters of Special Interest*

1. Cooperative effort with the Back to God Hour: During the past year Home Missions and the Back to God Hour have been developing closer working relations. One product of this is the decision jointly to design and fund an experiment using a media package (radio, television and print) for twelve months on some new Home Missions fields. It is hoped that this will not only provide direct benefit to the fields involved but also better strategies for more such efforts.

2. Unique needs on the Indian Field: Several concerns have prompted the board to give special attention to the Indian field. There is a desperate need for future leadership, and new provisions for training this leadership must be found. The question of the indigeneity of Indian churches as this relates to board policies, and the relationship to the rest of the denomination, is being considered by a special committee. Another matter of concern is the need for some relocation of personnel. Most missionaries have been on their present posts for extended periods and relocation would mutually benefit both fields and missionaries. This too is being addressed.

V. PERSONNEL

Pastors, teachers, houseparents, industrial workers, administrators, evangelists, secretaries, youth workers, seminary interns, volunteers—235 individuals with a variety of beautiful gifts from God all working in the Christian Reformed Home Missions team . . . in 139 different places.

These people, trusting Christ as their Savior and living out their faith in him wherever they are located, employ their gifts for the benefit of others and for the extension of the kingdom of our Lord.

God sends people as his servants therefore people are at the heart of Home Missions work. High priority is placed upon their recruiting, the assessing of their work for maximum effectiveness, and their continued training for continued and new competencies.

A. *Field Staffing and Personnel Recruiting*

Since right placement is essential, much attention is given to recruiting and placing so a person's gifts are matched with the needs of a field. A process entitled SEARCH is being developed to seek out the needs of fields and identify the gifts of people. In SEARCH, the field makes explicit the results that they desire from their missionary, the environment in which the missionary will be working, the competent actions they expect their missionary to perform, and the skillful efforts that will be necessary by the missionary in these actions and in this environment to achieve these results.

On the other side the missionary does the same reflective analysis of himself and the places where he has served so that the results of his

ministry can be compared for similarities with expected results of the field which is calling him. Both the field which is calling and the missionary who is called write the results of their reflection in a "Profile." These "Profiles" are the basis for conversation between the calling field and missionary called.

The assumption in the process is that the people calling and the person called are praying for guidance and believe that God has the right person for the field and a right place for the missionary. These processes are intended to help individuals and groups discover and know the leading of God.

The initial working with SEARCH has proved beneficial. The next year will provide opportunities to refine it. Perhaps it can be useful beyond Home Missions.

B. Personnel Assessments

The personnel assessment policy and process as approved by the 1976 Synod has been very valuable in Home Missions work and in the lives of missionaries being assessed. Personnel assessments are now a regular part of Home Missions. God gives money, time and gifts. Stewardship requires the best possible use of these resources. Personnel assessments are designed to improve stewardship. In contrast to negative criticism surfacing when there's trouble, work is constantly assessed for its potential and for its effectiveness. Such monitoring provides an opportunity to deal with difficulties or problems before they become critical.

During 1977, approximately one-fifth of the entire Home Missions team, lay and ordained, went through the Personnel Assessment process. This process would appear to have value in the church beyond Home Missions.

C. Personnel Training

Home Missions accepts training as an integral part of work. It must be provided and pursued constantly for work to be effective and for personnel to maintain competencies, in the present, and for the future.

Through In-Service Training policies which provide time and money, seventy home missionaries were directly benefited during the past year.

A Mission Research and Development leave program was adopted as was also a policy encouraging home missionaries to be involved in a Doctor of Ministry program.

In 1977 all home missionaries and their spouses, together with Grant-In-Aid people and Classical Home Missions personnel were trained in four regional conferences on the Caring Ministries. This was done in cooperation with Calvin Theological Seminary as part of their continuing education program. In the spring of 1978, the same personnel will be trained on the subject of preaching and worship, again in cooperation with Calvin Seminary.

The result of such emphasis on training is continued usefulness of personnel so that gifts are maximized and the Lord is served well.

D. Volunteer Personnel

Kingdom awareness prompts the use of all the gifts that God has given his people.

Besides the evangelistic, teaching, industrial and other gifts of salaried personnel, Home Missions is seeking to provide ways by which the other gifts of God's people can be utilized for the sake of the kingdom, including its mission aspect for which the Board of Home Missions is particularly responsible. The idea of a volunteer coordinating committee serving the entire denomination (VISION—Volunteers Information Service Interest Opportunities & Needs) was designed and offered to the new Synodical Service Committee on the use of members' gifts. The Home Missions staff is working with this committee in seeking to implement this for better usefulness of volunteers in all the causes and needs of the denomination.

Home Missions itself has placed twenty volunteers in its fields and in churches. These serve a year and are designated Long Term Volunteers.

VI. EVANGELISM

The Christian Reformed Church has recognized the divine mandate to bring the Gospel where the Church is living. The denomination has reflected this awareness in its Church Order.

Article 11, b and 24, b

"He (the minister) shall, with the elders, exercise pastoral care over the congregation and engage in and promote the work of evangelism They (the elders) shall, with the minister(s), engage in and promote the work of evangelism."

Article 73

"a. In obedience to Christ's Great Commission, the churches must bring the Gospel to all men at home and abroad, in order to lead them into fellowship with Christ and his Church.

"b. In fulfilling this mandate, each Consistory shall stimulate the members of the congregation to be witnesses for Christ in word and deed and to support the work of home and foreign missions by their interests, prayers and gifts."

Article 74, a

"a. Each church shall bring the Gospel to unbelievers in its own community. This task shall be sponsored and governed by the consistory."

This awareness of its mission is crucial for the Christian Reformed Church. The greatest opportunity the church has for bringing the Gospel to the people of Canada and the United States is where the churches already exist. Each of the 780 churches is a redeemed fellowship commissioned to witness. They have a work-force of 165,000 persons who have professed their allegiance to Christ, the King. These churches and people represent a great resource for witnessing to Christ in word and deed and leading people into fellowship with Christ and his Church.

In response to its mandate to assist the churches and their members in the task of telling the good news and to encourage the churches to give

evangelism a high priority, Home Missions is providing the churches and their members with education, training, materials, consultation and research.

A. Education

1. Seminars on The Growing Church, designed to enable church leaders to have a greater awareness of what the church ought to expect, ought to be, and ought to do in order to grow, were conducted in forty areas. Approximately two hundred churches had representatives at these seminars during the past year. These seminars are available to *individual* churches.
2. *REACH*, a newsletter with practical ideas on evangelism and church growth, is regularly sent to all the pastors and evangelism committees.
3. Three issues of "Home Missions News/Evangelism in North America" were mailed to every Christian Reformed family during 1977. The purpose of the tabloid is to report on some of the ways in which God is using our churches and Home Missions fields to reach their communities with the gospel.
4. A brochure "Let Your Light Shine" and other brochures describing the various services Home Missions provides for the churches have been prepared and distributed to the churches. Additional copies are available upon request.

B. Training

1. In 1977 Evangelism Committee Workshops were held in the greater Chicago area and in Grand Rapids for western Michigan with attendance of over three hundred in Chicago and over four hundred in Grand Rapids. These were held to provide workable, transferable program ideas for evangelism committees and concerned leaders.
2. "Witnessing Where You Are" conferences were conducted for eleven churches. These conferences focus on the privilege of every Christian identifying himself with Jesus Christ in a natural way wherever he is. Planning Workbooks are provided for the churches and Workbooks on Witnessing for each participant. These conferences are conducted at the request of local congregations.
3. "Congregational Evangelism Training" is an effective on-the-job training in evangelism, enabling persons to present the good news of Jesus Christ to others. The program provides an intensive one-week seminar for pastors and the laity to equip them to train others. Assistance is provided these churches to begin a twelve-week training program in the local church. In this past year, forty-eight churches participated in this training known as "C.E.T."
 - a. Training centers led by qualified local pastors are now established in five areas to make C.E.T. more available to our churches. The areas are: London, Ontario; Denver, Colorado; Prospect Park, New Jersey; Seattle, Tacoma area, Washington; Grand Rapids, Michigan.
 - b. The Rev. Milton Doornbos spent three and one half years developing this program which is now coordinated by the Rev. Wesley Smedes, the Minister of Evangelism.

4. "Coffee Break Evangelism" is an inductive Bible study program to minister especially to the women of the community. Leadership Training for this outreach program was provided through twenty-two workshops.

5. "S.W.I.M." — Summer Workshop in Ministry — is an evangelism training program for the youth of our churches coordinated by the Young Calvinist Federation and Home Missions. In 1977 approximately four hundred of our young people received training in seventy-five churches and home mission fields in the United States and Canada. Twelve teachers volunteered to assist in the SWIM programs, serving from six to eight weeks without salary. Over seventy-five churches and home mission fields have requested SWIM teams to assist in their evangelism programs in the summer of 1978.

C. *Materials*

1. Special issues of "The Way" were prepared for Christmas and Easter and made available to the churches for community distribution. "The Way" is being redesigned to appeal to the general public and will be published four times each year.

2. The "Faith Builder" and "Discipleship" Bible study series are being used extensively. The "Assurance" booklet is in great demand. This series is in process of being redesigned. The new booklet "The Gifted Church" was used for small groups and consistory studies by several of our churches.

3. Circulation of the two hundred titles in our cassette library was extensive.

4. Subscriptions to "HIS" magazine, produced by Inter-Varsity for college students, were provided for over one thousand students on secular college and university campuses.

5. Materials to encourage and assist our churches in bearing witness to the Jews is being prepared and will be distributed to all the churches. Mrs. Charlotte Giebel of our Bloomington, Minnesota, church has written helpful Bible study material which will be made available.

D. *Consultation*

1. Consultation services to pastors, consistories, evangelism committees, etc., regarding programs of evangelism is provided many churches. Churches are urged to call on the Home Missions Evangelism staff for advice.

2. M.A.P. — Mission Analysis and Projection — is a consultation service, which provides a team of consultants, to aid a church in its own evaluation of its ministry to its community. Tools for evaluation are provided. Six churches were provided such service during the past year.

E. *Research*

A consultation on Reformed evangelism was scheduled for March 28-30 at Calvin College. The distinctiveness of Reformed evangelism and the

implications for evangelism programs and materials was the concern of the consultation. The findings will be made available to the churches and hopefully will provide guidelines for the churches as they plan their evangelistic outreach.

VIII. FINANCE

By the end of 1977, sufficient funds became available to meet all obligations to our missionaries and to programs supported and budgeted for by synod. The budget for 1977 was approximately four million dollars. A full audited report for the year ending December 31, 1977 by Seidman and Seidman, Certified Public Accountants has been given to the Synodical Interim Committee requesting that it be presented to synod.

A. General Information

Receipts of quota income from classical treasurers dipped enough to give some alarm during last summer, and at one point, \$100,000 had to be transferred from other funds in order to meet the missionary payroll. However, by the end of 1977, the amount of quota received was only \$13,400 below budget. Providentially, the missionary support and above-quota receipts were sufficiently above 1977 projection to offset this difference. The denomination has real cause for gratitude in the steady overall trend of increase of funds available for Home Missions work, an increase which held somewhat above the rate of inflation.

1. Income from quotas decreased from 91.8% in 1976 to 90.9% in 1977. During 1977 the percentage of quotas received from United States churches decreased 1.2%, whereas the percentage of quotas received from Canadian churches increased .4%. The percentage of quota received over the last ten years is as follows:

	Total	U.S.	Canada
1968	85.1%	97.4%	41.5%
1969	85.0%	97.1%	42.8%
1970	83.0%	95.8%	38.8%
1971	83.7%	95.8%	42.3%
1972	84.7%	95.7%	47.3%
1973	86.1%	96.2%	52.4%
1974	88.4%	96.3%	62.6%
1975	90.9%	97.3%	70.3%
1976	91.8%	97.3%	74.2%
1977	90.9%	96.1%	74.6%

2. Income from salary support continued to increase in 1977 as follows:

	Amount	% Increase
1968	\$256,633	(1.8)
1969	\$278,631	8.6
1970	\$295,353	6.0
1971	\$311,023	5.3
1972	\$354,446	11.1
1973	\$388,750	9.7
1974	\$416,821	7.2
1975	\$497,107	19.3
1976	\$558,138	12.3
1977	\$648,943	16.3

B. *Church Relations*

Although the number of churches which forwarded funds in support of Home Missionaries during the 1977 calendar year declined slightly, the number which made commitments for 1978 shows a definite increase. In terms of dollars, many churches increased their level of support substantially in 1977.

A valuable outcome of missionary support by congregations is the enlarged effectiveness of the missionary when he or she enjoys the prayers of the people in those congregations. Again in 1977 many Home Missionaries testified to the importance of this undergirding of their labors. It is a matter of regret that there are still twenty-five Home Mission laborers who must work without this advantage.

An increase in the number of requests for displays, hand-out literature, and speakers, reflects rising activity and promotion of the mission cause by local congregations. Staff members responded to 194 opportunities to represent the work. Mission Emphasis Weeks and Faith Promise events were held in various forms in many churches.

“Home Missions News” was again published in February, May and November. General appeals by mail were made in the spring, fall, and winter; over a thousand persons responded to the fall appeal, and the average gift related to the December appeal was \$36.53. The Memorial Day appeal was made to the people of the United States for support of the three Hospitality Houses.

Although Home Missionaries are deeply occupied in their own Home Missions churches during the church year, appropriate occasions are found for the missionaries to visit their supporting churches, hopefully each two years. Seven Home Missionaries, wives, one staff person, and two long-term volunteers proved to be interesting speakers on the Missionary Union Tours in the spring (two) and fall (four).

A 30-minute, 16mm sound film in color called “If God So Loved” was produced and released, giving the churches of the denomination the most comprehensive picture of the challenge, the work, and the people of Home Missions ever available in this medium.

C. *Deferred Giving*

The year 1977 witnessed substantial activity in deferred giving efforts through the services of Barnabas Foundation (for the U.S.) and Christian Stewardship Services (for Canada). Home Missions is working closely with these organizations to increase planned giving. This and other types of support must be obtained in addition to denominational quotas if the financial needs of Home Missions are going to be met.

D. *Proposed Budget for 1979*

During the past nine years, quota increases for Home Missions did not keep pace with the rate of inflation. During recent years the board, with the encouragement of the finance committee of synod, has been using funds from its cash balance for use in the subsequent year's operation. These funds are now used up and consequently an increase in income from other sources is necessary. Efforts are being made to substantially

increase income from above-quota sources. On the basis of the proposed budget for 1979, which is summarized below, the Board of Home Missions requests synod for a per family quota of \$60 for 1979. A more detailed list of budget requests for 1979 will be submitted to the finance committee of synod.

1979 PROPOSED BUDGET

Estimated Receipts

Quota Payments-----	\$3,590,000
Salary Support-----	825,000
Above Quota Gifts-----	470,000
Indian Field Revenue-----	24,000
Real Estate Repayments-----	160,000
Other Income-----	25,000

TOTAL ESTIMATED RECEIPTS \$5,094,000

Budgeted Disbursements

Operating:

Administration and Promotion-----	\$ 544,100
Personnel-----	245,700
Evangelism-----	175,950
Regular Fields-----	1,351,400
Minority & Youth Fields-----	906,200
Indian Fields-----	1,515,650

TOTAL OPERATING. \$4,739,000

Real Estate and Capital

Regular and Minority & Youth Fields-----	\$ 280,000
Indian Fields-----	70,000
Equipment-----	5,000

TOTAL REAL ESTATE & CAPITAL \$ 355,000

TOTAL DISBURSEMENTS. \$5,094,000

VIII. MATTERS FOR SYNODICAL ACTION

A. The board respectfully requests synod to grant the privilege of the floor to its President, Executive Secretary and Treasurer when matters pertaining to Home Missions are discussed.

B. The board recommends that synod reappoint the Rev. Wesley Smedes as Minister of Evangelism for a term to extend through April 1981 (Section III, D of this report).

C. The board requests that synod approve the Grant-In-Aid recommendations as presented in Section IV, D of this report.

D. The board requests synod to approve the Armed Forces Fund for one or more offerings from the churches.

E. The board urgently requests synod to place the Board of Home Mis-

sions on the list of denominational causes recommended for one or more offerings.

F. The board requests that synod approve a quota of \$60 per family for the year 1979.

G. The board requests synod to receive and act upon the following nominations for board members-at-large:

1. Eastern Canada
 - a. Regular
Mrs. Irene Jonker Mr. Case Meerman
 - b. Alternate
Mrs. Nelle Halse
Nominee not elected as regular delegate.
2. Eastern United States
 - a. Regular
*Mr. Rich Feimster **Mr. Herb Van Denend
 - b. Alternate
Mr. Irv Zylstra
Nominee not elected as regular delegate.
3. Western Canada
 - a. Regular
Mrs. Pieta Doornenbal Mr. Dick Van Dyke
 - b. Alternate
Mrs. Jannie Bekker
Nominee not elected as regular delegate.
4. Western United States
 - a. Regular
Mr. Steve Jongsma Mr. Bill Taylor
 - b. Alternate
Mr. John Omta
Nominee not elected as regular delegate.
5. Central United States
 - a. Regular
Mr. John Simerink *Mr. Marvin Van Dellen
 - b. Alternate
**Mr. Rich De Boer
Nominee not elected as regular delegate.
6. Central United States
 - a. Regular
Mr. Joe Daverman Mr. Peter Van Putten
 - b. Alternate
Mr. Marvin De Winter
Nominee not elected as regular delegate.

*indicates incumbent

**indicates presently serving as alternate

Christian Reformed Board of Home Missions
John Van Ryn, Executive Secretary

REPORT 4-A

CHRISTIAN REFORMED BOARD OF HOME MISSIONS

(Art. 23)

The Board of Home Missions presents the following as a supplement to its report to the Synod of 1978.

I. BOARD MEMBERS-AT-LARGE

Information regarding those who have been nominated for positions of board member-at-large has been forwarded to synod for processing by the Advisory Committee on Appointments.

II. PRESENTATION OF HOME MISSIONS PERSONNEL AT SYNOD

Each year Home Missions personnel who are present at synod are introduced and one or more address the synod. We request that this year this opportunity again be given. It is our intention to have the Rev. Wesley Smedes, Minister of Evangelism, address the synod briefly. The reappointment of the Rev. Mr. Smedes is on the agenda of synod.

III. ADDITIONAL GRANT-IN-AID RECOMMENDATIONS

Since the preparation of the Grant-In-Aid recommendations printed in Report 4, IV, D, the Board of Home Missions has processed two new GIA requests and two requests for increasing the amounts of renewals. The following are recommended to synod for the year July 1, 1978 to June 30, 1979.

A. *New*

- | | |
|---|-------------|
| 1. Enumclaw, WA (a) | \$10,000.00 |
| 2. Paterson, NJ; Madison Ave. (b)
(Christian Community Center) | \$ 7,300.00 |

Notes:

- Four-year - \$2,500 per year phase-out.
- This is for an additional person in a new position.

B. *Renewals*

- | | |
|-------------------------------|--------------------------|
| 1. Chicago, IL; Pullman | \$13,000.00 |
| | (rather than \$8,000.00) |
| 2. Gaylord, MI | \$ 7,500.00 |
| | (rather than \$6,000.00) |

Note: The increase for Pullman is necessitated by an expanded program with additional personnel and for Gaylord by increased personnel costs.

IV. ITEMS ON THE AGENDA FOR SYNOD 1978

The Executive Committee of the Board of Home Missions, meeting in May took the following actions relative to items on the Agenda for Synod.

A. *Overture 6*

Note is taken of Overture 6 from Classis Alberta North and the Executive Secretary is instructed to represent the board at synod when this is discussed.

B. *CRWRC Constitution Revision*

The Executive Secretary is instructed to express the continuing concern of Home Missions relative to the proposed changes in the constitution of CRWRC as these relate to extended benevolence.

C. *Layworkers in Evangelism*

The Board of Home Missions strongly encourages synod to make provisions which will allow the administration of the sacrament by lay workers who are engaged in evangelism in places where there is no ordained minister.

Christian Reformed Board of Home Missions
John G. Van Ryn, Executive Secretary

REPORT 5**THE CHRISTIAN REFORMED BOARD OF PUBLICATIONS**

(Arts. 32, 93)

The Board of Publications continues to operate by mandate of synod which authorizes it to produce, implement, and supervise the education materials and periodicals of the church. The board, through the education and periodicals committees and at its annual meeting, has sought to carry out the responsibilities assigned by synod.

The Board of Publications is composed of delegates elected from each classis and approved by the Synod of the Christian Reformed Church. The board meets once a year, usually in February. At our 1978 annual board meeting all the classes except Florida were represented.

Officers chosen by the board to begin terms in September 1978 are president, Dr. Sidney Dykstra; vice-president, the Rev. Morris N. Greidanus; secretary, the Rev. Willard H. De Vries; and treasurer, Mr. William Leys. Retiring from their terms of office in September 1978 are vice-president, Mr. Raymond Holwerda, and treasurer, the Rev. Willard Van Antwerpen. Retiring as secretary of the periodicals committee, and from the executive committee and board is the Rev. Marvin Beelen. Mr. A. Cooper, delegate from Classis Northcentral Iowa, retires from the board.

At the direction of our board president, an item on staff structure, ordinarily exclusively a board matter, is being sent to synod through the report of the Director of Education. That item provides synod with information regarding the 1979 retirement of our business manager, Mr. Peter Meeuwesen, and the steps being taken to insure a smooth transfer of his responsibilities.

The following report describes major board decisions and activities during the past year and presents various matters for synod's consideration and action. The report was prepared by Director A. James Heynen (Education), Dr. Lester De Koster (Periodicals), and Mr. Peter Meeuwesen (Business).

**Section One
Education****I. HISTORY OF THE PROGRAM**

When Dr. Sidney Dykstra convened the morning session on February 14, 1978, the Board of Publications entered its second decade. The gavel first sounded in 1968. The hand on that gavel belonged to the Rev. Clarence Boomsma, the only president the board would know during its first nine years.

It was an awkward, three-way marriage at first. "Periodicals" (The Banner and De Wachter) and "Education" (which meant "catechism") and "Sunday school" (including VBS)—all were pushed under one roof with the printing plant. While we assumed a common name, "Publications," we preserved much of our distinctive character. Despite some touchy moments, we've learned to live together amazingly well.

Almost since the beginning, those who live on the education side have been working on a single core curriculum for use in our churches. The mandate actually came from the Synod of 1970, but it was no new idea then. The Synod of 1910 had already urged a “new unity between catechesis and Sunday school” (Acts of Synod 1910, pp. 136-139). And fifty years ago a “unified church school curriculum” which melted catechism and Sunday school into a single system was approved by our broadest assembly (Acts of Synod 1930, pp. 72, 313-334). But only in the last eight years have people actually been hired to do what others had discussed: create a single curriculum with the strengths of both catechism and Sunday school; develop a curriculum which is “core,” Reformed, biblical, confessional, relevant, cradle-to-grave, marked by solid pedagogy; do it all on a balanced budget.

For the Education Department, 1977 was a year of new beginnings. In June, synod approved a major plan for young adult curriculum and also gave us a new Theological Editor, the Rev. Dr. Harvey Smit. BIBLE LANDMARKS, a study of the Heidelberg Catechism for grades nine and ten, was released in August. In September, teacher training was available to churches throughout Canada and the United States for the first time. And by year’s end, plans for an adult curriculum and an expanded ministry were ready to go to the Synod of 1978.

It was also a good year for perspective. With no consistories or classes protesting our work, we spent the year doing, instead of defending, what previous synods had told us to do. We took a hard look at our long-range plans, and proposed an extension of our development and production schedule, a change that will allow better evaluation of our past work. Already we know some of the problems (music, memorization, and family involvement, to mention a few). The extended schedule will give us time to find better solutions.

We learned something of the institutional temptation to exceed mandates and capabilities. When committees and groups in the church ask for special courses on special topics — and demonstrate the need for such courses—it’s hard to respond, “We must develop a core curriculum and train people to use it.” We’re tempted to say “Yes” to those requests, in spite of the fact that our record in developing courses beyond the core curriculum (officebearers’ training, for example) is perfectly abysmal.

We learned, in 1977, to see ourselves a bit more clearly. There were reports from teacher trainers, letters from congregations, evaluations from teachers and students, and conversations during staff visits to churches every month. And with increasing use of our curriculum outside the Christian Reformed Church, we are constantly challenged to better distinguish between our traditions and our heritage, between that which is merely parochial and that which is distinctively Reformed.

So we are ten years old at the Board of Publications, and almost eight in the Education Department. We’ve made a beginning. There is a great deal yet to be done.

II. PERSONNEL

Mrs. Alida Arnoys, our secretary, has been in the Education Department longer than any of us. She outlasted two Directors (William Vander Haak and Andrew Kuyvenhoven) and now serves with the third, James Heynen.

Mr. Robert Rozema (Education Editor), Mr. Paul Stoub (Art Editor), and Mrs. Ruth Vander Hart (Journalistic Editor) are the only people ever appointed to their respective positions in the Education Department. All came to us in the early 1970's when the staff was being formed for the first time. Miss Dorothy Kuperus was the first full-time proofreader we ever hired (1976), and she now serves as copy editor in addition to her duties as proofreader.

Dr. Harvey Smit has been our Theological Editor since he came from Japan last summer. Synod gave him a unanimous vote and we gave him a unanimous welcome. We already profit from his work.

Dr. Edwin Walhout, Adult Education Editor, and Mrs. Cecilia Mereness, Teacher Training Coordinator, are both completing initial terms of two years. Mrs. Mereness has been reappointed to a second two-year term by the board, an action which does not require synodical approval. Dr. Walhout, however, serves at the pleasure of synod. The Board of Publications heartily recommends his reappointment for a four-year term (beginning September 1978).

III. CURRICULUM

A year and a half ago we produced a big, red, three-ring binder full of crafts and instructions for teaching fifty-two Bible stories to three year olds. In a burst of creativity, we named it "3's." That course went through two printings and has recently been revised for a third printing. We nearly always hear nice things about "3's."

BIBLE STEPS (grades 1 & 2), BIBLE TRAILS (grades 3 & 4), and BIBLE GUIDE (grades 5 & 6) were the first courses published in the BIBLE WAY curriculum. Between 1972, when they first appeared, and 1974, when they returned in revised form, we learned a great deal. All these courses have now been completely revised (1974-1976) and corrected (1976-1978).

BIBLE FOOTPRINTS (ages 4 & 5) and BIBLE CROSSROADS (grades 7 & 8) were first published in 1974. In response to evaluations from the churches, these courses were totally revised for us beginning in September 1976.

The newest course in the curriculum is a ninth and tenth grade study of the Heidelberg Catechism, BIBLE LANDMARKS. The textbook is the Heidelberg Catechism itself. An extensive teacher's manual and a teacher's kit provide directions and resources for the classroom. When students go home, they take with them (in addition to their homework assignment) a copy of LANDMARKS magazine. The magazine features an article describing some current event or issue to which students must relate the catechism lesson. On the back of the magazine is a devotional for use with the entire family.

Reactions to BIBLE LANDMARKS have been surprisingly positive. We prepared for 500 teachers and 5,000 students to use the course this first year; after samples were reviewed by churches, however, more than twice that number ordered.

In many congregations, this is the first BIBLE WAY course taught (and, therefore, evaluated) by the pastor. From our perspective, it is the first BIBLE WAY course whose single and explicit purpose is teaching the Heidelberg Catechism. Quite a few teachers have told us BIBLE LANDMARKS is the best material on the Heidelberg Catechism they've ever seen. No one has told us it's the worst, yet. But we'll keep evaluating reactions during the coming months, and hope to have a revised version ready by the fall of 1979. Meanwhile the second year of this course must be produced before next September.

BIBLE STUDIES for adults is a weekly eight-page paper we inherited some years ago (it was founded September 1964). STUDIES take four different articles and quite a bit of editorial time from Dr. Walhout and Mrs. Vander Hart every week.

By September, we hope to have ready our first course in the adult education curriculum: a one-year (thirty sessions) study of the ecumenical creeds and Reformed confessions. Written by the Rev. Neal Plantinga, the course, called A PLACE TO STAND, will include an extensive reader (book) for use by students, and a teacher's manual for teaching the material to adults. If the Adult Education Plan falters at synod, this course will stand on its own; if the plan is approved, this course will introduce that curriculum to the churches.

Meanwhile, we are starting work on *young adult* courses. The education committee has approved a sequence and schedule for those courses, and several authors should begin work at about the time synod convenes. A one-year course in Scripture should be ready by fall, 1979. The following year, a course on Christian Responses (Christian morality, ethics and apologetics) and another on the Reformed confessions should be available. Plans for these courses were approved by synod in 1977.

IV. MAJOR DISAPPOINTMENTS IN 1977

The need for a manual for the training of officebearers is, like the poor, always with us. The first year we promised something was 1973. And every year since we've tried to explain why we haven't done what we said we'd do, and how we're now going to do what we've never been able to do before. But we still have no officebearers' manual to show you, and we won't have an officebearers' manual until (at least) the summer of 1978. And that's a major disappointment.

Almost as embarrassing has been our inability to meet the commitment we made to the now-extinct Synodical Committee on the Use of Women's Gifts. In 1976 we promised a course on their behalf (Synod of 1976 had encouraged us to make that promise). Then, in early 1977, we declared the work "delayed until the summer months. The staff is too busy." When summer became fall, the director begged for time: "until November . . ." In November, we promised "a course outline,

with authors and production dates," by January (1978). Still, nothing in our hands we bring.

Both projects haunt us. We are utterly committed to both and embarrassed at our failure to complete either.

V. TEACHER TRAINING

A major source of celebration in 1977 was the birth of a *bona fide* program for training people who do the work of education in the local churches.

Under the direction of Mrs. Cele Mereness, we solicited and screened applications for twenty positions to be filled by professional educators throughout Canada and the United States.

Meanwhile, the Education Department staff developed three different kinds of "training blocks": (Block I) Basic Lesson Planning, eight hours divided into four two-hour workshops; (Block II) Program Planning and Evaluation, eight hours divided into one four-hour and two two-hour workshops; and (Block III) Skills Training, an assortment of "how to" workshops. In August, all twenty trainers—plus four from the Reformed Church in America—worked with our staff to learn the training blocks, review administrative procedures, and set expectations for their work. Plans call for trainers to meet annually for review, evaluation, and additional training.

In the first four months (September through December), trainers went to work in almost one hundred churches. When evaluating the effectiveness of the training, more than 95% of the congregations who received training indicated their desire to contract for training again in the future.

As our program becomes more responsible, we trust it will be used increasingly throughout the churches. For the coming year, our goal is quite simple: improvement. That may not be as spectacular as starting a whole new program, but it's at least as important.

VI. RELATIONSHIPS

Our relationship to our own (CRC) congregations seems as open and healthy now as at any time in our history. The presence of teacher trainers has probably helped in some areas. Our quarterly *Superintendent's Newsletter* stirs some communication. Staff visits to churches, classes and sundry meetings are an almost weekly event.

We generally get on very well with the other agencies. The Board of Home Missions actively promotes our teacher training program in their congregations, and they split costs with us for training in many of those churches. SCORR, World Missions, the Chaplain Committee, Pine Rest, the Office of the Stated Clerk—all helped us during 1977. The faculty of Calvin Seminary deserves special thanks: various professors served on committees, helped develop curriculum plans, joined us in leading workshops, and even sponsored a seminar for our staff when we had a particular need.

The matter of our relationships to other denominations is very much at the heart of the appended "Expanded Mission" report. The Reformed Church in America is an important partner in our ministry, with more than three hundred of its congregations using BIBLE WAY materials. During 1977, we began serving the entire Reformed Church of Australia through a central distribution center in Blacktown, New South Wales. And in November we received word that the Reformed Churches of New Zealand had also recommended our curriculum to their churches. Since 1974, our relationship with the Orthodox Presbyterian Church's national staff has been polite. During the current year we are becoming better acquainted with several other Presbyterian families, especially the Presbyterian Church in America (PCA), Presbyterian Church in the United States (PCUS), and the United Presbyterian Church (UPC).

VII. DEVELOPMENT SCHEDULES

Since beginning development of BIBLE WAY courses, we've known that any course once developed will—sooner or later—need to be entirely replaced. The only question is how long the material ought to be used before its replacement is introduced.

In 1975, the Board of Publications committed us to replacing most BIBLE WAY courses every eight years (cf. Acts of Synod 1975, pp. 286-288). According to that schedule, materials first introduced to the churches in 1972 would be issued in completely new form eight years later (in 1980), and again in 1988, and every eight years thereafter. If a course first appeared in 1974, it would go into a new package in 1982, 1990, 1998, etc. The key is this: courses were to be replaced on an eight-year cycle.

Now the Board of Publications has approved a change from the eight-year cycle to a ten-year cycle, adding two extra years to the life of each course. While each course will still go through the necessary preparation steps in each cycle (development, introduction, revision, and correction), the material will then be allowed to run an additional two years without further change.

There were four grounds recognized by the board when adopting this change:

1. Materials first produced in 1972 are still useful in the churches. Given the extensive revisions and corrections which have been made, a completely new writing does not seem warranted on the grounds of "datedness."
2. Many churches using BIBLE WAY materials have looked forward to the time when "the curriculum stops changing every year." There may be some positive benefits in the churches if we provided two additional years of unchanged materials.
3. By delaying the "start over" process two years for each course, our current staff will be able to complete at least a first publication of planned adult and young adult materials before plunging back into the preschool and elementary levels of the curriculum. Without that

delay, it seems likely additional staff will be necessary to meet our schedule.

4. A ten-year cycle is financially advantageous. With a ten-year cycle we can offset the high development costs on young adult and adult materials by extending the "high income—low investment" years on earlier levels of the curriculum. Similarly, when we launch a whole new production of earlier years, we will offset the development costs at that time by extending the "high income—low investment" years on our young adult and adult materials. At least, that's the theory.

VIII. ADULT EDUCATION

A "Report on Adult Education," which has been approved by the Board of Publications, is now being submitted for the approval of synod. (See Appendix).

We've discussed adult education at considerable length in recent reports to synod. If the proposed plans are approved, we'll now turn from discussion to production. Much of the credit will belong to Dr. Walhout, to whom much of the work will also fall.

IX. EXPANDED MISSION

During the past year a Committee on Expanded Mission studied issues which face us as a result of increased use of the BIBLE WAY curriculum outside the Christian Reformed Church. The detailed findings of that committee are available on request: the following recommendations from the committee were adopted by the Board of Publications:

A. Promotional efforts in the past three years have been, almost exclusively, shaped to direct sales and pursued along denominational lines. We recommend that, while completing experimentation with other forms of promotion and sales (*cf.* III below), we continue major emphasis on promotion aimed at increasing direct sales within selected denominations.

B. We recommend that, on a temporary and experimental basis, BIBLE WAY curriculum materials (and other items produced by the Board of Publications) be made available through selected Christian bookstores in Canada and the United States. The purpose of this action would be to determine whether or not our materials should be sold through bookstores on a permanent, long-range basis and, if so, on what conditions.

1. Select five to ten Christian bookstores which represent a diversity of market areas (Canada & U.S., East & West, etc.).

2. The Business Manager and the Director of Education, together with the executive business committee, should develop and apply conditions according to which bookstores may handle/sell BIBLE WAY (and other) materials.

3. Indicate to selected bookstores that they have been picked as "market leaders," that conditions apply for a given period of time, and that their assistance in our evaluation would be gratefully received.

4. Initiate a program of sales to bookstores not later than March 15, 1978.

5. Attend the Christian Booksellers Convention during July 1978.
6. Evaluate results of the program by December 1, 1978, and prepare a report to the Board of Publications (through an appropriate committee).

C. It is inevitable that, as curriculum materials are developed with new audiences in mind, concerns about theological distinctiveness still surface. We recommend, therefore, that the following guidelines be adopted both to affirm our continuing Reformed commitment and to fix boundaries for the future curriculum development.

1. Theological Distinctiveness (Substance and Symbols)

Observation

Theological distinctiveness involves both *substance* (the essential nature of the theology; its fundamental content and quality) and *symbols* (the creeds or confessions which constitute the Forms of Unity and give expression to the substance). In the case of the Christian Reformed Church, the symbols are the Heidelberg Catechism, Belgic Confession, Canons of Dort, and the three ecumenical creeds.

Guidelines

- a. The substance of theological distinctiveness shall be maintained without compromise. In doing so, however, it is appropriate to utilize quotations from, and references to, other confessional or historical statements in the Reformed tradition. For example, citations from the Westminster Catechism would seem appropriate in certain instances.
- b. The symbols must continue to be explicitly programed into the curriculum where it is appropriate and necessary to do so in order to achieve the objectives of the curriculum (*cf.* Guidelines, 1971). For example, a course on the Heidelberg Catechism should be a prominent part of the curriculum.

2. Faith-Expression Distinctiveness

Observation

In addition to a theological distinctiveness there are distinctive expressions of faith which involve customs, laws, observances, and the like — all of which are essential to completeness. These faith-expressions give a parochial, as well as a theological, character to the development of curriculum.

Guideline

There shall be no restraints in teaching or promoting those faith-expressions which are integral to theological distinctiveness. This may require separate courses, but not at the expense of integration of doctrine and life in the general body of the curriculum.

D. We recommend that, through the Major World Language Study Committee, Interchurch Relations Committee, Reformed Ecumenical Synod, and by whatever other means available, the Director of Education explore the potential for an expanded ministry beyond the borders of Canada and the United States.

X. STAFF STRUCTURE

The Board of Publications has approved a transitional staff pattern anticipating the retirement of Mr. Peter Meeuwssen in 1979. The transitional pattern involves division of Mr. Meeuwssen's responsibilities into two positions, "Business Manager" and "Plant Manager," and requesting Mr. Meeuwssen to supervise the areas of business and production until his planned retirement.

A. *Business Manager*

Mr. Meeuwssen has served faithfully and for many years with the title "Business Manager." The board has now approved a recommendation that an essentially new position called "Business Manager" be created, assigned the following responsibilities, and filled at the earliest possible time:

1. The Business Manager shall supervise the day-to-day work of the clerical personnel.
2. The Business Manager shall direct accounting functions within the board, including all budget preparation and control, billing, and data processing.
3. The Business Manager shall be directly responsible for personnel and services of the orders and shipments department.
4. The Business Manager shall maintain, and regularly report on, inventory and the process of inventory control.
5. The Business Manager, in consultation with the Plant Manager, shall be responsible for estimating, bidding, and purchasing.

B. *Plant Manager*

Mr. Meeuwssen has also done the work of "Plant Manager" in recent years. The board has now decided to reestablish the position of "Plant Manager," to assign it the following responsibilities, and fill the position at the earliest possible time:

1. The Plant Manager shall be responsible for the personnel and services of the press room at the Board of Publications.
2. The Plant Manager shall be responsible for the personnel and services of the bindery at the Board of Publications.

C. *Production Supervisor*

Since Mr. Meeuwssen has held a position which has now been redefined and filled by someone else, and since there are significant areas of business and production assigned to neither the Business nor the Plant Manager at this time, a new terminal position has been created and assigned to Mr. Meeuwssen. That position, "Production Supervisor," will be filled by Mr. Meeuwssen until his retirement in 1979. Until then, he shall be responsible for:

1. Supervision of the Business Manager and the overall business functions of the board.
2. Supervision of the Plant Manager and the work of the plant for the board.

3. Direct supervision of all other areas of business and production not assigned to other personnel.

Section Two Periodicals

I. THE PERIODICALS COMMITTEE

A. The Periodicals Committee supervises the publication of *The Banner* and *De Wachter*.

B. Supervision of *The Banner* is carried out through monthly meetings with the Editor and staff. There is evaluation and critique of the previous month's issues; discussion of proposed writers, articles, and series, with action on staff recommendations; consideration of special issues, problems, opportunities; appointment of columnists; response to matters brought to the committee's attention.

C. The committee meets from time to time with the Editor of *De Wachter*, and acts upon his recommendation for regular contributors.

D. *Subscriptions*

1. Subscriptions to *De Wachter* hold at approximately 2,400.
2. Subscriptions to *The Banner* have increased from 43,791 (January 1977) to 44,844 (January 1978). Congregations on the Every Family Plan (EFP) stood at 189 in January 1978, as compared to 175 in January 1977.

E. *Year in review*

1. General appreciation of our periodicals continued, as reflected in subscription figures.
2. Various *Banner* columns enjoyed approbation in the mail, among them especially "The Young Look," "Cabbages and Kings," and "Meditations."
3. Various *Banner* articles elicited discussion, carried on in *Voices*; a number of articles were republished on request and by permission in other evangelical publications; some articles were quoted with approval in Martin E. Marty's newsletter, *Context*.
4. Association with *The Church Herald* of the Reformed Church continued with the joint publication, in the fall, of a series of four articles authored by Neal Plantinga and Howard Hageman on church office.
5. Computer type-setting began with the first 1978 issue of *The Banner* with general approval.
6. *The Banner* was awarded second place in its category—denominational publications—at the Evangelical Press Association Convention in May, marking the fifth time in the past six years that *The Banner* has received first or second place ratings in this annual evaluation.
7. In January 1978, *De Wachter* was printed with a new, picture-cover and is so planned for the future.

F. *In prospect*

1. A special issue of *The Banner* is planned to take note of the meetings of the NAPARC synods on the Calvin campus in June.
2. Four-color, wrap-around covers are planned for eight issues of *The Banner* for 1978. This will be done on an experimental basis intended to discover if sufficient additional advertising can be obtained to meet the added expense, and to test reader reaction to the innovation.

II. EDITORSHIPS

A. *The board recommends the reappointment of the Rev. Mr. William Haverkamp as Editor of De Wachter for two years, September 1978 — September 1980.*

B. The board adopted the recommendation of a study committee, endorsed by the Periodicals Committee, that *The Banner* continue under a single Editor in Chief.

C. The board referred back to the Periodicals Committee further consideration of *Banner* staff structure with an eye to consideration of the position of Managing Editor.

D. *The board adopted and recommends to synod the following schedule re the appointment of the next Editor in Chief of The Banner, to take office upon the scheduled retirement of the present Editor (due to having reached age 65) on August 31, 1980:*

1. February 1978 — Board of Publications establishes selection procedures.
2. June 1978 — Synod adopts selection procedures.
3. February 1979 — Board of Publications nominates candidates.
4. June 1979 — Synod elects Editor in Chief.
5. September 1980 — Editor begins first two-year term.

E. *The board adopted and recommends to synod approval of the following procedure, adopted by the Synod of 1968, for the selection of nominees for Editor in Chief of The Banner:*

1. When a new Editor in Chief is needed for any one of our denominational periodicals, the Board of Publications shall have the responsibility to prepare and present to synod such nomination(s).
2. The Board of Publications, through its Periodicals Committee, shall have the duty to canvass the field of possible candidates, to gather required personal, academic, ministerial, and other relevant information concerning them, to evaluate, and to submit a prepared nomination to synod.
3. The nomination(s) for Editor in Chief should be presented to synod at least one year before the position is to be filled.
4. Recommendations of names for consideration may be made by consistories and classes.
5. Having given due consideration to possible nominees the Board of Publications shall interview the same before making nominations.
6. The Board of Publications shall present its nomination to synod and synod shall make the appointment(s). If a nomination of one

name is submitted, the Board of Publications shall state reasons. If synod finds the nomination unacceptable the Board of Publications shall be asked to prepare a new nomination in accordance with the aforesaid procedure. The editorial work during this interim situation shall be under the direction of the Board of Publications, through its Periodicals Committee.

7. When the Board of Publications is not ready to present a nomination for a regular appointment it shall recommend an interim appointment. This interim appointment shall be submitted to synod for approval.

Section Three Financial Matters

A thorough financial report was given to the Board of Publications at the annual board meeting in February. It is also available to anyone at synod desiring a complete picture from our finance personnel who will be present at synod.

The following are the audited financial statements for the year ended August 31, 1977, and the budget for the fiscal year 1979.

STATEMENT OF OPERATIONS
BOARD OF PUBLICATIONS OF THE CHRISTIAN REFORMED CHURCH
GRAND RAPIDS, MICHIGAN
Year ended August 31, 1977

INCOME		
Subscriptions and sales		\$ 1,495,571
COSTS		
Material	\$ 579,842	
Direct Labor	158,650	
Artwork	30,421	
Manufacturing Expenses	188,467	
Writers	23,947	
Mailing Costs (Net)	81,891	1,063,218
GROSS MARGIN		\$ 432,353

GENERAL AND ADMINISTRATIVE

Direct (clerical-editorial-managerial) \$ 292,030	
Indirect (depreciation-insurance- office supplies-postage, etc.)	162,546
	<u>\$ 454,576</u>
OPERATING INCOME (LOSS)	\$(22,223)
OTHER INCOME - NET *	<u>\$ 380,725</u>
NET INCOME	<u>\$ 358,502</u>

* INCLUDES \$363,986 QUOTAS FOR:

Banner	\$ 96,736
De Wachter	29,445
Unified Church School Curriculum	237,805
	<u>\$363,986</u>

BALANCE SHEET

BOARD OF PUBLICATIONS OF THE CHRISTIAN REFORMED CHURCH

GRAND RAPIDS, MICHIGAN

As of August 31, 1977

ASSETS

CURRENT

Cash on hand and on deposit	\$ 242,473
Accounts receivable	229,793
Inventories	272,410
Prepaid Expenses and Other	<u>96,635</u>

TOTAL CURRENT ASSETS AND OTHER ASSETS \$ 841,311

EQUIPMENT

Machinery & equipment, office furniture & fixtures, and truck	\$ 919,288
Less accumulated depreciation	<u>369,155</u>
	<u>\$ 550,133</u>

TOTAL ASSETS \$1,391,444LIABILITIES AND EQUITY

CURRENT

Accounts payable	\$ 66,520
Accrued expenses	<u>16,630</u>

TOTAL CURRENT LIABILITIES \$ 83,150

DEFERRED INCOME 182,494

EQUITY 1,125,800TOTAL LIABILITIES AND EQUITY \$1,391,444

BUDGET FOR 1979
BOARD OF PUBLICATIONS OF THE CHRISTIAN REFORMED CHURCH
GRAND RAPIDS, MICHIGAN

INCOME		
Subscriptions and Sales		\$ 1,715,000
COSTS		
Material	\$ 704,000	
Direct Labor	191,000	
Artwork	54,000	
Manufacturing Expenses	254,000	
Writers	31,000	
Mailing Costs (Net)	<u>115,000</u>	<u>1,349,000</u>
GROSS MARGIN		\$ 366,000
GENERAL AND ADMINISTRATIVE		
Direct (clerical-editorial-managerial)	\$ 380,500	
Indirect (depreciation-insurance-office supplies-postage, etc.)	<u>213,500</u>	<u>\$ 594,000</u>
OPERATING INCOME (LOSS)		\$(228,000)
OTHER INCOME - NET *		<u>\$ 237,000</u>
NET INCOME		<u>\$ 9,000</u>

* Includes \$225,000 Quotas For:

Banner	\$43,000
De Wachter	27,000
Unified Church School Curriculum	<u>155,000</u>
	<u>\$225,000</u>

A. Budget versus actual results for fiscal 1977

Actual results from operations were considerably greater than budgeted for fiscal 1977 due to several factors: greater than anticipated sales of church school materials and Psalter Hymnals, lower than anticipated raw material costs, and an increased experience factor percentage for quota receipts.

The board anticipates that substantial working capital demands will be experienced in the future from additional equipment requirements, rising production and purchasing costs, staff additions, and the recently approved expanded mission program.

B. Quotas for the Board of Publications

The board is pleased that the operating results for the year ended August 31, 1977 were more favorable than anticipated and is looking forward to a continuation of certain factors which contributed to that result.

Therefore, the budget which the board adopted for its year ending August 31, 1979, even though it recognizes increased operating costs and other expenses, represents, not an increase, but a continuation of the current \$4.00 quota per family.

Section Four General Matters

I. CANADIAN DISTRIBUTION CENTER

Last year we reported to synod that the Board of Publications and Classis Chatham approved the plans for a Canadian Distribution Center. We can now report after a year of experience.

Mr. Bill De Jong of Norwich, Ontario, provided excellent service for our denominational agencies. This arrangement resulted in a more efficient distribution of our materials to our Canadian members and churches. At the same time, postage costs have also been reduced.

II. PHOTOTYPESETTING

For many years all of the products printed by the Board of Publications were typeset by a hot metal process. This was ideal for letterpress printing. Since we converted our printing process from letterpress to offset printing, we have been considering a change of the typesetting process. For some time, the phototypesetting has been subject to radical, technological improvements. We are convinced that now is the time for us to change the process. We have approved the acquisition of phototypesetting equipment on a lease basis. The automated equipment will help us to improve the quality, versatility, and productivity of the type composition and preparatory department. This acquisition will also enable us to give better service to the other denominational agencies that utilize our facilities for their printing requirements.

III. NOMINATIONS

We are requesting synod's approval of the following people to serve on the education, periodicals, and business committees. All names were selected by the board from prepared nominations.

- A. Education Committee: Mr. Kenneth Horjus and Miss Cora Vogel
- B. Periodicals Committee: Mr. Jack Brouwer and Dr. Henry Stob
- C. Business Committee: Mr. H. Kuntz

IV. BOARD REPRESENTATION AT SYNOD

The board requests that the following be permitted to represent the Board of Publications at the sessions of synod when matters pertaining to the board are being considered: Dr. Sidney Dykstra, president of the

board; the Rev. Willard H. De Vries, secretary of the board; Mr. A. James Heynen, Director of Education (in all matters pertaining to the Education department); Mr. Peter Meeuwse, Business Manager (in all matters pertaining to the business aspects of the board's operations); and the editors, Dr. Lester De Koster and the Rev. William Haverkamp (in all matters pertaining to their respective periodicals).

Section Five

Summary of Matters Requiring the Attention of Synod

- A. Approval of board representation at synod (Section Four, IV).
- B. Reappointment of Dr. Edwin Walhout as Adult Education Editor (Section One, II).
- C. Approval of the Adult Education Curriculum Plan (Appendix, Part Two).
- D. Reappointment of the Rev. William Haverkamp as Editor of De Wachter (Section Two, II, A).
- E. Approval of schedule for appointment of next Editor in Chief of The Banner (Section Two, II, D).
- F. Approval of procedure for selecting nominees for Editor in Chief of The Banner (Section Two, II, E).
- G. Approval of the \$4.00 quota by the Board of Publications (Section Three, B).
- H. The report of the Director of Education:
 1. Change in development schedule.
 2. Expanded mission report.
 3. Staff structure.

Board of Publications
of the Christian Reformed Church
Willard H. De Vries, secretary

APPENDIX

REPORT ON ADULT EDUCATION

The following pages contain the report of the Adult Education Committee appointed in 1976 by the Education Committee of the Board of Publications. We submit not only our observations and general recommendations, but also specific (if tentative) plans for development of a unique adult church education curriculum and program.

Our committee believes the need for a more comprehensive, organized, and thoroughly Reformed program of adult education in the Christian Reformed Church is evident. During our deliberations, we have noted the following, for example:

1. The CRC has historically maintained a commitment to adult church education, recently affirmed in the mandate of the Synod of 1970 to develop a core program which would "address itself to persons of all

ages from earliest youth through the various stages of adulthood"¹ and by the Synod of 1976 which appointed an Adult Education Editor.

2. The individual congregations have consistently requested resources for adult education, most recently demonstrated in the responses of more than six hundred congregations to a 1974 questionnaire concerning adult church education.

3. There is a proliferation of materials and programs from the many CRC denominational agencies involved in some way with adult education, as outlined in the 1975 report to synod,² but these materials do not represent an organized and basic curriculum.

4. Adult education materials now being used within many Christian Reformed congregations come from a wide variety of sources, but these materials lack consistency in Reformed content, perspective, and purpose.

Having considered our denominational history and our current practices, the committee agrees with those who wrote:

The outstanding weakness of our present effort at education is its complete breakdown at the level of the young adult. Just when the catechumen—who has been “made to go” for so long—becomes motivated and professes his faith, the official church education is finished In many of our churches . . . the children are overstuffed while the adults are undernourished. We must . . . seek to change the situation in which the grown-up Christian, in the mind of youth, is the one who has graduated from the church school and from the study of the Scriptures.³

Part One:

General Observations and Recommendations

I. CONCERNING PURPOSE AND CONTENT

A. As the Christian Reformed Church moves increasingly out of its ethnic isolation and into the broader cultural and ecclesiastical world, there is a growing “identity crisis.” Who are we as the CRC? Which of our customs are merely ethnic, and which are profoundly Reformed? What justifies our continued denominational existence?

We recommend concentrated attention on our general Reformed and specifically Christian Reformed heritage, distinguishing between this heritage and cultural tradition, in order to foster growing understanding of, appreciation for, and participation in, the work of this part of Christ’s church.

B. During recent years there has been a healthy growing involvement of all church members in the work of the church, seen, for example, in

¹“Toward a Unified Church School Curriculum,” Acts of Synod 1970, p. 206ff., III.E.

²Agenda for Synod 1975, pp. 126-137

³*Church Education in the Christian Reformed Church*, pp. 40-41.

increasing lay participation in worship services and on denominational boards, in evangelism, and in adult education.

We recommend that our adult education program be developed with a core curriculum which provides systematic and continuing instruction in a variety of subjects, and which is designed to equip the saints for ministry.

C. Our current CRC program of adult education is without a governing curriculum concept, proceeding mainly on an *ad hoc* basis.

We recommend that we develop a curricular plan which incorporates the "perceived needs" of the churches into a comprehensive and well-balanced program for adult education. This does not imply a "once for all" static curriculum, but does cite the need to produce a *curriculum* rather than publishing occasional and unrelated materials.

D. While "issues-oriented" studies continue to be both popular and important, there is a growing need for foundational courses which enable Christian adults to understand better their own biblical, confessional, and historical roots.

We recommend primary stress on foundational courses, so that specific issues may be identified and dealt with in the larger context of Christian doctrine and ethics. Resources for further study should be recommended where possible.

E. Preparation for ministry involves not only knowing, but also doing. Merely cognitive education—or, "book learning"—is insufficient.

We recommend that throughout this curriculum a continuing stress be placed on the implications and outcome of knowledge in the life of the students, recognizing the need for new skills as well as new information.

F. Some adult study groups in the CRC are making use of materials which are questionable in terms of biblical exegesis, Reformed doctrine, and Christian ethics. It appears that sometimes people are unable to "discern the spirits" in such materials and are absorbing inadequate notions and perspectives on the Christian faith and life.

We recommend that our curriculum help persons to distinguish the various winds of doctrine swirling through the church world.

II. CONCERNING STRATEGIES AND IMPLEMENTATION

A. A wide variety of adult groups meet in the churches: adult church school classes on Sunday, weekday ladies' and men's groups, couples' clubs, grow groups, Bible study groups, prayer breakfast groups, etc.

We recommend that the adult education program incorporate as much flexibility as possible to facilitate use by a variety of groups meeting on different schedules and for different purposes. But we recommend further that specific suggestions be developed explaining to the churches how they can best organize groups to utilize the adult education curriculum.

B. Not all churches have many competent and experienced leaders available for their adult groups. The leaders may include the pastor, or an

elder, or persons with special abilities. Sometimes an outside speaker is employed. Sometimes leadership rotates. Sometimes leadership seems absent.

We recommend that extensive leader aids be produced with the adult education curriculum (leader instructions, manuals, guides, etc.), and that additional leadership training be provided as early as possible.

C. Churches appear reluctant to rely heavily on sight-sound media and educational hardware.

We recommend continued primary reliance on printed materials in adult education with secondary reliance on other audio-visual materials.

D. There appears to be resistance to (a) large study books, (b) heavy time commitments, and (c) lengthy reading material.

We recommend that the adult education curriculum be divided into relatively short units of study and produced in a simple format without extensive mandatory reading. We further recommend, however, that churches be challenged to set higher expectations for adult education and to encourage all members to make tangible commitments to such education.

E. The Christian Reformed Church is not alone in its concern about adult education; other fellowships are expressing their concern in various ways. (The RCA, for example, does not produce its own materials, but acts in a consulting capacity for its congregations.)

We recommend that the Education Department staff continue to be alert to such developments, and be willing to learn from the experience of others. We further recommend that our adult education curriculum be promoted for use in circles beyond the denominational boundaries of the CRC.

F. While the proposed curriculum calls for primary stress on foundational courses (see I.D), each period of history confronts the church with new questions. One measure of an adult education program's effectiveness is how adequately it enables adults in the church to give informed (biblically, historically, confessionally) responses to extant questions.

We recommend that, in the development of all curriculum materials, particular sensitivity be shown to questions facing the church especially in our age, for example: "What is the Bible and how is it to be understood?", "What are appropriate roles of women in church and society?", "How should Christians respond to economic disparity between nations and races?"

Part Two:

Adult Education Curriculum (Proposed Divisions and Units)

DIVISION ONE: STUDIES IN SACRED SCRIPTURE

Study materials designed to enable students to understand the actual text of the Bible. Two types of study guides are provided in this division: "Revelation Series" and "Survey Series."

Revelation Series

This is a series of studies on individual books of the Bible, providing an overview of each book, using the familiar chapter-by-chapter and verse-by-verse method of study, and containing discussion questions for each lesson. This is an *on-going series* which will eventually include study guides for a large number of Bible books. Leader guides may accompany these studies.

Survey Series

This is a series designed to provide an overview of the traditional groupings of Pentateuch, Former Prophets, Wisdom Literature, etc. Included are such matters as literary style, purpose, characteristics, authorship, historical setting, theological significance, hermeneutical principles, and related introductory items which help to understand the books in each group. Enough of the contents of the books are studied directly to provide a satisfying survey of what they are about. This is a one-year course of study, aiming at the goal of a working knowledge of how to read and understand the Bible.

DIVISION TWO: GOD'S WORK IN HISTORY

A one-year course of study (approx. 30 sessions) which surveys God's redemptive program as it has been worked out in history from creation to the present, and also provides biblical perspective on history to its consummation. Lessons are a blend of biblical, historical, and theological components that are developed by isolating a specific period of history, identifying its major characteristics in relation to God's redemptive purpose, and demonstrating how significant persons and events contribute to that purpose.

(Note: These lessons should be written and edited with a sensitivity to the issues that often receive inadequate treatment, e.g., contributions of women, Eastern church, etc.)

Unit One: Biblical Periods

An analysis of major periods in the history of redemption as recorded in the Old and New Testaments, and including biblical perspective on all history.

Unit Two: Ancient and Medieval Church History

A survey of the major periods of church history from the New Testament to the Reformation, organized according to the significance of the changes in the church's relation to its environment, and showing how God's redemptive purpose was implemented by the church in its changing environment.

Unit Three: Reformation and Modern Church History

The contribution of the Reformation to the ongoing development of God's redemptive program, and a sketch in broad outline of major developments in church history to the present.

Unit Four:*Patterns of Development in North American Church History*

An interpretative analysis of significant developments in North American church history, providing perspective on our current status as churches within God's redemptive program.

Christian Reformed Church History (as a separate course)

An historical sketch designed to provide understanding and appreciation of the Christian Reformed stance within the larger family of churches, and to articulate the unique contribution it can make to the purpose of the gospel. In churches of other denominations this course may be replaced with materials of their own choice.

DIVISION THREE: TRUTH FOR LIFE

A two-year planned curriculum (approx. 30 sessions each year) dealing with creeds and confessions, and with Reformed doctrine. Christian doctrine is studied from the point of view of its importance for the life and work of the church.

First Year: "A Place To Stand, Creeds and Confessions"

A study of three ecumenical creeds and three Reformed confessions, examining the historical setting from which they emerged, the theological definitions which addressed that situation, the continuing importance of those definitions, and the uniqueness and special flavor of each creed.

Unit One: *The Ecumenical Creeds*

After an introductory lesson dealing with such questions as: What is a creed? Why were they written? What is their function today?, this unit examines the three ecumenical creeds, Apostles', Nicene, and Athanasian, with special attention to those passages which express its peculiar character.

Unit Two: *Heidelberg Catechism Survey*

A survey of the structure and themes of the Catechism in historical and theological context, with special attention to those passages which express its peculiar character.

Unit Three: *Confession of Faith (Belgic)*

A survey of the document, with special attention to those articles which demonstrate its unique character.

Unit Four: *Canons of Dort*

A study of the five points of doctrine which constitute the peculiar character of this document.

Second Year: "A Place To Stand, Reformed Perspectives on Life"

A one-year course of study which explains the Reformed faith as answers to questions which life raises. The standard "loci" provide the unit organizers, and the flow of lessons is: life's question, biblical data, confessional definition, personal applications.

Unit One: *The Doctrine of God* (Theology)

Answering life's question, Who is God?

Unit Two: *The Doctrine of Man* (Anthropology)

Addressing the question, What is Man?, or Who am I?

Unit Three: *The Doctrine of Christ* (Christology)

Articulating answers to questions such as, Who is Jesus? Of what importance is He?

Unit Four: *The Doctrine of Salvation* (Soteriology)

Answering the question, What does it mean to be saved?

Unit Five: *The Doctrine of the Church* (Ecclesiology)

What is the church? What is its task?

Unit Six: *The Doctrine of the Last Things* (Eschatology)

What does the future hold?

DIVISION FOUR: LIVING IN THE PRESENCE OF GOD

A one-year course of study (approx. 30 lessons) which examines various life situations requiring Christian moral response. The lessons will discuss moral questions from the point of view of what it means to live in the presence of God as Christians not yet perfected. Biblical guidelines, alternative Christian answers, non-Christian theories.

Unit One: *Living Before God*

An introductory unit dealing with the norms, motivations, and values for living as free and joyous believers in the Spirit of Jesus Christ.

Unit Two: *Living as a Sinner/Saint*

Lessons dealing with personal sanctification and the development of Christian virtues. Topics such as pride, anger, temptation, humility, self-indulgence, and tolerance will be treated.

Unit Three: *Living Through Decisions*

Lessons dealing with basic life decisions such as choosing a vocation, marriage, children, education, aging, and retirement. Also included will be a treatment of situations in which the right ethical course is not always clear, such as "white lies," abortion, euthanasia, and participation in war.

Unit Four: *Living in Society*

Lessons dealing with Christian responsibility in terms of such broader human problems as pollution, world hunger, racial discrimination, nuclear disarmament, just legislation, and nationalism.

DIVISION FIVE: THE BODY OF CHRIST IN MINISTRY

A one-year course of study (approx. 30 sessions) centering on the practical concerns of the church's corporate ministry. The perspective of the lessons is that Christ continues his ministry from heaven through the

church on earth. Lessons will make substantial use of the case-study method of teaching.

Unit One: The Church's Ministry as Christ's Ministry

Case studies of churches in a variety of circumstances, showing concretely how Christ is present with his church working in today's world. From the perspective of "missio dei." Comparative studies of kinds of liturgies, patterns of ministry; perhaps life styles, parachurch ministries, etc.

Unit Two: The Church's Organization for Ministry

An examination of the offices, forms of church government, agencies of the church; with attention to the scope and limits of proper ecclesiastical endeavor. Oriented broadly to the Reformed tradition (as opposed to non-Reformed on the one hand, and specifically CRC on the other), these lessons will deal with ecclesiastical efforts on all levels—congregational, classical, denominational, inter denominational.

Unit Three: The Church's Prophetic Ministry

How the church carries out its commission to "disciple the nations" through the gospel, to Christians as well as to non-Christians. Preaching, church school, witnessing, foreign missions, home missions, radio, television, Bible distribution, etc.

Unit Four: The Church's Priestly Ministry

How the church demonstrates Christ's compassion and sacrificial love both inside and outside the church. Prayer, worship, benevolence, mercy, world relief, medical ministry, care of aged, adoption agencies, care of mentally ill, chaplaincy, etc.

Unit Five: The Church's Kingly Ministry

How the church demonstrates the lordship of Christ over all of life, both in the use of its own resources and in its influence in society. Budgets, stewardship, church buildings, discipline, education, censorship, blue laws, taxes, civil law, citizenship, etc.

ADULT EDUCATION CURRICULUM PLAN CHART

DIVISION I: STUDIES IN SACRED SCRIPTURE

A. Revelation Series

An on-going series of studies of individual Bible books.

B. Survey Series

A one-year survey of the major groupings of Bible books.

DIVISION II: GOD'S WORK IN HISTORY

A one-year course covering

A. Biblical Periods

B. Ancient and Medieval Church History

C. Reformation and Modern Church History

D. Patterns of Development in North American Church History

As a separate course—Christian Reformed Church History

DIVISION III: TRUTH FOR LIFE

First Year: "A Place to Stand, Creeds and Confessions"

A. The Ecumenical Creeds

B. Heidelberg Catechism Survey

C. Confession of Faith (Belgic)

D. Canons of Dort

DIVISION III (continued)

Second Year: "A Place to Stand, Reformed Perspectives on Life"

A. Doctrine of God (Theology)

B. Doctrine of Man (Anthropology)

C. Doctrine of Christ (Christology)

D. Doctrine of Salvation (Soteriology)

E. Doctrine of the Church (Ecclesiology)

F. Doctrine of the Last Things (Eschatology)

DIVISION IV: LIVING IN THE PRESENCE OF GOD

A one-year course covering

A. Living Before God

B. Living as a Sinner/Saint

C. Living Through Decisions

D. Living in Society

DIVISION V: THE BODY OF CHRIST IN MINISTRY

A one-year course including

A. The Church's Ministry as Christ's Ministry

B. The Church's Organization for Ministry

C. The Church's Prophetic Ministry

D. The Church's Priestly Ministry

E. The Church's Kingly Ministry

REPORT 5-A**THE CHRISTIAN REFORMED BOARD OF PUBLICATIONS**

(Art. 32)

I. PUBLICATION ON THE LODGE

The Stated Clerk has forwarded to us an order for one copy of the Position of the Christian Reformed Church on Lodges. Report 38, Acts of Synod 1977, page 575, is entitled, "The Lodge Oath and Church Membership."

Synod's decision in this matter, Acts of Synod 1977 (Art. 68, p. 105), includes the following: "That synod refer the summary statement to the Board of Publications to be edited for simplicity and clarity." Since the request for printed pamphlets is confined to one single copy, we request the Synod of 1978 to relieve us of this responsibility.

II. APPOINTMENTS

The Board of Publications requests that synod approve appointments submitted for persons to serve on the Education Committee, Periodicals Committee and the Business Committee (cf. Report 5, Section Four, III, A, B, C).

Board of Publications
of the Christian Reformed Church
Willard H. De Vries, secretary

REPORT 6

CHRISTIAN REFORMED WORLD RELIEF COMMITTEE

(Art. 62)

I. INTRODUCTION

Last year's report to synod predicted that 1977 would be a year of consolidation for the CRWRC. That prediction proved to be accurate. Along with the consolidation some basic issues have surfaced.

A few examples will clarify the kind of issues we mean. Since the denomination owns the CRWRC, how can we *insure* that we are being responsive to the desires of the denomination? Another basic issue is the need for cooperation with other denominational agencies. The staff of World Missions has been especially helpful to us in developing a more cooperative working relationship. The meetings of the Mission Advisory Group are being enhanced by this additional effort.

Another basic issue is the need for long-range planning. We believe that long-range planning is a necessity for determining CRWRC'S direction and program thrust. In addition, long-range planning will greatly enhance our efforts to work meaningfully and cooperatively with other denominational agencies.

During 1977, the CRWRC programs were reduced by 15% because of a lack of financial resources as will be explained in greater detail later. Some of the program reductions were achieved by not filling vacant field staff positions. Other reductions were achieved by postponing replacement expenditures. Partly as a result of last year's painful experiences of reducing our budget after the year began, the annual board meeting in 1978 is proposing a budget which is less than our budget of last year.

II. THE BOARD

In response to synod's mandate of last year the composition of the executive committee was changed significantly this year. The executive committee is no longer regional in character. For the first time we now have four Canadian members on our executive committee.

Dan Vander Wekken	Alberta South	Kenneth VerBurg	Lake Erie
John Gernaat	Cadillac	Dr. N. Boeve	Muskegon
Martin Vanderzwan	Chatham	Peter Feddema	Quinte
Dave Gabrielse	Grand Rapids East	Bruce Hulst	Zeeland
Don Molewyk	Grand Rapids North	Donald Pruis	Member-at-Large
Jim Sjoerdsma	Grandville	Dr. D. De Vries	Member-at-Large
Jack Kerkhof	Hamilton	Kenneth Holtvluwer	Member-at-Large
Herschel Lubbers	Holland	Neal Van Valkenburg	Member-at-Large
Rich Kuiken	Hudson	Rev. John Bergsma	Member-at-Large
John Vander Ploeg	Kalamazoo	James Tuinstra	Member-at-Large

The officers serving the board this year are

John Vander Ploeg	— president
James Tuinstra	— vice-president
Donald Pruis	— treasurer
Bruce Hulst	— secretary
Dave Gabrielse	— asst. secretary/treasurer

III. DISASTER AND EMERGENCY RELIEF

A. Disasters - Domestic Programs

During 1977, six North American disasters placed a heavy demand upon CRWRC staff resources and Disaster Preparedness Program volunteers. CRWRC responded in various degrees to the following disasters: Augusta, Michigan — tornado; Appalachia (Kentucky and Virginia) — floods; Johnstown, Pennsylvania — flood; Kansas City, Missouri — flood; Asheville, North Carolina — flood. The most extensive involvement took place in Appalachia in communities where CRWRC had previously established long-term Christian family service programs. Over three hundred volunteers served with the Appalachian recovery program. At the close of the year recovery efforts were continuing in Appalachia, Johnstown, and Asheville, with the final phase-out expected by June 1978.

Two disasters that brought much havoc to countless families and individuals during 1976, the Idaho Teton Dam flood and the Colorado Big Thompson Canyon flood, continued to occupy the attention of CRWRC staff and volunteers until August 1977. In appreciation for our efforts in Idaho, the Inter-Faith recovery group there sent CRWRC \$5,000 to encourage our long-term efforts in Appalachia.

B. Disasters - Foreign Programs

When disasters strike in the less-developed world, there is an international response to them. Interveners respond for a variety of reasons — some to fulfill foreign policy aims, some to ensure future growth and funding, some to show humanitarian concern.

The mandate given to the CRWRC by the Synod of 1962 states: “. . . the Christian Reformed Church in humility and gratitude to God hereby establishes this Christian Reformed World Relief Committee to minister in the name of our Lord to man distressed by reason of the violence of nature, the carnage of war or other calamities of life, and to relieve the suffering of the needs of the world.”

In keeping with this mandate, the CRWRC responded during 1977 to those foreign disasters in which it could allocate of its resources to meet basic human needs.

During the course of the year commitments were completed toward the reconstruction of Guatemala, devastated by the earthquake of 1976. The CRWRC responded promptly to famine in Haiti and in Nicaragua caused by a severe drought. Immediate aid was provided both monetarily and with clothing for the flood recovery in India resulting from the ravages of a cyclone. In addition, the CRWRC on three occasions provided funds for those who lost all their worldly possessions in India due to raging fires that swept through entire villages. During 1977 the borders between Jordan and Lebanon opened and our Jordanian staff immediately provided aid to war victims through local Christian organizations.

IV. FOREIGN SERVICE OUTREACHES

The year 1977 was both a year of reflection and a year of new direction as the CRWRC faced the question of its role in a world of so many acute needs. It is estimated that without a major effort by the international community, 800 million poor people around the world can expect almost no improvement in their conditions of life for the rest of the decade. The CRWRC cannot address itself to all the problems of the world. However, the CRWRC believes that the Christian Reformed denomination has an unusual resource among its members, who possess highly developed technical skills and are willing to use these talents to help their fellowman in Christ's name.

The CRWRC currently has thirty-one representatives and families serving overseas. An additional six nationals serve in direct staff positions and forty-nine nationals serve in support positions. During 1977 the CRWRC bade farewell to four staff members: Cal and Jayne Lubbers (Mexico), Paul and Ann Kok (Jordan), Carol Boersma (Honduras), and Tom and Melva Post (Honduras). It is with deep appreciation that the CRWRC commends these staff members for a job well done. In addition, the CRWRC expresses its gratitude to three volunteers who completed long-term assignments in Guatemala during 1977: Roland Hoksbergen, Bill Baker and Bill Reurink.

The CRWRC outreach to world needs overseas continued in thirteen countries during 1977. It was a year of program growth in some areas of the world, such as in Bangladesh, and a year of planned phase-over in other areas, such as in the Yucatan and in Korea. The CRWRC programs overseas included involvement in agriculture, rehabilitation, health, nutrition, and literacy projects.

A. *Asia*

1. *Bangladesh*

The agricultural development project of the CRWRC is approved by the Ministry of Agriculture in Bangladesh. The objectives of the project are to work, in association with local organizations, on the research and development of winter crops, and to motivate the farmers through demonstration, grass-roots level contact with the farmers, and close association with the government extension system. To carry out these objectives, the CRWRC provides an expert expatriate staff, with the required supporting services. The expatriate staff carries out adaptive research on cropping, establishes field units to motivate and educate the farmers, develops seed multiplication programs and generally supports crop development. Two staff members are on loan to the Mennonite Central Committee, John Deelstra and Ronald and Tena Prins. Six families are working in CRWRC's own program in Bogra District: John and Kathy Brouwer, Rick and Edith De Graaf, Marve and Peggy De Vries, Kees Poppe, Peter and Peggi Vander Meulen, and Dave and Nancy VanDer Puy.

2. *India*

The CRWRC continued its assistance to the Midday Feeding Programs administered by the small Christian Reformed Church of South

India. In addition, financial assistance was given to subsidize medical clinics, and financial and material relief was provided to the victims of fires and floods that plague the area. The CRWRC has no expatriate staff in India.

3. *Jordan*

The CRWRC program in Jordan is designed for the rehabilitation of the handicapped. Programs aid the handicapped in obtaining vocations which fit their physical and mental abilities, in order for them to become participating and contributing members of society, useful and self-supporting citizens. Programs include training and work for handicapped adults and young people; the provision of a home for handicapped children; a speech therapy project; deaf education; a nursery school for the deaf; and a program aimed at providing a home for beggars. During 1977 a phase-over plan was put into effect to turn over the CRWRC program to a national Christian organization by 1982. The Jordan program is carried out in cooperation with Pine Rest Christian Hospital which provides professional and technical assistance. CRWRC currently has two families serving in Jordan — Larry and Sharon Slager and Dan and Janys Vander Vliet.

4. *Korea*

The year 1977 witnessed the closing of the CRWRC medical program in Korea which has been faithfully carried on for the past ten years by Dr. H. C. Lee. The CRWRC is grateful for the dedicated service of Dr. Lee for these many years. The final commitment of financial support to the CAPOK program in Korea will also be met in 1978. This leaves one program of the CRWRC in Korea, the Family Assistance Center. The CRWRC has set a goal of 1981 for total phase-over of this program in Korea. Two national staff continue to administer this program, Mr. K. H. Kang and Mrs. Soo Hong Chang. The CRWRC has no expatriate staff in Korea.

5. *Philippines*

The CRWRC provides diaconal training and coordinates programs through the local Christian Reformed Churches in Manila and Bacolod City, and the missionaries from the CRBWM. Programs are designed to improve the general health and raise the socio-economic level of the people. Programs include self-help projects, animal projects, feeding centers, medical assistance, adult education, sanitation projects, and cottage industry development programs. CRWRC has four staff persons and families serving in the Philippines — Ivan and Joy De Kam, William and Dorothy Fernhout, Eleanor Haan, and Peter and Hennie Velenga.

B. *Africa*

1. *Niger*

The CRWRC provides the services of two staff members to the Sudan Interior Mission (SIM) to provide a CRWRC work of mercy through agriculture and reforestation. Programs include the use of insecticides,

well drilling, transportation projects, a farm school, and reforestation. The CRWRC personnel work among the Fulani tribe who were victimized by the famine of 1974 that affected the Sahel region of Africa. CRWRC staff include Patrick Franje and Markus and Mary Ann Frei.

2. *Nigeria*

The Christian Rural Development Program (CRD) is designed to increase food production and family incomes among the church communities that are served by national churches associated with the Christian Reformed Board of World Missions. CRWRC has a team of nine people working in an ongoing program of extension, training, and technical assistance for the rural population. Two are agriculturists from America and another, the acting director, is a Nigerian university graduate. There are four Nigerian coordinators who are responsible for their respective areas. Other team members work out of the central station at Mararraba, Gongola State. CRWRC staff personnel — Louis and Janice Haveman and Steve Nikkel.

C. *Latin America*

1. *Costa Rica*

The objective of the Alfalit program is to teach the people of Latin America to read and to write, to provide simple literature, both Christian and secular, and to promote practical programs for the betterment of the communities. Alfalit is a Christian movement of literacy and basic adult education serving the church and the people of Latin America. Its headquarters is in San Jose, Costa Rica. The CRWRC provides assistance to Alfalit through financial grants and staff expertise. CRWRC staff person working in the Alfalit organization is Gertie Gietema. After June 1978, CRWRC's assistance will be limited to financial aid.

2. *Guatemala*

During 1977, the CRWRC programs in Guatemala changed from disaster response to development programs. House construction commitments were fulfilled and the CRWRC volunteers returned home. As a result of the CRWRC participation in an earthquake disaster of 1976, longer range involvement is proposed for the CRWRC by providing community development projects among the poorest of Guatemala's inhabitants, many of whom were displaced by the earthquake. The long-range work concentrates on literacy, agriculture and health. Mark Kapenga continues as the one CRWRC staff person in Guatemala until April 1978. The project will then be directed by national Christians.

3. *Haiti*

CRWRC-Haiti is developing into a well-planned outreach in cooperation with the Missionary Church in Haiti. CRWRC's objective is to encourage actively the improved functioning of community structures, to train national health workers and assist communities in establishing an appropriate response to local health conditions. Professional expertise is given to aid in the establishment and guidance of rural industries and enterprises, and to meet the literacy needs of local com-

munity groups. The CRWRC efforts are channeled through a network of sixty national Missionary Churches in the central plateau area of Haiti. CRWRC staff includes: Sandy Beelen, Dick and Mary Both, and David and Debbie Genzink.

4. *Honduras*

To show Christian mercy to those in need by focusing on high priority needs, such as water, food production, health, nutrition, literacy, and education; to provide funds and personnel for national evangelical bodies, such as the Diaconia of the Honduran Christian Reformed Church, Al-falit of Honduras and CEDEN — the national evangelical church organization assigned to coordinate the relief and development efforts of national and foreign agencies; these are the tasks to which the CRWRC has dedicated itself in Honduras. During 1978, the CRWRC will also complete a three year commitment for literacy material development for the Miskito tribe. Nutrition programs and day-care centers are operated in conjunction with the national Christian Reformed Churches in Honduras. CRWRC has three staff persons in Honduras: Darryl and Donna Jean Mortensen, Betty Roldan, and Carol Van-Ess.

5. *Mexico*

The Mexico programs are carried out in two separate locations: one in the Yucatan and the other in the Oaxaca Valley. The Yucatan program is carried out in cooperation with the national churches in the Yucatan providing technical assistance and agricultural loans to farmers and the landless rural villages for the purpose of increasing farm income, or providing the principal source of income to these families. During 1977, one of CRWRC's early agricultural projects in the Yucatan was totally phased over to a local cooperative of small farmers. The Oaxaca Training Institute continues as a joint effort with the Board of World Missions, providing training to Indian farmers from nearby valley and mountain villages. Agricultural needs are met through a training program at the institute with an on-the-site followup program. CRWRC has three staff persons with their families in Mexico: Loren and Joy Buurma, Clare and Shirley De Boer, and Duane and Shelley Postma.

6. *Nicaragua*

Program emphasis in Nicaragua is the training of local agriculture leaders on a village level. CRWRC efforts are under the umbrella agency, CEPAD, the national evangelical relief and development organization. In addition, the CRWRC carries on joint projects with the Christian Reformed Church groups in Nicaragua. The field director serves also as the Latin coordinator providing consultation and expertise to all the Latin America fields. CRWRC staff personnel include Peter and Paula Limburg and Joel Zwier.

V. DOMESTIC PROGRAMMING

A. *Community Development*

1. *Appalachia — Kentucky*

The Christian Family Service program located in Middlesboro, Ken-

tucky, is designed to help individuals and families caught in the web of extreme poverty. Programs include counseling, advocacy, group programs for women and youth, and community development efforts that are directed toward enhancing church involvement and response to local needs. Extensive 1977 disaster recovery efforts generated a documented housing report by CRWRC staff that will be the basis for a comprehensive community response program beginning in 1978. CRWRC staff includes Jim Boldenow, Janna Zeilstra, Don Zeilstra, and Domenica Gilbert, and long-term volunteers Judy Zylstra and Joann and Perry Cook. The ministry to the poor took on new theological and spiritual dimensions with the staff addition of the Rev. Tim Limburg, an employee of the Board of Home Missions.

2. *Appalachia — Virginia*

The Christian Family Service program located in Pennington Gap is served by CRWRC staff Del Willink, Bob Van Denend, and Ann Nolan. The Rev. Tim Limburg of the Board of Home Missions serves as a spiritual advisor to the CRWRC staff as he does in Middlesboro, Kentucky. Programs focus on nutrition, housing, emergency assistance, counseling, advocacy, community development, and an extensive disaster recovery program. These programs assisted local church leaders to define and respond more comprehensively to local poverty conditions. The 1977 flood recovery effort also helped create a response to the area's desperate housing needs.

3. *Mississippi Christian Family Services*

CRWRC staff Elvina Spaelstra and Susie Evans direct this program to increase the functioning of developmentally disabled children and adults. Services are also given to handicapped persons who are confined in their homes in Sharkey and Issaquena counties, Mississippi. Through a community pastoral program, individuals and churches are being taught how to respond to local needs. With the assistance of a government grant, local Christians are being hired and trained to teach and manage a program for handicapped persons.

B. *Diaconal Ministries*

Integral to the work of CRWRC is advice and counsel to deacons and diaconal conferences. Through speeches, retreats, and conferences, deacons are assisted in becoming more aware, more sensitive and responsive to needs, world-wide and within their communities. Frequently deacons will request, either through their local churches or through a diaconal conference, financial assistance to develop a response to a local need. Usually these grants are "seed" money to get the project started; then the local churches take over support. During 1977, CRWRC assisted the following:

1. *Mount Baker Diaconal Conference*

Project: Matching Christian volunteers with persons confined in state correctional institutions to help the prisoners make the transition back to the community.

Assistance: Partial funding for director's salary.

2. *Cascade Diaconal Conference*

Project: One to One — matching volunteers with persons confined in state correctional institutions to help the prisoners make the transition back to the community.

Assistance: Partial funding for director's salary.

3. *Eastern Diaconal Conference*

Project: Northside Addicts Rehabilitation Center, Paterson, New Jersey — rehabilitation of drug addicts in a Christian program.

Assistance: Matching funds for National Institute of Alcohol Addiction Abuse (NIAAA) grant.

4. *North Alberta Diaconal Conference*

Project: Edmonton Christian Family Counseling — Christian Counseling for family problems.

Assistance: Partial funding for director's salary.

5. *Detroit Area CR Churches*

Project: Detroit Community Assistance Program — providing emergency food and counsel to needy persons in the Detroit area.

Assistance: Funds to pay director's salary and partial program costs.

NOTE: This is a cooperative ministry with the Board of Home Missions.

6. *Bethany Christian Reformed Church (Gallup, New Mexico)*

Project: Gallup Friendship House — Christian alcohol recovery program for Navaho Indians.

Assistance: Partial funding of three staff persons not covered by NIAAA grant.

7. *Los Angeles Deacons Association*

Project: Los Angeles Resource Center — ministry to unattached (elderly, transient, addicted) persons in downtown Los Angeles.

Assistance: Program consultation and funds to pay director's salary and program support costs, matched by locally raised funds.

8. *Muskegon Diaconal Conference*

Project: Chronic Aid-to-Dependent-Children Mothers Program — counseling for chronically dependent welfare mothers.

Assistance: Start-up costs to begin project.

9. *Denver Diaconal Conference*

Project: Native American Urban Transition Program — ministry to Indian girls and families migrating to the Denver community.

Assistance: Funds for director's salary and partial program support costs.

10. *Chicago Area Classes*

Project: Roseland Christian Ministries Center — a comprehensive worship, training, service program in the former Back to God Hour building.

Assistance: Cooperative ministry with the Board of Home Missions, SCORR, Chicago classes, and CRWRC, with each contributing approximately one-fourth of total program costs.

11. *Denver Third Christian Reformed Church Diaconate*

Project: Sun Valley Christian Family Services — a ministry to Spanish Americans in the Sun Valley and Las Casitas community, based at the Sun Valley Community Church (a BHM church).

Assistance: Total project costs, including director's salary and program support costs.

12. *Calvary Rehabilitation Center (Phoenix, Arizona)*

Project: Christian alcohol recovery program.

Assistance: Salary support for one full-time counselor for one year.

C. *Disaster Preparedness Program*

The objective of this program is to train and use Christian Reformed volunteers for disaster response work. During 1977, training sessions were held in Calgary, Alberta; Bradenton, Florida; and Munster, Indiana. Many volunteers, who had been trained in previous years, served at disaster sites in Appalachia; Johnstown, Pennsylvania; Alabama; Augusta, Michigan; Loveland, Colorado; and Idaho Falls, Idaho. Also during 1977, CRWRC completed a *Managers' Manual*, a *Handbook for Advocates*, a *Debriefers' Manual*, and (in cooperation with the Pine Rest Life Enrichment Center) a booklet titled *Reaching Out* to help train disaster recovery workers. These training resources have given CRWRC leadership in disaster recovery work among the churches of the United States.

D. *Refugees*

During 1977, CRWRC arranged assistance to Vietnamese refugees in adjusting to life in the United States. CRWRC also continued to assist nine Vietnamese students at Calvin College with educational costs, not including tuition.

VI. ADMINISTRATION — MATERIAL RESOURCE CENTER — FINANCES

Good control of programs and finances, especially in an organization as diverse as CRWRC, requires an efficient administrative staff in the Grand Rapids office.

A. *Office Administration*

On August 1, 1977, Mr. John De Haan took over the directorship of CRWRC as Mr. Louis Van Ess finished his term of service with CRWRC after 15 years.

Mr. Wayne Medendorp continues to serve as Foreign Programs Director, Mr. Neil Molenaar is Domestic Programs Director, Mrs. Karen De Vos is Director of Promotions, and Mr. Merle Grevengoed is Controller. Mr. Chuck Berghuis is accountant. The secretarial work is performed by Mrs. Jane Ritsema, executive secretary; and Mrs. Connie Bolt, Mrs. Kathy Door, and Mrs. Cheryl Fennema. Our Canadian office is under the direction of Mr. Peter Zwart, assisted by Mrs. Anna Zwart.

Since Mr. De Haan's arrival, weekly staff meetings were held to review programs, finances, and promotion, and to plan. Each week the Executive Director meets with each director for a report on and discussion of the respective areas of operation.

Early in 1977 a program of budgeting by objectives was begun. The hope is that by the end of 1978 CRWRC can have measurable objectives stated for each of its programs, as well as for its promotion and administration, and that the budget and finances can be reported in accord with those objectives.

The audit for 1977 was done by Touche Ross and Company, an international firm whose Grand Rapids, Michigan, and Hamilton, Ontario, offices provided a consistent audit of both the United States and Canadian books in time to report to CRWRC's annual board meeting.

CHRISTIAN REFORMED WORLD RELIEF COMMITTEE

* * *

COMBINED STATEMENTS OF ASSETS AND LIABILITIES
ARISING FROM CASH TRANSACTIONS

December 31, 1977

GENERAL FUND

Assets

Cash:

Demand deposits	\$132,123
Time deposits	6,311
Field deposits	<u>115,890</u>
	\$254,324
Certificates of deposit	80,000
Donated investments	3,174
Advances:	
Field	5,592
Other	<u>8,264</u>
	\$ 13,856
Grant Funds receivable	<u>37,487</u>
	<u>\$388,841</u>

Unexpended Grant and
Fund Balances

Unexpended grant	\$ 9,056
Commitments	
Fund balance	<u>379,785</u>
	<u>\$388,841</u>

DISASTER FUND

Assets

Cash - demand deposits	<u>\$ 50,000</u>
<u>Unexpended Grant and</u> <u>Fund Balances</u>	
Fund balance	<u>\$ 50,000</u>

<u>DEFERRED GIFTS FUND</u>	
<u>Assets</u>	
Cash - time deposits	\$ 2,986
Certificates of deposit	<u>6,000</u>
	<u>\$ 8,986</u>
<u>Unexpended Grant and Fund Balances</u>	
Fund balance	\$ 8,986
Commitments	
	<u>\$ 8,986</u>

CHRISTIAN REFORMED WORLD RELIEF COMMITTEE
COMBINED STATEMENTS OF CONTRIBUTIONS AND REVENUES
COLLECTED AND EXPENSES PAID

Year ended December 31, 1977

	Total All Funds	General Fund	Disaster Fund	Deferred Gifts Fund
<u>Contributions and Revenues</u>				
Contributions:				
General	\$1,522,156	\$1,522,156		
Foreign programs	400,626	400,626		
Domestic programs	40,537	40,537		
Disaster	<u>106,286</u>		<u>\$106,286</u>	
	\$2,069,605	\$1,963,319	\$106,286	
Revenues:				
Government grants	\$ 111,025	\$ 111,025		
Interest	13,541	13,541		
Resource Center	3,273	3,273		
Other	<u>33,181</u>	<u>33,181</u>		
	\$ 161,020	\$ 161,020		
	\$2,230,625	\$2,124,339	\$106,286	
<u>Expenses Paid</u>				
Program services:				
Foreign	\$1,390,560	\$1,390,560		
Domestic	412,351	412,351		
Disaster	<u>135,571</u>		<u>\$135,571</u>	
	\$1,938,482	\$1,802,911	\$135,571	
Supporting services:				
Management and general	\$ 272,836	\$ 272,836		
Resource Center	41,463	41,463		
Promotion	<u>111,696</u>	<u>111,696</u>		
	\$ 425,995	\$ 425,995		
	\$2,364,477	\$2,228,906	\$135,571	
Interest	<u>.14</u>			<u>\$14</u>
	<u>\$2,364,491</u>	<u>\$2,228,906</u>	<u>\$135,571</u>	<u>\$14</u>
Excess of expenses paid over contributions and revenues	<u>\$ 133,866</u>	<u>\$ 104,567</u>	<u>\$ 29,285</u>	<u>\$14</u>

CHRISTIAN REFORMED WORLD RELIEF COMMITTEE

* * *

COMBINED STATEMENTS OF FUND BALANCES

Year ended December 31, 1977

	<u>General Fund</u>	<u>Disaster Fund</u>	<u>Deferred Gifts Fund</u>
Fund Balances - Beginning of Year:			
As previously reported	\$358,154	\$ 50,000	
Adjustments	<u>90,499</u>	<u>64,984</u>	
As restated	448,653	114,984	
Deferred Giving Contracts			\$9,000
Excess of Expenses Paid Over Contributions and Revenues	<u>104,567</u>	<u>29,285</u>	<u>14</u>
	344,086	85,699	8,986
Transferred Funds	<u>35,699</u>	(35,699)	
Fund Balances - End of Year	<u>\$379,785</u>	<u>\$ 50,000</u>	<u>\$8,986</u>

B. Material Resource Center

During 1977, Mr. Arthur Schaap celebrated fifteen years of service with CRWRC as warehouse manager, beginning with his service at the Clothing Center in Chicago.

Since CRWRC responded to no major foreign disasters during 1977, the shipments out of the warehouse were down. During 1977, 25,427 pounds of clothing and supplies were shipped as well as 4,265 pounds of personal belongings for missionaries. The warehouse provides packing, crating, and shipping services for the missionaries of the denomination at cost.

Clothing and supplies received in the warehouse amounted to 144,293 pounds and volunteers donated a total of 2,643 hours to assist in sorting, baling, and other warehouse operations. Sixteen churches in the Grand Rapids area sent people to assist in this operation.

The lease for the Material Resource Center ends in 1978. Plans for a new center to be located on a site behind the present denominational building were submitted to the Finance Committee of SIC. The committee reviewed the plans and cost and recommended that CRWRC continue the present lease at 4317 Airwest until such time as other agencies need office and/or warehouse space.

C. Finances

During 1977, CRWRC faced a financial situation substantially different from that of preceding years. For several years, especially since 1973, CRWRC's total income and CRWRC's general fund income (as distinguished from disaster income) have been increasing rapidly. In 1973 CRWRC's general fund income was less than a million dollars. By 1975, it was \$1.5 million and in 1976 it had grown to \$1.7 million with an additional \$600,000 donated for disaster. The board did not think it was out of order, therefore, to project a 1977 income of \$2,449,000.

As it turned out, however, that amount of income was not realized. By June, CRWRC saw that income was well below projections. Appeals to deacons and to individual donors brought a substantial increase, but not enough to cover the originally projected programs. Programs were cut back 15%. The final income for 1977 was \$2,000,000, considerably below original projections and somewhat below expenditures.

CRWRC must begin each year with a substantial bank account. Large amounts of CRWRC's money come at the end of the year, as is true for most charitable organizations, but in CRWRC's case that trend is especially pronounced because so many people identify CRWRC's cause with Thanksgiving and Christmas gratitude for the Lord's gifts. Had CRWRC been able to maintain its program at the originally projected level for 1977, it would have been spending \$200,000 per month. Ordinarily, however, only in January and December would income exceed that amount. In other words, December and January income must carry through many months when income is much below expenditures. The lowest month in 1977, for example, brought in only \$59,000.

The balance shown for December 31, 1977, is somewhat higher than that shown for December 31, 1976. In previous years the statement of

cash balance at year's end did not include money in accounts in the fields, money being used by the field to run programs during the next thirty days. This year, the statement does include such funds; therefore, a comparison between this year's cash on hand and previous years is somewhat misleading.

In view of this financial picture, CRWRC's board, meeting in February, set the 1978 budget at \$2,315,477. This budget, while lower than the original 1977 budget, demands substantial growth in income over 1977. It was set in the belief that the people of the Christian Reformed Church do not wish their help to the world's needy to be diminished, and in the confidence that generous support for CRWRC's program will be forthcoming again in 1978.

D. Request for approval for denominational offerings

CRWRC requests that synod commend the work of mercy to our churches and urge them to take offerings on a regular and sustaining basis to provide the necessary funds for this ministry.

VII. PROJECTED 1978 OUTREACHES

Because of budget limitations there will be little expansion in CRWRC's programmed work this year. Efforts will be made to fill vacant positions in Bangladesh and Haiti. A small grant will be provided to the Muskegon Diaconal Conference for start-up cost on an ADC mothers' program. A somewhat larger grant will be provided to the Toronto Diaconal Conference as start-up cost on the Talitha Christian Home for delinquent girls, a project well supported by the people of Toronto and Ontario.

1978 BUDGET

Foreign Programs

Bangladesh	\$230,625	
India	12,600	
Jordan	171,364	
Korea	59,289	
Philippines	130,994	
Costa Rica	62,539	
Guatemala	87,961	
Haiti	54,345	
Honduras	151,297	
Mexico	94,102	
Nicaragua	137,945	
Niger	29,465	
Nigeria	116,474	
Expansion & Contingency	<u>35,000</u>	\$1,374,000

IX. REQUEST FOR CHANGE IN FISCAL YEAR

Presently CRWRC's budget year begins prior to the approval of either the CRWRC annual board or synod. This arrangement has caused serious problems. Therefore, *CRWRC makes the following recommendation:*

That CRWRC's fiscal year end be changed from December 31 to August 31, to begin September 1, 1979, with an interim eight month fiscal period January 1—August 31, 1979.

Grounds:

1. Currently we are two months into the budget year before our board in February approves the budget and six months into the budget year before synod approves. The change will provide both board and synod approval before the year begins.
2. Two agencies, the Board of Publications and Calvin College, already use an August 31 fiscal year end.
3. Additional time is provided for the annual audit and preparation of reports for the board.
4. August 31 is the end of our period of lowest receipts inflow, so that an August 31 financial report would not show large cash balances which are only temporary.

X. REQUEST FOR CONSTITUTIONAL REVISION

A. *Response to the Directive of CRC Synod* (Acts of Synod 1977, Art. 56, I-D-3)

History - Request to Synod, 1977

There are no specific constitution articles addressed to the administration of "permanent benevolent causes" or other such long-term involvement in areas where there is no other CRC presence. Nevertheless, synod has from time to time, upon recommendation of CRWRC, also approved involvements of this type, or at least of such a nature as to strain the ordinary meanings of "emergency" and "disaster" in the articles that do cover projects in areas where there is no other CRC presence.

CRWRC asks synod to regularize that procedure by means of the deletion of the word "emergency" and "disaster" from the guidelines for the administration of relief in areas where the CRC is not represented.

Synod's Response

"C. Assessment

It is the judgment of our committee that the matter of 'permanent benevolent causes' in areas where there is no other CRC presence certainly needs further study, either toward creating guidelines for the administration of such projects or toward eliminating such a category from the work of CRWRC. We believe that such a matter should not be settled simply by the deletion of a few words from current guidelines. What is needed is further study of pre-

viously approved projects, and of the mission questions surrounding such projects.

Regarding existing projects we are of the opinion that fields already occupied by CRWRC should be dealt with on an individual basis according to need and the history surrounding each. We note, for example, that the work in Bangladesh has led to the adoption of the same field by CRWM, and that the work in Jordan has created opportunity for some exploration of CRWM involvements.

Similarly, where existing projects are located in areas also served by one of the mission boards, every effort should be made to administer and carry out the work, in ways appropriate to our understanding of mission theology and strategy, as covered in the CRWRC constitution (Article V, A, 2)."

"D. *Recommendations:*

1. That synod commend the CRWRC for its work both in emergency and disaster relief, and in the permanent benevolent causes currently being conducted. —*Adopted*
2. That synod withhold action at this time on the proposed change of the constitution of the CRWRC (Article V, B, 1 and 2).

Grounds:

- a. Such a proposed amendment has long range implications regarding mission strategy, as pointed out by the HMB and the CRWM board.
- b. Such long range strategy matters should be covered by appropriate constitutional guidelines and not mere deletion of some words. —*Adopted*
3. That synod instruct CRWRC to study further the matter of permanent benevolent causes, taking into account the responses of the two mission boards, and reporting to the Synod of 1978.

Grounds:

- a. Previous synods have given approval for permanent benevolent causes in areas where the CRC is not otherwise involved, and CRWRC itself recognizes that certain existing projects strain the categories of the current constitutional guidelines.
- b. The new executive director appointed this year will need time to become oriented to the current projects and to the interagency relationships involved in each. —*Adopted*
4. That synod withhold action at this time on the CRWM request to reaffirm the correlation of the word and deed ministry and the administration thereof . . .

Grounds:

- a. This recommendation is premature in light of the proposals above.
- b. It is clear from the presentations of all three agencies in question that the on-field operations are not in any immediate problem which calls for quick action. The questions relate far more to long-range issues and to inter-agency relationships at the staff level."

B. *Constitutional Revision*

CRWRC, in response to the assessment of the 1977 Synod regarding the nature and breadth of "permanent benevolent causes" and synod's judgment that this concern is not adequately dealt with by changing a few words, makes the following observations:

In assessing the fields where CRWRC is already working under the direction and approval of synod, but for which there is not adequate provision in the CRWRC constitution, we find that the terminology "permanent benevolent causes" is a misnomer. The purpose of CRWRC's work in any locality (except in emergency disaster relief) is to aid those who are suffering in developing the resources at their command so that they can become self-sufficient. Such an intention demands that CRWRC have planned termination dates for its projects; there is no intention of carrying on a "permanent benevolent" program in a given area.

Moreover, such an intention demands a statement of goals for the program. Synod needs to be informed, before approving such an "extended benevolent activity," about the goals of the program and the planned termination of it. Synod can then examine the project and the mission agency in the light of those goals.

Therefore, CRWRC makes the following recommendation:

Recommendation: That point "3") be added under Article V, B, of CRWRC Constitution, reading as follows:

- 3) The administration of relief where extended benevolence is required shall be conducted along the following line of procedure:
 - a. CRWRC shall determine, with the approval of synod, that it can perform an effective ministry of developmental relief in a given locality.
 - b. CRWRC shall demonstrate that a consistent Christian witness can be achieved by this ministry.
 - c. Prior to its initiation, the plans and goals of this ministry shall be communicated fully to the other denominational mission agencies.
 - d. The stated goals of this ministry shall include the intended date of termination for CRWRC's involvement.

Grounds:

- 1) The limitations and safeguards here indicated should alleviate the concerns of the other mission agencies of the CRC.
- 2) This recommendation gives adequate constitutional direction and limitation to CRWRC's efforts to respond to extended benevolent needs, as well as to short-term disaster needs. Such activity makes possible the fulfillment of the diaconal mandate regarding the "prevention of poverty."
- 3) The necessity for CRWRC to fulfill stated goals and to operate within specific time limitations enhances synodical direction and control of each program.
- 4) This recommendation is compatible with all other provisions of the CRWRC constitution.

XI. APPOINTMENTS

The term of the following board members-at-large will expire in 1978:

Attorney — Cornelius Van Valkenburg
Medical — Dr. Daniel De Vries

CRWRC will provide synod with two nominees for each position and for the alternate position.

XII. SUMMARY MATTERS REQUIRING SYNOD'S ATTENTION

A. Representatives at synod — CRWRC requests that its president John Vander Ploeg; minister board member, the Rev. John Bergsma; and its Executive Director, John De Haan, be granted the floor when matters pertaining to our work are discussed.

B. Program Approval for 1978 outreach (VIII)

C. Approval for offerings (VI-D)

D. Request change in fiscal year (IX)

E. Constitutional revision re extended benevolence (X)

F. Appointments — board member-at-large (XII)

Christian Reformed World Relief Committee
John De Haan, Executive Director

REPORT 6-A

CHRISTIAN REFORMED WORLD RELIEF COMMITTEE

(Arts. 62, 95)

Following discussions with representatives of Calvin College, the Chaplain Committee, the Back to God Hour and the Board of World Missions, CRWRC has studied and reviewed the recommendation that synodical consideration be given the request from the Amman International Church for a Christian Reformed pastor to serve the congregation.

Through this supplemental report, CRWRC apprises synod of the action taken at the May 12, 1978 meeting of the Christian Reformed World Relief Committee Executive Committee and hereby respectfully requests synod's approval as follows:

That if the International Church concurs:

- the Synod of 1978 approve the *request of the Amman International Church* to provide a Christian Reformed pastor to serve the AIC in Jordan,
 - this become a “pilot program” and emphasize the need for a spiritual oasis for the international community, and
 - that synod designate an appropriate CR agency to provide pastoral guidance for the Amman International Church.
- (A 20¢ per family quota could fund this project.)

Christian Reformed World Relief Committee
John De Haan, Executive Director

Reports of Standing Committees

REPORT 7

BACK TO GOD TRACT COMMITTEE

(Art. 23)

COMMITTEE MEMBERS

Rev. Calvin Bremer, Rev. Ren Broekhuizen, Mr. Jack De Vos, Mr. Willard De Waard, Mr. LaVern Haas, Mr. Stephen Lambers, Mr. Kenneth Swets, Mr. John Tibbe, and Rev. William Vander Hoven.

Both Kenneth Swets and William Vander Hoven will complete their first three-year term of service, and both are eligible for reappointment.

I. PURPOSE

The committee's purpose is to procure, publish, and distribute tracts; tracts that have a Reformed flavor, designed for those already in the faith as well as those who are unchurched. Pastors and non-clergy serve as authors. The committee meets monthly in the denominational building, when subjects and authors are selected, copy is edited and prepared for printing, and arrangements are made to publish and distribute the tracts. Mrs. Angie Westerhuis serves us well as secretary between meetings.

We are presently closely reviewing the purpose, function, and direction of the committee and our tracts, and plan to broaden the discussions to include representatives of the Home Mission Board and of the Education Committee.

II. ACTIVITIES

During 1977, 461,775 tracts were distributed, including 64,424 given free of charge to SWIM teams, chaplains, and other worthy recipients.

Ads for tracts were placed regularly in *The Banner*. Ads were also placed on an experimental basis in *The Church Herald* and *Christianity Today*. In addition, *The Banner* carried an article explaining the purposes and uses of our tracts.

We are working on ways to encourage *use* of tracts among churches. For the first time, we have arranged for some tracts to be printed in larger type for easier reading, and we have started to move to multi-colored covers on tracts of special seasonal or nature-related topics.

One of our committee members, Willard De Waard, represented us at an exhibit at the Midwest Sunday School Convention in October.

III. FUNDING

Our work is financed by gifts and offerings from individuals and churches. Sales of tracts (@ \$1 per 100) produce some income, too.

During 1977, our receipts totaled \$24,696.78; disbursements, \$21,094.21. We began the year with a balance of \$12,787.85, and ended the year with a balance of \$16,390.42. A financial statement and auditor's report will be submitted.

IV. RECOMMENDATIONS

We respectfully request that synod recommend this committee to the churches as worthy of moral, prayerful, and financial support. Two new committee members must be chosen to replace those whose terms expire; nominees will be submitted for synod's consideration and selection.

Back to God Tract Committee
Kenneth Swets, secretary

BACK TO GOD TRACT COMMITTEE
Statement of Cash Receipts and Disbursements
for the Year Ended December 31, 1977

BALANCE ON HAND, JANUARY 1, 1977:			
Bank checking account		\$ 3,440.16	
Bank savings account		<u>9,347.69</u>	\$ 12,787.85
RECEIPTS:			
Contributions--Churches		\$19,516.73	
Contributions--Others		179.25	
Sales of Tracts		4,432.56	
Miscellaneous		66.00	
Interest		<u>502.24</u>	\$ 24,696.78
			<u>\$ 37,484.63</u>
DISBURSEMENTS:			
Clerical and Distribution		\$ 5,860.78	
Writing		420.00	
Printing and Engraving		9,419.48	
Freight and Postage		39.00	
Advertising		1,182.37	
Meals and Mileage		446.76	
Artwork		775.00	
Coordinated Services		2,006.40	
Honorarium		550.00	
Miscellaneous		<u>394.42</u>	\$ 21,094.21
			<u>\$ 16,390.42</u>
BANK CHECKING ACCOUNT		\$ 2,540.49	
Bank Savings Account		<u>13,849.93</u>	\$ 16,390.42
			<u>\$ 16,390.42</u>

REPORT 8

BIBLE TRANSLATION COMMITTEE

(Art. 42)

Last year our report indicated that for our next review we would decide between *The Jerusalem Bible* and the Old Testament portion of *Today's English Version*. Since *The Jerusalem Bible* has been in existence for some time, our intention was to develop only a general review in order to shed some light on the ecumenical situation that exists in the area of Bible translation.

In 1971, this committee reviewed the New Testament part of *Today's English Version (The Good News Bible)*. Since *TEV — Old Testament* has been published just recently, we decided it was preferable to review this now and so complete our work on *Today's English Version*. An additional reason for our choice is the fact that more of our people will be reading this version than *The Jerusalem Bible*. We hope to complete this review sometime this year.

Our next proposed project is a review of *The New International Version — Old Testament*. It is scheduled for publication later this year.

Bible Translation Committee

Andrew Bandstra, chairman

David Holwerda, secretary

Stanley Bultman

David Engelhard

Bastiaan Van Elderen

Clarence Vos

Louis Vos

Marten Woudstra

REPORT 9

CHAPLAIN COMMITTEE

(Art. 30)

Since the Synod of 1977, the Chaplain Committee has met regularly, carrying on the work assigned to it by previous synods of the Christian Reformed Church in North America. This report will reflect on that work and make some recommendations on how we can continue the work of the denomination through chaplain service.

I. PURPOSE

The committee represents the denomination in promoting chaplaincy in industry, in a variety of institutions and in the military. It is involved in that part of the mission of the church which ministers to those dislocated from their familiar environment and to those suffering from brokenness, whether physical, emotional, mental or social. The church provides a spiritual ministry to such through chaplains who have been trained to serve in specialized ministries. The committee recruits, trains, evaluates, endorses and assists in the placement of ministers in chaplain services.

II. COMMITMENT

The committee is committed to the idea of developing a corps of qualified chaplains, who will represent well the denomination and provide leadership in pastoral care from a Reformed perspective. We are committed to the idea that chaplains maintain a close, healthy relationship to the denomination, participating in its life through the local church, classis, synod and through the committee, conferences and retreats. The committee seeks to place chaplains in positions where they are free to function from a Reformed perspective as pastors, as ministers of the Word.

III. ORGANIZATION

Synod has appointed the following persons to serve on the Chaplain Committee, (dates indicate end of term) with the Rev. Harold Bode serving as Executive Secretary:

Rev. Duane Visser, chairperson	1978
Rev. Marvin Baarman, vice-chairperson	1979
Mr. Donald Swierenga, treasurer	1978
Mr. Harold Mast, vice-treasurer	1979
Rev. John Van Til, (Canadian representative)	1979
Mrs. Jean Ettesvold, (institutional)	1979
Mr. Neal Berghoef, (industrial)	1980
Dr. Melvin Hugen, (industrial)	1980
Dr. Dick Van Halsema, (military)	1980
Mr. Evert Vermeer, (industrial)	1979

The Revs. Harold Dekker, James Lont and Duane Vander Brug serve the committee in various ways; the former two as representatives on the

General Commission on Chaplains and Armed Forces Personnel and the latter as a liaison with the Board of Home Missions. Rev. James Lont currently has the distinction and honor of representing the denomination in the position of chairman of the General Commission, which is an organization composed of approximately thirty Protestant denominations. The committee is served by a Canadian subcommittee with the Revs. John Van Til, Anthony De Jager, and Carl Tuyl as members.

IV. MILITARY CHAPLAINCY

The Christian Reformed Church has fifteen ministers serving on extended active duty. During 1977, two veteran chaplains left the military: Chaplains Bruce Hemple and Jan Friend. Chaplain Hemple is the first Christian Reformed minister to retire with twenty years of service. Chaplain Friend left through the gradual reduction in active duty forces. Chaplain, Captain Philip Touw was our only acquisition for the year. Chaplain Henry Guikema suffered a heart attack while serving with the Air Force in Alaska. He has made a good recovery and is doing well. Some twenty ministers continue to serve reserve and guard assignments on a part-time basis. A roster of active duty chaplains with their branches of service, assignment and date of induction follows:

Air Force

Chaplain, Major, Ralph W. Bronkema, Homestead AFB, FL (1966)
 Chaplain, Lt. Col., Henry Guikema, Elmendorf AFB, AK (1962)
 Chaplain, Lt. Col., Louis E. Kok, Hancock Field, NY (1962)

Army

Chaplain, Major, William Brander, Taegu, Korea (1968)
 Chaplain, LTC, John J. Hoogland, Stuttgart, Germany (1959)
 Chaplain, Major, Herman Keizer, Ft. Wadsworth, NY (1968)
 Chaplain, LTC, Marvin Konynenbelt, USAGH, Honshu, Japan (1965)
 Chaplain, Capt. Philip Touw, Ft. Bliss, TX (1977)
 Chaplain, LTC, Paul Vruwink, Ft. Bragg, NC (1958)
 Chaplain, Capt. Karl Willoughby, Ft. Leonard Wood, MO (1976)

Navy

Chaplain, CDR, Herbert Bergsma, Quantico Marine Base, VA (1966)
 Chaplain, LCDR, Robert Brummel, Andrews AFB, MD (1966)
 Chaplain, LCDR, Donald den Dulk, FPO, USS Sterett (1975)
 Chaplain, CDR, Albert J. Roon, 3rd Marines, Okinawa (1966)
 Chaplain, LCDR, Raymond Swierenga, FPO-USS, Detroit (1960)

V. INSTITUTIONAL CHAPLAINCY

A. Personnel

Four years ago our denomination had eleven institutional chaplains, today we have twenty-two institutional chaplains. During 1977, four ministers accepted positions to serve as institutional chaplains. The following chaplains serve full-time in varied institutions and have received ecclesiastical endorsement from the Chaplain Committee:

Chaplain John de Vries, Jr., Federal Training Centre, Montreal, Quebec
 Chaplain Sidney Draayer, Christian Counseling Center, Grand Rapids, MI

- Chaplain Jerry Dykstra, Halifax Infirmary, Halifax, NS
 Chaplain A. Dirk Evans, Harper-Grace Hospital, Detroit, MI
 Chaplain Terry Hager, Community Counseling and Personal Growth
 Ministry, Grand Rapids, MI
 Chaplain Marvin P. Hoogland, Chicago Christian Counseling Center,
 Chicago, IL
 Chaplain Gordon J. Kieft, Bethesda Hospital, Denver, CO
 Chaplain James R. Kok, Pine Rest Christian Hospital, Grand Rapids, MI
 Chaplain William R. Lenters, Calvary Rehabilitation Center, Phoenix, AZ
 Chaplain Peter Mantel, Millbrook Correctional Centre, Millbrook, Ontario
 Chaplain Gerald Oosterveen, Dixon Development Center, Dixon, IL
 Chaplain Elton J. Piersma, Christian Life Enrichment Ministries, Muskegon,
 MI
 Chaplain Henry Post, W.A. Foote Memorial Hospital, Jackson, MI
 Chaplain Robert Uken, Pine Rest Christian Hospital, Grand Rapids, MI
 Chaplain Adrian Van Andel, VA Palo Alto/Menlo Park, Palo Alto, CA
 Chaplain Larry Vande Creek, Family Practice Dept./Ohio State University,
 Columbus, OH
 Chaplain Thomas Vanden Bosch, VA Hospital, Sioux Falls, SD
 Chaplain Nick Vander Kwaak, Pine Rest Christian Hospital, Grand Rapids,
 MI
 Chaplain Peter Van Katwyk, Cambridge Interfaith Pastoral Counseling
 Centre, Cambridge, Ontario
 Chaplain Duane Visser, Pine Rest Christian Hospital, Grand Rapids, MI
 Chaplain Peter Winkle, Rehoboth Hospital, Gallup, NM
 Chaplain Benjamin Ypma, Koinonia Medical Center, Muskegon, MI

The placement of a chaplain within an institution is usually a lengthy process and sometimes quite complex. During the year, a number of ministers have applied for the required specialized training; others are in training programs; and still others are in the process of placement, gaining ecclesiastical endorsement and classical approval. Some of our chaplains have distinguished themselves by gaining more advanced training in professional organizations involved in pastoral care.

B. Program

Institutional chaplaincy is on the rise in the United States and Canada. This appears to be true along a broad spectrum of institutional chaplain service. There are several reasons for this trend: (1) chaplains are generally more qualified today because of better specialized training in pastoral care; (2) there is a growing awareness among the staff personnel in institutions of the value of chaplain service in the total health-care process and the fact that chaplains are being trained to serve in specialized ministries; (3) there is greater equal opportunity currently to place chaplains from the smaller denominations into service in state, provincial and federal institutions than there was in the past when such institutions tended to favor applicants from the large, main line denominations.

However, the placement of chaplains is becoming much more competitive and the need for more specialized training is imperative. Five years ago if a minister had four quarters (one year) of specialized training in Clinical Pastoral Education he would have been quite competitive for job placement in chaplain service. Today, he would need six or seven quarters of Clinical Pastoral Education or its equivalent in order to be competitive in job placement.

This means that the Chaplain Committee needs to bolster its recruiting and training program if we are to place chaplains in the growing market of job opportunities and be competitive in the placement process. The committee is deeply appreciative the denomination has taken seriously the challenge to place ministers in chaplain service. The committee is pleased to report that the salaries for these chaplains come largely from the institutions they serve on behalf of Christ and his church.

VI. BUSINESS AND INDUSTRIAL CHAPLAINCY

A. Status Report

The Chaplain Committee and its industrial subcommittee have continued the task of explaining the very complex issues of business and industrial chaplaincy. The Work-Study Reports of Revs. A. Hoogewind and H. Uittenbosch have been studied, edited, mimeographed and are available for sale. These reports will serve as resource materials when active models of business and industrial chaplaincies are initiated.

The committee studied seven models of business and industrial chaplaincy. After careful deliberation, two were chosen for further designing. They are the Pastoral-Missionary and the Pastoral-Education models. The Pastoral-Missionary Model would provide pastoral care and counseling for the hurting persons in business and industry. The Pastoral-Education Model would place primary emphasis on educating Christians in business and industry so that there might be a more effective witness of the Word in such places.

The committee believes that when these models are activated, another element should be present in each of them, namely, a prophetic element. We would want the business and industrial chaplains to be free to speak the Word, prophetically (positively for justice and the common good and negatively against unfair, unethical and immoral practices).

The committee, after considerable discussion, judged that the denomination needed to be involved directly in active models of business and industrial chaplaincy. How could this be accomplished? It was decided to advertise for a local church or churches and/or a classis to become involved. The reasons for the decision are as follows:

1. The committee contends that the reason for industrial chaplaincy is not primarily to increase productivity and industrial profits or to reduce absenteeism but to voice the Word of the Lord in a business or industrial setting.
2. The committee believes the salary of the chaplain should, by and large, come from the church rather than from business and industry.
3. The committee judges that a valid aspect of industrial chaplaincy is that of educating the constituency of the church on some of the inhumane and secularizing aspects of modern business and industry.
4. The committee believes that Christian laborers in business and industry need to know the church is interested in them as persons in their labor as well as in their leisure.

B. Challenge

The Chaplain Committee has solicited in The Banner and Calvinist Contact for interested churches and/or classes to join with them in activating models of business and industrial chaplaincy. We hope that at the time synod meets we will be able to give an updated report of positive action taken.

VII. THE CHAPLAIN COMMITTEE

A. Challenge

The committee would like to inform the synod of the need for more prison chaplains, or, as they are more properly called, correctional chaplains. This is true for both the United States and Canada. The opportunities are there but those aspiring to correctional chaplaincy are few. The ministry is a tough, though challenging one. The committee hopes more ministers will be called to correctional chaplaincy. The committee will help them in acquiring the needed training.

The committee would like to advise the synod that there is a trend in the United States and Canada to upgrade the quality of chaplaincy in both the training and the pastoral dimensions. Our membership on the Interfaith Committee(s) in Canada and on similar conferences and councils in the United States have provided us with opportunities for leadership, better channels to gain information on job openings, and a part in the screening process for job placement.

The committee is pleased to report that progress is being realized in our program coordination as directed by the Synod of 1976 (Acts of Synod 1976, Article 50, C, 5b). During this past year the executive committee and our executive secretary have made some thorough study of programming for the Chaplain Committee. We have one working document which analyzes the areas of function, concern, long and short range goals, and sets some of the priorities for action in 1978. Rev. Marvin Baarman is researching the Acts of Synod so we may gain an updated picture of our total mandate. The committee appreciates the positive cooperative attitude evident among the various agencies of the denomination.

B. Two Concerns

1. Chaplains' Deposit Fund/Ministers' Pension Fund

In 1975, the synod (Acts of Synod 1975, Article 82, II, B, page 80) decided "that synod mandate the Pension Fund Committee to study the feasibility of consolidating the Ministers' Pension Fund and the Chaplains' Deposit Fund." Since that time the Chaplain Committee and the Ministers' Pension Fund Committee have met a number of times, seeking various ways to answer the mandate and still remain faithful to other stipulations adopted by the Synod of 1971. Our joint judgment is that it is not feasible simply to consolidate the two funds but it is possible to liquidate the Chaplains' Deposit Fund by paying back-premiums (since Jan. 1, 1970) for all chaplains and then in the proposed revision of the Ministers' Pension Plan include an "offset policy" whereby

the chaplains would not receive duplicate benefits at the expense of the Christian Reformed Church.

This would mean that a separate quota for the Chaplains' Deposit Fund would be discontinued at the end of 1978 and the amount needed in that quota would be added to the quota request of the Chaplain Committee. The Chaplain Committee would make payments for chaplains directly to the Ministers' Pension Fund. This procedure would be similar to that practiced by Home Missions and World Missions with their personnel. The Chaplain Committee would continue to provide up-to-date information to the Ministers' Pension Fund regarding chaplains coverage.

The Chaplain Committee is concerned to surface this issue at this time so that if the synod should approve the recommendation and the "Revised Plan" of the Ministers' Pension Fund Committee, then the quota request ordinarily designated for the Chaplains' Deposit Fund would be added to the Chaplain Committee quota request for 1979.

2. Article 13 of the Church Order and Proposed Revision of Article 12 and 13 of the Church Order

In the judgment of the Chaplain Committee, there are several areas where Article 13 does not provide smooth workability. These areas involve:

- (1) the sequence of action on the part of the calling church,
- (2) what really makes an extraordinary task "spiritual in character and directly related to the ministerial calling,"
- (3) what are the parameters of obligation for classes and the synodical deputies,
- (4) and the problem as to when a chaplain may engage in such an extraordinary task.

There is some confusion in the church as to the sequence of action on the part of the calling church. Some local churches believe that they have the right to call a minister to an extraordinary task and then bring the matter to classis for adjudication. Other local churches decide whether they would be willing to call a minister to an extraordinary task and then request permission from classis to do so, at which time a judgment is made on the matter of it being spiritual in character and directly related to the ministerial calling. Who must provide the materials on which to make the judgment? The proposed revision of Article 12c with the regulations indicates that the calling church must provide these materials. Is this feasible? For example, if a chaplain accepts an extraordinary position in Houston, Texas, which is nine hundred miles from the Scottsdale Community Christian Reformed Church in El Paso, is it prudent to ask that church to investigate, evaluate and provide the necessary information for Classis Rocky Mountain? This, plus the supervisory responsibilities proposed in the revision of the Church Order, under Article 12c, may well convince a calling church not to become a calling church. The proposed revision of Church Order Article 13b does not solve the problem either.

Furthermore, usually there is not unanimity within a classis or among classes as to what really makes an extraordinary task "spiritual in character and directly related to the ministerial calling." Some individuals believe that the only valid ministerial work is a pulpit ministry within a local church or mission chapel. Others believe the work of chaplaincy in varied forms is a valid ministry and an essential part of the mission of the church. One classis may judge, with the concurring advice of the synodical deputies that a pastoral counseling position is valid and another classis may judge a similar pastoral counseling position as not being spiritual in character and unrelated to the ministerial calling. For the well-being of the church, it would be advantageous to have some wise counsel on this matter.

The classis and the synodical deputies are called upon to judge whether a particular extraordinary task is "spiritual in character and directly related to the ministerial calling." The parameter or obligation for classis and the synodical deputies appears well-defined but in the practice it is not so. The committee believes that the classis involved and the synodical deputies desire to do what is right and best for the church. That is not the problem. The problem has several dimensions which can be highlighted in the form of questions. What makes an extraordinary task "spiritual in character and directly related to the ministerial calling"? Does the calling church have the time and expertise to determine and gather what is needed for classical adjudication? Is it realistic to require a calling church to demonstrate for the satisfaction of classis, with the concurring advice of synodical deputies, that said work is consistent with the calling of a minister of the Word? (Confer proposed revision of the Church Order, Article 13b.) What happens to the chaplain during this period of time, if he "may enter into other work only after" classical approval? Who places bread on his table?

Finally, the problem of a chaplain engaging in the work prior to classical approval is a real one. We must bear in mind that ministers applying for chaplain positions may be dealing with public, private, secular, religious, municipal, state, provincial or federal institutions. After a period of specialized training a minister may apply for placement at a dozen different institutions in various parts of the United States and Canada. Most institutions get twenty-five or more applications and they then screen them down to three or four whom they interview and rank by preference. According to the Church Order revision the minister could hardly accept the position, let alone accept and begin working, before a calling church was found and classis had adjudicated the validity of the ministry. Sometimes the minister is given a week, but usually only a couple of days, to decide whether he is going to accept the position or not before the institution will offer the position to their second choice. Can a minister apply and accept an offered position in good faith, if he cannot engage in the work until after adjudication by classis? Is there not a better way to face and solve this problem and still remain within the good intentions and spirit of the Church Order?

XIII. THE EXECUTIVE SECRETARY

The Rev. Harold Bode has served as Executive Secretary of the Chaplain Committee since 1974 and has demonstrated growing expertise and expanding awareness of the challenges and needs of this area of the church's ministry.

In discharging the duties of the Executive Secretary, Rev. Bode has brought the chaplains into closer relationship with the denomination. During his years of service there have been new areas of ministry opened and exploration of others. With additional staff comes added responsibility of continuing contact between the chaplain and the denomination. Chaplains serving in the armed forces, in hospitals, in counseling centers, in industry, and in rest homes are the objects of a growing ministry.

The Rev. Harold Bode is also assisting the committee in upgrading the training program and spelling out the requirements for effective counseling and pastoral care. The processes by which chaplains receive "endorsement" are under review and the standards for the various levels of service are being formulated. The rules for the chaplain placement are being formulated so that manpower and expertise may be matched with the need for ministry.

As Executive Secretary, he has also represented the denomination at top level meetings in Washington, D.C., and in the gatherings of church representatives concerned with the specialized ministry of chaplains. The Rev. Mr. Bode has gained the respect and confidence both of these church representatives and the chaplains who serve as representatives of the Christian Reformed Church.

There are many areas of challenge still remaining. The refinement of the Chaplain Committee's ministry will take much skill and effort. Continuing visits to chaplains are still a major challenge. The involvement of some of our local churches in this unique ministry is desirable and forms a vital part of the information ministry to the denomination.

IX. RECOMMENDATIONS

A. *Representation at synod:* We request that our Executive Secretary, the Rev. Harold Bode, and Chaplain Duane Visser be permitted to speak at the synod on matters affecting the Chaplain Committee.

B. *Presentation of chaplains:* We request that active duty chaplains, both institutional and military, who may be present while synod is in session be presented to the synod and that one of each be allowed the privilege of speaking briefly to synod.

C. Our *Executive Secretary*, the Rev. Harold Bode is completing his second two-year appointment. *The Chaplain Committee requests the synod to reappoint the Rev. Harold Bode as Executive Secretary of the Chaplain Committee for a four-year term.*

Grounds:

1. This will bring the policy of the Chaplain Committee more in line with other agencies of the denomination.

2. This will provide the Chaplain Committee and the Executive Secretary the needed continuity for long-range planning.

D. *Committee Personnel*: The initial three-year term of committee members Mr. Donald Swierenga and the Rev. Duane Visser ends this year and these members are eligible for reappointment.

With Mr. Donald Swierenga, an attorney employed by Michigan National Bank, we present Dr. Howard Van Til, Professor of Physics at Calvin College.

With the Rev. Duane Visser, a chaplain at Pine Rest Christian Hospital, we present the Rev. Kenneth Wezeman, pastor of the Muskegon Heights Christian Reformed Church and former chaplain.

E. The Chaplain Committee respectfully requests the synod to give consideration to the issues raised in this report regarding the workability of Article 13 of the Church Order as well as Article 12c with its regulations and Article 13b of the Proposed Revision of the Church Order.

Ground: This matter is properly before the synod and would be an obvious time to make those changes judged necessary in keeping with the spirit of Article 1 of the Church Order.

F. *The Chaplain Committee requests the synod to approve the quota of \$2.95 per family for 1979*, understanding that \$.70 per family would have been requested for the Chaplains' Deposit Fund and anticipating that the synod will act favorably upon the recommendations of the Ministers' Pension Fund Committee as it responds to the mandate given it by the Synod of 1975.

G. The treasurer's annual financial statement for 1977 is attached. The auditor's report and the proposed budget for 1979 will be available at the time of synod.

Chaplain Committee

Harold Bode, Executive Secretary

CHAPLAIN COMMITTEE FINANCIAL REPORT
CHRISTIAN REFORMED CHURCH of NORTH AMERICA

Twelve Months Ended December 31, 1977

BALANCE - January 1, 1977

Checking Account	\$ 5,120.01	
Savings Account	21,760.41	
Loan	<u>1,000.00</u>	\$ 27,880.42

RECEIPTS

Quotas	\$86,669.86	
Contributions & Gifts	568.42	
Bank Interest	1,791.24	
Other	<u>3,500.29</u>	92,529.81
		<u>\$ 120,410.23</u>

DISBURSEMENTS (See schedule - plus adj. \$3,004.00)

	60,426.56
	<u>\$ 59,983.67</u>

BALANCE - December 31, 1977

Checking Account	\$11,432.02	
Savings Account	<u>48,551.65</u>	\$ 59,983.67

DISBURSEMENTS

	Actual	12 Months Budget	Under- (Over)	Proposed 1978 Budget
A. Executive Secretary				
Salary - Base Salary	\$13,800.00	\$13,800.00	-0-	\$14,500.00
- Child Allowance	1,600.00	1,600.00	-0-	2,900.00
- Housing Allowance	4,400.00	4,400.00	-0-	4,400.00
Other - Pension	1,000.00	1,000.00	-0-	1,000.00
- Hospitalization	1,046.04	1,000.00	(46.04)	1,100.00
- Self Employment Tax	650.00	650.00	-0-	700.00
B. Operating Expense				
Travel - Executive Secretary	3,340.41	3,500.00	159.59	4,500.00
- Other	1,086.68	1,700.00	603.32	1,700.00
CSA - Labor & Supplies	902.92			
- Equipment & Postage	839.52			
- Telephone	612.74			
- Rent	1,299.26			
	<u>(3,654.44)</u>	3,000.00	(654.44)	3,500.00
Secretarial & Clerical	1,787.92	2,200.00	412.08	2,500.00
Advertising & Promotion	1,531.92	2,000.00	468.08	4,000.00
Subsidies				
- Salaries	720.00	20,000.00	19280.00	20,000.00
- Training	11,423.36	15,800.00	4376.64	20,000.00
- Moving	84.00	3,000.00	2916.00	5,000.00
- Travel & Testing	195.00	1,000.00	805.00	1,000.00
Membership Dues	1,615.00	1,800.00	185.00	1,800.00
Retreats	1,943.00	2,000.00	57.00	2,000.00
Development - Industrial	2,694.53	7,500.00	4805.47	10,000.00
Contingency	757.41	3,000.00	2242.59	3,000.00
Miscellaneous	1,082.85	800.00	(282.85)	800.00
C. Other - Mayo Clinic	<u>3,000.00</u>	3,000.00	-0-	3,000.00
Totals	<u>\$57,422.56</u>	<u>92,750.00</u>	<u>35,327.44</u>	<u>\$107,400.00</u>

REPORT 10

CHURCH HELP FUND

(Art. 77)

The Church Help Fund Committee met periodically throughout the year to consider nineteen applications for funds. After a careful review of the information submitted by the churches, seventeen new loans were approved totaling \$291,000. We are deeply appreciative to the classes for their careful review and helpful evaluations of all applications.

The committee always faces the prospect of operating with a deficit, the new loan requests surpassing the amount being received through the repayment of old loans. However, with the cooperation of the churches in not calling for their approved loans until the money is actually needed we were again able to provide the churches with approved funds upon request. Most of the loans were issued on a fifteen year repayment schedule, although in a few exceptional cases loans were issued for a shorter or longer period. By keeping the loans on a somewhat shorter repayment schedule we are able to be of assistance to more congregations. We do not feel that this is unreasonable since the payments in most instances are no higher than interest payments would be on commercial loans.

We are grateful that most of the churches are prompt in the repayment of their loans. Delinquencies in repayment have been few, although we are troubled by at least one instance of continued delinquency. Failure on the part of the churches in making their payments promptly jeopardizes the revolving nature of our fund.

We wish to inform synod that we are implementing the recommendations made by Seidman and Seidman concerning internal controls for the financial transactions of our committee. These concern the matter of co-signatures on each check issued and requiring a signed note from the church prior to issuing funds on an approved loan.

Two new members began their services on this committee during this past year, namely, the Rev. Paul E. Bakker and the Rev. John Fondse. Inquiries concerning loans from the Church Help Fund, Inc., should be sent to the secretary, the Rev. Paul E. Bakker.

Matters requiring synodical action

The term of Mr. E. Huizenga expires this year. He is eligible for reelection, having served just one term on the committee.

Church Help Fund Committee

J. Fondse, president
P. E. Bakker, secretary
L. Bouma
M. Breems
E. Huizenga
T. Van Bruggen

THE CHURCH HELP FUND
 CHRISTIAN REFORMED CHURCH
 ORANGE CITY, IOWA
 1977

SCHEDULE "A"

Cash Receipts and Disbursements

Cash on Hand 12-31-76

Northwestern State Bank		
Checking account	\$ 9,781.86	
Savings account	55,652.04	
Security National Bank, Savings Acct.	32,816.06	
First National Bank, Savings Acct.	44,133.90	
American State Bank, Savings Acct.	41,455.90	
Total		\$183,839.76

Receipts:

Repayment of loans-Schedule "B"	\$323,234.98	
Interest--savings account	8,955.87	
U.S.-Canadian exchange	2,635.35	
Total		<u>334,826.20</u>
		\$518,665.96

Disbursements:

New loans disbursed-Schedule "B"	\$321,000.00	
Administration Expense-Schedule "C"	2,426.89	
U.S.-Canadian exchange	2,960.18	
Total		<u>326,387.07</u>
Total Cash		\$192,278.89

Cash on hand 12-31-77

Northwestern State Bank, Orange City, Iowa	
Checking account	\$50,765.12
Savings account	17,050.27
Security National Bank, Sioux Center, Iowa	
Savings account	34,498.48
First National Bank, Sioux Center, Iowa	
Savings account	46,383.81
American State Bank, Sioux Center, Iowa	
Savings account	43,581.21
Total cash	<u>\$192,278.89</u>

Outstanding loans to churches-Schedule "B" \$2,204,147.72

THE CHURCH HELP FUND
CHRISTIAN REFORMED CHURCH
ORANGE CITY, IOWA
1977

SCHEDULE "B"

No.	Church	Balance 12-31-76	New Loans	Repay	Balance 12-31-77
1	Abbotsford, B.C.-2nd	\$22,500.00	\$	\$ 3,000.00	\$19,500.00
2	Ackley, Iowa	8,000.00		1,500.00	6,500.00
3	Acton, Ont.-Bethel	1,837.50		718.75	1,118.75
4	Aetna, Mich.	8,000.00		1,000.00	7,000.00
5	Agassiz, B.C.	14,516.69		5,671.66	8,845.03
6	Alamosa, Colo.	6,000.00		2,000.00	4,000.00
7	Albuquerque, N.M.-Chelwood Community	8,000.03		1,333.33	6,666.70
8	Alliston, Ont.	4,666.70		833.33	3,833.37
9	Alto, Wisc.	4,303.02		4,303.02	none
10	Ames, Iowa-University	5,900.00		1,200.00	4,700.00
11	Anchorage, Alaska-Trinity	12,303.80		4,000.00	8,303.80
12	Ann Arbor, Mich.	2,700.00		200.00	2,500.00
13	Athens, Ont.	750.00		750.00	none
14	Atwood, Mich.	2,002.20		667.40	1,334.80
15	Bakersfield, Calif.	8,666.68		666.66	8,000.02
16	Belding, Mich.-Oakwood	20,000.00		1,333.33	18,666.67
17	Belleville, Ont.-Maranatha	2,250.00		750.00	1,500.00
18	Bellevue, Alta.	3,500.00		3,500.00	none
19	Bellingham, Wash.		20,000.00		20,000.00
20	Bigelow, Minn.	325.00		325.00	none
21	Big Rapids, Mich.-Fellowship	12,000.00		1,500.00	10,500.00
22	Blenheim, Ont.	11,000.00		1,500.00	9,500.00
23	Bloomfield, Ont.	8,500.00		4,500.00	4,000.00
24	Blyth, Ont.	12,000.00		1,250.00	10,750.00
25	Boca Raton, Florida	8,000.00		1,000.00	7,000.00
26	Bowmanville, Ont.-Maranatha	8,000.00		2,500.00	5,500.00
27	Brandon, Man.-1st	2,462.50		831.25	1,631.25
28	Britt, Iowa	2,925.00		325.00	2,600.00
29	Brookfield, Wisc.-Milwaukee	16,300.01		1,633.33	14,666.68
30	Brooks, Alta.	2,916.16		2,916.16	none
31	Brooten, Minn.	3,300.00		660.00	2,640.00
32	Burbank, Ill.-Immanuel	27,000.00		2,334.00	24,666.00
33	Burnaby, B.C.	4,000.00		1,000.00	3,000.00
34	Byron Center, Mich.-2nd	1,000.00		500.00	500.00
35	Cadillac, Mich.	6,000.00			6,000.00
36	Caledonia, Mich.	11,147.68		3,666.66	7,481.02
37	Calgary, Alta.-Maranatha	3,250.00		750.00	2,500.00
38	Cambridge, Ont.-Maranatha	5,750.00		750.00	5,000.00
39	Cedar, Iowa	3,182.49		1,760.41	1,422.08
40	Cedar Falls, Iowa	9,000.00		1,500.00	7,500.00
41	Cedar Rapids, Iowa	14,660.00		1,335.00	13,325.00
42	Cedar Springs, Mich.-Pioneer	4,750.00		1,500.00	3,250.00
43	Champaign, Ill.-Hessel Park	9,000.00			9,000.00
44	Chatham, Ont.-Calvary		20,000.00		20,000.00
45	Chatham, Ont.-Grace	2,500.00		2,500.00	none
46	Chicago, Ill.-Garfield	14,360.03		1,159.99	13,200.04
47	Chicago, Ill.-Korean	23,654.00	7,000.00	2,004.00	28,650.00
48	Chilliwack, B.C.	13,729.30			13,729.30
49	Chula Vista, Calif.	18,667.00		1,333.00	17,334.00
50	Cleveland, Ohio-Maple Heights	1,000.00			1,000.00
51	Cobourg, Ont.-Grace	\$ 5,100.00	\$	\$ 1,100.00	\$ 4,000.00
52	Cochrane, Ont.	10,344.15		1,010.81	9,333.34
53	Collingwood, Ont.	8,189.33		2,400.00	5,789.33
54	Colorado Springs, Colo.- Cragmar	16,000.00		1,333.33	14,666.67
55	Comstock Park, Mich.	15,500.00		1,166.66	14,333.34
56	Conrad, Montana	5,260.00		880.00	4,380.00
57	Coopersville, Mich.- Little Farms	8,666.68		666.66	8,000.02
58	Coquitlam, B.C.	10,000.00		666.66	9,333.34
59	Cornwall, Ont.-Immanuel	13,562.50		2,000.00	11,562.50
60	Crown Point, Indiana	2,500.00		500.00	2,000.00
61	Cutlerville, Mich.-Cutlerville Hills	4,000.00		1,000.00	3,000.00
62	Decatur, Mich.	24,000.00			24,000.00

THE CHURCH HELP FUND
CHRISTIAN REFORMED CHURCH
ORANGE CITY, IOWA
1977

SCHEDULE "B"

No.	Church	Balance			Balance
		12-31-76	New Loans	Repay		12-31-77
63	Delta, B.C.-1st	1,425.00		625.00	800.00
64	De Motte, Ind.-Bethel	18,000.00		4,000.00	14,000.00
65	Denver, Colo.-Center of Hope	20,000.00		2,008.33	17,991.67
66	Denver, Colo.-Fairview	4,875.00			4,875.00
67	Denver, Colo.-Ridgeview Hills	18,333.35		2,333.33	16,000.02
68	Denver, Colo.-Trinity	9,750.00			9,750.00
69	Des Moines, Iowa	3,000.00		1,500.00	1,500.00
70	Dispatch, Kansas		20,000.00		20,000.00
71	Dorr, Mich.	16,000.01		1,333.33	14,666.68
72	Dresden, Ont.	42.50		42.50	none
73	Dundas, Ont.-Calvin	4,000.00		750.00	3,250.00
74	Dunnville, Ont.-Bethel	4,750.00			4,750.00
75	Edmonton, Alta.-Maranatha	562.50		562.50	none
76	Edmonton, Alta.-Ottewell	5,750.00		250.00	5,500.00
77	Edmonton, Alta.-Trinity	4,000.00		2,000.00	2,000.00
78	Edmonton, Alta.-West End	1,700.00		1,700.00	none
79	Edson, Alta	10,601.68		1,416.00	9,185.68
80	Emo, Ont.	5,005.00		1,200.00	3,805.00
81	Exeter, Ont.	3,250.00		750.00	2,500.00
82	Ferrysburg, Mich.	16,000.01		1,333.33	14,666.68
83	Flushing, Mich.-Good Shepherd		25,000.00		25,000.00
84	Forest, Ont.	6,593.75		1,218.75	5,375.00
85	Forest Grove, Mich.	21,000.00		3,000.00	18,000.00
86	Fort Collins, Colo.-Immanuel	21,667.00		2,333.00	19,334.00
87	Fort Lauderdale, Florida	17,000.04		1,833.32	15,166.72
88	Framingham, Mass.	2,500.00		500.00	2,000.00
89	Freeman, S.D.-Bethlehem	19,000.00		2,200.00	16,800.00
90	Fresno, Calif.	2,000.00		1,000.00	1,000.00
91	Fruitport, Mich.	11,450.02		1,883.33	9,566.69
92	Fulton, Ill.-Bethel	6,000.00		1,000.00	5,000.00
93	Gallatin Gateway, Montana		20,000.00		20,000.00
94	Gallup, N.M.-Bethany		20,000.00		20,000.00
95	Gary, Ind.-Beacon Light	4,000.00		1,000.00	3,000.00
96	Georgetown, Ont.	4,500.00		1,500.00	3,000.00
97	Goshen, Indiana	1,333.42		1,333.42	none
98	Grand Prairie, Alta.-La Glace	1,643.41		333.66	1,309.75
99	Grand Rapids, Mich.-Arcadia	1,416.76			1,416.76
100	Grand Rapids, Mich.-Bristolwood	5,000.03		833.33	4,166.70
101	Grand Rapids, Mich.-Grace	\$	\$20,000.00	\$	\$20,000.00
102	Grand Rapids, Mich.-Ideal Park	5,333.48		1,333.32	4,000.16
103	Grand Rapids, Mich.-Princeton	4,500.00		1,500.00	3,000.00
104	Grand Rapids, Mich.-Riverside	500.00		500.00	none
105	Grand Rapids, Mich.-Sunshine	8,000.00		1,000.00	7,000.00
106	Grangeville, Idaho		20,000.00		20,000.00
107	Grandville, Mich.-Hanley	17,333.34		1,333.33	16,000.01
108	Grandville, Mich.-Ivanrest	3,250.00		1,500.00	1,750.00
109	Greeley, Colorado	4,400.00		1,800.00	2,600.00
110	Grimsby, Ont.-Mountainview	5,250.00		750.00	4,500.00
111	Guelph, Ont.	3,005.00		1,500.00	1,505.00
112	Halifax, Nova Scotia	3,249.01			3,249.01
113	Hamilton, Ont.-Immanuel	5,700.00		775.00	4,925.00
114	Hamilton, Ont.-Mount Hamilton	650.00		650.00	none
115	Hammond, Indiana	10,000.00		1,000.00	9,000.00
116	Hancock, Minn.	2,625.00		500.00	2,125.00
117	Hartley, Iowa	350.00		350.00	none
118	Hills, Minn.	14,666.68		1,333.33	13,333.35
119	Holland, Iowa	8,000.03		1,333.33	6,666.70
120	Holland, Mich.-Calvary	3,500.00			3,500.00
121	Holland, Minn.	2,190.00		500.00	1,690.00
122	Hollandale, Minn.	2,000.00		500.00	1,500.00
123	Holland Marsh, Ont.	888.44		500.00	188.44
124	Houston, B.C.	8,400.00			8,400.00
125	Hudsonville, Mich.-Georgetown		30,000.00		30,000.00
126	Hull, Iowa-Hope	7,950.00		1,600.00	6,350.00
127	Hull, N.Dak.	1,800.00		750.00	1,050.00
128	Indianapolis, Ind.-Devington	9,333.34		666.66	8,666.68
129	Ingersol, Ont.		20,000.00		20,000.00
130	Iowa City, Iowa-Trinity	7,800.00		600.00	7,200.00
131	Jackson, Mich.	1,500.00		250.00	1,250.00

THE CHURCH HELP FUND
CHRISTIAN REFORMED CHURCH
ORANGE CITY, IOWA
1977

SCHEDULE "B"

No.	Church	Balance 12-31-76	New Loans	Repay	Balance 12-31-77
132	Jamaica, New York-Queens	7,500.00		500.00	7,000.00
133	Jenison, Mich.-Cottonwood Hgts.	9,000.00		1,500.00	7,500.00
134	Kalamazoo, Mich.-Eastern Hills	14,000.00		1,000.00	13,000.00
135	Kalamazoo, Mich.-Faith	6,000.00		1,500.00	4,500.00
136	Kalamazoo, Mich.-Knollwood	1,800.00		1,800.00	none
137	Kalamazoo, Mich.-Northern Hgts.	6,000.00		1,500.00	4,500.00
138	Kalamazoo, Mich.-Parchment	1,500.00		500.00	1,000.00
139	Kalamazoo, Mich.-Prairie Edge	1,750.00		750.00	1,000.00
140	Kalamazoo, Mich.-Southern Hgts.	4,000.00		1,000.00	3,000.00
141	Kansas City, Mo.-Lane Ave.	14,666.67		1,333.33	13,333.34
142	Kelouna, B.C.	23,666.69		2,000.00	21,666.69
143	Kemptville, Ont.-1st	30,000.00		2,000.00	28,000.00
144	Kentville, Nova Scotia	6,000.00	5,000.00	700.00	10,300.00
145	Lacombe, Alta.-Bethel	2,500.00		750.00	1,750.00
146	Lake City, Mich.	6,125.00	4,000.00	3,500.00	6,625.00
147	Langley, B.C.-1st	1,535.00		535.00	1,000.00
148	Lindsay, Ont.	4,650.00		600.00	4,050.00
149	Listowel, Ont.	4,500.00		750.00	3,750.00
150	Long Beach, Calif.		15,000.00		15,000.00
151	Longmont, Colo.-Pleasant Valley	\$	\$20,000.00	\$	\$20,000.00
152	Lowell, Mich.-Calvary	3,000.00	20,000.00	1,000.00	22,000.00
153	Lucknow, Ont.	12,950.00		1,931.50	11,018.50
154	Lynden, Wash.-Mountainview	22,000.00			22,000.00
155	Lynnwood, Wash.	14,000.00		2,000.00	12,000.00
156	Madison, Wisc.	18,666.67		1,333.33	17,333.34
157	Marysville, Wash.-Cascade	10,666.67		1,333.34	9,333.33
158	McBain, Mich.	9,000.00		1,000.00	8,000.00
159	McBain, Mich.-Calvin	3,500.00		2,100.00	1,400.00
160	Medicine Hat, Alta.	11,500.00		1,750.00	9,750.00
161	Miami, Florida	1,500.00		1,500.00	none
162	Middleville, Mich.	18,000.04		1,666.66	16,333.38
163	Minneapolis, Minn.-Calvary	1,750.00			1,750.00
164	Minneapolis, Minn.-1st	22,500.00		2,250.00	20,250.00
165	Momence, Ill.	4,000.00		2,000.00	2,000.00
166	Montreal, Quebec-1st	15,000.00		1,500.00	13,500.00
167	Mountain Lake, Minn.	28,666.67		1,833.33	26,833.34
168	Muskegon, Mich.-Grace	409.69		409.69	none
169	New Glasgow, N.S.-Emmanuel	22,000.00		3,000.00	19,000.00
170	Newmarket, Ont.-Bethel	6,000.00		750.00	5,250.00
171	New Westminster, B.C.-1st	937.50		937.50	none
172	Niagara Falls, Ont.-Rehoboth	4,500.00		2,000.00	2,500.00
173	Noordeloos, Mich.	14,000.00		2,000.00	12,000.00
174	Oak Forest, Ill.-Hope	1,600.00		800.00	800.00
175	Ocheyedan, Iowa	16,000.00		2,000.00	14,000.00
176	Ogden, Utah	14,000.00		2,000.00	12,000.00
177	Olympia, Wash.-Evergreen	21,999.02		1,999.02	20,000.00
178	Omaha, Nebr.-Prairie Lane	7,500.00		750.00	6,750.00
179	Onalaska, Wisc.-Hope		10,000.00		10,000.00
180	Orangeville, Ont.	8,175.00		2,250.00	5,925.00
181	Orillia, Ont.-1st	5,000.00		750.00	4,250.00
182	Orlando, Florida	17,000.00		2,000.00	15,000.00
183	Oshawa, Ont.-Zion	800.00		800.00	none
184	Ottawa, Ont.-Calvary	9,329.34		9,329.34	none
185	Ottawa, Ont.-Calvin	2,000.00		625.00	1,375.00
186	Palo Alto, Calif.	23,333.36		1,999.99	21,333.37
187	Palos Heights, Ill.	200.00		200.00	none
188	Paramus, New Jersey	14,000.01			14,000.01
189	Parkersburg, Iowa	13,500.00		1,500.00	12,000.00
190	Pembroke, Ont.-Zion	5,001.80	15,000.00		20,001.80
191	Penticton, B.C.	6,263.97		1,224.00	5,039.97
192	Peterborough, Ont.-Cephas	3,668.52		800.00	2,868.52
193	Phoenix, Arizona-Orangewood	4,000.00		1,000.00	3,000.00
194	Plainwell, Mich.-Calvary	7,000.00		1,000.00	6,000.00
195	Port Alberni, B.C.-1st	7,671.34		1,171.30	6,500.04
196	Randolph, Wisc.-1st	10,500.00		1,500.00	9,000.00
197	Redlands, Calif.-Highland Ave.	1,250.00		250.00	1,000.00
198	Regina, Sask.-1st	22,050.00		5,861.73	16,188.27
199	Renfrew, Ont.-Hebron	3,000.00		750.00	2,250.00
200	Richfield Springs, N.Y.-Trinity	29,000.00		1,000.00	28,000.00

THE CHURCH HELP FUND
CHRISTIAN REFORMED CHURCH
ORANGE CITY, IOWA
1977

SCHEDULE "B"

No. Church	Balance		Repay	Balance	
	12-31-76	New Loans		12-31-77	
201 Richmond, B.C.	\$ 2,950.00	\$	\$ 500.00	\$	2,450.00
202 Riverside, Calif.	7,333.36		666.66		6,666.70
203 Rockford, Mich.-Plainfield	10,333.36		1,583.33		8,750.03
204 Rock Rapids, Iowa	18,666.67		1,333.33		17,333.34
205 Rock Valley, Ia.-Trinity	15,500.00		1,500.00		14,000.00
206 Roseville, Mich.-Immanuel	12,500.00		1,250.00		11,250.00
207 Rudyard, Mich.	6,000.04		666.66		5,333.38
208 Sacramento, Calif.	9,500.00		1,500.00		8,000.00
209 Saginaw, Mich.-Community	4,000.00		1,000.00		3,000.00
210 St. Moseph, Mich.	16,000.01		1,333.33		14,666.68
211 St. Thomas, Ont.-1st	1,162.50		762.50		400.00
212 San Francisco, Calif.- Golden Gate	8,666.68		666.66		8,000.02
213 San Jose, Calif.-Moorpark	9,000.00		1,000.00		8,000.00
214 Saskatoon, Sask.-Bethel	11,650.00		2,200.00		9,450.00
215 Sauk Village, Ill.-Emmanuel	20,000.00		2,000.00		18,000.00
216 Seattle, Wash.-Calvary	1,500.00				1,500.00
217 Sheboygan, Wisc.-Calvin	3,166.69		1,083.33		2,083.36
218 Sheldon, Iowa-Immanuel	24,666.70		2,500.00		22,166.70
219 Sibley, Iowa	20,000.00		2,000.00		18,000.00
220 Silver Spring, Maryland	30,333.38		666.67		29,666.71
221 Simcoe, Ont.-Immanuel	14,866.68		400.00		14,466.68
222 Sioux Center, Ia.-Covenant	9,000.00		1,000.00		8,000.00
223 Sioux City, Ia.-1st	7,620.00		830.00		6,790.00
224 Smithers, B.C.	1,900.00		380.00		1,520.00
225 Smithville, Ont.	17,666.62		1,999.98		15,666.64
226 South Holland, Ill.-Peace	4,500.00		1,500.00		3,000.00
227 Stony Plain, Alta.-Hope	6,500.00		500.00		6,000.00
228 Stratford, Ont.	12,544.00				12,544.00
229 Surrey, B.C.	5,450.00				5,450.00
230 Taber, Alta.	6,333.30		1,000.00		5,333.30
231 Telkwa, B.C.	1,684.30		835.00		849.30
232 Terrace, B.C.	1,750.00		1,750.00		none
233 Terra Ceia, North Carolina	11,964.09		2,062.00		9,902.09
234 Thunderbay, Ont.-Bethlehem	6,750.00		750.00		6,000.00
235 Toronto, Ont.-Fellowship	8,500.00		1,000.00		7,500.00
236 Toronto, Ont.-2nd	6,700.00		750.00		5,950.00
237 Toronto, Ont.-Woodbridge	20,000.00		2,000.00		18,000.00
238 Troy, Mich.-North Hills	10,666.72		999.99		9,666.73
239 Truro, N.S.-John Calvin	1,600.00		600.00		1,000.00
240 Tucson, Arizona-Elim	5,000.00		1,000.00		4,000.00
241 Vancouver, Wash.-Trinity	20,000.00		4,000.00		16,000.00
242 Vauxhall, Alta.	600.00		200.00		400.00
243 Vergennes, Vermont-Champlain Valley	20,000.00		1,333.33		18,666.67
244 Vernon, B.C.	13,469.78		1,000.00		12,469.78
245 Victoria, B.C.-1st	3,125.00		625.00		2,500.00
246 Vogel Center, Mich.	5,000.00		1,000.00		4,000.00
247 Wallaceburg, Ont.	4,850.00		1,000.00		3,850.00
248 Walnut Creek, Calif.	17,282.54		1,333.00		15,949.54
249 Wappingers Falls, N.Y.- Immanuel	20,000.00		2,000.00		18,000.00
250 Washington, D.C.	22,000.00		2,000.00		20,000.00
251 Waupun, Wisc.-Bethel	\$ 5,000.00	\$	\$ 1,000.00	\$	4,000.00
252 Wayland, Mich.	11,500.00		3,100.00		8,400.00
253 Welland Junction, Ont.	12,750.02		1,416.66		11,333.36
254 Wellsburg, Iowa-2nd	5,000.00		1,000.00		4,000.00
255 Whitby, Ont.-Hebron	3,375.00		1,000.00		2,375.00
256 Williamsburg, Ont.	1,250.00				1,250.00
257 Winfield, Ill.	4,500.00		1,500.00		3,000.00
258 Winnipeg, Man.-Kildonan	3,000.00		1,000.00		2,000.00
259 Winnipeg, Man.-Transcona	8,750.00		1,250.00		7,500.00
260 Wisconsin Rapids, Wisc.	17,000.01		1,833.33		15,166.68
261 Wyoming, Mich.-Roger Hgts.	1,500.00		250.00		1,250.00
262 Wyoming, Mich.-W. 44th St.		10,000.00			10,000.00
263 Yakima, Wash.-Summitview	24,000.00		3,000.00		21,000.00
264 York, Ont.-Maranatha	11,400.04		1,266.66		10,133.38
	\$2,206,382.70				
		\$321,000.00			
			\$323,234.98		
				\$2,204,147.72	

REPORT 11

EDUCATIONAL ASSISTANCE TO CHURCHES ABROAD

(Art. 53)

During the past year your committee was able through the generous and faithful support from churches and individuals to meet all its commitments for assistance to churches abroad. This assistance took varied forms depending on the needs of the churches within the Reformed family. The assistance included the purchase of books for libraries of these churches as well as the distribution of good used theological books donated to your committee for this purpose. Support was provided to students studying in various programs whose special training was requested by these churches. Several inquiries have been received from abroad. Your committee reports with gratitude that the assistance rendered in the past continues to be a blessing for the growth of God's church and kingdom throughout the world. With gratitude to God we make this report.

I. PROGRAMS SUPPORTED AND COMPLETED DURING 1977

PROF. FRED S. LEAHY of Belfast, Ireland, entered Calvin Seminary in September 1976 and received his Th.M. degree in May 1977. He has returned to his homeland where he now continues to serve as a pastor and as Professor of Systematic Theology and Christian Ethics in the Reformed Presbyterian Church of Ireland.

MR. PAUL JIN-YUAN JAW, a member of the Presbyterian Church of Taiwan, is presently engaged in a program of study leading to a doctor's degree at Drew University. Our assistance to Mr. Jaw has terminated in accordance with agreements made regarding our sponsorship.

REV. NORBERTO WOLFF, a minister of the Iglesia Reformada en La Argentina, received a small grant to enable him to complete a program of study in his home country at the Theological Fraternity in Buenos Aires at the request of the Reformed Churches of Argentina. We anticipate that this special training will continue to be of great benefit to the church in Argentina.

REV. HAN HUM OK, a pastor of the Hap Dong Church, Seoul, Korea, completed his program of studies at Calvin Seminary and received his Th.M. degree in May 1977, after which our support terminated in accordance with the regulations governing a single degree program. Mr. Ok subsequently spent some time at Westminster Seminary but has not yet returned to his homeland.

MR. AMOS ADDI, who is preparing for a teaching position at the Theological College of Northern Nigeria, will have completed his studies for the Th.M. degree at Calvin Seminary by the time synod meets. Our committee continued to support Mr. Addi for a considerably longer program than provided for in our mandate because of the importance of the position he is being prepared to fill for the training of pastors at

TCNN. Mr. Addi made personal arrangements to continue his stay. Your committee is committed to assist him in returning home.

REV. NEVILLE KOCH, a collegiate minister of the Dutch Reformed Church in Sri Lanka, is the ninth minister of that church to receive assistance to study under the auspices of our committee at Calvin College and Seminary. Mr. Koch arrived in August 1977 and will receive his M.Div. degree from Calvin Seminary in May 1978. He is majoring in the area of pastoral counseling. His wife and child were brought to this country through the generous contributions of friends at no obligation to the committee. A living allowance, full tuition and books, plus round trip air fare has been provided Mr. Koch for his stay in the United States, since his home church is unable to forward money for his support due to exchange regulations. He will return in August 1978 to his pastorate and service with his home church.

REV. YASUNORI ICHIKAWA, a member of the Reformed Church of Japan, arrived in August 1977 to begin an 18-month stay leading to the Th.M. degree from Calvin Seminary. This will be in preparation for teaching at Kobe Seminary in Japan. His church and seminary provided his transportation. The committee has given support for tuition, books, and living expenses.

MR. JAMES GBERKON requested and was granted some additional support in the form of a grant in order to complete his studies at Western Michigan University in Kalamazoo, Michigan. He will return to Nigeria to teach and to serve as vice-principal at Bristow Secondary School, Benue State, Nigeria. Our further commitments to Mr. Gberkon include only his return fare to Nigeria.

The committee's financial involvement took several forms, as can be seen in the above summary of assistance granted. We are currently reviewing the policy of support for a single degree program to students from abroad since it appears that in some instances additional training would be profitable before the recipient returns home, and it is unlikely that he will have opportunity in the future to secure further training. Our committee will prepare specific recommendations for synod when this policy review is completed.

The secretary continues to handle a great deal of correspondence from churches and individuals requesting aid. The committee continues to affirm that our mandate requires that any assistance is given to the church requiring such help for the training of its member for special service when he returns to his homeland and church. To this end the endorsement of the church is required. Wherever possible and to whatever extent is realistic the church of the recipient is requested to specify what its investment and contribution to this support will be.

II. PROMOTION

During the past year we have again sent copies of our regulations as well as letters of information to overseas churches within our Reformed family. A copy of our regulations is included in this report for synod's information. A new and revised brochure describing our programs and soliciting the support of our churches was prepared and mailed to all our

Christian Reformed Churches. Although we have been able to meet our obligations to date, we will have difficulty making new commitments without a substantial increase in participation and support by our churches. We are especially interested in the possibility of assisting a number of refugee Ugandan theological students to complete their theological training, in the hope that they will be able in the not too distant future to return to their homeland and churches.

III. LIBRARY ASSISTANCE

Under the competent direction of Mr. Peter De Klerk the committee is able to provide theological books to libraries of seminaries and other institutions of churches overseas. More than twenty such schools periodically receive a listing of available books which are then mailed as requested. The committee frequently receives letters expressing warm appreciation for these services from the recipient institutions. We appeal to our people to send good used theological books, Bible commentaries, concordances and dictionaries to Mr. Peter De Klerk, c/o Calvin Seminary, (CEACA), 3233 Burton Street, S.E., Grand Rapids, Michigan 49506. This past year a number of new requests for books and for placement on our mailing list have been received. These can only be honored as books are provided.

A special grant of \$450 was made toward the purchase of books for the library of the Benue Bible Institute in Nigeria. The committee designated these books as a memorial to the Rev. John H. Schuurmann, a member of our committee, who passed away during this past year. The Rev. Mr. Schuurmann rendered much highly valued service through his active interest and participation in the committee's activities.

IV. FINANCES

As noted earlier in this report your committee has been able to meet all its commitments for 1977. However, our accepted commitments for 1978 (see financial summary that follows) are such that if we are to grant additional assistance to churches abroad, we will require participation and support from a larger number of our congregations and individuals. The training of nationals for specific ministries in their homeland and churches is a real challenge and opportunity for our Christian Reformed Churches. We believe God has given us the resources needed to assist in the building of his church. We have several applications on hand for assistance.

The committee calls attention to the financial report which covers an eleven-month period (February through December 1977). At a recent meeting of the committee it was decided that henceforth our financial report will be based on the calendar year (January 1 - December 31).

As of January 1, 1978, upon the advice of the Denominational Financial Coordinator, Mr. A. Vroon, our finances are now handled through our own account. Previously Calvin College and Seminary provided the committee free services and audit through a special account. We deeply appreciate this contribution of Calvin's business office for these many years, even providing temporary assistance when our account had insufficient funds.

Statement of Cash Receipts and Disbursements
February 1, 1977 to December 31, 1977

Cash Balance, February 1, 1977 \$ 2,456.76

Receipts

Christian Reformed Churches and Groups	\$8,274.68	
Personal Gifts	<u>1,070.00</u>	
Total Receipts		<u>9,344.68</u>
Total Available Cash		\$11,801.44

Disbursements

Support of Students	6,542.46	
Library Assistance Program, Mailing Costs	586.08	
Supplies, Publicity, Postage	<u>364.95</u>	
Total Disbursements		<u>7,493.49</u>
Cash Balance, December 31, 1977		<u>\$ 4,307.95</u>

Commitments as of December 31, 1977

Support of Currently Enrolled Students		\$ 8,100.00
Fund Balance, December 31, 1977		<u>\$(3,792.05)</u>

V. COMMITTEE MEMBERSHIP

Mr. Peter De Klerk served as a member of our committee by special appointment of the Synodical Interim Committee to complete the unexpired portion of the term of the Rev. John H. Schuurmann, whose term would have expired in 1978. The term of our chairman, the Rev. Jacob Heerema, also expires this year. Both Mr. J. Heerema and Mr. P. De Klerk are eligible for reelection. *Your committee recommends* that synod approve the following nominations and elect one person from each group for a three-year term (1978-1981):

*Mr. Peter De Klerk and Miss Katie Gunnink

*Rev. Jacob Heerema and Mr. Aldrich Evenhouse

*indicates incumbent

VI. REGULATIONS

This past year our committee reviewed the statement of its regulations for awarding assistance for study and internship programs. The regulations were revised in order to reflect the current situation. A copy was mailed to all Reformed churches abroad which are prospective recipients of such aid. A copy is also sent whenever application is made to the committee. We present this revised statement of our regulations for synod's information.

REGULATIONS GOVERNING THE AWARDING OF FINANCIAL SUPPORT FOR STUDY AND INTERNSHIP PROGRAMS THROUGH THE COMMITTEE FOR EDUCATIONAL ASSISTANCE TO CHURCHES ABROAD (CEACA)

The Christian Reformed Church seeks to encourage the growth of other Reformed churches around the world. Through CEACA it seeks to assist in the strengthening of the leadership of these churches. The Synod of the Christian Reformed Church has directed us to administer a program of scholarship assistance to selected participants in study and internship programs. Individual requests are evaluated in terms of the needs, plans and programs of the applicant's church. This makes the activity of this committee a form of interchurch assistance.

Academic programs considered for our approval must provide training beyond that which is available in the applicant's home country, and must be geared specifically to equip the candidate for a specific ministry assignment in his home church or area upon his return. Ecclesiastical internships include specialized training in fields such as parish ministry, communications, education, church administration, and others.

In order to clarify the objectives of our program and to answer questions which you might have about our guidelines, we submit the following official regulations which govern CEACA scholarships, as approved by the Synod of the Christian Reformed Church in 1970.

A. *Eligibility for CEACA Scholarship*

1. Academic training or internships must be approved and requested by the church which would benefit from such training.
2. Only exceptional candidates will be considered. A specific goal in each case should be envisioned by the church or the Christian community concerned.
3. Assistance will be granted only to those individuals who intend to return to serve in their home church or area.
4. Priority will be given to those who demonstrate potential to serve as professors or teachers in the Reformed Christian communities abroad, or as key denominational leaders in such areas as missions, education, administration, etc.
5. The standard of demonstrated English proficiency must meet the standards of the school in which the student will enroll. This proficiency is generally ascertained through the avenues of the TOEFL test, interviews, recommendations, past academic records, etc.
6. The awarding of financial assistance will be subject to the applicant's acceptance by either the educational institution concerned or

the supervising organization, agency or church. This assistance will be implemented through the business office of said educational institution, supervising organization, agency or church. A letter of intention of support will be issued when necessary.

B. Requirements to be Met Prior to CEACA Approval of Scholarship Requests

1. The major ecclesiastical assembly of the applicant's church must provide CEACA with the following.
 - a. An official letter of endorsement of this candidate.
 - b. A statement indicating the position to be filled by this person upon his return to his home church or area, and the training being sought in preparation for this ministry.
 - c. A statement of the costs of this program which the home church pledges to assume.
 - d. A specific request for scholarship assistance for this candidate for the program he seeks to undertake.
2. The applicant must provide the committee with a personal history along with an indication of his scholastic achievements.
3. The geographical area, the institution or agency or church and the type of supervision suggested for training must be acceptable to this committee.
4. Normally the financial assistance will not be granted for a period longer than necessary for a single degree, a diploma program, or one year of internship.
5. The committee must be assured that the candidate is covered in the areas of health and accident insurance from the time of his arrival. This generally can be worked out by this committee with the institution, agency or church concerned.

C. Terms for Continuation of CEACA Support

Scholarship support provided by CEACA is to be reviewed every six months. Continued support will be contingent upon satisfactory performance in the study or internship program, as well as a demonstration of continuing financial need. Therefore we require all recipients to submit semiannual reports to both their home church and to CEACA, including the following information:

1. A progress report on his study or internship program, including an accounting of work completed and grades received.
2. A statement of present financial need, by listing current expenses, as well as a full listing of present sources of income.

D. Timetable

Procedures involved in seeking scholarship assistance are complex. Usually the interval between the initial inquiry and the final decision is at least one year. After CEACA receives and reviews the required materials from the home church and from the applicant, only tentative approval can be given. Final approval is not given until CEACA learns of the applicant's official acceptance by the school, church or agency in which he plans to work.

The Christian Reformed Church invites Reformed churches abroad to become acquainted with these regulations, and to consider the assistance offered through CEACA as a possible way to enrich their ministries. May the Lord of the church provide the resources needed so that his church may continue to grow on every continent!

VII. SUMMARY OF ITEMS REQUIRING SYNODICAL ACTION

The committee requests:

1. *Representation at synod*: That its chairman the Rev. J. Heerema, and its secretary, Dr. R. De Ridder, be recognized as its representatives at synod and that they be given the privilege of meeting with the advisory committee of synod and the privilege to speak at synod when this report is under consideration.
 2. *Approval*: That synod approve the work done by the committee.
 3. *Nominations for committee membership*:
 - a. That synod approve the nomination of the *Rev. Jacob Heerema and Mr. Aldrich Evenhouse and elect one of these nominees for a three-year term.
 - b. That synod approve the nomination of *Mr. Peter De Klerk and Miss Katie Gunnink for a three-year term as replacement for the Rev. John H. Schuurmann and elect one of these nominees for a three-year term.
- *indicates incumbent
4. *Financial support*: That synod again approve the placement of our committee on the list of denominational agencies to receive one or more offerings and recommend this to the churches.

Committee for Educational Assistance
to Churches Abroad

Jacob Heerema, chairman
Richard R. De Ridder, secretary
Wayne Medendorp, treasurer
Peter De Klerk
Martin Essenburg
Edna Greenway
Edward Van Baak

REPORT 12

FUND FOR NEEDY CHURCHES

(Art. 77)

I. MEMBERSHIP AND ORGANIZATION

A. *The committee is composed of three laymen and two ministers.*

This composition is in keeping with the decision of the Synod of 1958. The present membership of the committee is as follows:

President—Mr. John R. Swierenga of Elmhurst, Illinois (1978)

Vice-president & Comptroller—Mr. George Vande Werken of Elmhurst, Illinois (1980)

Secretary—Rev. John Vander Lugt of Palos Heights, Illinois (1978)

Treasurer—Mr. H. Ray Schaafsma of Elmhurst, Illinois (1979)

Vicar—Rev. George Holwerda of Highland, Indiana (1980)

B. *Committee for the coming year.*

The terms of both the Rev. John Vander Lugt and Mr. John R. Swierenga expire this year and they are eligible for another three-year term. The committee recommends that both be reappointed for a second three-year term.

II. THE WORK OF THE COMMITTEE

FNC 1977 Statistics:

Applications processed—139

Assistance granted—138

Children Allowances—303

Total families in these churches—4,937

New churches—3

Average number of families per church—36

Churches no longer requiring assistance—6

III. MATTERS REQUIRING SYNODICAL ACTION

A. We request that our secretary and treasurer be consulted on matters pertaining to the FNC when considered by synod or its advisory committee and that they be given the privilege of the floor. In the absence of either the secretary or treasurer, we request that the same privilege be given to the other members of the committee.

B. *Recommendations:*

1. That the minimum salary for ministers serving churches which receive assistance from the FNC be set at \$12,200 for 1979. This involves an increase of \$200 or less than 2%.

2. That a service increment of \$50 per year for up to 20 years of service be granted. (In no case is this to exceed \$1,000.)

Ground: This will bring our present policy more in line with that of the Board of Home Missions as well as compensate the more experienced men for their years of service.

3. That a child allowance of \$500 be granted for every child up to twenty-two (22) years of age, excluding those who have reached the

age of nineteen (19) years and who are no longer enrolled in an educational institution.

4. That a car allowance of \$1,000 be given out of FNC funds and that each church receiving aid from the FNC be required to pay an equivalent amount of \$1,000 from its own funds.

Ground: The car allowance has not been increased since 1976. The expenses of maintaining an automobile have risen greatly since that time.

5. That the per family contribution toward the minister's salary in congregations receiving aid from the FNC in 1979 be not less (and if possible more) than \$170 in both the United States and Canada.

Ground: This represents a 6% increase in the per family giving toward the pastor's salary. This is in line with other increases in our economics.

6. That the quota for FNC for 1979 be set at \$13.50 per family.

Ground: This will not meet our total needs for 1979, but we will be able to draw on some reserve funds. A lesser quota would put the finances in jeopardy.

7. That the allowance for a stated supply be set at \$160 per week for 1979.

8. That synod reappoint the Rev. John Vander Lugt and Mr. John R. Swierenga for another three-year term. Both have served one term of three (3) years and are eligible for reappointment.

Fund for Needy Churches Committee
John Vander Lugt, secretary

FUND FOR NEEDY CHURCHES, INC.

United States Accounts

Statement of Cash Receipts and Disbursements

February 1, 1977 to January 31, 1978

(In U. S. Dollars)

UNITED STATES FUND BALANCE, February 1, 1977	\$ 532,306.24
RECEIPTS:	
Quota payments from Classical Treasurers	\$ 646,640.82
Interest on Investments	24,188.95
Refunds and gifts	135.00
	<hr/>
Total receipts	670,964.77
Total funds to be accounted for	\$1, 203,271.01

DISBURSEMENTS:

Salary Subsidy Payments	524,340.89	
Child allowance payments	124,300.59	
Automobile allowance payments	79,454.17	
Moving expense	6,341.84	
Stationery and supplies	378.52	
Auditing expense	175.00	
Monorariums	2,400.00	
Committee expense	918.99	
Postage	178.43	
Transfers to Canadian Account	35,000.00	
Total disbursements		<u>773,488.43</u>

UNITED STATES FUND BALANCE, January 31, 1978 \$ 429,782.58

CASH ACCOUNTS:

First National Bank of Evergreen Park, Checking account	146,985.11
First National Bank of Evergreen Park, Savings Account	82,797.47
First National Bank of Evergreen Park, Certificate of Deposit	200,000.00
	<u>\$ 429,782.58</u>

FUND FOR NEEDY CHURCHES, INC.Canadian AccountSTATEMENT OF CASH RECEIPTS & DISBURSEMENTS

February 1, 1977 to January 31, 1978

(In Canadian Dollars)

CANADIAN FUND BALANCE, February 1, 1977 \$ 47,378.86

RECEIPTS:

Quota payments from Classical Treasurers	\$178,982.71	
Transfer from United States account	35,000.00	
Exchange premium less bank audit charge	2,975.38	
Refunds & gifts	625.00	
Interest on investments	297.26	
Total receipts		<u>217,880.35</u>
Total funds to be accounted for		<u>\$ 265,259.21</u>

DISBURSEMENTS:

Salary subsidy payments	\$142,839.66	
Child allowance payments	37,891.66	
Automobile allowance payments	24,099.99	
Moving expense	4,370.00	
Total disbursements		<u>209,201.31</u>
CANADIAN FUND BALANCE, January 31, 1978		<u>\$ 56,057.90</u>

CASH ACCOUNT - Canadian Imperial Bank of Commerce \$ 56,057.90

Schedule B
Subsidy payments for year ending January 31, 1978

<u>Classis</u>	<u>Total</u>	<u>Salary Subsidy</u>	<u>Child Allowance</u>	<u>Car Allowance</u>	<u>Moving</u>
<u>Alberta North</u>					
Barrhead Westlock	\$5300.00	\$3000.00	\$1500.00	\$800.00	
Eaton	8660.00	7360.00	500.00	800.00	
Grand Prairie-Le Glace	8100.00	6800.00	500.00	800.00	
Stony Plain	2800.00	2000.00	-	800.00	
<u>Alberta South</u>					
Brooks	5100.00	1800.00	2500.00	800.00	
High River	1416.65	1041.65	208.33	166.67	
Regina	8800.00	6500.00	1500.00	800.00	
<u>Atlantic N.E.</u>					
Binghamton	7550.00	4250.00	2500.00	800.00	
Framingham	4027.53	3115.00	125.00	200.00	587.53
Vergennes	4758.40	2520.00	1000.00	800.00	438.40
<u>British Columbia</u>					
Agassiz	6013.33	4180.00	1166.66	666.67	
Coquitlan	6646.67	5680.00	166.67	800.00	
Houston	-	-	-	-	
Kelowna	9320.00	5820.00	1000.00	800.00	1701.00
Penticton	8890.00	7090.00	1000.00	800.00	
Port Alberni	4110.00	2460.00	1050.00	600.00	
Prince George	8725.00	5925.00	2000.00	800.00	
Telkwa	7402.00	4346.00	-	800.00	2256.00
Terrace	4450.00	3325.00	625.00	500.00	
<u>Cadillac</u>					
Lake City	8575.00	6275.00	1500.00	800.00	
<u>California South</u>					
Fountain Valley	10180.00	6380.00	3000.00	800.00	
<u>Central California</u>					
Hayward	8465.00	6240.00	1425.00	800.00	
Sacramento	6700.00	4900.00	1000.00	800.00	
<u>Chatham</u>					
Blenheim	1103.33	970.00	-	133.33	
Dresden	8120.00	5820.00	1500.00	800.00	
Forest	7723.00	6148.00	875.00	700.00	
Wallaceburg	3050.00	750.00	1500.00	800.00	
<u>Chicago North</u>					
Garfield	9860.00	8060.00	1000.00	800.00	
Korean	9440.00	7640.00	1000.00	800.00	
Winfield	7607.50	5500.00	1307.50	800.00	
<u>Chicago South</u>					
Immanuel	8420.00	5120.00	2500.00	800.00	
Richton Park	6038.75	4451.25	1400.00	187.50	
<u>Columbia</u>					
Conrad	5350.00	3800.00	750.00	800.00	
Gallatin	2874.98	958.34	1250.00	666.64	
Portland-Calvin	8300.00	6500.00	1000.00	800.00	
Portland-Oak Hills	9020.00	7220.00	1000.00	800.00	
Quincy	7460.00	6660.00	-	800.00	
Spokane-Calvin	5700.00	4400.00	500.00	800.00	
Vancouver-Trinity	8600.00	6800.00	1000.00	800.00	

	<u>Total</u>	<u>Salary Subsidy</u>	<u>Child Allowance</u>	<u>Car Allowance</u>	<u>Moving</u>
<u>Eastern Canada</u>					
Athens	2496.33	1650.00	-	433.33	413.00
Cornwall	1445.00	1245.00	-	200.00	
Halifax	3625.00	3337.51	187.50	99.99	
Kemptville	7880.00	7080.00	-	800.00	
Pembroke	6720.00	4420.00	1500.00	800.00	
Renfrew	9250.00	6950.00	1500.00	800.00	
Truro	7418.00	5118.00	1500.00	800.00	
Charlottetown	375.00		375.00		
<u>Florida</u>					
Boca Raton	11402.50	9290.00	1312.50	800.00	
Miami	7620.00	5820.00	1000.00	800.00	
Orlando	6500.00	4700.00	1000.00	800.00	
Pinellas Park	1800.00	1000.00	-	800.00	
<u>Grand Rapids East</u>					
Grace	7800.00	4000.00	3000.00	800.00	
Lowell	6800.00	4000.00	2000.00	800.00	
Madison Square	5137.50	4075.00	562.50	500.00	
Middleville	7700.00	5400.00	1500.00	800.00	
Portland	9340.28	7100.00	1440.28	800.00	
<u>Grand Rapids South</u>					
Wayland	6600.00	3300.00	2500.00	800.00	
<u>Grand Rapids North</u>					
Bristelwood	7960.00	6660.00	500.00	800.00	
Cedar Springs	8765.00	5540.00	2000.00	800.00	425.00
Comstock Park	7300.00	5000.00	1500.00	800.00	
Sparta	8200.00	6150.00	1250.00	800.00	
<u>Hackensack</u>					
Philadelphia-Broomal	6250.00	3450.00	2000.00	800.00	
North Haledon	4346.70	2480.00	1333.34	533.36	
Paterson-Madison Ave.	8795.00	5680.00	1430.00	800.00	885.00
Paterson No. Side Comm.	9250.00	6950.00	1500.00	800.00	
Terra Ceia	6800.00	4500.00	1500.00	800.00	
Washington D.C.	3800.00	1500.00	1300.00	800.00	
<u>Hamilton</u>					
Ancaster	5550.00	4000.00	750.00	800.00	
<u>Holland</u>					
St. Joseph	4300.00	1500.00	2000.00	800.00	
<u>Hudson</u>					
Franklin Lakes	6200.00	3400.00	2000.00	800.00	
Jamaica	9800.00	8000.00	1000.00	800.00	
Monsey	8800.00	7500.00	500.00	800.00	
Pompton Plains	2300.00		1500.00	800.00	
Silver Springs	5540.00	3240.00	1500.00	800.00	
<u>Huron</u>					
Collingwood	9200.00	5400.00	3000.00	800.00	
Orangeville	1800.00	-	1000.00	800.00	
Stratford	3480.00	2180.00	500.00	800.00	
<u>Illiana</u>					
Crown Point	5800.00	4000.00	1000.00	800.00	
Gary	7900.00	6100.00	1000.00	800.00	
Indianapolis	9180.00	6380.00	2000.00	800.00	

	<u>Total</u>	<u>Salary Subsidy</u>	<u>Child Allowance</u>	<u>Car Allowance</u>	<u>Moving</u>
<u>Kalamazoo</u>					
Decatur	4415.43	2416.66	1041.70	433.33	523.74
Eastern Hills	8400.00	6100.00	1500.00	800.00	
Northern Heights	4800.00	2500.00	1500.00	800.00	
Plainwell	8150.00	6350.00	1000.00	800.00	
South Bend	5100.00	3300.00	1000.00	800.00	
<u>Lake Erie</u>					
Akron	5532.00	4532.00	1000.00	-	
Columbus	8260.00	5960.00	1500.00	800.00	
Farmington	11440.00	7640.00	3000.00	800.00	
Flint	11060.00	8760.00	1500.00	800.00	
Inkster	8440.00	6140.00	1500.00	800.00	
Jackson	4800.00	2500.00	1500.00	800.00	
Maple Heights	5000.00	2700.00	1500.00	800.00	
Roseville	9240.00	6940.00	1500.00	800.00	
Saginaw	5300.00	4000.00	500.00	800.00	
Toledo	2515.61	1458.33	312.50	233.33	511.45
Troy	4550.00	1200.00	1800.00	1550.00	
<u>Minnesota North</u>					
Bejou	500.00			500.00	
Brandon	8840.00	5540.00	2500.00	800.00	
Brooten	6515.00	4840.00	875.00	800.00	
Emo	8620.00	5820.00	2000.00	800.00	
Hancock	6624.00	5324.00	500.00	800.00	
Inver Grove Heights	7840.00	6365.00	875.00	600.00	
Ogilvie	5300.00	4000.00	500.00	800.00	
Thunder Bay-Bethlehem	4051.00	1963.50	1487.50	600.00	
<u>Minnesota South</u>					
Bigelow	8159.50	5775.00	1125.00	800.00	459.50
Holland	3640.00	3640.00	-	-	
Holland Center	7540.50	5365.50	1375.00	800.00	
Hull	5500.00	4200.00	500.00	800.00	
Mountain Lake	8100.00	7300.00	-	800.00	
Bemis	5000.00	4200.00	-	800.00	
<u>Muskegon</u>					
Fruitport	6920.00	5120.00	1000.00	800.00	
Grace	7900.00	6100.00	1000.00	800.00	
Green Ridge	10440.00	7640.00	2000.00	800.00	
<u>North Central Iowa</u>					
Ackley	7223.34	5031.66	1458.34	733.34	
Britt	9642.00	7700.00	400.00	800.00	742.00
Cedar Falls	7700.00	5900.00	1000.00	800.00	
Holland	4802.60	3600.00	-	800.00	402.60
Iowa Falls	8350.00	6050.00	1500.00	800.00	
<u>Orange City</u>					
Hartley	9220.00	7920.00	500.00	800.00	
Lemars	2538.94	1825.00	250.00	200.00	263.94
Omaha	7314.75	6146.15	451.93	716.67	
Sioux City	6060.00	5260.00	-	800.00	
<u>Pacific Northwest</u>					
Bellevue	9242.68	4840.00	2500.00	800.00	1102.68
Lynwood	9142.00	6842.00	1500.00	800.00	
Bellingham	3300.00	1650.00	1250.00	400.00	
Seattle-Calvary	7700.00	5400.00	1500.00	800.00	
<u>Pella</u>					
Tracy	8740.00	6940.00	1000.00	800.00	
<u>Quinte</u>					
Lindsay	4800.00	2000.00	2000.00	800.00	

	<u>Total</u>	<u>Salary Subsidy</u>	<u>Child Allowance</u>	<u>Car Allowance</u>	<u>Moving</u>
<u>Rocky Mountain</u>					
Albuquerque	9300.00	7500.00	1000.00	800.00	
Boulder	4950.00	3000.00	750.00	1200.00	
Denver-Center of Hope	8150.00	4350.00	3000.00	800.00	
Denver-Ridgeview Hills	4140.00	1340.00	2000.00	800.00	
Denver-Trinity	5460.00	3160.00	1500.00	800.00	
Longmont	6600.00	4800.00	1000.00	800.00	
Salt Lake City	6095.00	4295.00	1000.00	800.00	
Tucson-Bethel	5800.00	5000.00	-	800.00	
<u>Sioux Center</u>					
Freeman	9100.00	6800.00	1500.00	800.00	
Harrison	5580.00	4280.00	500.00	800.00	
Lakeview	10400.00	8600.00	1000.00	800.00	
Marion	10140.00	8340.00	1000.00	800.00	
Rapid City	3550.00	2400.00	750.00	400.00	
<u>Toronto</u>					
Toronto-Fellowship	7920.00	5120.00	2000.00	800.00	
<u>Wisconsin</u>					
Wisconsin Rapids	6300.00	5500.00	-	800.00	
TOTAL					
TOTALS	<u>943,638.80</u>	<u>667,180.55</u>	<u>162,192.25</u>	<u>103,554.16</u>	<u>10,711.84</u>

Schedule C
1977 Quota Payments

<u>Families</u>	<u>Classis</u>	<u>1977 Quota</u>	<u>Payments as of 1/31/78</u>	<u>Percentage of Quota</u>
1701	Alberta North	\$23,814.00	\$21,833.70	92%
1086	Alberta South	15,204.00	14,424.55	95%
790	Atlantic Northeast	11,060.00	10,469.68	95%
2176	British Columbia	30,464.00	25,816.58	85%
671	Cadillac	9,394.00	8,420.66	90%
2205	California South	30,870.00	28,026.43	91%
1243	Central California	17,402.00	16,544.12	95%
2275	Chatham	31,850.00	12,096.17	38%
1341	Chicago North	18,774.00	18,007.61	96%
1383	Chicago South	19,362.00	18,903.01	98%
860	Columbia	12,040.00	11,405.49	95%
1057	Eastern Canada	14,798.00	14,772.25	100%
520	Florida	7,280.00	6,581.95	90%
3781	Grand Rapids East	52,934.00	50,804.58	96%
2114	Grand Rapids North	29,596.00	27,326.70	92%
2477	Grand Rapids South	34,678.00	33,721.27	97%
3307	Grandville	46,298.00	43,856.86	95%
1064	Hackensack	14,896.00	13,485.40	91%
2663	Hamilton	37,282.00	26,584.38	71%
2942	Holland	41,188.00	39,458.72	96%
1114	Hudson	15,596.00	13,876.00	89%
1404	Huron	19,656.00	12,060.86	61%
2456	Illiana	34,384.00	33,291.20	97%
1846	Kalamazoo	25,844.00	26,371.52	102%
1143	Lake Erie	16,002.00	14,992.57	94%
1745	Minnesota North	24,430.00	21,197.12	87%
1117	Minnesota South	15,638.00	14,677.16	94%
1877	Muskegon	26,278.00	25,123.48	96%
754	Northcentral Iowa	10,556.00	11,824.80	112%
1583	Orange City	22,162.00	21,087.00	95%
1797	Pacific Northwest	25,158.00	23,706.30	94%
1680	Pella	23,520.00	22,351.60	95%
1434	Quinte	20,076.00	20,401.63	101%
1677	Rocky Mountain	23,478.00	19,612.21	84%
1735	Sioux Center	24,290.00	23,013.82	95%
1868	Toronto	26,152.00	24,746.13	95%
1252	Wisconsin	17,528.00	15,478.52	88%
2909	Zeeland	40,726.00	39,271.50	96%
65047	TOTALS	\$910,658.00	\$825,623.53	91%

REPORT 13

HISTORICAL COMMITTEE

(Art. 26)

The Historical Committee is happy to offer its report on activities in which it has engaged since synod last met. It is a source of encouragement to us to note a keen interest in preserving the Dutch-American heritage on the part of individuals in our nation who are not necessarily connected with our denomination.

Under the sponsorship of the Dutch-American Historical Society, a workshop was held on November 3, 1977 on the campus of Calvin College. This meeting drew many individuals together, as representatives of history departments in various schools in the United States and Canada were convened. As a direct result of the unexpected attendance, the meeting's format was hastily changed from the intended informal discussions that were anticipated, to a more formal lecture-type of meeting. In the face of interest shown in this kind of activity, your committee is confident of the value of the work we are doing, for materials gathered in the Colonial Origins collection can only increase in value with the passing of time.

The various projects that constitute the program of the committee have continued to grow under the capable and dedicated guidance of E. R. Post and his assistants and advisors in the Calvin Library. Materials are constantly being gathered, including the important area of minutes of consistories. The number of consistories submitting minutes books for microfilming is constantly growing, to the delight of Mr. Post, who observes that most of the churches that have not yet complied with the request of synod appear to be younger churches. Apparently they do not think their contributions to be historically significant as yet. May they be preserved from destruction at least until they have been processed eventually.

One area of need that is surfacing more and more frequently is that of translating works that exist only in the Dutch language. Several retired individuals have already set themselves to the task of translating specific works. They are working from xeroxed copies of the works to avoid the risk of the loss of valuable materials.

Your committee is considering the advisability of preparing new promotional material for the use of the committee as it seeks to encourage a developing sense of history in our member churches. In many of these, historical committees are functioning. All of this should serve a good purpose in terms of the long-range goals of our committee.

Biographical data is being collected by means of forms prepared for the purpose, and submitted to retired ministers plus a few educators. It is anticipated that, with synod's approval, this program can be enlarged to include younger ministers, and, especially, widows of former ministers, who often have much significant data to contribute.

Genealogical studies as submitted previously are proving to be valuable additions to our holdings. We have been able to offer guidance and help to individuals engaged in research. The continuing concern of the archivist, Dr. H. Brinks, is to protect the confidential character of some of the materials on file. There is a need to face the question whether materials that are 75 to 100 years old are still to be considered "confidential."

It is the judgment of your committee that research should be done in one additional area of interest and concern to our denomination. Reference is to a growing number of former ministers of the church who have left its service through circumstances that are somewhat unusual, either by deposition or resignation for whatever reasons. A sub-committee has been mandated to consider the possibility of publishing pertinent data somewhere, possibly in the Yearbook. It should be observed that these men also served and now deserve better than to be relegated to anonymous oblivion.

RECOMMENDATIONS for synod's attention:

1. That synod approve the committee's desire and intent to obtain personal biographical data for its possible future value.
2. That synod endorse the activity of the committee as it seeks to effect the translation of significant Dutch works for the benefit of English-speaking scholars.
3. That synod allocate \$10,000 to defray costs incurred in the acquisition, administration, preservation, and cataloging of materials in the denominational archives, and to help subsidize the continued preservation of materials which contribute to an appreciation of our denominational heritage.

Historical Committee

L. Oostendorp, chairman
J. Leugs, secretary
H. Zwaanstra
H. Ippel

REPORT 14

INTERCHURCH RELATIONS COMMITTEE

(Arts. 25, 31)

During the past year the committee met on a monthly schedule with additional meetings called when necessary. Dr. John H. Kromminga was reelected president, the Rev. Clarence Boomsma was elected vice-president and Dr. John Bratt was elected secretary. As this report indicates the docket of the committee is a heavy one calling for extensive and intensive work on the part of the members involved. We continue to feel, however, that this expenditure of time, effort and money is justified by the urgency of the ecumenical mandate of our Lord and the cause of Christian unity in our time. We are gratified too by the progress registered in establishing closer and deeper relationships with churches that are akin to us in doctrine and in polity.

A. *Fraternal Delegation*

1. John H. Kromminga served as the fraternal delegate of the CRC to the Synod of the Associate Reformed Presbyterian Church held in June 1977 in Flat Rock, North Carolina.
2. Tymen E. Hofman from our committee and the Rev. Clifford Bajema from Akron, Ohio served as fraternal delegates to the Synod of the Reformed Presbyterian Church of North America meeting at Geneva College, Beaver Falls, Pennsylvania in June 1977.
3. Gerard Bouma served as fraternal delegate to the Synod of the Reformed Presbyterian Church, Evangelical Synod, held at Lookout Mountain, Tennessee in May 1977.
4. Albert Bel from our committee and the Rev. John Hoeksema from Racine, Wisconsin were our fraternal delegates to the General Assembly of the Orthodox Presbyterian Church held in Oostburg, Wisconsin in June 1977.
5. John Bratt from our committee and the Rev. Bernard J. Haan from Sioux Center, Iowa served as our fraternal delegates to the Synod of the Reformed Church in America at Dordt College in June 1977.
6. William Buursma from our committee and the Rev. Farquhar MacLeod from Decatur, Georgia were our fraternal delegates to the General Assembly of the Presbyterian Church in America held in Smyrna, Georgia in September 1977.
7. Tymen E. Hofman and Gerard Bouma served as our fraternal delegates at the Synod of the Gereformeerde Kerken in Nederland in October 1977 and were also instructed to make contact with other Reformed churches there.
8. John H. Kromminga also represented our church at the Synod of the Reformed Church of New Zealand, meeting in Hamilton, New Zealand in August 1977 and at the General Assembly of the Reformed Church of Japan, meeting at Kobe, Japan in October 1977.

We find these personal contacts to be a significant ingredient in our interchurch relationships. Friendships are established, we get to see the inner working of the major assemblies of other communions and their grappling with problems, many of which are not alien to us, and the groundwork is laid for further significant contacts. As a consequence, the conviction deepens that we can and should be of all possible help, counsel and encouragement to one another in the maintenance and propagation of the "faith once for all delivered."

B. Churches in Ecclesiastical Fellowship

Your committee finds this new relationship which was adopted in 1974 (replacing the former "sister church" and "correspondence church" categories) to be a very satisfactory one. It has proven thus far to be an eminently workable concept, its flexibility enabling us to determine the measure of intimacy that we deem proper and feasible with other communions.

The concept found favorable reaction at the 1976 RES meeting in Cape Town, South Africa. So too with the *Christelijke Gereformeerde Kerken of the Netherlands*. Their fraternal delegates to our 1977 Synod, the Rev. G. Bilkes and Prof. Dr. W. van't Spijker, spoke appreciatively of it. Some time later we received a letter from Dr. J. P. Versteeg of the interchurch committee of the CGKN expressing thanks for the reception given their fraternal delegates at our synod and informing us that their committee will recommend to their synod closer contact with the CRC. It was also favorably received by the Rev. Peter Smith of the *Nederlandse Gereformeerde Kerk van Zuid Afrika* who met informally with members of our interchurch committee in August 1977. He suggested that the concept be proposed to the Federal Council of Dutch Churches in South Africa of which Dr. J. M. Cronje, P.O. Box 433, Pretoria 6001, South Africa, is secretary.

The concept has been recommended to the churches in NAPARC and has found affirmative reaction. We are now in Ecclesiastical Fellowship with two of the NAPARC churches, the Orthodox Presbyterian Church and the Presbyterian Church in America. We had invited the Reformed Presbyterian Church of North America to discuss the matter of entering into that relationship with us and at their June 1977 Synod they decided to enter into Ecclesiastical Fellowship with us if we took similar action. Following is a brief history of the RPCNA taken from a pamphlet by that denomination.

The *Reformed Presbyterian (Covenanter) Church of North America* has an unbroken history since the establishment of the Reformation Church in Scotland, continuing to believe and teach those principles characterizing that Church.

Patrick Hamilton, a Scottish nobleman, having visited Martin Luther, brought the principles of the Reformation to Scotland, and was burned at the stake. John Knox, inspired by his study at Geneva, returned to Scotland and was instrumental in establishing the Reformation Church in Scotland in 1560.

The practice of public "covenanting" was followed, a high point being reached when the National Covenant which embraced these principles was

signed by the king and people in 1638. In the succeeding decades the Covenanters refused to surrender the "crown rights" of Jesus Christ as King over his church in spite of severe persecution under the Stuart kings. Their struggle for religious liberty laid the foundations for the religious freedom and political freedom which we now enjoy.

In 1743 the first Covenanter congregation was organized in North America. Today congregations are located across the country from Seattle to Orlando; San Diego to Cambridge.

The RPCNA now has 63 churches and a membership roll of 5,500. Its denominational seminary is the Reformed Presbyterian Theological Seminary in Pittsburgh, which was established in 1810. Its denominational college is Geneva College in Beaver Falls, Pennsylvania, which dates back to 1848. Its doctrinal standards are the Westminster Confession and the Westminster Larger and Shorter Catechism. Its church papers include the Covenanter Witness and Blue Banner Faith and Life.

We recommend that synod welcome the *Reformed Presbyterian Church of North America* as a Church in Ecclesiastical Fellowship.

Grounds:

1. The RPCNA is Reformed in its credal commitment.
2. The RPCNA has indicated its desire to enter into this relationship with us.
3. The RPCNA is a fellow-member with us in NAPARC.

Since the RPCNA limits communion to members of its own denomination, we recommend that all items except the one on intercommunion be applicable in this case.

The *Associate Reformed Presbyterian Church* accepted the invitation to enter into that relationship with us at their June 1977 Synod and their name should be added to the list (cf. Acts of the CRC Synod 1977, p. 367). We should also inform synod that the *Reformed Churches of New Zealand*, who accepted our invitation to enter this relationship, prefer to retain their "sister church" and "correspondence church" categories (cf. letter from their stated clerk, Dr. D. G. Vander Pyl, October 21, 1977). They attach the six items that we embody in our Churches in Ecclesiastical Fellowship concept: exchange of fraternal delegates at major assemblies, occasional pulpit fellowship, intercommunion, joint action in areas of common responsibility, communication on major issues of joint concern, and the exercise of mutual concern and admonition with a view to promoting the fundamentals of Christian unity to their correspondence church category and hence, even though the terminology is different, the essence of the relationship is the same.

C. North American Presbyterian and Reformed Council

The third annual NAPARC meeting was held in St. Louis, Missouri on October 28-29, 1977. W. P. Brink, Jacob Kuntz, Albert Bel and John Bratt represented the CRC. The Rev. William P. Brink was elected president, Dr. Morton H. Smith of the PCA, secretary, and Mr. Albert A. Bel was reelected treasurer. The two-day meeting, ably chaired by our Stated Clerk, was marked by congeniality of spirit, Christian candor, a sense of oneness as brothers in Jesus Christ, and a mutual desire to "put our shoulders to the wheel" in advancing the work of the Lord.

Reports were made on the NAPARC sponsored conferences: one on Race Relations held in Grand Rapids March 24-25, 1977 at which John Kromminga, Karl Westerhof, Richard Mouw, Ted Taylor and Jack Reiffer represented the CRC; and one on Office in the Church held in Pittsburgh, Pennsylvania October 20-21, 1977 with Richard De Ridder, Clarence Vos, and John Vriend of our church participating. The 1976 meeting of NAPARC had also projected two other conferences, one on Theological Training and the other on Church Education, which were to be called by the OPC in late 1977 or early 1978. In addition it was reported that a joint meeting of Diaconal Ministries (the second of its kind with NAPARC churches participating) was held in Grand Rapids October 6-7, 1977 with Louis Van Ess, John De Haan, Paul Schrottenboer, Karen De Vos and John Bratt in attendance. A meeting of joint Home Mission Agencies was held in Pittsburgh, Pennsylvania on May 12, 1977 with John Van Ryn representing the CRC.

Foreign Mission Boards' representatives met on January 24, 1978 at Pittsburgh, Pennsylvania with Eugene Rubingh and Norman Meyer in attendance. (A second meeting is scheduled for November 28-29, 1978 at Pittsburgh.) The consensus is that a good sense of inquiry, understanding and love prevailed and that the common bond of allegiance to the Word of God and a sincere desire to learn and do God's will was evident at these conferences and joint meetings.

It was evident too that we do have different approaches to the Bible and different ways of reading and understanding the Word of God. That led the Council to decide to sponsor a study committee on biblical hermeneutics. The CRC is asked to convene it and the Interchurch Committees of NAPARC churches are requested to name two men to this committee. It was also decided to recommend to the major assemblies of each participating church that they engage in a joint study of Divorce and Remarriage and Divorce and the Church Officers. Our committee has the following *recommendations* with respect to these proposed study committees.

1. In response to the decision of NAPARC at its third annual meeting to ask the member churches to request their major assemblies to cooperate in a joint study of the problems of divorce, especially Divorce and Remarriage and Divorce and Office in the Church, *we recommend that synod authorize our participation in the study to this extent: synod request the IRC to name two persons to the study committee and when the study is completed the IRC will advise synod what use should be made of it.*

2. In response to the decision of NAPARC at its third annual meeting to request their major assemblies to cooperate in a joint study of the problem of biblical hermeneutics, *we recommend that synod endorse the judgment of the IRC that a conference (similar to one on Office in the Church) or series of conferences on the subject would be preferable. If synod concurs, we recommend that synod authorize our participation to this extent: synod request the IRC to name two persons as delegates to the conference (series of conferences) and when the findings of the conference (series of conferences) are submitted to the*

IRC, it will then recommend to synod what use should be made of them.

With respect to a NAPARC sponsored conference, we have adopted the following operational policy: the IRC will implement CRC involvement in it either (1) by assigning it to an appropriate agency (e.g. the 1977 Conference on Race Relations which was assigned to SCORR) which will report back to the IRC, which in turn will give the findings and recommendation of the conference to appropriate bodies or (2) the IRC will itself name delegates to the conference (e.g. the 1977 Conference on Office in the Church). These delegates will report back to the IRC; it will receive their report as information and channel it to any agency or assembly that may find it valuable. We will continue to keep synod apprised of these activities. Reports of the conference are available at the office of the Stated Clerk.

Planning for the concurrent synods/assemblies on the Calvin Campus in June of 1978 is under way. The OPC, PCA, RPCNA and RPCES will convene in the latter part of the June 11-18 week and will adjourn June 22 or 23. A joint prayer service is scheduled for the evening of June 19 and other joint activities are being considered. We look forward with great anticipation to the convening of this five-fold assembly and hope for God's blessing upon it. All of the congregations of the member churches of NAPARC are asked to make the joint assembly a matter of special prayer in the worship services on the 11th of June 1978.

It is our judgment that the North American Presbyterian and Reformed Council is proving to be a good medium in which to work in our promotion of Christian unity. We are getting to know each other better as brethren in Christ; we are succeeding in bringing our denominational agencies together for mutual consultation, sharing of insights, and cooperative effort; we are learning to appreciate each other's strengths and weaknesses; and we are reaffirming our common bond of loyalty to Jesus Christ in obedience to the Scriptures and in adherence to the Reformed standards. For the delegates' information we may add that two of the NAPARC churches, the OPC and the RPCES, are now engaged in church union discussions and the latter, the RPCES, has made overtures to the PCA to begin union negotiations.

D. The Reformed Church in America

Since entering into formal ecclesiastical fellowship with the RCA in 1976, our contacts with them have broadened and deepened. For the first time in 120 years two delegates from the IRC of the CRC were invited to sit in on the annual meeting of their Committee on Christian Unity which met in Grand Rapids in October 1977. Matters of common concern and ways and means to promote our unity were discussed. On the congregational and classical levels, we can report occasional union services, occasional pulpit exchanges, joint ministerial conferences, and fraternal delegates to each other's classical meetings. It has also been reported that many congregations of the RCA are using some of our Church School materials. The RCA has also made inquiry with respect

to possible affiliation with the RES and NAPARC. Further areas of discussion and cooperation with them will be explored.

E. The Reformed Churches in Australia, New Zealand and Japan

Our chairman, Dr. John H. Kromminga, and his wife made a tour of the Orient in his autumnal sabbatical of 1977 and, at our request, he has kindly consented to give the following eye-witness report:

“During the course of our three-month tour of the Orient we had opportunity to make contact with the Reformed Churches of New Zealand, Australia and Japan.

The Reformed Church of New Zealand is a small denomination of thirteen congregations. We were fortunate to be able to schedule our trip to coincide with their late August synod meeting, which occurs only once in three years. The reception given me was cordial, although the Reformed Church of New Zealand still is unhappy with our designation of Churches in Ecclesiastical Fellowship. I was given opportunity not only to bring greetings, but also to give a public evening lecture. Among the points of contact between this denomination and the Christian Reformed Church are the following: a member of the New Zealand church works under our mission board in Nigeria. One of their missionaries works side by side with our mission personnel in Taiwan. And it was decided at this assembly that Christian Reformed educational materials were to be used in the program of RCNZ.

I had no contact with the Reformed Church of Australia at the assembly level, but did meet with an augmented Home Mission Committee to discuss the decision of our 1977 Synod to assist in the calling of Christian Reformed ministers to work in Australia. Various aspects and implications of that decision were explored.

The Assembly of the Reformed Church of Japan met in Kobe in mid-October. There are approximately one hundred congregations, each represented at the assembly by a minister and an elder. I was privileged to bring greetings and also to address the assembly in a lecture. This synod was much preoccupied with the question of the nature and extent of their cooperation with a mission stemming from the Nederduitse Gereformeerde Kerk of South Africa.

In all of these contacts I sensed not only the vitality of the Reformed witness, but also a warm regard for the Christian Reformed Church. Our missionaries and fraternal workers, past and present, are regarded with respect and affection. Our materials, institutions, and study reports are admired and used. We may well be grateful for the blessings given to these outposts of the Reformed faith in the Pacific area. The ties that unite us with them appear to be firm; we should do whatever we can to keep them so.”

F. The Reformed Churches of South Africa

At present the CRC stands in the relationship of Churches in Ecclesiastical Fellowship with only one of the Reformed Churches of South Africa, vis., Die Gereformeerde Kerk in Suid Afrika. Through the RES

it has contacts with eight communions in South Africa. Utilizing this avenue of contact, the Synod of 1976 addressed a letter to all the churches of South Africa which are members of the RES expressing its concerns relative to the Terrorism Act of 1967. Included was the following series of specific inquiries:

“ . . . We ask you, brothers, whether you are aware of the provisions of the Terrorism Act? Are they as threatening to human freedom as they may appear to us at this distance? Is it a part of the regular code of law or is it viewed as, in a real sense, a form of martial law, required by your warfare with organized terrorism? Has the act been amended to remove any of its apparent threats?

Above all, we are eager to know whether you, as church, have addressed yourself to the government regarding the act and, if so, what you said and what affect this has had.

May we hear from you about these matters so that we may feel that we share with each other the concerns and burdens that are ours as we unitedly try to live in obedience to Christ and his Word in these often troubled times?” (Acts of Synod 1976, Art. 56, II, B, 2; pp. 58-59).

Your committee reported to the Synod of 1977 that letters of response had been received from Dr. F. E. O'Brien Geldenhuys, Director of Ecumenical Affairs of Die Gereformeerde Kerk in Suid Afrika, and from J. L. Helberg, Secretary of the Committee for Correspondence with Foreign Churches of Die Gereformeerde Kerk in Suid Afrika, but that these had arrived too late for review and study. The Synod of 1977 received these communications as information and referred them to the IRC for study and possible response (Acts of Synod 1977, Art. 54, IX, B, 1 and 2).

In a late communication to the Synod of 1977 (dated May 6, 1977) the IRC informed synod that it anticipated the presence of Dr. F. E. O'Brien Geldenhuys during the sessions of synod and asked that “he be received at synod and be given opportunity to address synod on behalf of his church.” Due to illness, however, Dr. Geldenhuys had to cancel his intended visit to Grand Rapids so that this opportunity for contact was lost.

In August 1977, six members of the IRC held an informal meeting with the Rev. Peter Smith of the NKG-SA. The meeting had been scheduled with Dr. Geldenhuys and Mr. Smith, but once again illness prevented the former's presence. Since Mr. Smith was not familiar with the documents received earlier from the office of Dr. Geldenhuys, the IRC's questions relative to its contents went unanswered. Subsequently a letter from Dr. Geldenhuys, addressed to the Stated Clerk, expressed hope for continued fruitful contact between the NGK-SA and the CRC.

Meanwhile, a communication has been received also from the Moderatuur of the Nederduitse Gereformeerde Zendingkerk of South Africa (colored) enclosing a public document it issued on August 17, 1976, expressing dismay at the manner in which the policy implemented the Terrorism Act during a certain period of unrest on the campus of the University of West Cape. In its document the Moderatuur called for an

early hearing for those arrested so that specific charges are lodged or the persons set free. They also warned the government, the church and the general public that the growth of polarization between races and economic classes ought not be underestimated, and they urgently appealed to the government and the church to take seriously the rising vehemence of the protest against the policy of separate development. "The formulation for the regulation of social and all other human relationships," they said, "can only then be successful if this will be accepted by those who are involved and if it meets the biblical standards of justice." Finally, they called for new reflection and a joint plan for new formulas.

During the latter part of 1977 events took an ominous turn in South Africa. The violent death of Black Consciousness leader Steven Bantu Biko under suspicious circumstances while under government detention, and the suppression by the Minister of Justice of several respected voices of dissent raised serious questions about the responsible use of state power by the government of South Africa. In the face of these events a number of Reformed faculties in America, among them the faculties of Calvin College and Calvin Theological Seminary, addressed letters of concern to their counterparts in South Africa — the faculty of Calvin Seminary sent communications of concern and support to all the RES related theological faculties in S.A., both white and non-white.

More recently the IRC sent the following letter to Die Nederduitse Gereformeerde Kerk of South Africa:

The Bree Moderatuur
Nederduitse Gereformeerde Kerk
% Dr. F. E. O'Brien Geldenhuys
Office of the General Synod
P.O. Box 423
Pretoria, South Africa

Dear Brethren:

The fraternal delegates of the Christian Reformed Church to the Gereformeerde Kerken in Nederland were present at the Synod of Zwolle in November, 1977, when a visit of the Moderamen of the Gereformeerde Kerken to the Bree Moderatuur of the Nederduitse Gereformeerde Kerk was discussed. Having heard the report of the fraternal delegates, the Interchurch Relations Committee wishes to communicate its concerns to you by way of this letter.

In general we may say that we share the concerns of the Gereformeerde Kerken regarding the calling of the South African Reformed Churches in the current crisis in race relations. Since, however, we have only second-hand information regarding these concerns, we shall have to speak for ourselves.

Together with other churches in the world-wide Reformed community we are deeply concerned with your present situation. We realize that the problems you face are complex and difficult. We realize also that there are legitimate differences in perspective on these problems. These realizations move us to address you with moderation.

The Synod of the Christian Reformed Church has addressed your church on an earlier occasion concerning the terrorism act. To this communication we have received a lengthy reply. We appreciate the fact that the scope of your response is indicative of the seriousness with which you received our synod's communication. But we note with some uneasiness that the document did little more than offer a general defense of the legal and judicial systems of South Africa, as well as an explanation of and apology for the terrorism act. We found in it little awareness that such systems and emergency acts

are subject to abuse by those in power and can easily be used to oppress the powerless. With the recent governmental suppression of criticism and the death of Steve Biko under suspicious circumstances, a new urgency has been given to our concerns.

We have been encouraged by reports that your Commission for Liaison with the Government was quick to respond to these events and has engaged in conversations with the government regarding them — and has called for new provisions whereby the urban blacks may have a greater voice in the public administration of their affairs. (We have also noted with gratitude that other voices have been raised within the Reformed community in South Africa on behalf of equal rights and freedom for all races in South Africa.) It seems to us that the Nederduitse Gereformeerde Kerk is in a unique position to provide Christian leadership in South Africa in a situation which cries out for such leadership, and we urge and encourage it to do so. We cannot escape the conviction that the troubles in South Africa spring from a festering sore within the social fabric and political policies of the country that calls for a Christian cure.

We are also convinced — and our conviction springs in part from experiences in our own land — that even within the best of legal and judicial systems that man has devised, injustices are often perpetuated and committed under the guise of legality, especially in times of crisis and when relations between races are involved. Injustices under legal guise are even more likely when equal protection under the law may lack sufficient safeguards, as when the concerns of those sectors of the population not accorded citizenship are at issue.

We urge you to be aware of these possibilities and to do all in your power to awaken public concern regarding them. We urge you also to influence government policies in all ways open to you in order to assure as fully as you can that all government actions be kept open to public scrutiny, that crisis does not become a justification for unjust repression and abuse of basic human rights, and further that all races within the population of South Africa may be accorded full and free participation in deciding the political future of the country. It is our prayer that yours may be the prophetic voice of Amos raised in the land.

In speaking thus we do not claim that we have always done or are now doing our full duty with respect to the demands of love and justice. Certainly there are ongoing tasks to which we must have our eyes opened and our consciences sensitized. Nor are we pleading with you on the basis of your own self-interest, although it seems clear to us that your own best long-range interests are linked with greater inter-racial justice. Rather, we hope and pray that you may have the insight to understand and the courage to pursue the course of action which is demanded by the divine justice and love which we are called to reflect in this world.

Interchurch Relations Committee
of the Christian Reformed Church
J. H. Kromminga, Chairman

It is encouraging to note that voices of concern and protest are increasingly being heard from the Reformed community in South Africa. The Reformed churches are also playing a more active and public role in restraining oppressive actions by the government. Immediately after the harsh government crackdown on dissent, the Commission for Liaison with the Government of the NKG-SA sought interviews with the government to discuss the implications of its action. A frank memo to the government expressed concern about the position of the urban Black and called for positive steps to be taken immediately “to assure Black people that any future measures taken on their behalf would be the result of negotiated and mutually accepted agreements.”

But beyond doubt the boldest and clearest testimony to be raised by Reformed persons in South Africa is a document bearing the title "The Koinonia Declaration." It is the result of multi-racial discussions held at the Koinonia Conference Center in Johannesburg and is the product of the joint efforts of "individuals from Potchefstroom as well as members of a reformational (Calvinistic) study group, The Loft, in Germiston" — among them persons holding positions on the faculty of the University of Potchefstroom. They affirm that "the declaration is not merely a formal charge-sheet or an accusation but rather an embodiment of heart-felt beliefs."

The IRC has read the declaration carefully and praises God for this courageous and clear Christian testimony with its restrained yet urgent call for radical reform in the politics and government policies of South Africa. In our conviction of its biblical basis and in the hope that the declaration may become the rallying point for many of their Christian brothers and sisters in South Africa and the occasion for serious re-examination of political ideologies and policies within the Republic, *we recommend that synod communicate with all the RES member churches of South Africa* urging them to heed the testimony of the Koinonia Declaration and to support in all ways open to them the political reforms outlined in the declaration. (The text of the Koinonia Declaration is included in Report 19, Section IV, B.)

As for the responses received from the churches of South Africa to the communication from the Synod of 1976 (see above), that from Die Gereformeerde Kerk in Suid Afrika informed synod that the matter of the Terrorism Act has not appeared on the agenda of their synod but that members of the church are aware of its potential dangers and are working, in collaboration with others, to bring about a revision in the act "so it can still be effective for the needs without giving the opportunity for misuse." The response from Die Nederduitse Gereformeerde Kerk in South Africa (over the signature of Dr. F. E. O'Brien Geldenhuis) is a lengthy document (41 pages) setting forth a defense of the legal and judicial systems of the republic of South Africa in general and of the policy of apartheid and the provisions of the Internal Security Act and the Terrorism Act in particular. The nature of the defense can be learned from the concluding paragraphs:

"6. Conclusion

It is no offence in South Africa to oppose the policy of separate development. It is opposed by the opposition party in the South African Parliament itself. Daily, a large section of the South African press vigorously criticizes the policy, as well as other Government actions. This is admitted even by severe critics of the South African Government. In this connection the American critic Edwin S. Munger, recently wrote that:

' . . . it is a fact that South African newspapers carry more than (sic) a sharper criticism of the South African Government than does the press of any other African country about its respective rulers.'

No action is or can be taken under South African legislation against critics of the South African Government as long as their opposition is conducted in a constitutional manner.

Persons who incidentally are also opponents of the South African Government's policies have been convicted in the courts of offences ranging from parking offences to murder. But then, so have persons who support the

Government's policies. Most of the persons convicted under so-called security legislation happened incidentally to be opposed to the Government's policies which is no offence. They were, however, against any democratic form of Government, and sought to bring about a change by creating disorder and anarchy through the use of force. This the Government cannot tolerate. The South African legal system is soundly based on the rule of law. The South African Government is as much concerned as any other civilized state about fundamental human values, freedoms, dignities and justice for all. Despite all efforts by foreign instigators to counter them, South Africa's policies enjoy the support of the overwhelming majority of its peoples and are achieving increasing success, bringing satisfaction and security to them. Her policy of self-determination provides the opportunity for political self-realization for each population group to the fullest extent. In the economic, educational and social security spheres, South Africa's policies have already resulted in a standard of well-being comparing very favorably with the rest of Africa. The South African Government subscribes to the rules of law, but it is not prepared to expose the people; committed to its care to terrorist aggression because of a dogmatic insistence on the immutability of certain selective legal rules and procedures. It is and remains the responsibility of every state to ensure the security of its peoples. In most countries of the world legislation exists which empowers the state to take exceptional measures to combat subversion and exceptional acts of violence. There is no reason why South Africa should be an exception - particularly in view of the fact that South Africa with a population twice that of New York and an area 5 times that of the United Kingdom, is policed by a force of about the same size as that of New York City."

The IRC judges (and its judgment has been confirmed by responsible legal opinion) that though the legal and judicial systems of South Africa are admirable in themselves, and though the active threat of terrorism in South Africa undoubtedly calls for extra-ordinary provisions on the part of the government of South Africa, the present emergency laws of South Africa, since they lack adequate safeguards of fundamental human rights, leave room for much official abuse. Recent events in South Africa appear to confirm this judgment. In particular, it does not seem true that "no action is or can be taken under South African legislation against critics of the South African Government as long as their opposition is conducted in a constitutional manner." At the very least, it appears to be incumbent on the Christians and churches in South Africa to re-examine the policies and the legislative and judicial procedures of the government in the light of biblical concepts of justice and to actively protest all specific instances of official abuse of the provisions of the Terrorism Act by the executive and judicial branches of the government.

Finally, *we recommend that synod respond to the communications from the South African Churches* (Die Nederduitse Gereformeerde Kerk of South Africa and Die Gereformeerde Kerk in Suid Afrika) thanking them for their responses to the letter of the Synod of 1976 and expressing the above-mentioned concerns (cf. also the prior recommendation concerning the Koinonia Declaration).

G. *World Alliance of Reformed Churches*

We are continuing to evaluate the WARC asking ourselves whether we could further the cause of the Reformed faith by affiliating with this organization. Our committee is regularly invited to send two visitors

to the annual meeting of the North America area council of WARC in Princeton, New Jersey. The Rev. William Buursma of our committee and Dr. Fred Klooster, who is a member of the Theological Commission of the council, served as our representatives at the January 1978 meeting. Up to this point WARC has graciously provided free meals and lodging to our delegates but in view of our observer status and in view of the financial crises in which the North American area council finds itself at this point, we have decided to bear all of the expenses involved with respect to our own delegation.

H. *The Faith and Order Commission of the National Council of Churches*

Dr. Richard Mouw of the philosophy department of Calvin College has been invited to participate in the semiannual meetings of the Faith and Order Commission of the NCC and at our appointment has served in that capacity the past year. We are informing synod that we have reappointed him for another year at the termination of which we shall make an assessment of his participation. Dr. Mouw is articulate, knowledgeable, a staunch Calvinist and we are confident that he will make substantial contribution to that important commission.

I. *The Gereformeerde Kerken of the Netherlands*

From November 7-22, 1977 two representatives of our committee, the Rev. G. Bouma and the Rev. T. Hofman, went to the Netherlands to serve as our fraternal delegates to the Synod of Zwolle and to converse with members of the interchurch committees of three other Reformed churches. They also made contact with laymen and their families and thus got a first hand taste of life in the Dutch churches. They were hospitably received and this personal contact was much appreciated.

1. *The Gereformeerde Kerken van Nederland-Synodaal*

Speaking at the Synod of Zwolle for the American delegation, this time not in critical but in an appreciative vein, the Rev. Tymen Hofman conveyed the greetings of the Christian Reformed Church in America, expressed our indebtedness to them for the enrichment of our denomination in the way of theological insights and new vision for integration of faith and life as well as in numbers through immigration after World War II, asserted our need for one another, and took appreciative note of the actions of the Synod of Maastricht in the matter of maintenance of the confession.

Our delegates also presented the emblem of the CRC to the Synod, indicating in its inscription our deep appreciation for aid given to the members of the GKN who emigrated to Canada and the United States.

Highlights of the Synod of Zwolle included discussion of the *Program to Combat Racism* and the decision to send a six-man delegation to South Africa for discussion with the troubled Reformed churches there. The synod also received a communication from the Amsterdam church to the effect that they detach themselves from responsibility for Dr. Wiersenga's views on the atonement, that "what synod confesses is our

confession," and that to all intents and purposes except for the continued counsel to Dr. Wiersenga, the "Wiersenga Case" is now closed. A decision of possible interest to our church was made, that is the establishment of the Pastor Pastorum, a synodical agency that helps fledgling ministers (and also some older ones) cope with the problems of the ministry in our world.

2. Gereformeerde Kerken (Vrijgemaakt-Binnenverband)

Our delegates met with members of their Interchurch Committee in Groningen and were informed once again that their position was unchanged, namely that double correspondence (the CRC having official relations with the GKN and the GKN Vrijgemaakt-Binnenverband at the same time) was confessionally impermissible.

3. Christelijke Gereformeerde Kerken

Our delegates met with members of the Interchurch Committee at their seminary in Apeldoorn and found a new and stronger basis of understanding. Our relations in the past few years have become increasingly cordial. This was evident in the pleasant interchange that our committee had with the Rev. Bilkes and Dr. W. van't Spijker at our 1977 Synod. Our delegates were informed that the Synod of the CGKN, which had just been held, had decided upon the recommendation of their Interchurch Committee to enter "in principle" the relationship of churches in ecclesiastical fellowship with the CRC with a view to final ratification at their next synod in 1980. In the interim the committee will take up the matter with the Free Reformed Churches and with the CRC with respect to some aspects requiring further consideration. It might be well for us also to initiate discussion with the Free Reformed Churches since they have also expressed some interest in NAPARC.

4. Gereformeerde Kerken (Vrijgemaakt-Buitenverband)

Our delegates report a fruitful meeting at Kampen with the Rev. W. Vis and the Rev. Eelke Postma, representatives of the Committee for Contact with other churches. The matter of entering into the relationship of a Church in Ecclesiastical Fellowship with the CRC was discussed at some length. There was enthusiastic interest in this relationship on the part of the representatives of the GKN (V-B). This church of some 30,000 members is young and dynamic; it is soundly confessional, has pulpit exchange with the CGKN, and has no such restrictive position on relations with the GKN as does the Binnenverband group. Closer ties with them would seem to be a *desideratum*. In view of that fact we have taken over and implemented the following recommendation of our subcommittee "that the IRC extend an invitation to the GKN (Vrijgemaakt-Buitenverband) in time for its national assembly of February 1978, to enter the relationship of Churches in Ecclesiastical Fellowship with the CRC, acknowledging that this invitation must be ratified by the Synod of the CRC which meets in June 1978, and inviting them to send fraternal delegates to this meeting of synod so as to enhance the mutual understanding and fellowship of our respective churches."

J. *Committee Membership*

The terms of two of our committee members, Gerard Bouma and John Stek, expire this year. Both are eligible for reelection. We submit the following nominations:

- *Gerard Bouma and John Malestein
- *John Stek and Clifton Orlebeke

K. *Representation at Synod*

The president and secretary of the committee will be available for meeting with synod and we respectfully request that they be given the privilege of the floor and access to the advisory committee when matters pertaining to the report of this committee are being considered.

L. *Hospitality Committee*

Once again we have appointed a Hospitality Committee to care for the proper reception of fraternal delegates to synod and to be attentive to their needs. This committee will work closely with synod's Reception Committee as heretofore. We request that the members of this committee be given meal privileges while on duty at synod.

M. *Summary of Items for Synodical Actions*

1. Committee representation at synod - Section K.
2. Reception of RPCNA as a Church in Ecclesiastical Fellowship - Section B.
3. Committee recommendations with respect to proposed NAPARC study committees - Section C.
4. Committee Membership - Section J.
5. Koinonia Declaration - Section E.
6. Response to Communications from the South African Churches - Section E.
7. Endorsement of Invitation to GKN (V-Buitenverband) - Section I, 4.

Interchurch Relations Committee

John H. Kromminga ('79), president
 Clarence Boomsma ('80), vice-president
 John Bratt ('79), secretary
 Gerard Bouma ('78)
 John Stek ('78)
 Albert Bel ('79)
 Jacob Kuntz ('80)
 William Buursma ('80)
 William P. Brink, ex officio

REPORT 15

LITURGICAL COMMITTEE

(Arts. 44, 46, 60)

During the past year your Liturgical Committee continued its work in response to the mandate given by the Synod of 1964. This synod gave the committee the following mandate:

- a. to review all our liturgical literature in the light of its history, its theological content, and the contemporary needs of the churches; and to recommend such revisions or substitutions as the results of this review might recommend;
- b. to study liturgical usages and practices in our churches in the light of Reformed liturgical principles and past synodical decisions, and to advise synod as to the guidance and supervision it ought to provide local congregations in all liturgical matters" (Acts of Synod 1964, p. 60).

This year we present the following for the consideration of synod:

1. A re-submission of a translation of the form for adult baptism. (See Acts of Synod 1977, Art. 59. III, C, pp. 86 ff.)
2. A recommendation regarding a new form for the celebration of the Lord's Supper.
3. A recommendation regarding the liturgical usage of our classic Lord's Supper form and those now referred to as forms number two and number three.
4. A recommendation regarding a service book.
5. A nomination for election of members to fill expired terms.

Our committee is not able to make a report on the mandate received from the Synod of 1977 which states:

"C. *Recommendation*: That synod mandate the Liturgical Committee and the Psalter Hymnal Supplement Committee together with representatives of the Education Committee to present to the Synod of 1978 recommendations (1) for motivating the membership of the Christian Reformed Church to study the history, theology, and practice of Reformed liturgy and music, and (2) for assisting in liturgical and musical matters those who desire such assistance.

"*Grounds*:"

1. Our Reformed heritage in worship cannot be taken for granted. Without stimulating the general awareness of our people as to the crucial nature of song and liturgy in congregational worship, there is a possibility that our Reformed faith will be undermined by non-Reformed hymnody and liturgy.
2. In our day of pressures toward congregational authority, there is a need to foster a common Reformed mind on liturgy and music for worship. Consequently, a way must be found to give sustained educational leadership to keep liturgical and musical order in the churches.
3. The modest attempts at education in hymnody and liturgy by denominational committees and agencies suffer from being too frag-

mented. For more effective service, these attempts ought to be better coordinated" (Acts of Synod 1977, p. 85).

Members of our committee did meet with members of the Psalter Hymnal and Education Committees but these members were unable to make a report at our January meeting because "the blizzard of 1978" prevented them from attending our meeting.

Your committee is continuing its work on a collection of public prayers, a new form for the ordination of elders and deacons, and a new form for discipline.

The provisional form for marriage has been in use for one year. We have asked the churches to correspond with the Liturgical Committee informing us of their reactions to the form. The Synod of 1977 informed the churches that their reactions to the form are to be sent to the committee by September 1 of this year. We plan to make a report to the Synod of 1979 on this provisional form.

Your committee seeks the indulgence of synod to hear us when we express our regret that Synod of 1977 did not see fit to re-elect the Rev. John Vriend to an additional term for which he was eligible. We were taken aback by this decision of synod especially because Rev. Vriend not only served us so ably as the chairman of our committee but had given the church nearly thirteen years of unselfish service in the area of liturgical matters. He had served for several years when the committee had *ad hoc* status and was serving during the transition of moving from *ad hoc* to standing committee status. In our opinion, the church was highly privileged to receive the skill and wisdom which the Rev. Vriend offered as a member and as chairman of this committee. We, as a committee, thanked him by letter for his many years of service, trusting that the churches of our denomination would want him to know that his dedicated service is deeply appreciated.

NEW TRANSLATION, FORM FOR ADULT BAPTISM

The committee has profited from the scrutiny given by last year's advisory committee to the proposed new translation of the form for the baptism of adults. On their recommendation the Synod of 1977 referred this translation back to the Liturgical Committee. The advisory committee cited "weaknesses in style and wording" in the translation and gave eight suggested changes for possible improvement as illustrative of their reflection. It also underscored the importance of consistent use of criteria for a modern translation. (See Acts of 1977, Article 59, pp. 86-87.) Our committee has thoroughly discussed the issues raised and the suggestions made in presenting the following revision of the new translation of this form.

Regarding the criteria for translation which we followed, we indicate that these are the same as those used for preparing the new translation of the form for the baptism of children. Since large sections of that new translation, adopted by the Synod of 1976, are incorporated into the new translation of the adult form, we have been careful to tailor the sections peculiar to the latter according to the style and wording of the sections

common to both forms. The criteria used in the translation of the sections common to both forms include the following:

1. the breaking into shorter units of the unusually long sentences in the Dutch original and our older translation;
2. the addition of some subjects and predicates required by this shortening of long sentences into two or three crisper units;
3. the paring of the many conjunctives and nuanced qualifiers filling the old Dutch form and so closely followed in the older translation;
4. the use of vital, direct, modern idiom and style.

Following these criteria, we have incorporated some of the advisory committee's suggested changes. Others we have not because they would have returned us to the longer sentence structure, the dated language or the proliferation of qualifiers and modifiers found in the older translation and would have thrown the proposals in the translation below out of step with the material already adopted by the Synod of 1976. As suggested by the advisory committee we have introduced several other changes consistent with our criteria for a good, contemporary translation.

The portions of this form which are not parallel in the already adopted form for children's baptism are printed in bold-face type.

FORM FOR THE BAPTISM OF ADULTS

(New Translation)

Congregation of our Lord Jesus Christ:

What the Lord has revealed to us in his Word about holy baptism can be summarized in this way:

First: Baptism teaches that we and our children are sinful from the time of conception and birth. **[This means that we are all under the judgment of God and for that reason cannot be members of his kingdom unless we are born again. Baptism, whether by immersion or sprinkling, teaches that sin has made us so impure that we must undergo a cleansing which only God can accomplish.]** Therefore, we ought to be displeased with ourselves, humble ourselves and turn to God for our salvation.

Second: Baptism is a sign and seal that our sins are washed away through Jesus Christ. **[For this reason we are baptized into the name of God, the Father, the Son, and the Holy Spirit.]**

[Our baptism into the name of God the Father is his assurance to us that he makes an everlasting covenant of grace with us and adopts us as his children and heirs. Therefore, he surrounds us with his goodness and protects us from evil or turns it to our profit.]

When we are baptized into the name of the Son, we are assured by Christ himself that he washes us in his blood from all our sins. Christ joins us to himself so that we share in his death and resurrection. Through this union with Christ we are liberated from our sins and regarded as righteous before God.

Baptism into the name of the Holy Spirit is the assurance that the Spirit of God will make his home within us. While living within us,

the Spirit will continually work to strengthen and deepen our union with Christ. He will make real in our lives Christ's work of washing away our sins. He will also help us each day to live the new life we have in Christ. As a result of his work within us, we shall one day be presented without the stain of sin among the assembly of the elect in life eternal.]

Third: Because all covenants have two sides, baptism also places us under obligation to live in obedience to God. We must cling to this one God, Father, Son, and Holy Spirit. We must trust him and love him with all our heart, soul, mind and strength. We must abandon the sinful way of life, put to death our old nature, and show by our lives that we belong to God. If we through weakness should fall into sin, we must not despair of God's grace, nor use our weakness as an excuse to keep on sinning. Baptism is a seal and totally reliable witness that God is always faithful to his covenant.

On the basis of the covenant the children of believers are to be baptized despite their inability to understand its meaning. Adults, however, should not be baptized unless they have felt their sins and confess repentance and faith in Christ. This is why John the Baptist followed God's command by preaching the baptism of repentance for the forgiveness of sins and why he baptized those who confessed their sins (Mark 1:4-5 and Luke 3:3). Similarly, our Lord Jesus Christ commissioned his apostles 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). To these instructions he added the promise that he who believes and is baptized will be saved (Mark 16:16). And, as the book of Acts clearly shows, the apostles accordingly followed the rule of baptizing only those adults who confessed their penitence and faith. Also today, therefore, only those adults are to be baptized who have come to understand the meaning of baptism through the preaching of the gospel, and who are able to give an account both of baptism and of their own faith.

Let us turn to God, asking that in this baptism his name may be glorified, we may be comforted, and the church may be edified.

Almighty, eternal God, long ago you severely punished an unbelieving and unrepentant world by sending a flood. But you showed your great mercy when you saved and protected believing Noah and his family. Baptism was again signified when you drowned the obstinate Pharaoh and his whole army in the Red Sea and brought your people Israel through the sea with dry feet.

We pray that in your boundless mercy you will look with favor upon this brother/sister who is about to be baptized by bringing him/her into union with your Son, Jesus Christ, through your Holy Spirit. May he/she be buried with Christ into death and be raised with him to new life. Give him/her true faith, firm hope, and ardent love so that he/she may joyfully bear his/her cross as he/she daily follows him.

Give him/her the full assurance of your grace so that when he/she leaves this life and its constant struggle against the power of sin he/she may appear before the judgment seat of Christ without fear. We ask

this in the name of our Lord Jesus Christ, who with the Father and the Holy Spirit, one only God, lives and reigns forever. Amen.

Address to the Adult to be Baptized

....., since you want to be baptized as a seal of your incorporation into God's church, you are asked here in the presence of God and his people to respond without reservation to the following questions. Your response will demonstrate that you accept the Christian faith as taught to you and professed by you, and it will also confirm your intention, by God's grace, to live according to that faith.

FIRST: Do you believe in the only, true God, who is distinct in three persons: Father, Son, and Holy Spirit; and do you believe that he has created out of nothing heaven, earth, and everything in them, and that he still upholds and rules them so that nothing happens outside his divine will?

SECOND: Do you believe that you are sinful from the time of conception and birth, with the consequence that you are under the judgment of God, and that you are by nature entirely incapable of doing good and inclined to all kinds of evil; and do you declare that you have often broken the Lord's commands in your thoughts, your words, and your actions, and that with your whole heart you repent of these sins?

THIRD: Do you believe that Jesus Christ, who is both true and eternal God and true man, and who assumed his human nature from the virgin Mary's flesh and blood, has been given you by God as your Savior; that through this faith you receive forgiveness of sins in his blood; and that by the power of the Holy Spirit you have become a member of Jesus Christ and his church?

FOURTH: Do you agree with all the articles of the Christian faith as taught from God's Word in this church; do you intend steadfastly to continue in this teaching; do you also reject all heresies and errors conflicting with this doctrine; and do you promise to continue in the fellowship of this church both by listening to the preached Word and by celebrating the Lord's supper?

FIFTH: Do you genuinely intend always to live as a Christian and to reject the world and its evil attractions, as a member of Christ and his church should; and do you promise to submit gladly to all Christian admonitions?

ANSWER: I do.

May our great and good God mercifully crown with his grace and blessing the sacred commitment that you have just made, through Jesus Christ. Amen.

The Sacrament

The minister shall say:

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

Prayer of Thanksgiving

Almighty God and merciful Father, we thank you and praise your name for having forgiven our sins through the blood of your dear Son, Jesus Christ. We thank you for uniting us with Christ through your Holy Spirit and adopting us as your children, and we thank you for sealing and confirming these blessings to us and our children in the sacrament of baptism.

We pray, O Lord, that you will so govern this brother/sister by your Holy Spirit, that he/she will live a devout Christian life, growing and developing in Jesus Christ. Help him/her see your fatherly goodness and mercy which surrounds us all. Make him/her a champion of righteousness under the direction of Jesus Christ, our only Teacher, King, and High Priest. Give him/her the courage to fight against and overcome sin, the devil and his whole dominion. May his/her life become an eternal song of praise to you, the only true God, Father, Son and Holy Spirit. Amen.

NEW FORM FOR THE LORD'S SUPPER

To introduce this part of our report, we do well to keep in mind the Report of the Liturgical Committee which was recommended to the churches for study and consideration by the Synod of 1968. This report is now available to the churches in our Psalter Hymnal Supplement.

At the conclusion of its 1968 report, the committee presented a few model services constructed in accord with the principles laid down in the body of the report. Concerning these, synod instructed the committee "to prepare separate, suitable publication of the model services prepared by them for possible use by congregations." Integral to the model services was a new Order for Communion. And concerning this, synod decided to permit the churches to make use of it "on a provisional basis, with a view to reporting to the committee their experiences with this Order." No time limit was set on this permission for provisional use. The following part of our report must be read in the light of the 1968 report, and those actions of synod with respect to that report.

It is worth highlighting the difference between synod's action with respect to the model services, and synod's action with respect to the new Order for Communion. The Church Order of the Christian Reformed Church specifies that, for the sacraments, congregations shall use only the synodically approved forms. By contrast, in the Christian Reformed Church there is no synodically prescribed order for worship in general. Thus synod *permitted* the churches to use the new Order for Communion, on a provisional basis. But it merely instructed the committee to make *available* to congregations its *recommendations* for the worship service in general. For the use of the new Order for Communion, permission was required. For the use of the models for worship in general, no permission was required.

After its preparation of the 1968 report, and after its implementation of synod's decisions with respect to that report, the Liturgical Committee

turned its attention to the revision of various other forms. We think it time now to return to those recommended orders of worship, and to that provisionally approved Order for Communion.

In anticipation of this present report, the committee surveyed the entire denomination two years ago with regard to their experience with, and evaluation of, the models for worship and the Order for Communion. The substance of these responses was contained in our report to synod of last year (Acts of Synod 1977, pp. 410-411). Responses were received from 173 congregations. For this amount of response, the committee is very grateful. Of the respondents, 126 said that they were familiar with the models and the Order for Communion; 44 said that they were not; 116 said that they had used one or another of the models or the Order for Communion; 57 said that they had not.

When it came to the evaluation of the models and the Order for Communion, the responding churches gave the committee no clear guidance. What one said tended to be cancelled out by another. Some thought the models and Order should be more brief; others thought them too brief. Some thought that the Order for Communion should be more didactic; others thought it was still too didactic. What did come through, though, was an overwhelmingly positive evaluation of the models and the Order for Communion.

The committee also asked whether any congregations had used variations in the Order for Communion. Of the respondents seventy-three said that they had; eighty-five said that they had not. A few of those who said that they had not used variations expressed surprise that variations were allowed. It is on this issue that an ambiguity is to be found in the 1968 synodical action with respect to the new Order for Communion, an ambiguity which in turn reflected an ambiguity in the thought of the 1968 committee.

Synod, remember, permitted the churches to use the new Order for Communion on a provisional basis. When that decision is placed in conjunction with the article in the Church Order which says that only synodically approved forms shall be used for the sacraments, it would appear that churches, if they wished to use the new order at all, would have to use it as it appeared in the 1968 report. However, in the 1968 report, just before the new Order for Communion was given, one finds these words: "The service below illustrates how the communion service would proceed along the lines set forth above The prayers are, of course, merely illustrative of the type of prayers to be used." Given the presence of these words, it becomes thoroughly unclear as to just what it was that synod approved for provisional use. If the Order for Communion presented was only an *illustration*, what was it that synod was approving? Where were variations permissible? Where were they not permissible?

Perhaps the flexibility given to the churches over the past ten years by virtue of the ambiguity of synod's decision has in some respects been a good thing. However, flexibility becomes anarchy and sheer congregationalism unless some clear limits are set. The committee believes that

it is time for synod to begin to set those limits. Our suggestion takes the following structure. We are presenting to synod an Order for Communion concerning which we ask synod to permit the churches to use it on a provisional basis for two years. After we have presented the order, we shall specify which parts we think should be fixed, and which parts we think should be allowed to vary. And when we say "fixed," we mean that those very words should be used, if this new Order for Communion is the one used by the congregation. Furthermore, we believe that even those parts which should be allowed to vary should not be allowed to vary wholly at the will of the congregation or minister. It is our intent, for next year's synod, to present variations on this basic Order for Communion which are specifically adapted to high points in the church year: Advent, Christmas, Lent, Easter, Pentecost. Thus the Order for Communion as it stands below is the *normal form*; those presented next year will be variations suitable for use on the church's special days. In those special Orders for Communion, the items specified by this year's synod as "fixed" will remain identical from one order to another. Those specified as variable will vary somewhat, so as to pick up the theme of Advent, of Christmas, etc. It is our recommendation that eventually the churches not be allowed to vary the new Order for Communion beyond the variations built into these different orders for the special days.

One of the components of the 1968 Order for Communion, which was commented on fairly frequently in the responses received, was the 'Invitation.' It was thought that this presupposed open communion. The committee considered this matter with care, and we are recommending the Invitation exactly as it stood in the 1968 Order. Our feeling is that the Invitation must be understood not as inviting everyone, but as inviting *everyone eligible*. The Invitation is addressed to them, as in a sense the *entire* Order for Communion is. Each congregation should maintain its own practice with respect to the administration of the communion. Visitors should be informed of the regulations before they enter the sanctuary, or an announcement should be made at the beginning, or a notice should appear in the bulletin.

What follows then is a complete worship service, with the two high points of the classic Calvinistic liturgy: Word and Sacrament. Next year, additional complete services for the special days will be presented.

Naturally the two parts of the liturgy can be used separately. The first half, the Liturgy of the Word, can be used; and then if The Lord's Supper is not celebrated the congregation can simply move to the Dismissal. Alternatively, the first half can be somewhat different from what we are recommending, and then the congregation can pick up our proposed Order at the point where the Lord's Supper begins.

It is important to keep these two parts distinct in one's mind in order to understand the action that we are requesting of synod. Concerning the Lord's Supper component of the liturgy, we are asking that synod approve it for a two-year provisional use (with certain specified parts fixed, and others allowed to vary). But concerning the first part of the liturgy, the part up to the Lord's Supper, no permission is required for

use by the churches. Instead, we are asking simply that this part be recommended for eventual inclusion in a synodically approved Service Book. (The Service Book proposal is discussed in the last part of this report.)

Though the liturgy that follows has been constructed in accord with the principles suggested in the 1968 report — the report commended by synod to the churches — we have thought it unnecessary to repeat the argumentation of that report. Yet it is almost indispensable, for a judicious evaluation of this liturgy, that the members of synod be familiar with that report. We strongly recommend that the members of synod refresh their memories of it. It can be found in the Acts of Synod 1968, and at the back of the Psalter Hymnal Supplement.

There is one component in this liturgy—an optional component—which did not at all appear in the models proposed in the 1968 report. That is the Passing of the Peace. Several times over in his letters Paul speaks of the “holy kiss.” One infers that such a kiss was, if not standard, at least not infrequent in the church of the New Testament era. Clearly its function was to express the unity and love of the body of Christ.

That same “holy kiss” made its way into the early liturgies of the Christian church, where eventually it was called “The Peace.” No doubt in the Eastern Church it did actually take the form of a kiss. In the Eastern, Byzantine liturgy the position which it eventually occupied in the liturgy was just before the beginning of the Lord’s Supper section of the liturgy. In the Western church, it found its place within the Lord’s Supper section of the liturgy, just after the breaking of the bread.

It is our conviction that this is a liturgical practice of the New Testament and early church which it would be well for us to recapture. Of course no congregation will be required to use the Passing of the Peace. But it is indeed a very concrete way of expressing to each other the love and unity of the body, and the peace of God. Among us, of course, it will be accomplished with a handshake rather than a kiss, accompanied with some such words as “The peace of the Lord be always with you.” We have moved it near the beginning of the entire liturgy, in response to the ministerial proclamation of God’s peace to us.

In the proposed liturgy we have not specified many options, since our hope is that the liturgy can be used exactly as it stands, without causing confusion. But, of course, in the first part of the liturgy, the part preceding The Lord’s Supper, alternatives can be used at every point.

*THE OPENING

Minister: In the name of the Father, and the Son, and the Holy Spirit.

People: Our help is in the name of the Lord, who made heaven and earth.

— —
(*indicates congregation stands)

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

People: Amen.

Minister: And now as our Lord gives to us his peace, so let us pass the
peace to each other, saying "The peace of the Lord be always
with you." (optional)

*(Here the people express their unity by greeting each other with
the above words.)*

All: [Hymn]

CONFESSION AND ASSURANCE

The Call to Confession

Minister: God is light and in him is no darkness
at all.

If we say we have fellowship with him
while we walk in darkness,
we lie and do not live according to
the truth.

But if we walk in the light, as he is in
the light,
we have fellowship with one another,
and the blood of Jesus his Son cleanses us
from all sin.

If we say we have no sin, we deceive
ourselves,
and the truth is not in us.

(1 John 1)

The Confession

People: Most holy and merciful Father,
We confess to you and to one another,
that we have sinned against you
by what we have done,
and by what we have left undone.
We have not loved you with our whole
heart and mind and strength,
We have not fully loved our neighbors as
ourselves,
We have not always had in us the mind of Christ.
You alone know how often we have
grieved you
by wasting your gifts,
by wandering from your ways,
by forgetting your love.
Forgive us, we pray you, most
merciful Father,
and free us from our sin.

Renew in us the grace and strength of
 your Holy Spirit,
 for the sake of Jesus Christ your Son,
 our Savior.
 Amen.

The Declaration of Pardon

Minister: To each who confesses himself to be a sinner, humbling himself before God and believing in the Lord Jesus Christ for his salvation, I declare this sure promise: "If we confess our sins, he is faithful and just, and will forgive our sins and cleanse us from all unrighteousness."

(1 John 1)

The Response

All sing: Glory be to the Father,
 and to the Son, and to the Holy Ghost.
 As it was in the beginning,
 is now and ever shall be.
 World without end, Amen. Amen.

**The Dedication*

Minister: Let us, God's forgiven people, now listen to his law for our lives.

(Here the minister proclaims God's covenant law as a guide for our lives, as it is found in the Decalogue or some other Scriptural passage.)

All: [Hymn]

PROCLAMATION OF THE WORD

Minister: Let us pray:

People: Almighty God, grant us your Spirit,
 that we may rightly understand and truly obey your Word
 of Truth.

Open our hearts that we may love what you command,
 and desire what you promise.

Set us free from private distractions that we may hear,
 and from selfish pride that we may receive,
 the promise of your grace.

Through Jesus Christ our Lord. Amen.

Reader: [Scripture Readings]

Minister: [Sermon]

Minister or other Member: [Prayer for blessing on the Word]

THE RESPONSE

*All: [Hymn]

**The Creed*

Minister: Let us together confess the faith of the church at all times and in all places:

People: Say or sing the Apostles' Creed or the Nicene Creed.

The Intercessory Prayer

(prayers led by the minister or by some other member)

The Offertory

Minister: Let us present our gifts to God.

(Here the offerings are received. At the conclusion the people sing.)

*All sing: Praise God from whom all blessings flow,

Praise Him all creatures here below,

Praise Him above ye heavenly host,

Praise Father, Son, and Holy Ghost.

THE LORD'S SUPPER

*Minister: Brothers and sisters in Christ, the gospels tell us that on the first day of the week, the day on which our Lord rose from the dead, he appeared to his disciples in the place where they were gathered and was made known to them in the breaking of bread. Come then to the joyful feast of our Lord.

(If the communion elements are not already on the table, they may be brought forward at this point.)

**The Thanksgiving*

Minister: Lift up your hearts.

People: We lift them up to the Lord.

Minister: Let us give thanks to the Lord our God.

People: It is right for us to give thanks,

It is our joy and our peace,

At all times and in all places

To give thanks to you,

Holy Father,

Almighty, everlasting God,

through Christ our Lord.

Minister: We bless you for your continual love and care for every creature.

We praise you for forming us in your image and calling us to be your people.

We thank you that you did not abandon us in our rebellion against your love, but sent prophets and teachers to lead us into the way of salvation.

Above all we thank you for sending Jesus your Son to deliver us from the way of sin and death by the obedience of his life, by his suffering upon the cross, and by his resurrection

from the dead. We praise you that he now reigns with you in glory and ever lives to pray for us.

We thank you for the Holy Spirit who leads us into truth, defends us in adversity, and out of every people unites us into one holy church.

Therefore with the whole company of saints in heaven and on earth we worship and glorify you, God most holy, and we sing with joy.

All sing: Holy, holy, holy, Lord God almighty,
All thy works shall praise thy name,
in earth and sky and sea.
Holy, holy, holy, merciful and mighty,
God in three persons, blessed trinity.

The Institution

Minister: We give thanks to God the Father that our Savior, Jesus Christ, before he suffered, gave us this memorial of his sacrifice, until his coming again. For the Lord Jesus on the night when he was betrayed took bread, and when he had given thanks, he broke it, and said, "This is my body which is for you. Do this in remembrance of me." In the same way also the cup, after supper, saying, "This cup is the new covenant in my blood. Do this, as often as you drink it, in remembrance of me." For as often as you eat this bread and drink the cup, you proclaim the Lord's death until he comes.

The Memorial

People: We shall do as our Lord commands.

We proclaim that our Lord Jesus was sent by the Father into the world,

that he took upon himself our flesh and blood,
and bore the wrath of God on the cross for us.

We confess that he was condemned to die that we might be pardoned,

and suffered death that we might live.

We proclaim that he is risen to make us right with God,
and that he shall come again in the glory of his new creation.

This we do now,
and until he comes again.

Prayer of Consecration

Minister: Heavenly Father, show forth among us the presence of your life-giving Word and Holy Spirit, to sanctify us and your whole church through this sacrament. Grant that all who share the body and blood of our Savior Jesus Christ may be one in him, and remain faithful in love and hope.

And as this grain has been gathered from many fields into one loaf, and these grapes from many hills into one cup, grant, O Lord, that your whole church may soon be gathered from the ends of the earth into your kingdom.

Now, as our Savior Christ has taught us, we pray:

People: Our Father who art in heaven,
Hallowed be

Preparation of the Elements

(as the minister breaks the bread and pours the cup)

Minister: The bread which we break
is a sharing in the body of Christ.

People: We who are many are one body,
for we all share the same loaf.

Minister: The cup for which we give thanks
is a sharing in the blood of Christ.

People: The cup which we drink
is our participation in the blood of Christ.

The Invitation

Minister: Congregation in the Lord Jesus Christ, the Lord has prepared his table for all who love him and trust in him alone for their salvation. All who are truly sorry for their sins, who sincerely believe in the Lord Jesus as their Savior, and who desire to live in obedience to him, are now invited to come with gladness to the table of the Lord.

The Dedication

People: Holy Father, in thanks for the sacrifice of Jesus Christ, in the joy of his resurrection, in the hope of his coming again, we present ourselves a living sacrifice and come to the table of our Lord.

Minister: The gifts of God for the people of God.

The Communion

(when the people are ready to eat the bread)

Minister: Take, eat, remember and believe that the body of our Lord Jesus Christ was given for a complete remission of all our sins.

(when the people are ready to drink the cup)

Minister: Take, drink, remember and believe that the precious blood of our Lord Jesus Christ was shed for a complete remission of all our sins.

**The Thanksgiving*

Minister: Congregation in Christ, since the Lord has fed us at his table, let us praise his holy name with thanksgiving.

People: Bless the Lord, O my soul;
 and all that is within me, bless his holy name.
 Bless the Lord, O my soul, and forget not all his benefits,
 Who forgives all your iniquity, who heals all your diseases,
 Who redeems your life from destruction, who crowns you with
 steadfast love and mercy.
 Who satisfies you with good as long as you live.
(Psalm 103)

All: [Hymn — optional]

*THE DISMISSAL

Minister: The peace of God which passes all understanding keep your hearts and minds in the knowledge and love of God, and of his Son Jesus Christ, our Lord;
 and the blessing of God almighty, Father, Son, and Holy Spirit, be among you and remain with you always.

People: Amen.

Minister: Go in peace to love and serve the Lord.

All: [Hymn — optional]

We recommend that the following components of the above Order for Communion be fixed: the introduction spoken by the minister; the dialogue at the beginning of *The Thanksgiving* (up to the prayer beginning "We bless you for your continual . . ."); *The Institution*; *The Memorial*; *the Preparation of the Elements*; *The Communion*. And we recommend that the following components be allowed to vary from liturgy to liturgy (that is, between this liturgy and the liturgies to be proposed next year for the church's special days): *The Thanksgiving* prayer spoken by the minister, and the hymn which follows it expressing God's holiness; *the Prayer of Consecration*; *The Invitation*; *The Dedication*; *The Thanksgiving*; and *The Dismissal*.

III. LORD'S SUPPER FORMS NUMBERS 1, 2 AND 3.

Your committee has reviewed the way the three Lord's Supper forms now in use in our churches have been utilized in worship services when this sacrament is celebrated. Most of our churches have a rather traditional order of worship for the beginning of the service and then seem to attach the liturgy of the Lord's Supper to the service immediately after the sermon.

As we reviewed these three forms, we discovered that they all lend themselves to a well structured order of worship if the separate parts of the Lord's Supper liturgy are used in their proper place.

Here follows our structure of three orders of worship to be used on Communion Sundays, with each order making full use of our three Lord's Supper forms. We have neither added to the liturgies nor left parts out of them. We did, however, replace the first paragraph of "the formulary" section of Form Number 2. These words are best included with the words of invitation which are given just before the breaking of the bread.

We are hopeful the synod will agree that these proposed orders of worship, which make use of these liturgies, can enhance the worship of our congregations when they celebrate this sacrament.

The proposed orders are as follows:

LORD'S SUPPER FORM NUMBER ONE

THE BEGINNING OF WORSHIP

Statement of Dependence

Minister: Our help is in the name of the Lord who made heaven and earth.

Congregation: Amen.

Greeting

Minister: Grace, mercy, and peace be to you from God the Father and from his Son, Jesus Christ.

Congregation: Amen.

Hymn of Praise

Opening Scripture

Beloved in the Lord Jesus Christ, attend to the words of the institution of the holy supper of our Lord Jesus Christ, as they are delivered by the holy apostle Paul (I Cor. 11:23-29):

“For I received of the Lord that which also I delivered unto you, that the Lord Jesus in the night in which he was betrayed took bread; and when he had given thanks, he brake it, and said, This is my body, which is for you: this do in remembrance of me. In like manner also the cup, after supper, saying, This cup is the new covenant in my blood: this do, as often as ye drink it, in remembrance of me. For as often as ye eat this bread, and drink the cup, ye proclaim the Lord's death till he come. Wherefore whosoever shall eat the bread or drink the cup of the Lord in an unworthy manner, shall be guilty of the body and blood of the Lord. But let a man prove himself, and so let him eat of the bread, and drink of the cup. For he that eateth and drinketh, eateth and drinketh judgment unto himself, if he discern not the body.”

THE CONFESSION AND ASSURANCE

Guide to confession

That we may now celebrate the supper of the Lord to our comfort, it is necessary, before all things, rightly to examine ourselves; and further, to direct it to that end for which Christ has ordained and instituted the same—namely, to his remembrance.

The true examination of ourselves consists of these three parts:

First: Let every one consider by himself his sins and accursedness, that he may abhor himself and humble himself before God, considering that the wrath of God against sin is so great that he, rather than to leave it unpunished, has punished it in his beloved Son, Jesus Christ, with the bitter and shameful death of the cross.

Second: Let every one examine his heart whether he also believes this sure promise of God that all his sins are forgiven him only for

the sake of the passion and death of Jesus Christ, and that the complete righteousness of Christ is imputed and freely given him as his own—yea, so completely as if he himself, in his own person, had satisfied for all his sins and fulfilled all righteousness.

Third: Let every one examine his conscience whether he is minded henceforth to show true thankfulness to God in his whole life, and to walk sincerely before his face; likewise, whether he, without any hypocrisy, heartily laying aside all enmity, hatred, and envy, earnestly resolves henceforward to live in true love and unity with his neighbor.

Penitential Hymn

Assurance of Pardon

All those, then, who are thus minded, God will certainly receive in grace and count them worthy partakers of the table of his Son Jesus Christ. On the contrary, those who do not feel this testimony in their hearts eat and drink judgment to themselves. Wherefore we also, according to the command of Christ and of the apostle Paul, admonish all who know themselves to be defiled with the following gross sins to abstain from the table of the Lord, and declare to them that they have no part in the kingdom of Christ: such as, all idolaters; all who invoke deceased saints, angels, or other creatures; all who show honor to images; all who resort to or confide in sorcery, fortunetelling, charms, or other forms of superstition; all despisers of God, of his Word, and of the holy sacraments; all blasphemers; all who seek to raise discord, sects, and mutiny in church or state; all perjurers; all who are disobedient to their parents and superiors; all murderers, quarrelsome persons, and those who live in hatred and envy against their neighbors; all adulterers, fornicators, drunkards, thieves, usurers, robbers, gamblers, covetous persons, and all who lead offensive lives. All these, while they continue in such sins, shall abstain from this food, which Christ has appointed only for his believers, lest their judgment and condemnation be made the heavier.

But this is not designed, dearly beloved brethren and sisters, to discourage the contrite hearts of the believers, as if none might come to the supper of the Lord but he that is without sin. For we do not come to this supper to testify thereby that we are perfect and righteous in ourselves, but on the contrary, considering that we seek our life apart from ourselves in Jesus Christ, we acknowledge thereby that we lie in the midst of death. Therefore, although we find many shortcomings and miseries in ourselves, as namely, that we have not perfect faith, and that we do not give ourselves to serve God with that zeal as we are bound, but have to strive daily with the weakness of our faith and the evil lusts of our flesh, yet, since we are, by the grace of the Holy Spirit, heartily sorry for these shortcomings and desirous to fight against our unbelief and to live according to all the commandments of God, therefore we rest assured that no sin or infirmity which still remains in us against our will can

hinder us from being received of God in grace and from being made worthy partakers of this heavenly food and drink.

Hymn of Gratitude

PRAYER AND OFFERING

Congregational Prayer

Offering and Offertory

Hymn

THE WORD OF GOD

Prayer for Illumination

Minister: Let us pray.

Almighty God, grant us thy Holy Spirit, that we may rightly understand and truly obey thy Word of truth. Open our hearts that we may love what thou hast commanded and desire what thou dost promise. Set us free from private distractions that we may hear, and from selfish pride that we may receive, the promise of thy grace. Through Jesus Christ our Lord. Amen.

People: Amen.

Communion formulary

Let us now consider to what end the Lord has instituted his supper; namely, that we should do it in remembrance of him. Now after this manner are we to remember him by it:

First of all, let us be fully persuaded in our hearts that our Lord Jesus Christ, according to the promises made to the forefathers in the Old Testament, was sent of the Father into this world; that he assumed our flesh and blood; that he has borne for us the wrath of God, under which we should have perished everlastingly, from the beginning of his incarnation to the end of his life upon earth, and has fulfilled for us all obedience and righteousness of the divine law, especially when the weight of our sins and of the wrath of God pressed out of him the bloody sweat in the garden, where he was bound that we might be loosed from our sins; that afterwards he suffered innumerable reproaches that we might never be confounded; that he was innocently condemned to death that we might be acquitted at the judgment seat of God; yea, that he suffered his blessed body to be nailed to the cross that he might fasten to it the bond written in ordinances that was against us; and so has taken the curse from us upon himself that he might fill us with his blessing; and has humbled himself unto the very deepest reproach and anguish of hell, in body and soul, on the tree of the cross, when he cried out with a loud voice: "My God, my God, why hast thou forsaken me?" that we might be accepted by God, and nevermore be forsaken of him; and finally has confirmed with his death and shedding of his blood the new and eternal testament, the covenant of grace and reconciliation, when he said: "It is finished."

And that we might firmly believe that we belong to this covenant of grace, "the Lord Jesus Christ," in his last supper, "took bread,

and when he had given thanks, he brake it, and gave to the disciples and said, Take, eat, this is my body which is given for you; this do in remembrance of me. In like manner after supper, he took the cup, and gave thanks, and gave to them, saying, Drink ye all of it; this cup is the new covenant in my blood, which is poured out for you and for many, unto remission of sins; this do, as often as ye drink it, in remembrance of me;" that is, as often as ye eat of this bread and drink of this cup, you shall thereby, as by a sure remembrance and pledge, be admonished and assured of this my hearty love and faithfulness towards you; that whereas otherwise you should have suffered eternal death, I give my body in death on the tree of the cross and shed my blood for you, and nourish and refresh your hungry and thirsty souls with my crucified body and shed blood to everlasting life, as certainly as this bread is broken before your eyes and this cup is given to you, and you eat and drink with your mouth in remembrance of me.

From this institution of the holy supper of our Lord Jesus Christ we see that he directs our faith and trust to his perfect sacrifice, once offered on the cross, as to the only ground and foundation of our salvation, whereby he is become to our hungry and thirsty souls the true food and drink of life eternal. For by his death he has taken away the cause of our eternal death and misery, namely sin, and obtained for us the life-giving Spirit, that we by that Spirit, who dwells in Christ as in the head and in us as his members, should have true communion with him and be made partakers of all his riches, of life eternal, righteousness, and glory.

Besides, by this same Spirit we are also united as members of one body in true brotherly love, as the holy apostle says: "Seeing that we, who are many, are one bread, one body: for we all partake of the one bread." For as out of many grains one meal is ground and one bread baked, and out of many berries, pressed together, one wine flows and is mixed together, so shall we all who by true faith are incorporated in Christ be all together one body, through brotherly love, for Christ our dear Savior's sake, who before has so exceedingly loved us, and show this towards one another, not only in words but also in deeds.

May the almighty, merciful God and Father of our Lord Jesus Christ help us in this, through his Holy Spirit. Amen.

Scripture

Sermon

Hymn of Response

THE SACRAMENT OF THE LORD'S SUPPER

Prayer of consecration

Merciful God and Father, we beseech thee that in this supper, in which we cherish the blessed memory of the bitter death of thy dear Son Jesus Christ, thou wilt so work in our hearts through the Holy Spirit that we with true confidence give ourselves up, more and

more, unto thy Son Jesus Christ, in order that our burdened and contrite hearts, through the power of the Holy Spirit, may be nourished and refreshed with his true body and blood, yea with him, true God and man, the only heavenly bread; and that we may no longer live in our sins, but he in us, and we in him, and so truly be partakers of the new and everlasting testament, the covenant of grace, that we do not doubt that thou wilt forever be our gracious Father, nevermore imputing our sins unto us, and providing us with all things for body and soul, as thy dear children and heirs.

Grant us also thy grace that we may take up our cross cheerfully, deny ourselves, confess our Savior, and in all tribulation, with uplifted head, expect our Lord Jesus Christ from heaven, where he will make our mortal bodies like unto his glorified body, and take us unto him in eternity.

Answer us, O God and merciful Father, through Jesus Christ, who taught us to pray:

Our Father who art in heaven,

Hallowed be thy name;

Thy kingdom come;

Thy will be done, as in heaven, so on earth.

Give us this day our daily bread;

And forgive us our debts, as we also have forgiven our debtors;

And bring us not into temptation, but deliver us from the evil one.

For thine is the kingdom, and the power, and the glory, for ever.
Amen.

Declaration of Faith

May we by this holy supper also be strengthened in the catholic, undoubted, Christian faith, of which we make profession with heart and mouth, saying:

I believe in God the Father, Almighty, Maker of heaven and earth.

And in Jesus Christ, his only begotten Son, our Lord;

Who was conceived by the Holy Spirit, born of the virgin Mary;

Suffered under Pontius Pilate; was crucified, dead, and buried; he descended into hell;

The third day he rose again from the dead;

He ascended into heaven, and sitteth at the right hand of God the Father Almighty;

From thence he shall come to judge the living and the dead.

I believe in the Holy Spirit.

I believe a holy catholic church, the communion of saints;

The forgiveness of sins;

The resurrection of the body;

And the life everlasting. Amen.

Exhortation

That we, then, may be nourished with Christ, the true heavenly bread, let us not cling with our hearts unto the external bread and wine but lift them up on high in heaven, where Christ Jesus is, our Advocate, at the right hand of his heavenly Father, whether also the

articles of our Christian faith direct us; not doubting that we shall be nourished and refreshed in our souls, with his body and blood, through the working of the Holy Spirit, as truly as we receive the holy bread and drink in remembrance of him.

Receiving the Sacrament

The Bread: The bread which we break is a communion of the body of Christ. Take, eat, remember, and believe that the body of our Lord Jesus Christ was broken unto a complete remission of all our sins.

The Cup: The cup of blessing which we bless is a communion of the blood of Christ. Take, drink ye all of it, remember, and believe that the precious blood of our Lord Jesus Christ was shed unto a complete remission of all our sins.

THE THANKSGIVING

Beloved in the Lord, since the Lord has now nourished our souls at his table, let us jointly praise his holy Name with thanksgiving; and let every one say in his heart:

Bless Jehovah, O my soul; and all that is within me, bless his holy name.

Bless Jehovah, O my soul, and forget not all his benefits:

Who forgiveth all thine iniquities; who healeth all thy diseases;

Who redeemeth thy life from destruction; who crowneth thee with lovingkindness and tender mercies.

Jehovah is merciful and gracious, slow to anger, and abundant in lovingkindness.

He will not always chide; neither will he keep his anger for ever.

He hath not dealt with us after our sins, nor rewarded us after our iniquities.

For as the heavens are high above the earth, so great is his lovingkindness toward them that fear him.

As far as the east is from the west, so far hath he removed our transgressions from us.

Like as a father pitieth his children, so Jehovah pitieth them that fear him (Psalm 103:1-4, 8-13).

He that spared not his own Son, but delivered him up for us all, how shall he not also with him freely give us all things? (Romans 8:32).

But God commendeth his own love toward us, in that, while we were yet sinners, Christ died for us. Much more then, being now justified by his blood, shall we be saved from the wrath of God through him. For if, while we were enemies, we were reconciled to God through the death of his Son, much more, being reconciled, shall we be saved by his life (Romans 5:8-10).

Therefore shall my mouth and heart show forth the praise of the Lord from this time forth for evermore. Amen.

A Triumphant Hymn

Prayer of Thanksgiving

O merciful God and Father, we thank thee with all our heart that of thy boundless mercy thou hast given us thine only begotten Son for a Mediator and sacrifice for our sins, and as our food and drink unto life eternal; and that thou givest us a true faith, whereby we become partakers of these thy benefits. Thou hast also, through thy dear Son Jesus Christ, instituted and ordained the holy supper for the strengthening of that faith. We beseech thee, O faithful God and Father, that through the operation of thy Holy Spirit the remembrance of our Lord Jesus Christ and the proclamation of his death may tend to our daily increase in true faith and in blessed fellowship with Christ; through him, thy dear Son, in whose name we conclude our prayers, saying:

Our Father who art in heaven,

Hallowed be thy name;

Thy kingdom come;

Thy will be done, as in heaven, so on earth.

Give us this day our daily bread;

And forgive us our debts, as we also have forgiven our debtors;

And bring us not into temptation, but deliver us from the evil one.

For thine is the kingdom, and the power, and the glory, for ever.
Amen.

THE DISMISSAL

*Doxology**Benediction*

LORD'S SUPPER FORM NUMBER TWO

THE BEGINNING OF WORSHIP

Statement of Dependence

Minister: In whom do you find your help?

Congregation: Our help is in the name of the Lord who made heaven and earth.

Greeting

Minister: The Lord be with you.

Congregation: And the Lord be with you.

Minister: Grace, mercy and peace be to you, from God the Father and from his Son, Jesus Christ.

Congregation: Amen.

*Hymn of Praise**Opening Scripture*

Beloved in the Lord Jesus Christ, attend to the words of the institution of the holy supper of our Lord as they have been handed down by the Apostle Paul:

"For I received of the Lord that which also I delivered unto you, that the Lord Jesus in the night in which he was betrayed took bread; and when he had given thanks, he brake it, and said, This is my body, which is for you; this do in remembrance of me. In like

manner also the cup, after supper, saying, This cup is the new covenant in my blood; this do, as often as ye drink it, in remembrance of me. For as often as ye eat this bread, and drink the cup, ye proclaim the Lord's death till he come. Wherefore whosoever shall eat the bread or drink the cup of the Lord in an unworthy manner, shall be guilty of the body and blood of the Lord. But let a man prove himself, and so let him eat of the bread, and drink of the cup. For he that eateth and drinketh, eateth and drinketh judgment unto himself, if he discern not the body" (I Corinthians 11:23-29).

THE CONFESSION AND ASSURANCE

Guide to confession

In obedience to these words and in fellowship with the church universal we shall commemorate the death of our Savior in the sacrament of the Lord's Supper. However, to do so to our comfort we must first examine ourselves as the apostle has admonished.

Let each of us, therefore, consider his sin and guilt, against which the wrath of God is so great that he has punished it in his beloved Son with the bitter and shameful death of the cross; and let him examine whether his heart accordingly is filled with that "godly sorrow which worketh repentance unto salvation."

Let each of us also search his heart to see whether he truly believes in Jesus Christ as his only Savior, and accepts the gracious promise of God that for the sake of the passion and death of Christ all his sins are now forgiven him and he is clothed with the perfect righteousness of the Son of God.

Finally, let each of us examine his conscience to see whether he resolves in all sincerity and gratitude to serve Jesus Christ as Lord, and in all things to live by his commandment: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind . . . and . . . thy neighbor as thyself."

Prayer of confession

Almighty God, our Father, by whose law all men are tried and by whose gospel we have hope, we thy servants look to thee for help in the self-examination to which we have been called.

Thou of thy grace dost bid us come to the table of thy Son. In mercy regard our miseries and have compassion on us in our weakness. We bring accusation against ourselves and lay transgression to our charge. Enable each of us in the light of thy holy Word to read the secrets of his own heart and to recognize the fruits of thy work of grace within. Strengthen us by thy Holy Spirit so that we may obediently heed thy call in sincere repentance and true faith.

Graciously remove whatever in us might impede our coming. Let no love of sin or untruth, no pride or lust of heart, no hatred or envy toward our neighbor, no remnant of unbelief remain within us to hinder our glad response.

Hear us, we pray thee, in the name of our ever-living Intercessor, to whom, with thee and the Holy Spirit, belong all praise and glory. Amen.

Assurance of Pardon

As we thus examine ourselves let us be assured that God will certainly receive in grace and welcome to the table of his Son all those who walk in this repentance and faith.

On the contrary, those who are yet unrepentant or unbelieving eat and drink judgment to themselves if they partake. They are admonished by the Lord through his apostle to abstain from this holy supper lest their punishment be made heavier. Therefore we also charge those who wilfully continue in their sins to keep themselves from the table of the Lord (such as all who trust in any form of superstition; all who honor images or pray to saints; all who despise God's Word or the holy sacraments; all who take God's name in vain; all who desecrate the Lord's Day; all who are disobedient to those in authority over them; all drunkards, gamblers, murderers, thieves, adulterers, liars, and unchaste persons). To all such we say in the name of the Lord that as long as they remain unrepentant and unbelieving they have no part in the kingdom of God.

However, this solemn warning is not intended, beloved in the Lord, to discourage the contrite hearts of believers, for we do not come to this supper claiming any merit in ourselves. On the contrary, we come testifying that we seek our salvation apart from ourselves in Jesus Christ. By this testimony we humbly confess that we are full of sin and worthy of death. By this testimony we also confess that we believe the sure promise of God: "If we confess our sins, he is faithful and righteous to forgive us our sins, and to cleanse us from all unrighteousness" (I John 1:9). This promise assures us that no sin or weakness which still remains in us against our will can hinder us from being received by God in grace and accounted worthy partakers of his heavenly food and drink.

Hymn of Gratitude

PRAYER AND OFFERING

Congregational Prayer

Offering and Offertory

Hymn

THE WORD OF GOD

Prayer for illumination

O God of all truth, be pleased to grant us thy Spirit as we attend to thy Word. Open thou our minds that we may understand what thou hast revealed to us. Release us from self-will that we may be ready to obey. And open thou our lips that our mouths may show forth thy praise. Through Jesus Christ our Lord. Amen.

*Scripture**Sermon*

Concluded with instruction: As we now draw near, let us consider for what purpose the Lord has instituted his supper: namely that we should keep it in remembrance of him, and that he by this sacrament should nourish and refresh us unto eternal life.

To observe this holy supper in remembrance of him is to proclaim our Lord's death until he comes again. In partaking of this supper, therefore, we remember that our Lord Jesus Christ is the Savior promised to the fathers in the Old Testament; that he is the eternal and only begotten Son of God; that he assumed our human nature, in which he fulfilled for us all obedience and the righteousness of God's law; and that he bore for us the wrath of God under which we should have perished everlastingly. We remember that he was bound that we might be loosed from our sins; that he was innocently condemned to death that we might be acquitted at the judgment seat of God; that he became a curse for us to fill us with his blessings; and that he humbled himself on the cross to hell's deep agony, which wrung from him the cry, "My God, my God, why hast thou forsaken me?" that God might never forsake us. We remember also that he was buried to sanctify the grave for us, that he was raised for our justification, that he is exalted at God's right hand, and that he shall come again to judge the living and the dead. And we remember that the shedding of his blood has confirmed for us the new and eternal testament, the covenant of grace.

As we thus commemorate the death of Jesus Christ, we are assured that he will truly nourish and refresh us with his crucified body and shed blood to everlasting life. This he promises in the institution of this supper, saying of the bread, "This is my body;" and of the wine, "This is my blood of the covenant, which is poured out for many unto remission of sins" (Matthew 26:26ff). With these words our Lord directs our faith to his perfect sacrifice, once offered on the cross, as the only ground of our salvation. He also assures us that he by his death has taken away our sin, that cause of our eternal death, and has obtained for us the life-giving Spirit. By this Spirit, who dwells in Christ as in the head and in us as his members, he brings us into true communion with himself and makes us partakers of all his riches, of life eternal, righteousness, and glory. By this same spirit he causes us, together with all true believers, to be united as members of one body in true brotherly love, as the holy Apostle says: "Seeing that we, who are many, are . . . one body; for we all partake of the one bread" (I Corinthians 10:17).

And inasmuch as it is said to us, "As often as ye eat this bread and drink the cup, ye proclaim the Lord's death till he come" (I Corinthians 11:26), we are assured by this holy supper that our Lord Jesus will come again to receive us to himself and that we shall sit down with him and drink with him the fruit of the vine in the newness of our Father's kingdom (Matthew 26:29).

That we may now obtain these blessings, let us implore God for his grace.

Prayer

Merciful God and Father, whose grace abounds beyond all our sins, we pray thee that in this supper, in which we commemorate the death of thy dear Son, thou wilt so work in our hearts that we may yield ourselves ever more fully to Jesus Christ. May our contrite hearts, through the power of the Holy Spirit, be nourished and refreshed with his body and blood, yea, with him, true God and man, the only heavenly bread, so that we may no longer live in our sins, but he in us, and we in him.

So confirm us in the covenant of grace, we pray, that we may not doubt that thou wilt forever be our gracious Father, nevermore imputing our sins to us and abundantly providing us with all things necessary for body and soul, as thy dear children and heirs.

Grant us thy grace that we may cheerfully take up our cross, deny ourselves, confess our Savior, and in all temptations and trials expect our Lord Jesus Christ from heaven, who at his coming will make our mortal bodies like his glorified body and take us to himself in eternity.

Answer us, O God and merciful Father, through Jesus Christ our Lord, to whom, with thee and the Holy Spirit, belong all praise and adoration now and evermore. Amen.

Hymn

THE SACRAMENT OF THE LORD'S SUPPER

Declaration of Faith

As we now come to the table of the Lord, let us with heart and mouth confess our catholic, undoubted Christian faith:

I believe in God the Father, Almighty, Maker of heaven and earth.
And in Jesus Christ, his only begotten Son, our Lord;

Who was conceived by the Holy Spirit, born of the virgin Mary;
Suffered under Pontius Pilate; was crucified, dead, and buried;
he descended into hell;

The third day he rose again from the dead;
He ascended into heaven, and sitteth at the right hand of God
the Father Almighty;

From thence he shall come to judge the living and the dead.
I believe in the Holy Spirit.

I believe a holy catholic Church, the communion of saints;

The forgiveness of sins;

The resurrection of the body;

And the life everlasting. Amen.

The Invitation

Beloved in the Lord Jesus Christ, in the night in which he was delivered up to be crucified, the Lord Jesus instituted the sacrament of holy communion, saying, "This do in remembrance of me." In

obedience to that command we now celebrate this memorial feast. We therefore bid all of you who have confessed your Lord, and who have truly examined yourselves according to the admonition of the Apostle Paul, to come in contriteness of heart and assurance of faith to commune with Christ in the partaking of this holy supper.

That we may be nourished with Christ, the true bread from heaven, let us lift our hearts to Christ Jesus, our Advocate, at the right hand of his heavenly Father. Let us firmly believe all his promises, not doubting that we shall be nourished and refreshed with his body and blood through the working of the Holy Spirit as surely as we receive the bread and wine in remembrance of him.

Receiving the Sacrament

The Bread: The bread which we break is a communion of the body of Christ. Take, eat, remember and believe that the body of our Lord Jesus Christ was given for a complete remission of all our sins.

The Cup: The cup of thanksgiving for which we give thanks is a communion of the blood of Christ. Take, drink, remember and believe that the precious blood of our Lord Jesus Christ was shed for a complete remission of all our sins.

THE THANKSGIVING

Beloved in the Lord, since the Lord has now nourished our souls at his table, let us jointly praise his holy name with thanksgiving, and let everyone say in his heart:

“Bless Jehovah, O my soul; and all that is within me, bless his holy name.

Bless Jehovah, O my soul, and forget not all his benefits;
Who forgiveth all thine iniquities; who healeth all thy diseases;
Who redeemeth thy life from destruction; who crowneth thee with lovingkindness and tender mercies.

Jehovah is merciful and gracious, slow to anger, and abundant in lovingkindness.

He will not always chide; neither will he keep his anger for ever.
He hath not dealt with us after our sins, nor rewarded us after our iniquities.

For as the heavens are high above the earth, so great is his lovingkindness toward them that fear him.

As far as the east is from the west, so far hath he removed our transgressions from us.

Like as a father pitieth his children, so Jehovah pitieth them that fear him.

Bless Jehovah, ye his angels, that are mighty in strength, that fulfill his word, hearkening unto the voice of his word.

Bless Jehovah, all ye his hosts, ye ministers of his, that do his pleasure.

Bless Jehovah, all ye his works, in all places of his dominion:

Bless Jehovah, O my soul” (Psalm 103:1-4; 8-13; 20-22).

“Now unto him that sitteth on the throne, and unto the Lamb, be the blessing and the honor, and the glory, and the dominion, forever and ever” (Revelation 5:13). Amen.

A Triumphant Hymn

Prayer of Thanksgiving

O merciful God and Father, we thank thee with all our hearts that in thy boundless grace thou hast given us thine only begotten Son as a Mediator and a sacrifice for our sins, and as our food and drink unto life eternal. We thank thee too that thou givest us a true faith whereby we become partakers of these thy benefits. And since thou hast through thy son Jesus Christ ordained the holy supper for the strengthening of that faith, we beseech thee, O faithful Father, that through thy Holy Spirit this remembrance of our Lord and proclamation of his death may truly increase our faith and enrich our fellowship with Christ. May this proclamation of our Lord's death also be used by thee to bring others into this blessed fellowship, so that all thy children may be gathered in to share with us the joy of thy salvation.

Hear us, Heavenly Father, in Jesus Christ our Lord. Amen.

THE DISMISSAL

The Doxology

The Benediction

LORD'S SUPPER FORM NUMBER THREE

THE BEGINNING OF WORSHIP

Statement of Dependence

Minister: Our help is in the name of the Lord

Congregation: Who made heaven and earth.

Minister: In the name of the Father, the Son, and the Holy Spirit.

Greeting

Minister: The Lord be with you.

Congregation: And the Lord be with you.

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

Congregation: Amen.

Hymn of Praise

Opening Scripture

Beloved in the Lord, hear the words of the Apostle Paul concerning the institution of the holy supper of our Lord Jesus Christ:

“For I received of the Lord that which also I delivered unto you, that the Lord Jesus in the night in which he was betrayed took bread; and when he had given thanks, he brake it, and said, This is my body, which is for you; this do in remembrance of me. In like

manner also the cup, after supper, saying, This cup is the new covenant in my blood; this do, as often as ye drink it, in remembrance of me. For as often as ye eat this bread, and drink the cup, ye proclaim the Lord's death till he come. Wherefore whosoever shall eat the bread or drink the cup of the Lord in an unworthy manner, shall be guilty of the body and the blood of the Lord. But let a man prove himself, and so let him eat of the bread, and drink of the cup. For he that eateth and drinketh, eateth and drinketh judgment unto himself, if he discern not the body" (I Corinthians 11:23-29).

THE CONFESSION AND ASSURANCE

Guide to confession

Let each one, then, examine his life and, considering his own sin and the wrath of God on it, be sure that he humbles himself in repentance before God.

Let each one examine his heart to be sure that he trusts in Jesus Christ alone for his salvation, and that he believes his sins are forgiven wholly by grace, for the sake of our Lord's sacrifice on the cross.

Finally, let each one examine his conscience to be sure that he resolves to live in faith and obedience before his Lord, and in love and peace with his neighbor.

Prayer of Confession

Almighty God, who hast given us the gospel of Jesus Christ, and who hast provided a most wonderful communion with him through the mystery of the sacrament, we beseech thee for grace to enable us to prepare our hearts for the reception of holy communion. To all who sincerely believe in thy Son and truly repent of their sins, grant assurance of thy gracious readiness to receive and bless them in the supper of thy Lord. To all who have not repented and have not put their trust in the Lord Jesus, grant a restraining fear of this supper, lest their condemnation be the greater. But have mercy upon these, and grant them grace to repent of their sins and seek their salvation in thy Son, our Lord Jesus Christ.

We confess, O Father, that we have all offended thy majesty and deserved thy judgment. We have transgressed in our thoughts, our words, and our deeds. Truly there is no strength in us. Be thou merciful, O God, and grant us thy pardon. And let us come to the sacrament in the joy of thy forgiving love.

Through Jesus Christ our Lord, who, with thee and the Holy Spirit, one only God, lives and reigns forever. Amen.

Assurance of Pardon

God will surely receive at the table of his Son all who truly repent of their sins, believe in Jesus Christ as their Savior, and desire to do his will. All those, however, who do not repent, who do not put their trust in the Lord Jesus, and who have no desire to lead a godly life, are warned, according to the command of God, to keep them-

selves from the holy sacrament. If anyone of us is living in disobedience to Christ and in enmity with his neighbor, he must repent of his sin and reconcile himself to his neighbor before he comes to the Lord's table. For if we partake of the sacrament in unbelief and wilful disobedience, we eat and drink judgment to ourselves.

This solemn warning is not designed, however, to discourage penitent sinners from coming to the holy sacrament. We do not come to the supper as though we were righteous in ourselves, but rather to testify that we are sinners and that we look to Jesus Christ for our salvation. Although we do not have perfect faith and do not serve and love God with all our hearts, and though we do not love our neighbors as we ought, we are confident that the Savior accepts us at his table when we come in humble faith, with sorrow for our sins, and with a will to follow him as he commands.

Hymn of Gratitude

PRAYER AND OFFERING

Congregational Prayer

Offering and Offertory

Hymn

THE WORD OF GOD

Prayer for Illumination

Let the Gospel, O Lord, come to us, not in word only, but also in power, and in the Holy Spirit; that with humble, teachable, and obedient hearts, we may receive what you have revealed, and do what you command, through Jesus Christ our Lord. Amen.

The Scripture

The Sermon

Concluded with: Let us hear also a brief instruction concerning the purpose for which the sacrament was ordained.

When our Lord said, "This do in remembrance of me," he ordained this holy supper as a constant memorial and visible proclamation of his death. The Apostle Paul also teaches us that as often as we eat the bread and drink the cup we "proclaim the Lord's death." As we partake of this communion supper, therefore, we bear witness that our Lord Jesus was sent by the Father into the world, that he took upon himself our flesh and blood, and that he bore the wrath of God on the cross for us. We also confess that he came to earth to bring us to heaven, that he was condemned to die that we might be pardoned, that he endured the suffering and death of the cross that we might live through him, and that he was once forsaken by God that we might forever be accepted by him.

The sacrament thus confirms us in God's abiding love and covenant faithfulness. By his holy supper, our Lord seals to our hearts the promises of God's gracious covenant and so assures us that we belong to his covenant family. Let us then be persuaded as we eat

and drink that God will always love us and accept us as his children for the sake of his Son.

Our Lord promises, moreover, that as we eat the bread and drink the cup, we are fed with his crucified body and shed blood. To this end he gives us his life-giving Spirit, through whom the body and blood of our Lord become the life-giving nourishment of our souls. Thus he united us with himself and so imparts the precious benefits of his sacrifice to all who partake in faith.

The holy sacrament is also a means of grace that unites us with one another in the bond of the Spirit. For the apostle says that "we who are many are . . . one body, for we all partake of the one bread" (I Corinthians 10:17). Thus, even as he unites us with himself, he strengthens the bond of communion between us, his children.

Finally, the remembrance of our Lord's death revives in us the hope of his return. Since he commands us to do this until he comes, the Lord assures us that he will come again to take us to himself. Hence, as we commune with him now under the veil of these earthly elements, we are assured that we shall sometime behold him face to face and rejoice in the glory of his appearing.

Our Lord Jesus will surely do what he has promised. Let us draw near to his table, then, believing that he will strengthen us in faith, unite us in love, and establish us more firmly in the hope of his coming.

Now "unto him that loveth us, and loosed us from our sins by his blood; and he made us to be a kingdom, to be priests unto his God and Father; to him be the glory and the dominion for ever and ever." Amen. (Revelation 11:5b, 6)

The Prayer

Almighty God, with one accord we give thee thanks for all the blessings of thy grace; but most of all we thank thee for the unspeakable gift of thy Son Jesus Christ. We most humbly thank thee that thy Son came to us in human form, that he lived a perfect life on earth, that he died for us on the cross, and that he arose victoriously from the dead. We bless thee for the gift of thy Holy Spirit, for the gospel of reconciliation, for the church universal, for the ministry and the sacraments of the church, and for the blessed hope of everlasting life.

We beseech thee, gracious Father, to grant us thy Holy Spirit, that through this sacrament our souls may truly be fed with the crucified body and shed blood of our Lord Jesus Christ. Grant us the full assurance of thy grace as we draw near to thy holy table, filling our hearts with humble gratitude for thy mercies. Unite us more fully with our blessed Lord, and so also with one another. Enable us, in newness of life, to pledge ourselves in service to Christ and all thy children. And lift our hearts to thee, that in all the troubles and sorrows of this life we may persevere in the living hope of the coming of our Savior in glory.

Answer us, O God, through Jesus Christ our Lord, who taught us to pray saying:

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, for ever.

Amen.

Hymn of Response

THE SACRAMENT OF THE LORD'S SUPPER

Declaration of faith

As we draw near to the table of our Lord, let us confess our Christian faith:

I believe in God the Father, Almighty, Maker of heaven and earth.

And in Jesus Christ, his only begotten Son, our Lord;

Who was conceived by the Holy Spirit, born of the virgin Mary;

Suffered under Pontius Pilate; was crucified, dead, and buried;

he descended into hell;

The third day he rose again from the dead;

He ascended into heaven, and sitteth at the right hand of God

the Father Almighty;

From thence he shall come to judge the living and the dead.

I believe in the Holy Spirit.

I believe a holy catholic church, the communion of saints;

The forgiveness of sins;

The resurrection of the body;

And the life everlasting. Amen.

The Invitation

Beloved, hear these gracious words of promise spoken by our Lord:

“Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls” (Matthew 11:28, 29).

“I am the bread of life; he that cometh to me shall not hunger, and he that believeth on me shall never thirst . . . Him that cometh to me I will in no wise cast out” (John 6:35, 37b).

“Blessed are they that hunger and thirst after righteousness; for they shall be filled” (Matthew 5:6).

Beloved in the Lord Jesus Christ, let us lift up our hearts to the Lord; let us lift them up to the God of our salvation.

Receiving the Sacrament

The Bread: “The Lord Jesus in the night in which he was betrayed took bread; and when he had given thanks, he brake it, and said,

This is my body, which is for you; this do in remembrance of me" (I Corinthians 11:23b, 24).

Take, eat, remember and believe that the body of our Lord Jesus Christ was given for a complete remission of all our sins.

The Cup: "And he took a cup, and gave thanks, and gave to them, saying, Drink of it, all of you; for this is my blood of the covenant, which is poured out for many unto remission of sins" (Matthew 26:27, 28).

Take, drink, remember and believe that the precious blood of our Lord Jesus Christ was shed for a complete remission of all our sins.

THE THANKSGIVING

Bless the Lord, O my soul; and all that is within me, bless his holy name.

Bless the Lord, O my soul, and forget not all his benefits;
Who forgiveth all thine iniquities; who healeth all thy diseases;
Who redeemeth thy life from destruction; who crowneth thee with
lovingkindness and tender mercies (Psalm 103:1-4).

Worthy art thou, our Lord and our God, to receive the glory and the honor and the power; for thou didst create all things, and because of thy will they were, and were created (Revelation 4:11).

Worthy is the Lamb that hath been slain to receive the power, and riches, and wisdom, and might, and honor, and glory, and blessing (Revelation 5:12).

My mouth shall speak the praise of the Lord; and let all flesh bless his holy name for ever and ever (Psalm 145:21). Amen.

Triumphant Hymn

Prayer of Thanksgiving concluded with Pastoral Prayer:

Almighty God, we render to thee our most humble and hearty thanks that thou of thy great mercy hast given us thy Son to be our Savior from sin and to be our constant source of faith, hope, and love. We bless thee for permitting us to show forth his death and to receive the communion of his body and blood through the holy sacrament. We praise thee for uniting us more fully with the body of Christ, and for assuring us that we are heirs of thy heavenly kingdom. Grant, we beseech thee, that our commemoration of his death may tend to the daily increase of our faith, the establishment of our hope, and the strengthening of our love. Enable us henceforth to live always for him who gave himself for us, even our Lord Jesus Christ. Amen.

THE DISMISSAL

The Doxology

The Benediction

Your committee recommends to synod that the above orders of worship be included in the proposed Service Book so that our congregations may have before them complete orders of worship which make full use of these forms when the Lord's Supper is celebrated.

In arranging the above forms as we have done, and recommending that they occur in this arrangement in an eventual Service Book, the committee's aim was to be of service to those churches using these forms. Since the last meeting of the committee, it has come to the attention of the chairman and the secretary that some ministers and churches strongly desire an updating of the language of these forms. For them, these forms, in the arrangement we have given them, would be much more suitable for inclusion in an eventual Service Book if their language were made more contemporary. Perhaps, then, synod should consider mandating the committee to compose a new translation of the old Palatinate form (Form No. 1), and an updating of the language of Forms 2 and 3. Precedent for this is to be found in the new translations of the old baptism forms, which the committee has prepared for synod, and which, in part, have already been approved.

IV. A SERVICE BOOK

When the Synod of 1964 appointed a Liturgical Committee, a process was initiated which would bring about changes and additions to the printed matter which we are accustomed to finding in the back of our Psalter Hymnals. During the past years, our congregations were presented with a proposed new translation of the Heidelberg Catechism, and now have adopted that translation. They have had before them proposed new forms for baptism, and now have adopted those forms for baptism, along with a new translation of our classic baptismal form. They now have a provisional marriage form before them, and will, hopefully, adopt a final version of this new marriage form in the near future.

Whenever new forms are adopted, such as the new translation of the Heidelberg Catechism and the Baptismal Forms, these materials are added to the material already in our hymnal when each new printing of our Psalter Hymnal takes place. This presents congregations with considerable difficulty in using this part of our hymnal. Some hymnals have new materials, others do not. As a result, the back of the hymnal ceases to be a functional set of material for use by congregations during their times of worship.

We therefore propose the preparation of a loose leaf Service Book which would contain all the material we now have in the back of our most recent hymnals. We will present samples of a loose leaf book to the synod with a recommendation as to which we believe would best suit our purpose.

A loose leaf book would allow congregations to update this packet of liturgical material whenever new forms are adopted. It would also give congregations more ready access to forms which have been given provisional status by our synods.

An additional use can be made of this book should synod decide to include complete orders of worship. An example of this can be seen

not only from the new form for the Lord's Supper which we present, but also from our structuring for worship of the three Lord's Supper forms which have been in use in our congregations for the past several years. (See our recommendation under 3.) We therefore recommend to synod that a loose leaf Service Book be prepared for use in our churches containing the following:

1. All the material in the back of our most recent Psalter Hymnal.
2. The baptism forms which recently received the approval of synod.
3. Liturgical forms before the churches on a provisional basis.

Grounds:

a. At present the church has no uniform packet of liturgical orders now in use by our churches, since each new printing of the Psalter Hymnal contains different elements in the liturgical section.

b. A Service Book will meet at least partially the mandate given by Synod of 1977 which stated: "In our day of pressures toward congregational authority, there is a need to foster a common Reformed mind on liturgy and music for worship. Consequently, a way must be found to give sustained educational leadership to keep liturgical and musical order in the churches."

c. A Service Book provides a means by which each congregation can put to use new liturgical forms approved by synod and those proposed to the churches for provisional use.

V. RECOMMENDATIONS

1. Representation at synod. We request that our chairman, Dr. Nicholas B. Wolterstorff and our secretary, the Rev. Alvin L. Hoksbergen, be given the privilege of the floor when the report of the Liturgical Committee is being considered.

2. We recommend that synod adopt the new translation we now submit of those sections of the form for adult baptism not paralleled in the already adopted new translation of the form for infant baptism.

3. We recommend that synod approve the new form for the celebration of the Lord's Supper submitted by the committee for a trial period of two years, with the churches submitting their reactions to the committee by September 1, 1979.

The committee further recommends that the following rubrics of this form be fixed, leaving the other rubrics open to varied readings in keeping with the seasons of celebration:

- a. The minister's introductory words
- b. The dialogue of the Thanksgiving
- c. The Words of Institution
- d. The Memorial
- e. The Preparation of the Elements
- f. The Communion

4. We recommend that synod present to the churches for their use the three proposed orders of worship based on the classic Lord's Supper form and the forms we refer to as Form Number 2 and Form Number 3.

Note 1: Should the recommendation of a Service Book be adopted, we

recommend that these forms be included in the material of this book in two ways: first, as they now appear in our Psalter Hymnal, and second, in the format presented by the committee in this recommendation.

Note 2: In arranging the above forms as we have done, and recommending that they occur in this arrangement in an eventual Service Book, the committee's aim was to be of service to those churches using these forms.

Since the last meeting of the committee, it has come to the attention of the chairman and the secretary that some ministers and churches strongly desire an updating of the language of these forms. For them, these forms, in the arrangement we have given them, would be much more suitable for inclusion in an eventual Service Book if their language were made more contemporary. Perhaps, then, synod should consider mandating the committee to compose a new translation of the old Palatinate form (Form No. 1), and an updating of the language of Forms 2 and 3. Precedent for this is to be found in the new translations of the old baptism forms which the committee has prepared for synod, and which in part have already been approved.

5. We recommend to synod that a loose leaf Service Book be prepared for use in our churches as proposed in Section IV of this report.

6. If the above recommendation is adopted, we recommend that the entire form for Sunday morning worship, which the committee has submitted in this report, be adopted for inclusion in the Service Book—with the understanding that such revisions as the Synod of 1980 may introduce into the Order for Communion shall be incorporated.

7. *Nominations:* The terms of office of Dr. James A. DeJong and the Rev. Dirk Hart expire this year. Both have served a single three-year term and are therefore eligible for re-election. We present to synod the following nominations from which two should be elected, each to serve a three-year term:

James A. DeJong*
Dirk Hart*

— Gary Warmink
— Jack Westerhof

Liturgical Committee

N. Wolterstorff, chairman
A. Hoksbergen, secretary
C. Bajema
J. De Jong
D. Hart
N. VanderArk
N. Knoppers
R. Wells

REPORT 16

MINISTERIAL INFORMATION SERVICE

(Art. 26)

I. PERSONNEL AND NOMINATIONS

A. The committee members are the Rev. William Van Peursem, chairman; Mr. George Groen; the Rev. Donald Negen; the Rev. Bernard Niemeyer; Mr. Harm Te Velde; Mr. Carl Vander Brug.

B. The terms of William Van Peursem, Harm Te Velde and Bernard Niemeyer expire this year. The latter is eligible for reelection. We recommend that synod express gratitude to Harm Te Velde for his services during the past six years and to William Van Peursem for all his services dating back to the preparatory work which brought this committee into existence.

C. *Nominations:**Position 1*

Bernard Niemeyer, incumbent, missionary pastor at the First Christian Reformed Church of Los Angeles.

John Koopmans, pastor of the Rehoboth Christian Reformed Church in Bellflower, California.

Position 2

Gareth Kok, retired minister, residing in Bellflower, California.

Larry Van Essen, missionary pastor at the Riverside, California, Christian Reformed Church.

Position 3

Hubert Slegers, vice-president of the Calvary Christian Reformed Church in Chino, former school board member, former delegate to synod, dairyman.

John Verhoeven, former consistory member of the First Christian Reformed Church of Chino, former school board member, businessman.

II. STATISTICS

During the year 1977 we mailed a total of 1,365 profiles to 87 vacant churches. We have 310 active profiles which is a good percentage in the light of our present procedure. Profiles are no longer mailed to ministers on a yearly basis. They are mailed only to ministers who have been in their present position four years (three years for those serving their first charge) unless a profile is requested by a minister or a vacant church.

III. SERVICES

The committee continues to provide services primarily in two areas. The first is to mail the profiles of ministers to churches requesting information on specific men in whom they are interested.

The other area of service is to suggest the names of ministers to vacant churches who ask us for such help, and mail the corresponding profiles to them. In this service the committee seeks to match as closely as pos-

sible the desires of the churches and of the ministers. We ask again that vacant churches desiring our services provide us with their church profile for the consideration of the full committee. We have established the first Friday of each month as our regular meeting day. Please have your requests and your profiles in our hands prior to that day. An interim committee does function in cases of particular urgency.

The Synod of 1976 approved a pastoral exchange concept with the qualification that it is to be reevaluated in 1978 (see Acts of Synod 1976, page 24). We have not had opportunity to put this to the test. Therefore, we request that synod extend the authorization of this procedure until 1980.

IV. PASTORAL CONCERN FOR OUR CHURCHES AND MINISTERS

The committee is aware of the fact that an increasing number of churches and ministers urgently desire a "change." We hoped that the pastoral exchange concept would develop as part of the answer. Various circumstances plus the non-traditional aspect of this procedure have rendered this unproductive to date. We, therefore, in addition to pursuing the exchange further, must strive to find ways to provide assistance. We request ministers and churches to inform us of possible solutions to this growing problem.

The committee also recognizes that there is an increasing concern about the question of being released from the office of the ministry and from the ordination vows. Would it therefore be wise to establish a period of probation prior to ordination? Or to remove the implication of permanency attached to the ordination vows? Or should synod draw up a set of guidelines to help church visitors deal more effectively with pastors and churches on the local scene? These questions are beyond the mandate and sphere of activity of our committee. We do feel, however, that these matters should be studied. Consequently we are asking synod to determine if you want a study committee for this purpose.

V. FINANCES

The operating expenses for the year 1977 were \$758.26. An audited financial report will be submitted under separate cover.

VI. REPRESENTATION AT SYNOD

The committee will not have a representative at synod this year. However, we stand ready to discuss matters with you by phone or to send a representative in person if you so desire. Please contact the secretary at 213-866-6015 or the records secretary at 213-869-6017.

VII. PRAYER REQUEST

We are deeply aware of our dependence upon the Holy Spirit to guide the committee, the churches and the ministers in making responsible decisions. Therefore we covet your prayers.

Ministerial Information Service
Donald J. Negen, secretary

REPORT 17
MINISTERS' PENSION FUND
(Art. 77)

I. INTRODUCTION

The Ministers' Pension Fund was established by synod to provide financial support for our ministers who are emerited because of retirement age or disability, and for widows and orphans of ministers.

In 1969, synod adopted a new pension plan to be effective January 1, 1970. Upon adoption of the new plan, synod recognized that a liability of more than \$16,000,000 was instantly assumed as of January 1, 1970 for the past services of active and retired ministers. Since the assets on hand amounted to only a few hundred thousand dollars, synod decided to "fund" this liability, that is, to spread the \$16,000,000 assumed liability over a period of several decades. Moreover, on January 1, 1970, the \$16,000,000 liability was in terms of a \$3,620 pension. Since then the basic pension has been increased periodically to where it is now \$4,840 per year. Such increased amounts are paid to retired ministers and they are promised to active ministers. Therefore additional accrued liabilities for years of service prior to January 1, 1970 as well as for years of service between January 1, 1970 and January 1, 1978 are assumed because of pension increases since January 1, 1970. Such increases call for additional funding for years of past service. Good stewardship for the pensions of our Christian Reformed ministers and widows calls for funding, that is, for the accumulation of reserves. It is sound business to spread the cost of these assumed liabilities over a couple of generations. Basically then, the per family quota for the Ministers' Pension Fund covers three elements of cost:

1. An annual provision to fund benefits covering past services of active and retired ministers.
2. Paying the pension cost each year of the pension rights earned by the active ministers during that year.
3. Paying the portion of each current year's benefits not provided for in the funding reserve.

Reserve funds are managed by the Trust Departments of the Michigan National Bank and the National Bank of Detroit. As of December 31, the market value of the investments is determined. In years when such market values are below cost, a book loss is recorded. In years when market values are above cost, a book gain is recorded. So long as the bonds and stocks are not sold, the loss or the gain is unrealized.

A committee of seven men elected by synod, is given the responsibility of governing the fund.

Last year it was reported that fiscal irregularities were uncovered with respect to the handling of the funds by the former administrator. It can now be reported that these irregularities have been corrected by repayments from the former administrator. Full restitution on an agreed amount has been realized. The committee is sincerely grateful to God

for his direction and continued guidance in securing correction of this situation. We are also grateful to our former administrator for his cooperation in bringing this situation to a satisfactory solution.

On November 2, 1977, the committee appointed Garrett C. Van de Riet as administrator. He retired as a corporate executive on December 31, 1976 and has been assisting the committee since April 1, 1977.

The committee appointed Seidman & Seidman, Public Accountants, to audit the books for the eleven months ended December 31, 1977. The audited report will be available at the time synod meets.

During the year, the committee changed from a fiscal year ended January 31 to a calendar year basis ended December 31. Accordingly, hereafter, deaths and emeritations will be reported on a calendar year basis.

II. DEATHS AND EMERITATIONS

A. Deaths in 1977:

Rev. Klaas Hart	January 20, 1977
Mrs. Anna Vander Werp	January 27, 1977
Mrs. Margaret Plesscher	February 10, 1977
Mrs. John Medendorp	February 14, 1977
Rev. John Weidenaar	February 14, 1977
Rev. Marinus Arnoys	March 4, 1977
Rev. Peter Lagerwey	March 4, 1977
Rev. Joseph Betten	March 8, 1977
Mrs. Grace Dahm	April 24, 1977
Rev. William Kok	May 25, 1977
Rev. Adam Persenaire	May 25, 1977
Miss Lois Brink	July 8, 1977
Rev. John Schuurmann	August 13, 1977
Rev. William Alkema	October 24, 1977
Mrs. Effie Monsma	October 24, 1977
Mrs. Elizabeth Arnoys	November 1, 1977
Mrs. Jennie Van Haitsma	December 17, 1977
Mrs. Grace Boeve	December 20, 1977

B. Emeritations in 1977:

- Rev. C. Oliver Buus, because of age,
Classis Rocky Mountain, effective June 30, 1977.
- Rev. Hubert De Wolf, because of age,
Classis Grandville, effective August 1, 1977.
- Rev. Allan Dykstra, because of health,
Classis Orange City, effective January 19, 1977.
- Rev. Robert Evenhuis, because of age,
Classis California South, effective January 25, 1977.
- Rev. Leonard Greenway, because of age,
Classis Grand Rapids North, effective January 18, 1977.
- Rev. Edward Heerema, because of age,
Classis Florida, effective November 20, 1977.

- Rev. Titus Heyboer, because of age,
Classis Minnesota South, effective September 1, 1977.
- Rev. A. W. Schaafsma, because of age,
Classis Hamilton, effective February 15, 1977.
- Rev. Nelson Veltman, because of age,
Classis Central California, effective October 1, 1977.
- Rev. Peter Vis, because of age,
Classis Wisconsin, effective December 1, 1977.

III. FINANCIAL STATEMENTS ARE PRESENTED IN APPENDIX A OF THIS REPORT

IV. COMMITTEE MEMBERS

The committee consists of seven members (two ordained men and five laymen). This year there were eight members as Mr. Alden Walters had been appointed by last year's synod to serve one additional year. Mr. Peter Brouwers, Mr. Donald Oosterhouse and the Rev. John Van Ryn are all completing two full terms of service. These men have provided an excellent contribution to the work of the Ministers' Pension Fund and much thanks is due Mr. A. Walters and these three men. The committee now requests that synod elect three committee members for regular three-year terms.

V. CANADIAN REGISTRATION

Acts of Synod 1977, Report 17-A, IV., page 424 reads as follows:
"IV. CANADIAN REGISTRATION—

The committee advises synod that it is working on the requirements involved to qualify for registration of the Ministers' Pension Fund Plan with the Canadian authorities. Some proposed plan changes have been submitted and the authorities required further changes in the plan. These were subsequently submitted for consideration and as of the last meeting of the committee no response had been received. A very difficult difference lies in the area of funding. The Canadian legislation calls for fifteen years amortization of the accrued liability as of January 1, 1970 for the retirement benefits at normal retirement age, while our plan is based on amortization of the initial accrued liability over a forty year period as allowed under United States legislation."

The committee has given extensive study to this matter of Canadian registration.

Additionally, comprehensive surveys and studies were completed covering the benefits from all sources including the Ministers' Pension Fund, the Supplemental Fund and government social security programs. Several categories of beneficiaries were compared. For example: married retiree with spouse; married retiree with spouse too young for social security benefits; widower retiree; widow with and without dependents; disability beneficiary. Moreover, a determination of certain other benefit comparisons between United States and Canadian ministers was made. Lastly, cost of living comparisons were ascertained.

A. *Comparisons and Observations*

The Pension Committee requests synod to note the following:

1. In nearly all categories, the United States beneficiary receives more retirement benefits primarily because Social Security benefits exceed comparable benefits in Canada. It is also true that the United States minister (or his church) has paid Social Security tax in amounts three times as large as the Canadian counterpart contribution.
2. The cost of living increase from 1971 through August 1977 was 62.5% in Canada and 51.1% in the United States. Increases in intervening years were sometimes greater in the United States.
3. The average total benefits received by a minister retiree with spouse significantly exceeds 50% of the current average ministers' compensation in both the United States and Canada.
4. Medicare for the aged covers almost 100% of medical costs for Canadians compared to less than 43% for the aged in the United States.
5. The treatment of income tax deductibility of Social Security costs and housing allowances, of income tax on Social Security benefits, of Social Security death benefits, and of property tax and rent relief were all evaluated and found to be quite different in each country.
6. The legal, practical and other considerations of registering the Plan in Canada, which requires 15-year funding, were compared with the current need to file the Plan with the United States Internal Revenue Service and the probable need in 1983 to file the Plan with the United States Treasury and Labor Department under the Employment Retirement Income Security Act which allows forty-year funding of the initial accrued liability.

B. *Tentative Conclusions and Action*

The Pension Committee requests synod to note the following:

1. It may be desirable to separate the United States and Canadian participants into two plans. This would require separate administration under synod, separate investment programs, separate funding schedules, and separate quotas and contributions. A portability provision would be needed so that certain accrued rights could be carried along if a minister took a church in a different country from his prior service. If such action is recommended to next year's synod, the advantages and disadvantages will be presented.
2. The Pension Committee has authorized an actuarial study of what the costs would be in Canada and in the United States if there were two plans, in order to consider further the possibility of separating the plan into two.

VI. COST OF LIVING AND PENSIONS

A. *Acts of Synod 1977, Art. 72, C., c., page 113 reads:*

"That synod advise the Ministers' Pension Committee of the desirability of increasing the Ministers' Pension benefits annually in accordance with the increase of the actuarial cost of living."

B. The Ministers' Pension Committee does not recommend that benefits be increased automatically in accordance with the actual annual increase in the cost of living.

Grounds:

1. The committee has periodically recommended increases in pension benefits and synod has approved them after taking into account a number of factors which the committee presented to synod. Moreover, increases granted in our plan apply to those already retired although the great majority of private pension plans provide no increase for those already retired.
2. The committee examined the effects of a 6% compounded annual increase in benefits for a period of ten years. An extrapolation from the current quota of \$28.50 per family reaches a quota in excess of \$100 at the end of ten years.

VIII. MATTERS FOR SYNODICAL ACTION

A. *Privilege of Floor.* The committee respectfully requests synod to grant the privilege of the floor to members of the committee and the Administrator when matters pertaining to the Ministers' Pension Fund are discussed.

B. *New Members.* The committee requests synod to elect three committee members (one of which must be a minister) for regular three-year terms from the following nominations. (See Appendix for information on each.)

Rev. Marvin Doornbos	Edward Berends	Julius F. Mellema
Rev. Marinus Goote	Gerald Knol	Lynwood Vanden Bosch

C. *Housing Allowance.* The committee requests synod to designate \$3,000 of the minister's pension as a reasonable housing allowance for United States Income Tax purposes (I.R.S. Revenue Ruling 1, 107-1).

D. *Supplemental Fund Quota.* The committee requests synod to establish and approve a quota of \$.75 per family for the Supplemental Fund and to enlarge the scope of the Supplemental Fund to include the moving allowance for the retired minister or, if the minister has not been paid such an allowance, then for his widow. If this quota is granted, the Supplemental Fund will not be on the list of approved offerings.

Grounds:

1. Funds received from congregational collections and gifts for the extraordinary needs of retired ministers, widows and orphans have been insufficient.
2. The quota would include the cost of approved moving expenses since it is not legally correct to continue to make such payments out of the Ministers' Pension Fund and moving expenses cannot be actuarially funded.
3. Estimated moving expenses under the revised Plan would be \$15,000 and estimated Supplemental payments would be \$30,000.

E. *Chaplains' Deposit Fund—Consolidation Study*

The Synod of 1975 mandated the Pension Fund Committee to study the feasibility of consolidating the Ministers' Pension Fund and the

Chaplains' Deposit Fund and report to the Synod of 1976. (Acts of Synod 1975, Article 84, II, B, page 80). Synods of 1976 and 1977 were informed that studies on this subject were not yet complete. The MPF committee in consultation with the Chaplain Committee has now completed its studies on the subject matter.

Recommendations:

While it does not appear feasible to consolidate the two funds the following procedure is recommended for synod's approval:

1. Subject to synod's conditions stated in 2 hereunder the Ministers' Pension Fund be authorized to receive the necessary contributions from the Chaplain Committee and the Chaplains' Deposit Fund to bring the required payments of the chaplains up to date from January 1, 1970. Such payments will reduce the present Chaplains' Deposit Fund to zero.

Grounds:

a. Contributions to the Ministers' Pension Fund should be paid for each chaplain. This will include the Institutional Chaplain even though for a time he may be a participant of the retirement plan of his employing institution. This is a necessary change from the Acts of Synod 1971, Art. 49, III., B, page 38 and Report 35, 5, e. page 372 because currently Institutional Chaplains change positions more frequently than in the past which may mean that they are not fully vested in the institution's plan.

b. Synod of 1970 decided that the Chaplain Committee is the employing agency of ministers in chaplain positions and that committee is mandated to negotiate with institutions employing chaplains (Acts of Synod 1970, Art. 71, 3, a, and b, page 34). Thus the Chaplain Committee (the same as in the case of other denominational agencies) will pay or arrange to pay contributions to the Ministers' Pension Fund.

c. All chaplains and their dependents must be assured that they are never to receive less in benefits than ministers of organized churches (Acts of Synod 1970, Art. 71, II, B, 3, page 34). This is best accomplished by the Chaplain Committee making contributions (or having them made) in behalf of chaplains to the Pension Fund.

d. Such payment is necessary to avoid a delinquency relative to contributions for chaplains.

2. That the Ministers' Pension Committee, in conjunction with the Chaplain Committee, be authorized to reduce and offset Ministers' Pension benefit payments by the amount necessary to eliminate duplicate benefits for chaplains.

Ground: Synod has mandated that no chaplain or his dependents is (are) to receive duplicate benefits at the expense of the Christian Reformed Church (Acts of Synod 1970, Art. 71, II, B, 3, d, page 34).

F. Revision of Ministers' Pension Plan

1. Changes in the plan have been approved by the Committee and are presented to synod for adoption. Changes have been made for clarification, to integrate the orphans' benefit into the plan, to reflect

a new relationship of chaplains to the plan, to protect plan funding, and to comply with legal requirements.

2. A summary description of substantive proposed revisions follows:

1. *Part 3.*

The definition of Credited Participation has been changed somewhat to provide that Credited Participation for full-time service, other than as a full-time principal pastor of a local church, is earned only by services which are synodically approved. In addition, the definition provides that a person receiving disability benefits under the Plan, and those on certain leaves of absences, also continue to earn Credited Participation.

2. *Part 3 and Part 8.*

The term "Orphan", as defined in Part 3, and as applied to Part 8, includes only a child, both of whose parents are deceased. It is felt that this definition is necessary because the word "orphan" may sometimes be used to refer to a child with only one deceased parent.

3. *Part 3.*

The definition of Vesting Percentage is expanded to provide that a person will receive one year of Active Participation for Vesting purposes for each year in which he puts in 1,000 hours of service. To simplify computation, the Participant is deemed to receive 190 hours of service for each month during which he receives any Credited Participation. These provisions are designed to conform to the requirements of ERISA and the regulations promulgated under ERISA.

4. *Parts 3, 6, 7, 8, and 9.*

Special provisions are added to Parts 3, 6, 7, 8, and 9 with regard to Chaplains. Military, Institutional, and Industrial Chaplains, as defined in Part 3, continue to be members of the Plan. Any benefits which they, their Surviving Spouses, and Orphans may receive under any other retirement plan of their employer, however, will reduce the amount of benefit payable under the Ministers' Pension Plan. This is to accomplish the objective of preventing duplication of benefits at church expense. Parts 6, 7, 8, and 9 provide for a limitation on the benefit reduction, depending upon the Participant's period of Participation as a Chaplain, as compared to his total Participation under the Plan. This can be illustrated as follows:

Suppose a Participant spends 20 years as a Military Chaplain and 20 years as a pastor of a local Christian Reformed Church. Under the formulae, his benefit, and those of his Surviving Spouse, and Orphans, if any, could not be reduced by more than one-half of the total benefit otherwise payable under the Plan. However, if the Military Chaplain spent 40 years as a Military Chaplain, and earned no other Credited Participation under the Plan, his benefits, and those of his Surviving Spouse and Orphans, if any, could be subject to offset in their entirety.

5. *Part 4.*

Subpart 4 of Part 4 provides for the reentry of Participants into the Plan after they have had a prior Termination of Active Participation. In the case of a Participant who was also a Participant of the Prior Plan, and who terminated his Active Participation because he failed to make contributions on his own behalf where required or permitted by the Plan, reentry as an Active Participant is prohibited unless it comes within three (3) years of the Termination of Active Participation, and only if the Participant pays into the Plan all unpaid contributions, with interest; or unless he thereafter becomes the principal pastor of a local church. This provision is necessary to prevent a Participant from arranging for the discontinuance of contributions to the Plan on his behalf after he has put in 30 years of service, and then to arrange for the recontinuance of contributions to the Plan on his behalf shortly prior to his retirement for the purpose of enabling him to receive a full retirement benefit upon his retirement.

6. *Part 5 and Part 6.*

In the event a Participant terminates his Active Participation in the Plan, and his Termination was due to his failure to pay benefits on his own behalf where required or permitted by the Plan, the amount of his benefit is reduced proportionately. This attempts to correct a potential problem which otherwise existed under the Plan, where some Participants with 30 years of service may have had an incentive to discontinue contributions to the Plan made on their behalf, with the security that they would still receive the same benefit at their retirement. Although the existing Plan intends that a person with 30 years of service should receive a full benefit upon his retirement, in many cases this benefit must be funded over a period of 40 years or more. It is undesirable, therefore, for a person to be able to put in 30 years as an Active Participant under the Plan and then arrange for the discontinuance of contributions, which would otherwise have been made for his benefit until retirement, especially since contributions will continue to be made for similarly situated Participants who are not in a position to control their own funding, such as principal pastors of a local church. The revisions provide that a person who terminates his Active Participation prior to the time he is eligible for retirement will receive only that portion of his benefit which has actually been funded. This can be illustrated as follows:

Suppose a Participant begins his Participation in the Plan at age 25. At 53, after 30 years of service, he is in a position where either he or his employer can discontinue contributions to the Plan on his behalf. Under the present Plan, if a Participant or his employer refuses to make further contributions, the Participant will nevertheless receive his normal retirement benefit when he reaches age 65. Under the Plan as revised, however, which reflects the fact that the retirement benefit for this Participant will be funded over a period of 40 years, the Participant will receive only 30/40 of his usual benefit upon his Normal Retirement Date, thus reflecting the fact that he or his employer chose to make contributions to the Plan during only 30 of the 40 years during which he was eligible to participate.

7. *Part 6.*

Plan Participants who elect to take an Early Retirement will receive a benefit which is reduced both by his Vesting Percentage, if applicable, and by .6% for each month that his Early Retirement is prior to his Normal Retirement Date. This varies somewhat from the straight 10% per year reduction in the present Plan.

8. *Part 7.*

Subpart 2 of Part 7 adds the definition of Surviving Spouse to the Plan and provides widows benefits only where the widow and the Participant were married while he was a Minister and a member of a local Christian Reformed Church, and only if they were married at least one year prior to death and prior to the commencement of benefits, if any.

9. *Part 10.*

A new Part 10 was added to the Plan for the purpose of limiting the applicability of changes in the retirement benefits by synod. Thus, in the case of a Participant terminating his Active Participation prior to death or retirement, his benefit, and that of his Surviving Spouse and Orphans, if any, will be based upon the schedule of benefits in effect upon the Termination of his Active Participation. Thus, neither he, his widow, nor his Orphans will benefit from subsequent benefit increases granted by synod. In addition, a similar result obtains for a Participant, his Surviving Spouse, and Orphans, if any, who are receiving benefits at the time that synod changes the schedule of benefits, and also for the Participant who was a member of the Prior Plan, and who does not remain a member of the Plan during the period commencing after he acquires 360 months of Credited Participation and ending on his Normal Retirement Date.

3. A copy of the entire proposed revised plan appears as APPENDIX B of this report.

G. Ministers Serving Outside the Christian Reformed Denomination
Acts of Synod 1977, Art. 72, c, h, page 113, reads:

“The Synod of 1976 referred ‘the whole matter of future policy regarding the contribution to be made to the Pension Fund by ministers serving outside of the Christian Reformed denomination’ to the Pension Fund Committee in consultation with the Synodical Interim Committee. The Pension Committee requests a year’s extension for the completion of this study.

Recommendation: That synod grant the request for a year’s extension.”

The Pension Committee recommends to synod that an eligible minister under the Plan on loan to a non-Christian Reformed organization may continue in the Plan by making the same annual contributions then in effect for other Christian Reformed ministers who are not the first or principal ministers of organized Christian Reformed Churches.

Grounds:

1. Such contributions are not a subsidy at the expense of the Christian Reformed Church.
2. Actuarially, such contributions are sufficient to pay future benefits.

H. Benefits, Quota and Contributions

The Pension Committee, desiring to meet the needs of retirees arising from inflation and at the same time desiring to keep quota increases reasonable, *recommends to synod that for 1979 the following be adopted:*

Basic Pension—\$5,040 per year

Quota—\$30.50 per family

Contribution—\$1,300 per year

Ministers’ Pension Committee

Alden Walters, chairman

Peter Brouwers

Henry De Bolster

Gordon Dornbush

Roger Helder

Hendrik Kreeft

Donald Oosterhouse

John Van Ryn

Garrett C. Van de Riet, administrator

APPENDIX A

CHRISTIAN REFORMED CHURCH IN NORTH AMERICA
 MINISTERS' PENSION FUND
 STATEMENT OF NET ASSETS AVAILABLE FOR BENEFITS

December 31, 1977

ASSETS

Cash	\$	92,429	
Interest and dividends receivable			75,552
Quota contributions receivable, less allowance for uncollectible amounts of \$78,386 (5%)			494,288
Other receivables			19,771
Investments - per attached schedule			5,663,142
Office equipment, less accumulated depreciation of \$3,146			<u>7,315</u>
	\$	6,352,497	

LIABILITIES

Due to Chaplains' Deposit Fund	\$	173,433	
Other payables and deferred credits			1,948
Accrued legal, professional, trustee and agency fees		<u>14,121</u>	<u>189,502</u>
NET ASSETS AVAILABLE FOR BENEFITS	\$	<u>6,162,995</u>	

CHRISTIAN REFORMED CHURCH IN NORTH AMERICA
 MINISTERS' PENSION FUND
 STATEMENT OF CHANGES IN NET ASSETS AVAILABLE FOR BENEFITS
 February 1, 1977 through December 31, 1977

ADDITIONS:	
Quota contributions	\$ 1,568,295
Participant assessments	196,341
Investment income	\$ 308,991
- Unrealized loss on securities held	<u>90,632</u>
	<u>218,359</u>
Total	\$ 1,982,995
DEDUCTIONS:	
Pension benefit payments	\$ 971,455
Provision for uncollectible quotas	78,386
Administrative expenses	12,692
Legal, professional, trustee and agency fees	33,793
Committee expenses	2,314
Canadian currency exchange	<u>13,888</u>
	<u>1,112,528</u>
Net additions	\$ 870,467
NET ASSETS AVAILABLE FOR BENEFITS, at beginning of year	<u>5,292,528</u>
NET ASSETS AVAILABLE FOR BENEFITS, at end of year	<u>\$ 6,162,995</u>

CHRISTIAN REFORMED CHURCH IN NORTH AMERICA
 MINISTERS' PENSION FUND
 SCHEDULE OF INVESTMENTS

December 31, 1977

U.S. and Canadian notes	\$ 2,412,835
Certificates of deposit	582,278
Common stock equity fund	747,548
Corporate notes and bonds	321,125
U.S. and Canadian Treasury bills	1,149,456
5% savings account	49,900
Investment contract	<u>400,000</u>
Total	<u>\$ 5,663,142</u>

The cost of the investments exceeded the market value of \$5,663,142 by \$90,632.

CHRISTIAN REFORMED CHURCH IN NORTH AMERICA
 SUPPLEMENTAL FUND
 STATEMENT OF NET ASSETS AVAILABLE FOR BENEFITS
 December 31, 1977

ASSETS

Cash		\$	4,862
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LIABILITIES

Cash loan		\$	4,000
Accrued administrative expenses			387
			4,387
NET ASSETS AVAILABLE FOR BENEFITS		\$	475

STATEMENT OF CHANGES IN NET ASSETS AVAILABLE FOR BENEFITS
 FEBRUARY 1, 1977 THROUGH DECEMBER 31, 1977

ADDITION: Contributions		\$	18,853
DEDUCTIONS:			
Benefit payments	\$	22,766	
Administrative expenses		2,291	
Interest		93	
			25,150
Net deductions		\$	6,297
NET ASSETS AVAILABLE FOR BENEFITS, at beginning of year			6,772
NET ASSETS AVAILABLE FOR BENEFITS, at end of year		\$	475

CHRISTIAN REFORMED CHURCH IN NORTH AMERICA
 CHAPLAINS' DEPOSIT FUND
 STATEMENT OF NET ASSETS AVAILABLE FOR BENEFITS

December 31, 1977

ASSETS

Cash	\$	90
Quota contributions receivable, less allowance for uncollectible amounts of \$3,243 (10%)		9,199
Due from Ministers' Pension Fund		<u>173,433</u>
Total	\$	<u>182,722</u>

LIABILITIES

Accrued administrative expenses	\$	<u>589</u>
NET ASSETS AVAILABLE FOR BENEFITS	\$	<u>182,133</u>

STATEMENT OF CHANGES IN NET ASSETS AVAILABLE FOR BENEFITS
 FEBRUARY 1, 1977 THROUGH DECEMBER 31, 1977

ADDITIONS:		
Quota contributions	\$	32,523
Interest		<u>9,429</u>
	\$	41,952
DEDUCTIONS:		
Chaplains' assessments	\$	125
Provision for uncollectible quotas		3,243
Administrative expenses		<u>5,819</u>
	\$	<u>9,187</u>
Net additions	\$	32,765
NET ASSETS AVAILABLE FOR BENEFITS, at beginning of year		<u>149,368</u>
NET ASSETS AVAILABLE FOR BENEFITS, at end of year	\$	<u>182,133</u>

- Unaudited Financial Statements -

CHRISTIAN REFORMED CHURCH IN NORTH AMERICA
 MINISTERS' GROUP LIFE AND DISBURSMENT ACCOUNT
 STATEMENT OF FUND BALANCE

December 31, 1977

ASSETS

Cash	\$	2,027
Policy dividends and interest receivable		<u>48,186</u>
	\$	50,213

LIABILITIES

Cash loan	\$	10,000
Accrued administrative expenses		<u>887</u> <u>10,887</u>
FUND BALANCE	\$	<u>39,326</u>

STATEMENT OF CHANGES IN FUND BALANCE
 FEBRUARY 1, 1977 THROUGH DECEMBER 31, 1977

ADDITIONS:		
Premium receipts	\$	30,630
Policy dividends and interest		<u>48,186</u> \$ 78,816
DEDUCTIONS:		
Insurance payments	\$	61,165
Administrative expenses		<u>6,872</u> <u>68,037</u>
Net additions	\$	10,779
FUND BALANCE, at beginning of year		<u>28,547</u>
FUND BALANCE, at end of year	\$	<u>39,326</u>

APPENDIX B

MINISTERS' PENSION FUND

Part 1

Retirement Plan for Ministers of the Christian Reformed Church

Part 2

Table of Contents

DEFINITIONS	237
COVERAGE	241
SCHEDULE OF ANNUITY	242
PENSION BENEFIT PAYMENTS	243
SURVIVING SPOUSES' BENEFITS	244
ORPHANS' BENEFITS	246
DISABILITY BENEFITS	247
EFFECT OF CHANGE IN SCHEDULE OF ANNUITY	249
REFUND TO PARTICIPANT	250
CONTRIBUTIONS	250
BENEFITS—GENERAL PROVISIONS	251
PLAN—GENERAL PROVISIONS	252
ADMINISTRATION PROVISIONS	254

Part 3

Definitions

Effective Date. The term Effective Date shall mean January 1, 1970.

Synod. The term Synod shall mean the Christian Reformed Church in North America, a Michigan ecclesiastical corporation.

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

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

Minister. The term Minister means any individual who is ordained as a Minister in the Christian Reformed Church in compliance with the applicable rules of Synod in effect at the time of ordination. The term Minister shall not include any person who would be a Minister but for the fact that he has resigned or has been deposed from his position as Minister, unless he has been reinstated as a Minister.

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

- a. he is a Minister; and
- b. he is a member of or retains his credentials in a local Christian Reformed Church in the United States or Canada.

Eligible Participant. The term Eligible Participant means any individual who is a member of the Eligible Class.

Participant. The term Participant means an individual who has acquired any Credited Participation under the plan.

Active Participant. The term Active Participant means a Participant who is currently receiving Credited Participation under the Plan.

Credited Participation. The term Credited Participation means a Participant's total months of qualification after December 31, 1969, under subparagraphs (I) (II) (III) or (IV) below, plus if the Participant was covered under the Prior Plan, his total months of active participation under the Prior Plan, as conclusively determined by the Pension Committee in accordance with the applicable terms thereof. An Eligible Participant shall be entitled to Credited Participation for each month during which he satisfies either one or more of the following conditions, for at least one day of such month:

I. He is the only or principal pastor of an organized church of the Christian Reformed Church in North America; or

II. He is in full-time service (more than 20 hours per week) in a synodically approved ministerial capacity (other than as the only or principal pastor of an organized Christian Reformed 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; or

III. He receives a disability benefit under Part 9 of this Plan; or

IV. He meets all of the following requirements:

a. has acquired at least 60 months of Credited Participation under the foregoing subparagraphs (I), (II), or (III);

b. is on a leave of absence granted in accordance with applicable Synodical rules or has been honorably emeritated for reasons other than reaching his Normal or Early Retirement Date;

c. does not qualify to receive Credited Participation under (I), (II), or (III);

d. is a Minister eligible under the rules and practice of the Christian Reformed Church in North America to preach and administer sacraments in the Christian Reformed Churches;

e. has not reached his Normal Retirement Date;

f. pays, or there is paid on his behalf, the requisite contributions under this Plan; payments must be made for the month immediately following the latest month for which Credited Participation was earned under (I), (II), or (III); payment must be made within the time limit provided in Part 12, except that payment for months prior to July 1, 1978 for Eligible Participants who were members of the class of persons described in this subparagraph (IV), as of July 1, 1978, shall be made within the time limit prescribed by the Pension Committee.

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

tinues as an Active Participant during the period from the Effective Date to his approved Early Retirement Date, Normal Retirement Date, date of death, or Disability Retirement Date, whichever occurs first.

Orphan. The term Orphan means a natural or legally adopted child of a Participant, both of whose parents are deceased, and who is either

- a. under the age of 18 years, or
- b. mentally or physically incapacitated.

The question of whether or not a mental or physical incapacity exists shall be determined by the Pension Committee in accordance with uniform and consistently applied standards.

Normal Retirement Date. A Participant's Normal Retirement Date is the first day of the month next following the Participant's 65th birthday.

Disability Retirement Date. The term Disability Retirement Date means the date a Participant becomes eligible to receive disability benefits under this Plan in accordance with the terms of Part 9.

Early Retirement Date. The term Early Retirement Date means the first day of the month (prior to Normal Retirement Date) next following the date the Participant has reached his 62nd birthday; has requested and received approval for early retirement from the Pension Committee; and has terminated Active Participation in the Plan. The Pension Committee shall consider all requests for early retirement in accordance with uniform and consistently applied standards.

Retirement Date. With respect to each Participant whose Disability Retirement Date occurs prior to the Normal Retirement Date and to each Participant whose Termination of Active Participation occurs prior to his Normal Retirement Date and prior to approval for Early Retirement, the term Retirement Date means such Participant's Normal Retirement Date. With respect to each other Participant, the term Retirement Date means the date on which such Participant first meets all of the following conditions:

- a. He has attained his Normal Retirement Date, or he has received approval for Early Retirement; and
- b. He has terminated Active Participation in the Plan.

Termination of Active Participation. A Participant's Active Participation under this Plan shall terminate on the date he ceases to earn Credited Participation.

Vesting Percentage. A Participant's Vesting Percentage is the percentage of Pension Benefit Payments under Part 6, determined as follows:

Years of Active Participation	
Less than 5 years	0%
5, but less than 6	25%
6, but less than 7	30%
7, but less than 8	35%
8, but less than 9	40%
9, but less than 10	45%

10, but less than 11	50%
11, but less than 12	60%
12, but less than 13	70%
13, but less than 14	80%
14, but less than 15	90%
15 years or more	100%

For purposes of calculating a Participant's Vesting Percentage, a year of Active Participation shall mean each 12 month period commencing on each anniversary date of such Participant's participation in the plan, in which he meets the requirements of a. or b. below:

a. For each 12 month period commencing prior to January 1, 1978, the Participant received Credited Participation for each month of that year.

b. For each 12 month period commencing on, or subsequent to, January 1, 1978, the Participant completed 1,000 hours of service during that year. A Participant shall be credited with 190 hours of service, for purposes of this subparagraph, for each month during which he receives any Credited Participation.

Pension Committee. The term Pension Committee means the individuals acting as the Pension Committee pursuant to the terms of Part 15.

Currency. With respect to each Participant, Surviving Spouse, or Orphan who is classified by the Pension Committee as a United States Participant, Surviving Spouse, or Orphan, as the case may be, the amount of contributions and benefits payable under this Plan are expressed in terms of the currency of the United States of America and, when payable, are payable in such currency. With respect to each Participant, Surviving Spouse, or Orphan, who is classified by the Pension Committee as a Canadian Participant, Surviving Spouse, or Orphan, as the case may be, the amount of contributions and benefits payable under this Plan are expressed in terms of the currency of The Dominion of Canada, and when payable, are payable in such currency. Benefits payable to Participants, Surviving Spouses, or Orphans of a Minister who was a United States Participant at his Retirement Date, or at his death prior to his Retirement Date, shall be paid in United States Currency. Benefits payable to Participants, Surviving Spouses, or Orphans of a Minister who was a Canadian Participant at his Retirement Date, or at his death prior to his Retirement Date, shall be paid in Canadian Currency.

Institutional Chaplain. The term Institutional Chaplain means a Minister serving as a Chaplain in any hospital, correctional, developmental, counseling center in secular, religious, public, private, municipal, state, provincial or federal institutions.

Military Chaplain. The term Military Chaplain (Extended Active Duty) means a Minister serving full-time as a Chaplain in any branch of the Armed Forces in Canada or the United States. The Pension Committee considers Reserve or National Guard Chaplains as Military Chap-

lains only for that period of time that they may have served on Extended Active Duty.

Industrial Chaplain. The term Industrial Chaplain means a Minister serving as a Chaplain in a Business or Industrial setting in Canada or the United States.

Part 4 Coverage

1. *Prior Plan.*

Each Eligible Participant receiving pension payments under the Prior Plan immediately before the Effective Date will become a Participant under this Plan on the Effective Date, if he is then living.

2. *Coverage.*

Subject to the provisions of subpart 3 below, each other Eligible Participant will become a Participant under this Plan on the Effective Date if he is then entitled to receive Credited Participation, otherwise on the day thereafter when he is first entitled to receive Credited Participation.

3. *Declaration of Intent.*

Each Minister covered under this Plan on or after the Effective Date who was not covered under the Prior Plan shall file with the Pension Committee a written declaration of his intention to be considered a Participant hereunder and shall furnish the Pension Committee with such information regarding his age, family status, and other relevant data as the Pension Committee may reasonably require. If such declaration (and information) is filed more than 90 days following the date the Minister first becomes covered hereunder, the Pension Committee may defer the date of coverage of such Minister to the first day of the month following the date such declaration (and information) is received, unless it shall find that there are extenuating circumstances which prevented a timely filing.

4. *Reentry.*

a. Except as provided in subpart 4. b. of this Part 4, a Participant who has Terminated his Active Participation in the Plan may re-enter the Plan as an Active Participant on the day thereafter on which he again becomes entitled to receive Credited Participation.

b. A Participant who was also a Participant of the Prior Plan, and whose Termination of Active Participation in the Plan would not have occurred but for the failure of the Participant to pay contributions to the Plan on his own behalf, shall not thereafter become an Active Participant in the Plan except under the following circumstances:

I. not more than 36 months have elapsed since the date of Termination of Active Participation, and the Participant immediately pays to the Plan, with interest, all contributions which would have been paid on his behalf if there had been no Termination of Active Participation, but which were not paid; or

II. he becomes the only or principal pastor of an organized church of the Christian Reformed Church in North America.

c. When a Participant, other than one who was also a Participant of the Prior Plan, Terminates his Active Participation, and his Termination of Active Participation would not have occurred but for the failure of the Participant to pay contributions to the Plan on his own behalf, such Participant shall be permitted, but not required, upon his re-entry to the Plan as an Active Participant to pay to the Plan, with interest, all contributions which would have been paid to the Plan on his behalf if there had been no Termination of Active Participation, but which were not paid, and such Participant shall receive Credited Participation for the months for which payment is so made.

Part 5 Schedule of Annuity

1. *Amount of Payments.*

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

2. *Schedule of Annuity.*

The Schedule of Annuity is as follows:

a. In the case of a Participant who becomes covered under this Plan in accordance with the terms of subpart 1 of Part 4, 1/12 of the annual amount of pension payable to such Participant under the Prior Plan immediately prior to the Effective Date, as determined by the Pension Committee in accordance with the applicable provisions thereof; provided, however, that, if an amount computed under subpart b. hereof is greater, such amount shall be paid.

b. In the case of a Participant who was a Participant under the Prior Plan, an amount equal to the greater of the amount determined in I or II below, as reduced, if the Participant has less than 360 months of Credited Participation, by multiplying by the ratio that his months of Credited Participation bears to 360:

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

II. 1/12 of \$4,840.00.

c. In any other case, an amount equal to 1/12 of the dollar figure in subpart 2, b. II of this Part, multiplied by a fraction, the numerator of which is the Participant's total number of months of Credited Participation in the Plan, and the denominator of which is the total number of months of Credited Participation in the Plan which the Participant would have if his Active Participation continued without interruption from the date he first became a Participant in the Plan, until his Normal Retirement Date. Provided, however, the denominator of such fraction shall not be less than 360. Provided further that in no event shall the fraction ever exceed 1.

Part 6

Eligibility for and Amount of Pension Benefit Payments

1. *Prior Plan Retirees.*

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

2. *Prior Plan Participants.*

Each Participant who was also a Participant of the Prior Plan shall become eligible to receive pension benefit payments under this Plan as of his Retirement Date. The monthly amount of such benefit shall be computed as follows:

- a. If a Participant's Termination of Active Participation occurs on or after his Normal Retirement Date, his monthly benefit payment shall be determined from the Schedule of Annuity.
- b. If a Participant's Termination of Active Participation occurs on his Early Retirement Date, his monthly pension benefit payment shall be the amount determined from the Schedule of Annuity, multiplied by his Vesting Percentage, reduced by .6% for each month that the month of his Early Retirement Date precedes the month of his Normal Retirement Date.
- c. If a Participant's Termination of Active Participation occurs prior to his Normal Retirement Date and Early Retirement Date, his monthly pension benefit payment shall be determined from the Schedule of Annuity subpart 2. c. in effect as of the date of Termination of Active Participation, multiplied by his Vesting Percentage.

3. *Other Retirees.*

Each other Participant shall become eligible to receive pension benefit payments under this Plan as of his Retirement Date. The monthly amount of such payments shall be computed as follows.

- a. If a Participant's Termination of Active Participation occurs on or after his Normal Retirement Date, his monthly pension benefit payment shall be determined from the Schedule of Annuity.
- b. If a Participant's Termination of Active Participation occurs on his Early Retirement Date, his monthly pension benefit payment shall be the amount determined from the Schedule of Annuity multiplied by his Vesting Percentage, reduced by .6% for each month that the month of the Participant's Early Retirement Date precedes the month of his Normal Retirement Date.
- c. If a Participant's Termination of Active Participation occurs prior to his Normal Retirement Date and Early Retirement Date, his monthly pension benefit payment shall be the amount determined from the Schedule of Annuity in effect as of the date of his Termination of Active Participation, multiplied by his Vesting Percentage.

4. *Duration of Benefits.*

Pension benefit payments payable to a Participant in accordance with the terms of this Part shall be paid commencing on the last day of the

month in which the Participant's Retirement Date occurs and continuing thereafter on a monthly basis. The last payment shall be made on the last day of the month of the Participant's death.

5. *Chaplains.*

Notwithstanding anything contained in this Part 6 to the contrary, in the case of a Participant who was at any time a Military Chaplain, Institutional Chaplain, or Industrial Chaplain, the monthly pension benefit payments otherwise payable under subpart 2 or subpart 3 of this Part 6 shall be reduced and offset by the amount of monthly benefits receivable by the Participant under any other retirement plan maintained by the Participant's employer while he was a Military Chaplain, Institutional Chaplain, or Industrial Chaplain. Provided, however, the amount of reduction and offset shall not be greater than the amount determined by multiplying the monthly pension benefit payments otherwise payable under subpart 2 or subpart 3 of this Part 6 by a fraction, the numerator of which is the Participant's total number of months of Credited Participation while a Military Chaplain, Institutional Chaplain, or Industrial Chaplain and the denominator of which is the Participant's total number of months of Credited Participation.

Part 7

Surviving Spouses' Benefits

1. *Prior Plan Benefits.*

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

2. *Surviving Spouse.*

For purposes of this Part, the term Surviving Spouse shall mean any surviving spouse of a deceased Participant who was married to the Participant while he was an Eligible Participant, and was married to him throughout the one year period immediately prior to the Participant's death and throughout the one year period immediately prior to the commencement of payment of any pension benefit payments to the Participant, if any.

3. *Eligibility.*

Upon the death of a Participant who leaves a Surviving Spouse, such Surviving Spouse shall become eligible to receive Surviving Spouse's Benefits as calculated in this Part.

4. *Surviving Spouse's Benefits.*

The term Surviving Spouse's Benefits, as used in this Part, shall be a monthly pension benefit payment determined as follows:

- a. In the case of a Participant who was an Active Participant at the date of his death and who did not reach his Normal Retirement Date, 80% of the monthly pension benefit payment to which the Participant would have been entitled under Part 6, if he had continued as an Active Participant until his Normal Retirement Date.
- b. In the case of a Participant who was not an Active Participant on the date of his death, and who did not reach his Normal Retirement Date or his Early Retirement Date, 80% of the pension benefit payments to which the deceased Participant was or would have been entitled under Part 6 immediately prior to his death.
- c. In the case of a Participant who dies on or after his Early Retirement Date, 80% of the pension benefit payments to which such Participant was entitled immediately prior to his death.
- d. In the case of a Participant who dies on or after his Normal Retirement Date without having taken an early retirement, 80% of the pension benefit payments to which such Participant was or would have been entitled immediately prior to his death.

5. *Reduction of Benefits.*

a. If, at any time during the period that a Surviving Spouse is eligible to receive Surviving Spouse's Benefits under this Plan, the Surviving Spouse engages in any occupation or employment and if by virtue of such occupation or employment said Surviving Spouse's monthly earnings, based on 1/12 of the Surviving Spouse's Benefits payments (calculated without regard to subpart 5. b.), exceeds three and one-half times the monthly amount of the Surviving Spouse's Benefits payment, then the amount of such monthly payment shall thereafter be reduced by such excess.

b. In the case of a Surviving Spouse of a Participant who was at any time a Military Chaplain, Institutional Chaplain, or Industrial Chaplain, monthly Surviving Spouse's Benefits otherwise payable hereunder shall be reduced and offset by the amount of monthly benefits receivable by the Surviving Spouse under any retirement plan maintained by the Participant's employer while he was a Military Chaplain, Institutional Chaplain, or Industrial Chaplain. Provided, however, the amount of the offset and reduction determined under this subpart shall not be greater than the amount determined by multiplying the monthly Surviving Spouse's Benefits otherwise payable under subpart 4 (as reduced by Subpart 1. a.), of this Part 7 by a fraction, the numerator of which is the Participant's total number of months of Credited Participation, as a Military Chaplain, Institutional Chaplain, or Industrial Chaplain, and the denominator of which is the Participant's total number of months of actual Credited Participation.

6. *Reporting.*

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

7. Commencement of Benefits.

Surviving Spouse's Benefits payable under this Plan shall be paid commencing on the later of the Effective Date or the last day of the month following the month in which the Surviving Spouse becomes eligible to receive such benefit hereunder and continuing thereafter on a monthly basis. The last payment of benefits to a Surviving Spouse shall be on the earlier of the following dates:

- a. the last day of the month in which the Surviving Spouse's remarriage occurs;
- b. the last day of the month of the Surviving Spouse's death.

8. Limitation of Benefits.

In the event, however, that the Surviving Spouse married the Participant after his 55th birthday and subsequent to the date which is seven and one-half (7½) years prior to his death or Retirement Date, whichever first occurs, and if such Surviving Spouse had not previously been married to a Participant, the duration of benefits determined under subpart 7 above may not exceed the longer period determined in a. or b. below:

- a. a period equal to twice the length of time that the Surviving Spouse was married to the Participant;
- b. the period ending on the date the Surviving Spouse's youngest unmarried dependent child attains age 18.

Part 8 Orphans' Benefits

1. Benefit.

Any Orphan or Orphans of a deceased Participant who was an Active Participant at the time of his death shall be entitled to receive a monthly benefit equal to a percentage of the monthly pension benefit payment the deceased Participant would have been entitled to receive under Part 6 if he had continued as an Active Participant until the later of his Normal Retirement Date or his date of death.

2. Amount of Benefit.

The percentage referred to in subpart 1 above shall be calculated as of each month as follows:

<i>Number of Orphans</i>	<i>Percentage</i>
1	30%
2	60%
More than 2	80%

3. Allocation of Benefit.

Benefits paid under this part shall be paid in equal shares to eligible Orphans.

4. Payment of Benefits.

The benefit of an Orphan shall be paid commencing on the last day of the month following the month in which the Orphan becomes eligible to receive benefits hereunder and shall terminate on the last day of the month in which the Orphan attains 18 years of age, unless evidence

is submitted which satisfies the Pension Committee that said Orphan is mentally or physically incapacitated, in which case the benefits shall continue during incapacity. The Pension Committee may periodically require resubmission of evidence satisfactorily establishing the incapacity.

5. *Manner of Payment.*

An Orphan's benefit may, at the election of the Pension Committee, be paid to the Orphan, to a legally appointed Guardian, or to a person standing in the position of a parent. The Pension Committee shall have no responsibility or liability to see that the benefits paid are applied to the benefit of such Orphan.

6. *Reduction of Benefit.*

In the case of Orphans or an Orphan of a Participant who was at any time a Military Chaplain, Institutional Chaplain, or Industrial Chaplain, monthly pension benefit payments otherwise payable hereunder shall be reduced and offset by the amount of the monthly benefits receivable by the Orphans or Orphan under any retirement plan maintained by the Participant's employer while he was a Military Chaplain, Institutional Chaplain, or Industrial Chaplain. Provided, however, the amount of the offset and reduction determined under this subpart shall not be greater than the amount determined by multiplying the monthly Orphan's benefit otherwise payable under subpart 2 of this Part 8 by a fraction, the numerator of which is the Participant's total number of months of Credited Participation while a Military Chaplain, Institutional Chaplain, or Industrial Chaplain, and the denominator of which is the Participant's total number of months of actual Credited Participation.

Part 9

Disability Benefits

1. *Prior Plan.*

Each Participant receiving a disability pension under the Prior Plan before the Effective Date will be eligible to receive disability benefits under this Plan on the Effective Date if he is then living, in a monthly amount equal to 1/12 of the annual pension payable to him under the Prior Plan immediately before the Effective Date, as determined by the Pension Committee in accordance with the applicable provisions thereof; provided, however, that if an amount computed under subpart 3 of this Part 9 is greater, such amount shall be paid.

2. *Eligibility for Disability Benefits.*

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

3. *Amount of Benefit.*

Subject to the terms of subpart 4 of this Part 9, the monthly amount of disability benefits payable to a Participant eligible to receive such payments in accordance with the terms of subpart 2 of this Part 9 shall

be equal to the amount determined under subpart 2. a. or 3. a. of Part 6, assuming continued Active Participation by the disabled Participant to his Normal Retirement Date.

4. *Reduction of Benefit.*

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

b. In the case of a Participant who was at any time a Military Chaplain, Institutional Chaplain, or Industrial Chaplain, the monthly disability benefits otherwise payable hereunder shall be reduced and offset by the amount of monthly benefits receivable by the Participant under any other retirement plan maintained by the Participant's employer while he was a Military Chaplain, Institutional Chaplain, or Industrial Chaplain. Provided, however, the amount of the offset and reduction determined under this subpart shall not be greater than the amount determined by multiplying the monthly disability benefit otherwise payable under subpart 2 and 3 of this Part 9 by a fraction, the numerator of which is the Participant's total number of months of Credited Participation while a Military Chaplain, Institutional Chaplain, or Industrial Chaplain, and the denominator of which is the Participant's total number of months of Credited Participation immediately prior to the occurrence of his Disability.

5. *Reporting.*

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

6. *Disability Defined.*

For the purpose of this Plan, a Participant will be deemed to be disabled as of the date both of the following conditions are satisfied, and shall continue to be deemed to be disabled so long as the following conditions continue to be satisfied:

a. A Classis of the Christian Reformed Church has determined (on the basis of such medical evidence and other relevant data as is deemed necessary or desirable) that due to bodily injury or disease the Participant is unable to engage in any occupation or employment for wage or profit and such disability is expected to be permanent and continuous during the remainder of this life.

b. The Participant is entitled to receive disability benefits under Title II of the Social Security Act or, in the case of a Participant who is classified by the Pension Committee as a Canadian Participant, such Participant is entitled to receive a disability pension under the applicable provisions of the Canada Pension Plan.

7. Furnishing of Records.

Each Participant who is or may become eligible to receive disability benefits under this Plan shall furnish the Pension Committee with such evidence or other relevant data as it may require from time to time to establish his disability and the continuation thereof.

8. Payment of Disability Benefits.

Disability benefits payable under this Plan shall be paid commencing on the later of the Effective Date or the last day of the month following the month in which the Participant becomes eligible to receive such benefits and continuing thereafter on a monthly basis. The last payment to a Participant under this Part 9 shall be made on the earlier of the following dates:

- a. the last day of the month of the Participant's death;
- b. the last day of the month immediately preceding the Participant's Normal Retirement Date.
- c. the last day of the month in which the Participant ceases to be disabled under paragraph 6, above.

Part 10

Effect of Change in Schedule of Annuity

If Synod changes the Schedule of Annuity amount provided in Part 5, subpart 2. b. II, the effect on benefits will be as follows:

A. The benefit computation under Parts 6, 7, 8, and 9, shall be made on the basis of the Schedule of Annuity in effect at the time eligibility for benefits begins, except that if the Participant's Termination of Active Participation did not occur on or after his Normal Retirement Date, death, or Early Retirement Date, his benefit, the benefit of his Surviving Spouse, or the benefit of his Orphan children (if any), shall be computed on the basis of the Schedule of Annuity in effect as of the date of the Participant's Termination of Active Participation.

B. For Participants, Surviving Spouses and Orphans receiving benefits immediately prior to the effective date of such change, as of the effective date of the change, the benefits under Parts 6, 7, 8, and 9, will be recomputed on the basis of the Schedule of Annuity as changed except that no increase will cause an adjustment in the benefit of a Participant, his Surviving Spouse or any Orphan of his if:

1. The Participant was also a Participant of the Prior Plan and did not remain an Active Participant of the Prior Plan from the time he acquired 360 months of Credited Participation until his date of death prior to his Retirement Date, or his Retirement Date, whichever occurs first; or

2. In the case of any Participant, such Participant's Termination of Active Participation did not occur on or after his date of death prior to his Retirement Date or his Retirement Date, whichever occurs first.

Part 11 Refund to Participant

1. *Application.*

The terms of this Part shall apply only to the Termination of Active Participation of a Participant covered under the Prior Plan.

2. *Refund.*

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

3. *Payment.*

Cash refund payments payable in accordance with the terms of this Part shall be paid directly by the Synod.

Part 12 Contributions

1. *Contributions from Synod.*

a. As of the Effective Date and on or before the first day of each calendar year thereafter the Pension Committee shall determine, on the basis of such actuarial principles and assumptions as it deems appropriate, the annual amount it needs in order to fund the benefits to be provided under this Plan. The amount so computed shall be communicated to the Synod. During the course of such calendar year the Synod shall pay to the Pension Committee, out of Synod's funds, the amount needed to fund the benefits to be provided under this Plan which are not paid pursuant to the provisions under Contributions From Others of this Part 12.

b. Synod shall establish such procedures as it desires for payment of the required sums to the Pension Committee.

2. *Contributions from Others.*

a. As of the Effective Date and on or before the first day of each calendar year thereafter, the Pension Committee shall communicate to each Participant who is not the principal minister of an organized church, but is in the Eligible Class, the annual amount of contributions set by Synod then payable under this Plan to fund the benefits to be provided hereunder. It shall be the responsibility of each such Participant to pay (or cause to be paid on his behalf) an amount equal to the requisite contribution payable under this Plan during such calendar year. Such payments shall be made within 30 days after the close of said calendar year on a schedule as determined by the Pension Committee. Such contributions shall be forwarded to the Synod for payment to the Pension Committee.

b. Gifts, legacies, and bequests received by the Synod which are ear-

marked for, or at the discretion of the Synod, are applied to this Pension Plan, shall be deemed to be contributions under this Plan.

c. The above-mentioned payments shall be made in accordance with procedures as the Synod establishes for such payment.

d. Any amounts forfeited by a Participant through termination of his Active Participation may not be used to increase benefits which other Participants would otherwise receive under the Plan.

Part 13

Benefits—General Provisions

1. *No Death Benefit.*

Upon the death of a Participant, no benefit will become payable with respect to his coverage under this Plan, except as may be provided in accordance with the terms of Parts 7 and 8 of this Plan.

2. *Small Retirement Annuity.*

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

b. If the Retirement Annuity payments to a Participant would amount to less than \$60.00 a year, the Synod, at its option, may at any time pay to the Participant an amount equal to the reserve for such Retirement Annuity determined on the basis of the mortality table and rate of interest as may be adopted by the Pension Committee. Such payment shall be in full discharge of all liability in respect to the Participant's coverage.

3. *Proof of Survival.*

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

4. *Misstatements.*

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

5. *Facility of Payment.*

If in the judgment of the Pension Committee any payee is legally, physically, or mentally incapable of personally receiving and receipting for any payment due him, the Synod may make such payments or part thereof to any person or institution who, in the opinion of the Pension Committee, is then maintaining or has custody of the payee, until claim is made by the duly appointed guardian or other legal representative of the payee. Such payments will constitute a full discharge of the liability under the Plan.

6. *Deferment of Refund.*

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

Part 14

General Provisions

1. *Amendment.*

The Synod shall have the right at any time, and from time to time, to amend, in whole or in part, any or all of the provisions of the Plan. However, no such amendment shall authorize or permit any part of the Plan assets (other than such part as is required to pay taxes and administration expenses) to be used for or diverted to purposes other than for the exclusive benefit of the Participants or their beneficiaries or estates; no such amendment shall cause or permit any portion of the Plan assets to revert to or become the property of the Synod or any other employer of a Participant; and no such amendment which affects the rights, duties or responsibilities of any Trustee may be made without the Trustee's written consent. If any amendment changes the vesting percentage, any Participant may, by filing a written request thereto with the Pension Committee within sixty (60) days after he has received notice of such amendment, elect to have his Vesting Percentage computed under the vesting schedule in effect prior to the amendment.

2. *Merger, Consolidation, or Transfer of Assets.*

This Plan shall not be merged or consolidated with, nor shall any assets or liabilities be transferred to, any other plan, unless the benefits payable to each Participant if the Plan were terminated immediately after such action would be equal to or greater than the benefits to which such Participant would have been entitled if this Plan had been terminated immediately before such action.

3. *Termination of the Plan.*

The Plan may be terminated by Synod or by the Pension Benefit Guaranty Corporation. Before Synod can terminate the Plan, it shall give the Pension Benefit Guaranty Corporation notice of the proposed termination at least ten (10) days before the effective date of the termination. The Pension Benefit Guaranty Corporation shall have ninety (90) days (or such longer period as agreed to between the Pension Committee and the Pension Benefit Guaranty Corporation or as ordered by a court) in which to decide whether the assets of the Plan are sufficient to discharge, when due, all obligations of the Plan with respect to basic benefits. During this time, no amount shall be paid out under the termination procedure unless a notice of sufficiency is received. If the Pension Benefit Guaranty Corporation finds the assets are sufficient and permits Synod to terminate the Plan, the Pension Committee shall allocate the Plan assets in accord with the order for such alloca-

tion in ERISA Section 4044 (or any successor section or statute thereto). Termination of the Plan may also be instituted by the Pension Benefit Guaranty Corporation under certain conditions specified in ERISA Section 4042. In such case the Pension Benefit Guaranty Corporation may establish its own procedures for termination or may apply to the federal courts for appointment of a trustee to terminate the Plan. In any case, upon termination or partial termination of the Plan all accrued benefits, to the extent then funded, become fully vested, except as provided in this Agreement.

4. *Spendthrift Clause.*

The right of any Participant or beneficiary to any benefit or to any payment hereunder or to any separate account shall not be subject to alienation or assignment. If such Participant shall attempt to assign, transfer or dispose of such right, or should such right be subjected to attachment, execution, garnishment, sequestration or other legal, equitable or other process, it shall *ipso facto* pass to such one or more as may be appointed by the Pension Committee from among the spouse and blood relatives of the Participant. However, the Pension Committee in its sole discretion may reappoint the Participant to receive any payment thereafter becoming due either in whole or in part. Any appointment made by the Pension Committee hereunder may be revoked by the Pension Committee at any time, and a further appointment made by it.

5. *Claims Procedure.*

Claims for benefits under the Plan shall be filed with the Pension Committee, on forms supplied by the Pension Committee. Written notice of the disposition of a claim shall be furnished the claimant within sixty (60) days after the application therefor is filed. In the event the claim is denied, the reasons for the denial shall be specifically set forth, pertinent provisions of the Plan shall be cited and, where appropriate, an explanation as to how the claimant can perfect the claim will be provided.

6. *Claims Review Procedure.*

Any Participant, or beneficiary of a Participant, who has been denied a benefit, or feels aggrieved by any other action of the Pension Committee, shall be entitled, upon request to the Pension Committee, if he has not already done so, to receive a written notice of such action, together with a full and clear statement of the reasons for the action. If the claimant wishes further consideration of his position, he may obtain a form from the Pension Committee on which to request a formal hearing before the Pension Committee. Such form, together with a written statement of the claimant's position, shall be filed with the Pension Committee no later than ninety (90) days after receipt of the written notification provided for above. Upon receiving any such request, the Pension Committee shall make a review of the claim at its next regular meeting and, after consideration, may award any benefits it deems proper.

Part 15 Administration Provisions

1. The Synod shall appoint a Pension Committee composed of seven (7) members, not more than three of whom may be ministers. The terms of each member of the Pension Committee shall be three (3) years and no member shall serve for more than two consecutive terms. The Synod may from time to time appoint additional members and/or alternate members to the Pension Committee and may at any time require the resignation of any member. The said Committee shall be constituted as a subcommittee of the Board of Trustees of the Christian Reformed Church in North America. Its Chairman (secretary as alternate) shall be an *ex officio* member of the Board of Trustees of the Christian Reformed Church in North America and he or his alternate shall attend all meetings of the Board regularly or specially called.

2. Subject to such limitation as the Synod may impose from time to time, the Pension Committee shall be the "named fiduciary" of this Plan within the meaning of Section 402 of ERISA and shall have the following powers and duties:

a. to organize itself as a body and to elect from its members such officers as it may deem desirable including specifically, but not by way of limitation, a Secretary to record the minutes of its meetings and a Treasurer to receive funds from Synod and others as contributions for the benefits to be provided under this Plan, and expenses;

b. to conclusively construe and interpret the terms and conditions of the Plan and Prior Plan and to make such rules, regulations, and determinations as may be necessary or convenient to carry out the provisions thereof;

c. to gather from Synod, any Participant, or any other person who may become eligible to receive payment of any benefits hereunder all relevant information as may be required in order to effectuate the provisions of the Plan;

d. to furnish each minister with a written explanation of the terms and conditions of the Plan which are applicable to him, together with an explanation of the rights and duties of such minister with reference to the benefits available to him under the Plan;

e. to take whatever action may be required in connection with reports and registration to comply with applicable law.

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

g. to engage such agents, trustees, depositories, investment advisors or counselors, actuaries, accountants and attorneys as may be necessary or advisable from time to time, and to execute such documents as may be necessary in connection therewith.

h. to establish and maintain a policy for the funding of the Plan that is consistent with the needs of the Plan and the requirements of ERISA.

i. The Participants and any other persons referred to in this Plan shall furnish the Pension Committee with all data, proof of survival, or due proof of death which the Pension Committee may reasonably require.

j. Reports and notices by the Pension Committee shall be given in writing and shall be filed with the Synod. Such reports, notices, dates, and determinations shall be conclusive on all persons who may be eligible to receive benefits under this Plan and may be relied on conclusively by the Synod.

3. These amendments shall be effective July 1, 1978.

REPORT 18

SERMONS FOR READING SERVICES

(Art. 32)

We are happy to report that we have secured the services of K. Knight Publishing Ltd., of St. Catharines, Ontario for the twenty-second volume of the *Living Word*. This firm also publishes *Calvinist Contact*, and will assist in a shared-cost advertising program via this periodical. We look forward to a good and fruitful period of cooperation. A new arrangement has been entered into with the publisher whereby your committee binds itself to solicit and reimburse contributors, collect all subscription monies, maintain all correspondence and keep an up-to-date list of subscribers, and get the manuscripts to the publisher at least two weeks before the printing deadline.

The publisher from his side agrees to print ten booklets of four sermons, and one booklet of five sermons in Dutch, maintaining the present format, and mail the sermons to subscribers, committee members and contributors.

Our budget is as follows:

Expenses:

Printing	\$3,069
Authors' fees	900
Mailing costs	250
Office expense	100
Promotion	100
Total Expenses	\$4,419

Income:

98 English only subscriptions	\$2,842
39 Dutch and English	1,326
Total Income	\$4,168

As noted above the projected deficit amounts to \$251. We are optimistic, however, that new subscriptions will enable us to meet our expenses without the use of denominational funds.

At present the level of subscribers stands at 137 (98 English only and 39 Dutch and English). We are mounting a campaign to win back subscribers lost during the past year or two, and are confident that the subscription level will rise considerably by the end of this year.

Once again we request synod to place our services before the membership of the churches by announcements in *The Banner* and *De Wachter*.

The Rev. M. N. Greidanus' term of service has expired. Since he finished an unexpired term and has been on our committee a relatively short period of time, we respectfully request that synod reappoint him. We also request that a new alternate be appointed to replace Dr. R. Kooistra who has indicated inability to serve. We place before synod

the following duo: Rev. M. Contant (Ancastor, Ont.) and Rev. P. Stel (York, Ont.).

Recommendations:

1. That synod approve the publication of the *Living Word* sermon series from January 1, 1979 to January 1, 1980.
2. That synod reappoint the Rev. M. N. Greidanus to the committee and appoint an alternate from the following duo: Revs. M. Contant and P. Stel.
3. That synod continue the Committee on Sermons for Reading Services.

Sermons for Reading Services Committee

H. D. Praamsma, reporter

A. Venema

M. N. Greidanus

P. Nicolai

REPORT 19

SYNODICAL COMMITTEE ON RACE RELATIONS

(Arts. 25, 26)

I. MEMBERSHIP

Mr. Theodore Taylor, 1979 Washington, DC Chairperson	Mr. Jorge Fernandez, 1978 Detroit, MI
Rev. Gordon Negen, 1979 Grand Rapids, MI Vice-Chairperson	Dr. Richard Mouw, 1980 Grand Rapids, MI
Ms. Carol Kramer, 1980 Ireton, IA Secretary	Mr. Calvin Hulst, 1980 Holland, MI
Rev. Marvin Beelen, 1978 Muskegon, MI	Ms. Mary Pioche, 1980 Denver, CO
Ms. Elsa Cortina, 1978 Grand Rapids, MI	Mr. Steve Rhodes, 1980 Chicago, IL
	Rev. Hans Uittenbosch, 1979 Montreal, Quebec
	Dr. Paul Wang, 1979 Naperville, IL

II. INTRODUCTION

The issues of minority leadership, multi-racial churches, and promoting racial reconciliation have come into sharper focus during the past year, while concern over South Africa has emerged to new prominence in the denomination. The need for strong multi-racial congregations and ministries where racial reconciliation can be lived out, the need for a clear and bold witness for racial justice in the United States and Canada and the international Reformed community—these continue to shape SCORR program commitments.

The Lord of the church has prayed that we may all be one, and has sent his Holy Spirit to break down walls and build a new people. We acknowledge that this reality finds only glimmering expression in our denomination and we commit ourselves to renewed obedience in the ministry of racial reconciliation. We ask the prayers and support of the members of the Christian Reformed Church to carry out that task.

A. *Dawntreader*

A new commitment for SCORR this year is our participation in the Dawntreader Christian School in Paterson, New Jersey, a vital ministry of reconciliation and developing future leadership in multi-racial settings. Dawntreader is an urban multi-racial Christian School with about seventy students. The past year was a year of expansion and moving into new facilities for them. They are moving into one floor of a remodeled mill in a historic section of Paterson. The school is an arm of the Evangelical Committee for Urban Ministry in Paterson (ECUMP), which relies on its mailing ministry to run the school, and the expansion and move occasioned a need for them to increase and improve their mailing ministry dramatically. For this purpose they

turned to SCORR to assist them to purchase the equipment they will need.

B. *Chicago West Side Christian School Association (CWSCSA)*

Similar in many ways to Dawntreader, CWSCSA is not a new involvement for SCORR, and it represents the same commitment to urban multi-racial education and the development of future minority leadership. Housed this year in the revamped Lawndale CRC, the presence there of the CWSCSA is evidence of the vitality of the urban multi-racial churches on the West Side of Chicago. The flourishing school, with about forty students and three teachers, breathes new life into the old Nathaniel Institute building which the Lawndale CRC calls home.

C. *Inner City Christian Fellowship (ICCF)*

Several emphases within the area of race relations are addressed by the housing rehabilitation program begun this past year by members of several churches in Grand Rapids' central city. ICCF's corporation expresses concretely the concern of urban churches to minister in their neighborhoods; it provides a way for the churches to have direct impact on housing, to play a vital role in building community, to encourage multi-racial neighborhoods. If that weren't enough, ICCF has built a minority training dimension into its rehabilitation efforts. It is this minority training component that SCORR is participating in with some grant assistance during 1978. SCORR notes with gratitude to God this exciting effort in urban ministry by Christian Reformed churches, and we note particularly that it addresses two of the emphases found in SCORR priorities — the ministry of churches in transition and minority leadership development.

D. *Roseland Christian Ministry Center (RCMC)*

The concern for the training of leadership available for ministry in multi-racial settings is just one facet of the RCMC, but it is a facet particularly noteworthy to SCORR. At the RCMC a multi-racial staff, dedicated to bringing the Good News, ministers daily in the name of the CRC in an urban Black community. Supported by a cooperative effort of the Chicagoland classes, Home Missions, CRWRC and SCORR, the RCMC and its incorporated board of directors represents an exciting effort of the denomination. RCMC is now in its third year of receiving cooperative agency support, and, as was planned from its beginnings, it will experience a major review and evaluation this year. In the light of that review, a joint decision will be made regarding the nature and extent of continuing agency financial support.

E. *Baxter Community Center*

SCORR is now in its second year of providing support to Baxter for a staff position called "Spiritual Coordinator." During Baxter's history, its relationship to the church community has been sporadic and its sense of direction uncertain. Located in the old Baxter Christian School and begun by Eastern Avenue CRC, Baxter is in the throes of reexam-

ining its purpose and redefining its relationship to its neighboring churches. SCORR has seen our participation there, in the nature of support for the Spiritual Coordinator, as vital to rebuilding ties between Baxter and the churches. It is not clear what shape the future will take at Baxter, many hard questions are still unanswered; but as members of the neighboring Christian Reformed churches wrestle with Baxter to answer these questions, we are confirmed in our belief that there is value to this center where Blacks and Whites together can seek to work out racial justice and reconciliation. Minority leadership is being developed and the ministry of the multi-racial congregations in Grand Rapids' central city is enhanced.

F. Minister-At-Large

A unique ministry in Grand Rapids is that of the Minister-At-Large, whose parish is the city and whose parishioners are the poor and the oppressed. This ministry by an at-large Black minister under the supervision of an independent board is a ministry model very different from the typical one. The minister is an ombudsman for the urban poor and minority peoples. It is not a comfortable model to work with; it is challenging and provocative, as it must be. SCORR recognized the controversial nature of this ministry, and yet felt that it merited our limited support.

G. Scholarships

Eighteen minority young people this year are receiving grants from the synodical Minority Student Scholarship Fund. Eight attend Calvin, four attend Dorcht, two are at RBC, and four are at Trinity. Fifteen of the students are Black, two are Native American and one is Asian. This is the second year that SCORR recipients have included students at all four of these colleges and we are grateful to be working with all of them.

Scholarship fund raising for 1977 was down from the year before. This was disappointing, though it reflects accurately SCORR's transitional situation as we seek to do more efficient fund raising. While receipts were down about 20%, the cost of raising that amount of money was down 75% from the year before, resulting in a net gain of \$2,206.98. Both questions about the effectiveness of the fund and the efficiency of the fund raising need attention in the coming year.

III. FOCUS — CHURCHES IN RACIAL TRANSITION

As SCORR continues to sharpen its focus on the issues that lie ahead, the cluster of concerns around transitional churches, minority leadership and education of the denomination seems to come together in the issue of churches in multi-racial settings. We present this section of our report to inform the synod about how we see the issues shaping up, and where SCORR's attention is focusing.

A. Background

Cities grow and change and sprawl. Neighborhoods age and change,

and increasing numbers of CRC congregations are beginning to experience their neighborhoods as urban, or racially changing.

During the decades since World War II, Protestant churches experienced a significant shift out of cities. The population shift of Whites out of cities was accompanied by a population shift of minorities into the cities. Those shifts were costly, and now appear to have been unsuccessful in affording the long range stability for churches and families that many sought. The impact of what used to be defined as "inner city" problems is moving out in concentric circles; this is accompanied by spiraling costs of building and energy. Renewed attention to neighborhood evangelism, increasing costs, and the sense of having been through this all before, are all factors that encourage churches and denominations to look hard at ministry in changing neighborhoods.

What is the shape of this issue of congregations in racial transition in the CRC? What will be its shape in five or ten years? Present indications from congregations, in addition to the increasing costs of relocating both in terms of money and ministry challenges, suggest that this issue merits attention.

B. *The Situation in the CRC*

What is transition? In general, the term refers to churches in neighborhoods that are changing in racial composition. More broadly, it includes congregations in neighborhoods that may now be changing, that are already changed, that may just be beginning to change. The congregations referred to here do NOT include those which *began* as minority ministries or in minority communities.

At this point we have gathered preliminary data. This evidence suggests that there are at least thirty churches in the CRC in the United States and Canada located in neighborhoods now experiencing some stage of racial change. There are very likely more congregations we do not know about, and we have no data on how that number will change in the next five years. There are many indicators that that number will increase. All the following observations about this data must be made with a great deal of caution; for now the best we can do is suggest some of the questions that need to be raised.

The size of these congregations is bigger than might be expected; more than half of them have more than 100 families on their rolls. Their membership presently is predominantly White. About half of them predict an increase in minority membership, and about half predict an increase in White membership with some overlap in these two categories. Those predictions indicate at the very least some optimism in these churches. Most of the churches by far indicate that the minority group in their neighborhood is Black or predominantly Black. The others describe their neighborhoods as predominantly Spanish (4), Asian (2), Native American (1).

The question of relocating the church out of the neighborhood is an important one, and very hard to assess. It is an issue that may come up suddenly, or repeatedly, and is subject to change. Thirteen of the

churches indicate that they have made a decision to stay; twelve say that relocation is not now an issue; five churches said that they are now facing that question; three said they had decided to move. Since the data was gathered, one church facing the question did decide to move.

It is significant that we found thirteen decisions to stay as compared with only three decisions to move. We see that as heartening. It is not so heartening that even while we were compiling this data one church made a decision to move out of a minority neighborhood.

The residential location and movement of member families is an important factor for churches in transitional settings. Questions about neighborhood effectiveness of the ministry and the issue of relocating the church frequently hinge on where member families are deciding to live. Eighteen of these churches report that more than 10 percent of the congregation lives in racially mixed or changing neighborhoods; eleven churches report that more than one-third of their membership does. The data seems to indicate that the rate of member family relocation is low now; twenty-eight churches say that less than 10 percent of their member families have moved out of changing neighborhoods in the past year or are likely to within the next year.

Now to look for just a moment at the broader picture in the denomination There are about fifty-four CRC congregations (8%) with 10 percent or more minority membership, and perhaps forty-five congregations (6%) in racially transitional settings. This means that ninety-nine congregations (14%) are now engaged in ministries in which cross-racial contact is an immediate part of their experience. These congregations can be grouped and divided in various ways. And within the various groups different emphases, issues, and needs will emerge.

C. The Focal Point

It appears to us that the group of churches for which some focused attention will have the biggest impact in terms of the ministry of racial reconciliation in the denomination is that group of churches which can be identified as basically White congregations in racially changed or changing neighborhoods. As these churches work and live through what it means to be faithfully obedient in racial change, they are going to face questions and issues with wide impact for the denomination. And there is every indication that the number of such congregations will grow as neighborhoods continue to change. The experiences and congregational life of these churches will raise questions about the need for and availability of minority leadership in the denomination. They will raise issues of the nature and extent of commitment to mission in minority communities, about our resources and weaknesses in cross racial witness, about how our denomination can be more open to newcomers of different backgrounds, about what the shape of our denominational evangelism effort will be, about what we believe and are willing to do about church growth in heterogeneous situations, about the ability of

our denominational agencies and materials and organizations to respond to a variety of ministry opportunities. These churches form a focal point in the denomination for breaking down the walls of racial separation, and carrying forth the ministry of racial reconciliation.

IV. SOUTH AFRICA

A. Introduction

This has been a year of momentous — and frightening — developments in the Republic of South Africa. The government “bannings” of prominent individuals and groups, the tragic death of Steve Biko while in police custody, indications of routine police brutality, outbursts of urban violence, the apparent “hardening” of Afrikaaner commitment to *apartheid* policies — these are items which have been given daily attention in our own news media.

SCORR is aware of the risks which we, as North Americans, take in expressing concern over such developments. White South Africans are often resentful, and with some justification, of our eagerness to “meddle” in their “internal” affairs. The problems which plague South Africa are complicated ones; many common criticisms and proposed solutions of these problems fail to take these complexities seriously.

Nevertheless, SCORR does not believe that we as a denomination can avoid addressing the racial situation in the Republic of South Africa. Several considerations bear directly upon this obligation. First, it is simply a fact that we are perceived as a “Dutch Calvinist” denomination having strong links with South African Calvinism. Whether we consider this attributed link to be accurate or not is beside the point. Some explanation of our views of the South African situation is called for. We must acknowledge that our relationship with White South African denominations hampers our witness to Black North Americans. Second, we do, in fact, have a significant relationship with the Reformed churches of South Africa. Given the limited nature of our denomination’s official ecumenical involvement, our associations with member churches of the RES loom large as significant factors in our ecumenical calling. Third, we are being asked by South African Christians to be involved in their racial discussions. Too often when we think of South African Calvinism we think primarily of *White* Calvinism. The fact is, however, that a considerable portion, at least a million, of Reformed Christians in South Africa are non-White. And they are asking for sympathy and understanding from us in their attempts to achieve racial justice. As fellow-citizens with them in a “holy nation” which transcends geographical boundaries, we owe them encouragement and aid. Finally, we must do what we can to offer support to those White Christians who are attempting — often at considerable risk — to promote more just attitudes on the part of both church and state.

Regarding this last factor, a significant development has taken place in recent months. A group of white Afrikaaners, including some faculty members from the University of Potchefstroom, issued the Koinonia Declaration in November 1977. SCORR believes that this is a signifi-

cant document, so significant that we include the full text in this report, for synod's consideration.

B. *The Koinonia Declaration*

THE UNDERSIGNED, CHRISTIANS OF REFORMATIONAL (CALVINISTIC) CONVICTION, STATE AS FOLLOWS:

1. We as Christian citizens are convinced that we must continue to practise love towards those people in authority. We also believe that the prayers of just men have great power. We therefore urge all Christians to pray without ceasing for those in authority that:

I. they may seek and know biblical truth;

II. they may not be led astray by unbiblical ideologies, and that

III. all may lead a quiet and peaceable life, godly and respectful in every way. When there is a conflict between the law of God and the state's expectation of us, it is, however, our firm conviction that we should always obey God rather than men (the latter including the bearers of authority).

ON ACCOUNT OF OUR ABOVE-STATED CONVICTIONS AND IN REGARD TO THE POLITICAL SITUATION IN SOUTH AFRICA:

1.1 we thank God for his mercy which has rendered possible a state authority in this country;

1.2 we pray continually for all bearers of authority and other officials in the sphere of civil government;

1.3 we declare our complete willingness to submit to the order of the civil establishment as such, to be obedient to those in authority, provided that their exercise of authority is in accordance with the precepts of God's Word, and to show love toward them;

1.4 we call on all bearers of authority and all functionaries of state (inter alia the State President, cabinet ministers, members of Parliament, all government officials — including both members of the police force and men serving in the defence force —, all judges and judicial officers) to submit themselves, in all their decisions, formulation and carrying out of policy, all their judgments, and in their actions in general, to the demands of the Word of God, so that it will not be necessary for us to disobey their authority.

1.5 we declare, in the light of the above-stated convictions, that there is a number of matters in the present political system in South Africa which, in our humble opinion, ought to be set right, and we take the liberty of drawing the attention of both the political authorities and responsible and believing citizens to them.

2. The Bible gives us guidelines as to what the duties of the citizen as well as civil government are. Accordingly, we believe that it is the duty of the civil government to protect everybody within its territory, and, further, that each man has the right to such protection, in order to enable him to do good, that is, to fulfil his calling (without obstruction by anyone whatsoever) towards God and therefore also towards his neighbour as his fellow citizen and fellow human being, in all human relationships. This means inter alia that:

I. the citizen as human being has the divinely ordained right and duty of displaying charity, that is, inter alia, in being merciful, practising community, promoting justice and mutual admonition, towards all people, irrespective of who they are, and especially to the weak and the underprivileged;

II. no responsible Christian can properly exercise his calling and duties with regard to a political society unless

a. he is able to obtain sufficient information, having a bearing on his calling and/or duties in the state;

b. he is able freely to express his responsible opinion and his right to be heard is acknowledged.

ON ACCOUNT OF OUR ABOVE-STATED CONVICTIONS AND IN REGARD TO THE POLITICAL SITUATION IN SOUTH AFRICA:

2.1 we request the civil authority continually to bear in mind that all people within South Africa have, in principle, equal rights to fulfil their calling, and, in view of the gaining of independence by the Black Homelands, that it give urgent attention to the just, fair and proper delineation of these rights and of the duties of citizens of these states who, for whatever reason, happen to be in the territory of the Republic of South Africa;

2.2 we promise full support to all honest attempts aimed at

- a. the realization of equal treatment and the attainment of equal rights for all people in South Africa to fulfill their calling;
- b. the abolition of all statutory and other prohibitions which impede in any way free dealings between people of different races and population groups;

2.3 we accept that since Whites have given themselves ample economic opportunities of fulfilling their calling as a political unit, and their calling as individuals or families, it is imperative that the same opportunities be extended to all sectors of the population and to all individuals and families, regardless of descent — which implies that

2.3.1 the consolidation of the Black Homelands be based upon economic viability and governability and not upon purely historical grounds

2.3.2 the same economic opportunities, including property, business and labour rights, be extended to those individuals and families who are unable to prosper in a Black Homeland;

2.4 we earnestly entreat the government

2.4.1 to take cognizance of the opinions of all responsible people (Black, White and Brown) living in South Africa and we particularly ask that all races and population groups of the country (including the urban Blacks) will obtain an effective share in negotiations that concern their political future;

2.4.2 to give to all racial groups the opportunity (for instance by means of a referendum) of meaningfully voicing their opinions about the proposed constitutional changes;

2.5 we are convinced, in view of the calling that believers have to show love to all men and especially to those of the household of faith, that the weak and underprivileged in South African society are not only those to whom compassion is already shown (e.g. those who are legally imprisoned and those who are needy) but also those against whom there is discriminatory legislation, those oppressed by thoughtless action or abuse of power, and those — especially Christians — who are under all forms of political suspicion, while all attempts to clear away the suspicion are either abused or ignored;

2.6 we call on the government to inform the population more fully, especially as regards the handling of matters relating to the security of the state (e.g. the recent series of bannings, detentions and arrests on October 19th, 1977) so that we might be able properly to judge the actions of the executive powers and consequently be better able to exercise responsibly our democratic right of voting;

2.7 we declare concerning the present system of detention without trial that

2.7.1 since the government has made it impossible for relatives, friends, personal physicians, legal representatives and other citizens to fulfil their calling toward these detainees, the present system of detention conflicts with the Christian Principles, as defined in 2 above;

2.7.2 this system (as exemplified inter alia in Article 6 of the Terrorism Act) cannot be applied satisfactorily, because too great a responsibility is placed on the minister concerned;

2.7.3 the Minister of Justice, as the responsible official, is not able properly to fulfil his duty as sole human protector and neighbour of these prisoners as is clear from his actions in the Biko case;

2.8 we earnestly entreat the government

2.8.1 with reference to the above-mentioned measures, forthwith to allow at

least relatives, personal physicians, legal representatives and ministers of religion to visit such detainees;

2.8.2 to do all in its power either to bring all detainees before normal courts as soon as possible, or to release them;

2.8.3 to allow those who have been banned, if they should request it, to continue their academic studies or breadwinning activities;

2.8.4 to institute all possible judicial and other means of avoiding another case such as that of Mr. Biko;

2.9 we are distressed by the handling of the Biko case and in all sincerity we point out that

2.9.1 evidently faulty information was initially imparted to the public;

2.9.2 the death of Mr. Biko was referred to with apparent unconcern at the Transvaal Congress of the National Party;

2.9.3 the authorities concerned apparently did not have sufficient knowledge of the physical circumstances in which Mr. Biko was being held in terms of Article 6 of the Terrorism Act;

2.10 we cannot but request the Government to place all interrogation procedures undertaken by the police and security police under strict judicial supervision in order to prevent possible irregularities in the interrogation of detainees, and to prevent suspicion being cast on the police and security police;

3. *We believe that freedom, sufficient to fulfil one's calling before God, is essential.*

ON ACCOUNT OF OUR ABOVE-STATED CONVICTIONS AND IN REGARD TO THE POLITICAL SITUATION IN SOUTH AFRICA:

3.1 it is our conviction that any tension between freedom on the one hand and law and order on the other is invalid because freedom is the foundation of the order in which it is possible to be true to our callings;

3.2 we call on the government to honour more scrupulously the freedom of the press, and freedom of speech;

3.3 we identify ourselves in principle with any attempt to adopt and apply a Bills of Rights whereby the freedom of subjects to fulfill their callings within the state will be thoroughly delineated, whereby their rights and duties in regard to judicial procedures will be properly defined and explained and thoroughly protected against governmental encroachment.

4. *We believe that God is a God of justice, and that his justice is a principle implanted in the hearts and the lives of his children. We believe that God should be obeyed by practising his justice in all spheres of life, and at this time especially in politics. We believe that Christian love, as defined by God's law, supplies the norm for practising justice. This means having the opportunity of doing unto others as one would have them do unto oneself. We believe that justice embraces, inter alia, equity. In a sinful world this implies a certain flexibility in the application of the law, which is best guarded by checking and balancing human authorities in order to avoid a concentration of power.*

ON ACCOUNT OF OUR ABOVE-STATED CONVICTIONS AND IN REGARD TO THE POLITICAL SITUATION IN SOUTH AFRICA:

4.1 although we affirm the right of the Republic of South Africa, when it is judged by the outside world, to be judged according to the same standards of justice as those whereby other states are judged;

4.2 we nevertheless appeal to all the civil authorities involved not to be so influenced by the dual morality of critics that

a. they would consider the standard of justice inapplicable to the country's internal situation

b. they dismiss without further ado the often valuable views and opinions of earnest and well-meaning Christians in foreign lands;

4.3 we declare that it is irresponsible to blow reaction to foreign pressure up into the main theme of the election so as to deprive the proposed new con-

stitution of the attention that it warrants, and force it through without having properly sounded public opinion;

4.4 we declare ourselves in favour of the effective realization of the theory of separation of governmental powers—because then power will be balanced—it is with concern that we notice

4.4.1 the continually increasing concentration of power in the executive and legislative spheres;

4.4.2 the increasing overlapping of the legislative and executive power;

4.4.3 the growing tendency to eliminate the judicial authority by, inter alia, a. excluding judicial control in cases concerned with the security of the state;

b. stipulation of minimum sentences through whole series of laws, whereby the judge is in advance limited in the exercise of his own judgment by the legislator;

c. the passing of mere ministerial judgments whereby persons are banned and their freedom subsequently drastically reduced (for example, in terms of the Internal Security Act) without allowing for judicial control;

4.5 we declare that

4.5.1 it is essential that the path of justice be always open to all by, inter alia, always providing the opportunity of appealing to an independent Bench;

4.5.2 any measure that obstructs the above-mentioned path, e.g. laws regarding detention without trial, or without legal representation or measures that provide executive officials with vast powers of discretion against which there is no right of appeal, also obstructs the proper exercise of right and justice according to the normative demands of God's Word;

4.6 we emphasize that a court of law, being a human institution, must not be regarded as infallible, and that we are aware of the fact that specialized administrative bodies are often necessary in a modern state for the settling of disagreements, but we request the legislators always to leave the path of justice open (inter alia by applying the principles of natural justice and by right of appeal to a superior body);

4.7 it is our conviction that the envisaged new constitution offers a golden opportunity of creating a constitutional court to settle those disagreements which might arise from the novel, unknown and considerably complicated constitutional situation (especially as regards the defining and delineating of "common" and "community" interests);

4.8 we note with concern the fact that in the proposed new dispensation well-nigh unlimited powers will in principle be allocated to the State President and we declare that, since, with the departure, from the Westminster system, the traditional restrictions and controls will no longer hold, it is necessary that the State President, for the sake of justice, be limited in his actions by concrete and unambiguous legal precepts;

4.9 we are also anxious because the Council of Cabinets, on account of the separate functioning of the three Parliaments, cannot be called to account by any person or instance;

4.10 we are also afraid that the proposed new dispensation in stipulating a numerical ratio of 4:2:1 among the Parliaments, the Electoral College and the Council of Cabinets, will not be a new dispensation at all, but no more than an altered form of pure majority rule, in which very little room is allowed for the protection of the interests of minority groups; and we call on the government to reconsider this ratio;

4.11 we wish to emphasize the essential role of a strong opposition in the process of controlling power and authority in South Africa and we earnestly exhort all opposition parties to cease their petty disagreements in order effectively to fulfil this function.

5. We believe that the Body of Christ is one, and this unity includes rich diversity. This principle should be acknowledged and actualized by members of the Body in all spheres of society. On this basis we deem it necessary that particularly

within the state, the legitimate interests of each group as well as the common interest of all, should be fully recognized within the framework of a just political dispensation. We dissociate ourselves from all extreme forms of Black and White national consciousness which identify the Gospel with the history or group interests of any one group, excluding all other groups, and we call upon the church of Christ consciously to dissociate itself from an exclusively White as well as an exclusively Black theology which distorts the vital message of Scripture.

ON ACCOUNT OF OUR ABOVE-STATED CONVICTIONS AND IN REGARD TO THE POLITICAL SITUATION IN SOUTH AFRICA:

5.1 we declare that the principle of unity and diversity is violated if one nation or group alone presides over the future of other nations and groups; and that ethnic groups, as well as other groups must be sufficiently free to decide their own future (should they request it);

5.2 we strongly deplore the existence and activity of exclusively White or Black nationalistic movements and organizations which, in the pursuit of their political and other aims, put the exclusive interests or destiny of their own ethnic or racial grouping foremost, and subject the rightful interests and right of other groups to this;

5.3 it is our heartfelt conviction that there must be effective political co-operation between all people of common political conviction (regardless of race, nation or pigmentation), and that this should serve as a basis from which to pursue common aims and resist common threats;

5.4 we are more than willing to collaborate fully in bringing about this political cooperation and we request the government to revise the Prohibition of Political Interference Act in order to make this multiracial cooperation possible;

5.5 we are fully aware of the existence of ethnic differences in South Africa and we realize that this makes it difficult to arrive at a political solution but it is our conviction that both ethnicity and a sense of community must be taken very much into account when seeking for political solutions, especially where ethnic differences have already faded away;

5.6 with deep sorrow we take note of a tendency among ministers and members of the Church of Christ to identify the Gospel with the aspirations either of White or of Black Nationalism, and in the name of our King, Jesus Christ, we request those who do this to cease this distortion of the Gospel immediately.

6. We believe that God, who is Creator and Judge of all men, has given his children the task of ordering life according to his Word alone. His Word is to be pronounced clearly into the world as a goal for its salvation and healing. This, we believe, is one side of our prophetic task which leads to reconstruction and peace. We believe that it is our task to speak out according to God's Word against any distortion of and disobedience to the Word for society. We believe that salvation has implicit in it the task of prophetism and judgment. We believe that we must pronounce God's judgment on all forms of dehumanization, oppression, and discrimination and not be afraid of doing so.

ON ACCOUNT OF OUR ABOVE-STATED CONVICTIONS AND IN REGARD TO THE POLITICAL SITUATION IN SOUTH AFRICA:

6.1 it is our conviction that the believing Christian must definitely apply the verdicts and prophecies of the Gospel to himself, to his own shortcomings and to those of the society in which he finds himself;

6.2 it is our conviction that at no time has any state in the world ever been able fully to know and apply the justice of God, seeing that no person or authority is perfect or ever will be;

6.3 we nevertheless call upon all Christians in South Africa to dissociate themselves from any tendency on the part of the bearers of authority, politicians and citizens of this land, to try to deny, gloss over or justify the presence of injustice and irregularities by an appeal to 6.2 and to malpractices elsewhere in the world.

7. We believe that God alone is the absolute sovereign and that Christ was given all power in heaven and on earth. Both civil government and the people are to acknowledge this and are therefore obliged to keep the commandments of God for the existence of the state. Thus believing it is our conviction that:

- I. any form of state absolutism or totalitarianism, seeking to absorb non-political spheres of society as well as the whole life of the citizen (in its rich diversity) into the structure of the state in such a way that the state obtains determining control of areas which are, principally speaking, non-political, should be rejected, and that the state should restrict itself to the organizing of justice inside society without organizing society as such;
- II. not the will of the people but the will of God, as expressed in his Word, is the foundation of the authority of civil government;
- III. the will of God is also the determining factor in respect of state security and that state security embraces the security of the citizen enabling him to live in obedience to God. State security is, *inter alia*, but not exclusively, the security of the political party in power;
- IV. the Government ought to enact and obey just laws for its own and for its citizens' good, so that the blessing of God might rest on our society.

ON ACCOUNT OF OUR ABOVE-STATED CONVICTIONS AND IN REGARD TO THE POLITICAL SITUATION IN SOUTH AFRICA:

- 7.1 we call on the government scrupulously to honour the boundaries of its authority at all times;
- 7.2 we testify that
 - 7.2.1 Article 16 of the Immorality Act is unscriptural and based on a false distinction, because extra-marital sexual intercourse between people of the same race is just as immoral as between people of different races;
 - 7.2.2 the state transgresses its legitimate boundaries of authority through
 - a. prohibiting, hindering or obstructing marriage between Black people merely on the ground that they live in different group areas;
 - b. continuing to apply the law for mixed marriages, because the Word of God stipulates a shared belief as the condition of marriage instead of identity of race;
- 7.3 we request the government to
 - 7.3.1 eliminate the false principles of differentiation from the Immorality Act (Article 16);
 - 7.3.2 forthwith alter all laws that prohibit, hinder or obstruct people from marriage so that they may fulfil their calling with respect to marriage;
- 7.4 we dissociate ourselves from the dogma and practice of parliamentary sovereignty because the legislative activities of a parliament, which consists of sinful and imperfect people, are viewed as absolute, and final and unassailable;
- 7.5 it is our conviction that the maintenance of justice rather than the maintenance of law and order and state security is the prime God-given task of the government and the governed, and if they strive with all earnestness for justice, then law and order and state security will be added as a blessing.
- 7.6 we testify to the people of South Africa that because the population is co-responsible for the allocation of state authority, it therefore is also responsible for opposing all forms of abuse of state power and any tendency to state totalitarianism;

IT IS OUR VIEW THAT FINALLY NO PERSON OR PARTY CAN OFFER A COMPLETE SOLUTION TO THE PROBLEMS OF SOUTH AFRICA, BUT WE APPEAL TO ALL CHRISTIANS TO MAKE THEIR CONTRIBUTIONS WITH HUMILITY IN THIS AREA IN ORDER TO GLORIFY GOD, FROM WHOM, THROUGH WHOM AND TO WHOM ALL THINGS ARE. TO HIM BE GLORY FOR EVER! AMEN.

C. Action on the Koinonia Declaration

The Koinonia Declaration is a courageous document which contains many significant criticisms of government policies in South Africa. We believe that it is one of the most important statements to emerge out of Afrikaanerdom in recent years. We also believe that it deserves strong support on the part of the world-wide Reformed community. Therefore, we are asking synod to endorse the Declaration.

Legitimate questions can be raised concerning what an "endorsement" means in a situation of this sort. We offer these clarifications, then, concerning our request. First, we do not believe that the synod ought to endorse the Declaration in all of its details. SCORR is concerned with the manner in which the Koinonia signers seem to accept uncritically the "homelands" framework as an alleged vehicle for racial justice. Nor are we convinced that both White and Black nationalist movements ought to be condemned with equal force, as the Declaration seems to do. South African Blacks have long been victimized by "White nationalism" and "White theology." In the light of such historical circumstances, "Black nationalism" and "Black theology" are, at the very least *understandable* phenomena. And it may be necessary for White Christians to study these movements emphatically and patiently, rather than condemning them out of hand.

These considerations are meant only as illustrations of the kind of questions which might be legitimately raised concerning an "endorsement" of the Declaration. Nonetheless, we also are convinced that the Declaration contains many concerns which are accurately and appropriately stated, such as the need for the maintenance of an independent judiciary, the unscriptural nature of Article 16 of the Immorality Act, the urgent need for prison reform and a Bill of Rights.

Second, we believe that a synodical endorsement of this document ought to be put to certain *uses*. In some sense, this document must become a factor in our further denominational dealings with the South African Christian community. At the very least, we believe that the synod ought to inform our churches in ecclesiastical fellowship and our fellow members of the RES that we consider the Koinonia Declaration to be the most adequate statement to date on the part of South African Christians concerning race relations in South Africa.

V. CONCLUSION

It has been an exciting year for SCORR. We have embarked on new ministry involvements; we have identified new challenges; we have seen the addition of half a dozen new minority staff people in multi-racial congregations; we have thanked God for a small but important development in South Africa; we have watched the Roseland Christian Ministry Center blossom into a ministry of vitality and neighborhood participation beyond what we had dared to ask or dream. SCORR brings its praise and thanks to the Lord of the church who has given the church this ministry of reconciliation.

VI. RECOMMENDATIONS:

A. That SCORR's Executive Secretary, Mr. Karl Westerhof, and SCORR's chairman, Mr. Theodore Taylor, be given the privilege of the floor when SCORR matters are discussed.

B. That SCORR's quota for 1979 be set at the same figure as for 1978, \$1.60.

C. That the Minority Student Scholarship Fund be placed on the list of causes approved for offerings for 1979.

D. That the synod declare that it considers the Koinonia Declaration to be the most appropriate statement to date on the part of White South African Reformed Christians regarding race relations in South Africa.

E. That the synod inform the denominations of the Reformed Ecumenical Synod, the denominations of the North American Reformed and Presbyterian Council, and other churches with whom we maintain ecclesiastical fellowship, of the above action.

Synodical Committee on Race Relations
Karl J. Westerhof, Executive Secretary

VII. Financial Report

RECEIPTS AND DISBURSEMENTS 1977
Revised Projection 1978
Projection 1979

	1977 ACTUAL	BUDGET REVISED 1978	BUDGET PROJECTION 1979
Cash Balance, January 1, 1977	\$11,049.74		
<u>INCOME</u>			
Denominational Quotas	\$65,316.91	\$95,000.00	\$96,000.00
Scholarship contributions	8,517.77	13,000.00	16,000.00
Miscellaneous	<u>1,792.81</u>	<u>2,000.00</u>	<u>2,500.00</u>
TOTAL INCOME	75,627.49	<u>\$110,000.00</u>	<u>\$114,500.00</u>
TOTAL CASH AND INCOME	<u>\$86,677.23</u>		
<u>EXPENDITURES</u>			
STAFF - Salaries	\$27,478.99	\$25,000.00	\$30,000.00
- Pension	2,618.00	2,750.00	3,000.00
- Hospitalization Ins.	790.00	850.00	1,000.00
TOTAL STAFF EXPENSES	<u>30,886.99</u>	<u>28,600.00</u>	<u>34,000.00</u>
<u>OPERATING</u>			
Staff Travel	852.33	1,500.00	2,000.00
Office expenses			
CS Sv., Eq., Matls. \$3,209.54			
CS Occupancy 1,975.19			
Other office exp. <u>3,252.07</u>	8,436.80	9,000.00	10,000.00
Meetings	<u>3,438.15</u>	<u>4,000.00</u>	<u>4,500.00</u>
TOTAL OPERATING	<u>12,727.28</u>	<u>14,500.00</u>	<u>16,500.00</u>

MINISTRY ASSISTANCE

Baxter Community Center	9,500.00	6,000.00	6,000.00*
Chicago W/S Christian School	4,250.00	4,000.00	4,000.00*
Madison Ave. CRC, Paterson	1,005.11	1,000.00	2,000.00*
Madison Square CRC	-	600.00	-
Roseland Christian Min. Ctr.	7,500.00	12,500.00	6,000.00*
Minister-at-large Ministry	-	1,000.00	-
Dawntreader Christian School	-	7,500.00	2,500.00*
Lawndale CRC	600.00	-	-
Des Plaines CRC	1,000.00	-	-
Inner City Chr. Foundation	-	3,600.00	2,500.00*
New grants	-	-	3,500.00*
TOTAL MINISTRY ASSISTANCE	23,855.11	36,200.00	26,500.00

* Indicates projections for budget purposes, not funding commitments.

	1977 ACTUAL	BUDGET REVISED 1978	BUDGET PROJECTION 1978
<u>SCHOLARSHIPS</u>			
Calvin College	9,675.00	12,000.00	14,000.00*
Dordt College	1,717.00	2,500.00	3,000.00*
Reformed Bible College	1,155.00	3,000.00	4,000.00*
Trinity Christian College	4,013.00	4,000.00	4,000.00*
TOTAL SCHOLARSHIPS	16,560.00	21,500.00	25,000.00
<u>PROMOTIONS</u>			
Church Relations	-	1,000.00	1,500.00
Scholarship Promotion	795.79	3,000.00	4,000.00
TOTAL PROMOTIONS	795.79	4,000.00	5,500.00
<u>EDUCATION</u>			
Materials	662.56	2,000.00	5,000.00
Conferences	-	1,000.00	2,000.00
Research	-	4,000.00	-
TOTAL EDUCATION	662.56	7,000.00	7,000.00
TOTAL EXPENDITURES	\$85,487.73	\$111,800.00	\$114,500.00
Cash Balance, December 31, 1977	<u>\$1,189.50</u>		

*Indicates projections for budget purposes, not funding commitments.

REPORT 20

**SYNODICAL INTERIM COMMITTEE
CHRISTIAN REFORMED CHURCH IN NORTH AMERICA
CHRISTIAN REFORMED CHURCH SYNOD TRUSTEES**

(Arts. 26, 77)

The Synodical Interim Committee, meeting corporately as the Christian Reformed Church in North America and the Christian Reformed Church Synod Trustees, meets regularly to fulfill the mandates assigned by the Synod of the Christian Reformed Church. This report is a summary of activities we have carried on in behalf of synod during the interim between the Synod of 1977 and 1978.

I. ORGANIZATION

Synod elected the following to serve as SIC members and trustees of synod:

Mr. E. Blankers, Rev. L. Dykstra, Rev. P. Van Egmond, Mr. H. Vermeer, Rev. J. Kok, Mr. F. Hollebeek, Mr. W. Sytsema, Mr. M. Ozinga, Dr. W. Spoelhof, Rev. L. Hofman, Rev. A. VanderGriend, Rev. J. Van Harmelen, Mr. W. Posthumus, Dr. G. Stob, and the Stated Clerk, Denominational Financial Coordinator, and Synodical Treasurer serve as *ex officio* members.

The committee regrets that Dr. William Spoelhof has to this time been unable to serve due to illness. Mr. Ira Slagter, his alternate, has served in his place.

The Synodical Interim Committee elected the following officers for the current year: president, the Rev. Leonard Hofman; vice-president, Mr. Fred Hollebeek; and recording secretary, the Rev. Alvin VanderGriend.

The Trustees of the Christian Reformed Church in North America and the Christian Reformed Church Synod Trustees, respectively, elected the following corporation officers: president, the Rev. Leonard Hofman; vice-president, Mr. Fred Hollebeek; secretary, the Rev. William P. Brink; assistant secretary, the Rev. Alvin VanderGriend; treasurer, Mr. Lester Ippel; and assistant treasurer, Mr. Ronald Moll.

The Synodical Interim Committee elected the Rev. Alvin VanderGriend as the Alternate Stated Clerk for the year 1977-78.

The following subcommittees function for the Synodical Interim Committee:

Church Polity and Program Committee — Leonard Hofman, Fred Hollebeek, Alvin VanderGriend, Martin Ozinga, Ira Slagter, John Van Harmelen, with Anthony Vroon and William P. Brink as *ex officio* members. Clare Ackerman serves as the general alternate.

Finance Committee — Fred Hollebeek, Clare Ackerman, Martin Ozinga, Herman Petersen, Gary Raterink, William Sytsema, Harry Vermeer, with Anthony Vroon and William P. Brink as *ex officio* members.

The entire committee meets in October, February and May and its subcommittees meet each month with additional meetings when necessary.

II. NOMINATIONS FOR SYNODICAL INTERIM COMMITTEE MEMBERSHIP

SIC members retiring in 1978 are as follows:

Far West United States—Mr. E. Blankers

Mr. J. N. Snapper, alternate

Rocky Mountain to Mississippi River—Mr. H. Vermeer

Dr. S. Kanis, alternate

Central United States—Mr. F. Hollebeek

Mr. H. Petersen, alternate

Eastern Canada—Rev. J. Van Harmelen

Rev. L. Tamminga, alternate

Eastern United States—Dr. G. Stob

*Rev. D. Wisse, alternate

*Eligible for reelection

SIC has consulted with the classes of the various districts and received suggestions for nominations. Some classes have not yet met and others have promised profiles of nominees which have not yet been received. The nominations for synod will be finalized at the May meeting of SIC and forwarded to synod in supplementary Report 20-A.

III. PROGRAMMING STUDIES AND ACTIVITIES

A. *Programming Studies and Activities*

The Synodical Interim Committee has studied in depth the total program of our denomination and the mandates and programs of the various agencies of synod. One of the functions which synod has assigned to the Synodical Interim Committee in its mandate is the responsibility of "promoting the planning, coordinating, and the setting of priorities of programs by each of the synodical agencies and by all of them together, in keeping with synodical guidelines, and to serve synod with periodical analysis and overall review of programs and resources of the denomination after consultation with the agencies" (Rules for the Synodical Interim Committee).

During the course of this year our six major agencies and our standing committees cooperated with the Synodical Interim Committee answering questionnaires and presenting suggestions. This information has enabled the Synodical Interim Committee to draw up a complete chart of all employees of our agencies and a functional analysis of the part which they play in the total denominational program. Charts are also being compiled which indicate the interrelationship of each of our agencies with the other agencies of synod. With the help of this interrelationship study, the Synodical Interim Committee will be better able to serve the various agencies and synod with a total perspective of our denominational work and assist both synod and the agencies as we together seek efficient program planning, coordination and the setting of priorities.

The Synodical Interim Committee also conferred with each of the above agencies at the meeting of the entire Synodical Interim Committee on February 28 and March 1, 1978. The committee noted with gratitude that the interviews indicated excellent cooperation of our boards and executives in the effort to coordinate our total denominational program.

During the church year the SIC staff and its committees have held many conferences and consultations with executive staff members and board or committee representatives of our many agencies. SIC appreciates the cooperative spirit of all of our agencies in the study of our programming. Not only in consultation with SIC, but also in conferences with each other, our various agencies are seeking to realize "the oneness of the mission of the church" emphasized in the decisions of the Synod of 1977 in regard to mission principles (Acts of Synod 1977, pp. 92-94).

In accord with the mandate of the Synod of 1977 the Synodical Interim Committee, through the Stated Clerk, has convened the heads of staff and board chairmen of the CRBHM, CRBWM, BTGH, and CRWRC for the sharing of pertinent board actions, projected plans and goals and for the discussion or resolution of difficulties which may arise between these agencies. Representatives of the four agencies above have adopted the name of Missions Coordination Council for their joint meetings.

B. Accredited Causes

The Synodical Interim Committee continues its study of the various programs of our accredited causes, analyzing these programs as they relate to our total denominational outreach. Program charts are maintained for each of our accredited agencies and all changes of program are studied and noted in the program charts. In accord with the mandate of synod, all agencies seeking accreditation must present their program materials to the Synodical Interim Committee for thorough review by its Church Polity and Program Committee before they are forwarded to the Finance Committee for study of their financial structure and needs. When the Finance Committee has also reviewed and approved the financial status of an organization, a recommendation is sent to the Synodical Interim Committee which in turn forwards a recommendation to synod.

C. Synodical Liaison Representatives

In accord with the decision of the Synod of 1977, all agencies having liaison representatives were informed about the rules of synod pertaining to the maintenance of such representatives. The following agencies requested that synod continue to appoint liaison representatives:

Canadian Bible Society
Christian Laymen's League
Faith, Prayer and Tract League
Lord's Day Alliance of Canada
Lord's Day Alliance of the United States
Luke Society
TELL
World Home Bible League

In the decision of Synod of 1977 it was decided that the heads of denominational youth agencies and the heads of affiliated educational agencies be invited to submit brief reports to synod for inclusion in the Agenda and the Acts of Synod on an annual basis. In the listing of the affiliated educational agencies the name of the Association for the Advancement of Christian Scholarship was inadvertently omitted. The Synodical Interim Committee has included in the denominationally related agencies a report from the AACCS. We recommend that synod approve the insertion of this report and the insertion of the name of the Association in the list of agencies mentioned by synod (Acts of Synod 1977, p. 68, item g).

In accord with the decision with respect to liaison representatives, the reports of these representatives do not appear in the printed Agenda for synod but are being sent to each of the delegates to synod.

IV. POLICY RE EVALUATION OF REGIONAL CAUSES

Since 1974 the Synodical Interim Committee has pursued the mandate of synod to seek to determine a proper stance with respect to causes that are accredited for the entire denomination and causes that ought to be accredited on a regional or local basis. While synod itself has determined that local or regional causes should be supported by local or regional assemblies unless their unique character or need make this impossible, the matter of evaluating regional causes has demanded a great deal of study and the necessity for adopting a statement of policy. With this in mind the Synodical Interim Committee presents to synod the following report on a policy for evaluation of regional causes.

A. Background

Synod, in 1974, established guidelines for evaluation and approval of causes seeking accreditation. In these guidelines it is stated that, "causes which are . . . local or regional should be carried on by the local or regional assemblies unless their unique character or need make this impossible" (Acts of Synod 1974, pp. 49-50, No. 2). This rule was intended to serve as a guideline for review of all new causes so that synod will ". . . not assume responsibility for any additional causes unless they . . . ought with good reason to be recommended to the entire denomination for support" (*op. cit.*, No. 3). It was also to serve as a guideline ". . . for the review of all the causes that have in the past been placed upon the accreditation list of synod" (*op. cit.*, No. 4).

B. Recommendations:

1. That causes be considered local or regional in character if they meet a need in a particular geographic area and do not serve, to any significant extent, the denomination at large.
2. That agencies seeking accreditation be requested to supply to the SIC information relative to local support in addition to that which is already required.
3. That agencies currently on our list of accredited causes, be re-evaluated in terms of the synodical mandate and the above interpre-

tation of it, and a decision affecting their continuance on the accreditation list be made in each case.

Grounds:

- a) Synod declared that causes which are local or regional "should be carried on by the local or regional assemblies" (Acts of Synod 1974, pp. 49-50, No. 3).
 - b) This is in line with synod's mandate to reevaluate causes now on the accreditation list (Acts of Synod 1974, pp. 49-50, No. 4).
4. That local or regional agencies which may be denied placement on the synodical accreditation list, be encouraged to seek support through local or regional assemblies.

Grounds:

- a) Synod has stated that local or regional causes should be carried on by local or regional assemblies.
 - b) Groups and/or assemblies benefited by the agencies' ministries can best support these agencies.
5. That local or regional agencies experiencing financial difficulty may appeal to the proper denominational agency for assistance. Such appeals for assistance must be accompanied by full information as to program and financial needs as well as endorsement from the local or regional assemblies of the church. In this way the whole denomination can assist such agencies in times of special need.

V. APPOINTMENTS

During the past year the Synodical Interim Committee has approved several appointments to boards and committees where memberships have been vacated.

A. Board Appointments

The Synodical Interim Committee approved the following appointments of synodical functionaries:

Board	Classis	Appointment
Calvin Board of Trustees	Alberta South	Rev. J. Tuininga, alternate
	Cadillac	Dr. R. Westmaas, alternate
	Hackensack	Rev. R. Stienstra, alternate
	Huron	Rev. T. Hoogsteen, alternate
	Lake Erie	Rev. J. Natelborg, alternate
	Muskegon	Rev. E. Los, alternate
	Rocky Mountain	Rev. R. Westenbroek, alternate
	Orange City	Rev. J. Sittema, delegate Rev. M. Van Donselaar, alternate
World Missions	Alberta South	Rev. D. Velthuisen, delegate Rev. P. Stadt, alternate
	Chatham	Rev. J. Tenyenhuis, delegate
	Columbia	Rev. G. W. VanDen Berg, delegate Rev. R. Bruxvoort, alternate
	Holland	Mr. K. Marcus, alternate
	Toronto	Rev. K. Verhulst, alternate
Home Missions	Chicago North	Rev. W. Leys, alternate
	Rocky Mountain	Rev. S. Mast, alternate
	Sioux Center	Rev. H. DeGroot, alternate

Board	Classis	Appointment
Board of Publications	British Columbia Columbia Hackensack Rocky Mountain	Mr. N. Loenen, delegate Rev. P. J. Niewiek, delegate Miss F. Greydanus, delegate Rev. G. DeVelder, delegate Mr. R. Weeda, alternate
CRWRC	Minnesota North	Rev. P. Kortenhoven, alternate

B. *Committee Appointments*

1. **Biblical Teachings on Marriage and Divorce** — The Synod of 1977 appointed eight members to the above committee and requested the Synodical Interim Committee to add one woman member. The SIC appointed Mrs. Thea Van Halsema as a member of this committee with Mrs. Marchiene Rienstra as an alternate.
2. **Psalter Hymnal Revision Committee** — The synod appointed seven members to this committee and charged the SIC to add two more members to this committee. A large number of names were submitted to SIC by members of synod and others. The Synodical Interim Committee appointed to the above committee Mrs. Shirley Boomsma and Dr. Anthony Hoekema and added two alternates for this committee to the list of synod: Mr. Verlyn Schultz and Mr. Dale Topp.
3. **Committee on Social Justice Overture (Acts of Synod 1977, page 141)** — In accord with the mandate of the Synod of 1977 the SIC appointed to this committee Mr. Cornelius Van Valkenburg, Dr. Richard De Ridder, Mr. Donald Oosterhouse, Senator Robert Vander Laan, Mr. John De Haan, and Rev. Dennis Boonstra.
4. **Committee on Belgian Confession** — In view of the resignation of Dr. Stanley Wiersma the Synodical Interim Committee appointed Dr. Kenneth Kuiper to serve on the Committee on Belgian Confession.
5. **Educational Assistance to Churches Abroad Committee** — In view of the vacancy caused by the death of the Rev. John Schuurmann, the SIC appointed Mr. Peter DeKlerk to serve on the above committee.
6. **Committee on Protests and Appeals (Judicial Code)** — Dr. Henry Stob asked to be released from this committee for this year in view of his advisory role with an appellant. The SIC granted his request and asked the Rev. Henry Petersen, an alternate, to replace Dr. Stob.
7. **Committee on Use of Members' Gifts** — Mr. Albert Walcott notified the SIC that he was not able to serve on the above committee. Mrs. Donna Hekman, synodical alternate, was appointed to replace Mr. Walcott on this committee.
8. **Contemporary Testimony Committee** — The Rev. Jacob Eppinga found it necessary to resign from this committee. In view of his resignation, the Synodical Interim Committee upon the advice of the committee chairman, Dr. G. Spykman, consented to the continuation of the committee without a successor. This recommendation was based on the fact that the work of the committee is already too far in progress to introduce a new member.

9. Unordained Employees' Pension Fund Committee — At the request of the above committee and the Back to God Hour, the SIC named Mr. Harry Vander Meer to replace Mr. Merle Grevengoed on this committee.

10. SCORR — Two replacements were necessary during this year as members of SCORR. Mr. Calvin Hulst was appointed by SIC as CRWRC representative to SCORR, replacing Mr. Bruce Hulst. The Rev. Hans Uittenbosch was appointed to replace Mr. Ray Pinto.

11. Committee for Reading Services — In view of the resignation of Dr. Remkes Kooistra from the above committee, the SIC at the request of the Committee for Reading Services appointed the Rev. Peter Nicolai to serve on this committee.

12. Because the regular member and alternate were unable to serve, the Synodical Interim Committee approved the seating of Mr. Dick Van Dyk as boardmember at large from western Canada for the February 1978 meeting of the Board of Home Missions. SIC also approved the request of Classis Chicago North that Mrs. Rose Van Reken be seated at the February board meeting of the Board of Publications since the member and alternate were unable to attend. Because of the inability of delegates to serve, SIC also approved the request of Classis Hackensack to have Mr. William Schuil seated at the 1978 meeting of the CRWRC and the request of Classis Minnesota North to have the Rev. J. Tuinstra seated at the meeting of the Christian Reformed Board of Publications at the 1978 board meeting.

C. *Convening Church for Synod of 1978*

The appointment of a convening church for the Synod of 1978 was inadvertently overlooked by the Synod of 1977. In view of the above fact, the Synodical Interim Committee appointed the LaGrave Avenue Christian Reformed Church to serve as the convening church for the Synod of 1978.

D. *The Synodical Interim Committee requests synod to approve the appointments above (Sections A, B, C,) made in behalf of synod.*

VI. PUBLICATIONS

A. *Acts and Agenda*

The Acts of Synod 1977 and the Agenda for Synod 1978 were edited and prepared by the Stated Clerk with the assistance of his staff. In accord with the decision of the Synod of 1977 (Acts of Synod 1977, p. 68), the Agenda for Synod 1978 will include a section of reports from the heads of denominationally related agencies.

B. *The Yearbook*

The Yearbook 1978 was published under the editorial surveillance of the Stated Clerk and the direction of Mrs. Mary Braat of the Synodical Office staff, whose services are loaned to the Publications Committee for work on the Yearbook.

Some of the Yearbook statistics have been computerized and new questionnaires were used to assist in this process. While churches returned

the questionnaires more promptly this year, a few still failed to meet the deadlines for inclusion in the Yearbook.

C. *Handbook of the Christian Reformed Church*

The Synodical Interim Committee sent to all of our consistories during the past year updated materials for the Handbook of the Christian Reformed Church, "Your Church in Action." Many of our churches have begun using this material for the first time and many appreciative letters and comments have been received as well as orders for additional copies. It is our hope that this notebook will be kept available in every consistory room. It contains the following materials:

1) *Quotas and Offerings* — financial data and a description of the program carried on by all our boards, agencies and recommended causes. Suggestions are made here with respect to special offerings, their scheduling, suggested announcements for use when such offerings are received.

2) *Denominational Insights* — a brief statement of some of the principles of our church government and how our church operates, with detail on the business of assemblies and particularly the work of synod. Suggestions are also given for a well organized consistory. Many of our consistories this year have requested additional copies of this material and have used it for organizational improvements.

3) *Ministers' Compensation Survey* — Since 1974 the Synodical Interim Committee by mandate of synod has presented a compensation guide for ministers of the Word. This compensation guide is updated and approved by synod each year and compensation levels for all areas and many cities both in the United States and Canada. This survey is sent to our congregations with the urging of synod that it be used in computing a fair salary for the ministers of our denomination. Worksheets are included for use of the Finance Committee of each church in computing the minister's salary. The use of these worksheets will assist our ministers in filing reports for future surveys.

4) *Sight-Sound Programs* — a directory of sight/sound programs featuring the work of all of our denominational agencies. Every congregation should avail itself, when looking for program materials or information, of the wealth of artistic and effective presentations of the work of the Lord being carried on by our denomination through its agencies.

5) *Doctrinal and Ethical Decisions* — a complete statement of all synodical decisions on doctrinal and ethical matters, this section is indispensable for all who wish to know the stand of the Christian Reformed Church. This material was updated in 1977 with decisions on War, Guidelines for Ecclesiastical Office and Ordination, an Evangelism Manifesto, a statement of Mission Principles, and the Judicial Code of Rights and Procedures. Copies have been sent to all consistories.

6) *Your Church in Action; a slide/cassette program* — This program is designed for the use of every congregation in its congregational

meetings and in other meetings of the church. Our members should become more completely informed about the work being carried out by our denomination and the blessings of the Lord given upon the work we do together through our denominational quotas and offerings. Our churches on the whole have indicated that they have used the slide cassette program with profit.

The Handbook for Christian Reformed Churches was first sent to the pastor or clerk of every Christian Reformed Church in 1974. While we are deeply grateful for the enthusiastic reception of this book in very many of our churches, in some churches the Handbook has been placed on the shelf in someone's library and forgotten, and has not been used profitably by the consistories and their committees. During the past year we have had a large number of orders from consistories who wanted the material, but through some carelessness or accident have never received it.

In addition to the Handbook, SIC appreciates the assistance of the Editor of *The Banner* in placing a centerfold in the fourth issue of October highlighting the total program of our denomination. Plans are being made for another such presentation in October of 1978.

D. Index for Synodical Decisions

In October 1976, the Synodical Interim Committee through the Stated Clerk's office published the Index of Christian Reformed Church Synodical Decisions 1857-1976. This Index is a completely revised work and makes available its decisions under a carefully indexed system of topics to our consistories, members and all others who are seeking to know the history or position of the Christian Reformed Church. Each decision is also identified as to its subject matter under the topic involved. Any person using this Index should be able to survey all decisions on a given topic made by the Christian Reformed Church during its first 120 years of existence.

Our consistories should try to have in their church libraries or consistory rooms a complete set of the Acts of Synod of the Christian Reformed Church. With the Index it is also possible to request a given page from the Acts of Synod by letter to the office of the Stated Clerk.

E. Manual of Christian Reformed Church Government

The Synodical Interim Committee is happy to report that the Stated Clerk and Dr. Richard R. De Ridder have completed the manuscript of a Manual of Christian Reformed Church Government, a commentary on our Church Order, which will be included in a publication of the Education Department of the Christian Reformed Board of Publications.

F. Church Order and Rules for Synodical Procedure

The Stated Clerk has completed a revised edition of the Church Order and Rules for Synodical Procedure. This edition has been printed and will be available in looseleaf form. The looseleaf format will make it possible to update pages of the document without a complete reprinting.

Copies of the new notebook edition will be sent to all delegates to the Synod of 1978. A copy will also be sent to each consistory. Revised pages will be sent to each consistory, whenever changes are made. Consistories should keep this looseleaf edition in a handy place in each consistory room.

VII. THE STATED CLERK

The Stated Clerk has edited all official publications authorized by synod and the Synodical Interim Committee. His office has also processed all correspondence, surveys, questionnaires, reports, minutes, and materials produced for synod, and all of these items have been placed in the files of synodical materials.

The Stated Clerk serves as the general secretary of the denomination's corporate entities, the Christian Reformed Church in North America and the Christian Reformed Synod Trustees. He is also an *ex officio* member of the Synodical Interim Committee as well as its secretary.

Several thousands of letters are sent out and received each year in the office of the Stated Clerk. The Stated Clerk has contacts with national, regional and local government officials, churches and leaders of other denominations, as well as numerous organizations, agencies and movements in the United States and Canada. Inquiries from many persons who wish to know more about the Christian Reformed Church are answered, correspondence is carried on regularly with all of our committees, and with many individuals both within and outside of our churches. In addition to the correspondence, numerous telephone calls are handled daily from individuals and organizations throughout our denomination and elsewhere.

To the best of his ability the Stated Clerk has given advice and information to all who have written or called with respect to the provisions of the Church Order and the decisions of our synod.

During the course of the year the Stated Clerk has received progress reports and/or minutes from all of the committees that have been appointed by synod. He has provided them with help or information whenever requested.

Conferences with representatives of all of our boards and agencies are frequent in the office of the Stated Clerk and a large number of callers are received regularly for consultation. The Stated Clerk also provides advice to our classes, consistories, committees, and to all of the members of our denomination seeking his assistance.

Reports and minutes of our classes have been sent to the Synodical Office by the stated clerks of the various classes. These have been surveyed by the Stated Clerk and the Synodical Interim Committee has been kept abreast of various decisions, activities and problems of the denomination.

The Stated Clerk has many opportunities to represent the position of the Christian Reformed Church in contacts with other denominations as well as with the general public. He serves as an *ex officio* member of the Interchurch Relations Committee and has represented our church

at various interchurch gatherings. During the past year he was elected the President of the NAPARC and has served on the steering committee of United States church leaders, an organization of denominational executives.

In view of the fact that the four-year term of office of the Stated Clerk expires this year, the Synodical Interim Committee recommends to synod that the Rev. William P. Brink be reappointed as Stated Clerk for a four-year term.

VIII. DENOMINATIONAL FINANCIAL COORDINATOR

A. *Development of Improved Financial Control Systems*

The DFC, in line with his duties as outlined in job description, particularly that part thereof which requires that he "shall exercise careful oversight of the administration of finances of the denomination with a view to greatest economy and efficiency," has prepared and presented a detailed outline for the Synodical Interim Committee, dealing with and entitled, "Coordination and Improvement of Inter and Intra Agency Financial Procedures and Control of Denominational Funds and Resources and Accountability Thereof." Included in the outlines is the Seidman and Seidman report designated as "Christian Reformed Church Review of Financial Control Analysis and Recommendations" prepared in 1977.

The Synodical Interim Committee has appointed a special committee of four persons to work with the DFC and to meet with appropriate representatives of the denominational boards and agencies to discuss the recommendations contained in the Seidman and Seidman report in order to determine together what procedural policies appear to be immediately feasible for approval by synod. Interviews are being conducted and written comments relative to proposed procedures are being obtained from all agencies. When completed, they will be analyzed by the special committee and report thereon rendered to SIC for action on recommendations to the Synod of 1978.

B. *Denominational Building*

1. The denominational building is occupied by the following:

- Christian Reformed Church Home Missions
- Christian Reformed Church in North America Offices
- Christian Reformed Church in North America, Ministers' Pension Fund
- Christian Reformed Church in North America, Coordinated Services
- Christian Reformed Church Publications Offices
- Christian Reformed Church World Missions
- Christian Reformed Church World Relief
- Christian Reformed Church in North America, Chaplain Committee
- Christian Reformed Church in North America, SCORR

During the year 1977 the combined cost of occupancy paid for by the occupants was \$98,580, or \$2.47 per square foot. (For detail see attached occupancy report.) The building and grounds are in excellent condition and we feel that our operations are on an efficient and

economical basis as evidenced by the low per square foot costs referred to above.

2. Due to full real estate assessment by the City of Grand Rapids, the taxes on our property were considerably increased as reflected in the per square footage cost increase from \$1.77 to \$2.47 per square foot. The new assessment is under appeal with the State of Michigan Tax Tribunal, our appeal for exemption having been denied by the Grand Rapids Board of Review. Attorney Berton Sevensma is handling this matter for us.

3. The denominational building indebtedness has been reduced to \$597,100 as of November 1, 1977. Payment of principal and interest are current and in compliance with terms and conditions of our First Mortgage Bond Issue.

C. *Coordinated Services Report of Operations for Year 1977*

Coordinated Services is the joint operating entity of our boards, agencies, and committees covering supportive services for said agencies. It operates under the provision of a Manual of Procedures and Operations approved by the boards, agencies and committees of synod. Following is a summary report on its operations for the year 1977:

1. *As to Personnel*, it provides for one central point that all denominational building agencies can look to for needed employees, and in cooperation with all of our agencies, particularly Calvin College with its large student body, can usually provide broad applicant base for our agencies to select from and obtain temporary help as needed. Furthermore, it coordinates the welfare, comfort and safety of the combined agency employees rather than each agency designating a separate program for same.

2. *As to Equipment, Material and Supplies*, it maintains a central stock of supplies for benefit of overall in-building agencies obviating separate purchase, storage, and related functions on the part of each agency. Centralized equipment purchasing and maintenance results in direct savings and efficiency.

3. *As to Mail, Parcel Post and Messenger Services*, it maintains and operates central mail facilities which has resulted in the following savings and improvements overall:

a. Elimination of excess postage meters — annual savings of \$325 rental costs.

b. Elimination of five separate (agency) business reply mail permits at annual fee of \$30 — each under one permit — annual savings of \$120.

c. Through volume handling, close relations are maintained with postage and United Parcel Services resulting in doubling of “same day” shipping capabilities, reduced labor and other money saving actions. Intimate knowledge acquired by our personnel on how best to handle all mailing and shipping and keeping abreast of current events in this important field add to the efficiency of this function.

d. A weekly bonded Canadian courier service for all Canadian mail and parcels has been instituted for purpose of expediting and reducing cost of such mailings compared to direct mailing through the United States Postal System. This method of handling resulted in a savings of approximately \$6,200 including exchange differential as against direct mail through United States Post Office in addition to considerable time savings in reaching Canadian destinations. Furthermore, this courier service has been extended for use by The Banner and our Education Department at a savings to them of approximately \$13,000, Back to God Hour with resultant savings of about \$2,000, Calvin College and others also at considerable savings.

4. *As to Communication and Transportation*, Coordinated Services initiated and now operates an interconnect private denominational building telephone system. Compared to previous Michigan Bell system this private system has resulted in approximately \$1,000 per month operations savings. Other savings are made in cooperative use of audio visual equipment, and cooperative use of trucks and other automotive transportation.

5. *As to Duplicating and Copying*, during 1977, 2,900,000 copies were run for our agencies at average cost per copy of \$.0113 per copy compared to outside "while you wait" copy center costs of \$.025 to \$.03 per copy or a comparative savings of about \$39,600 and as compared to other local outside copying concerns average price of \$.0187 or about \$11,500 savings against this comparable source.

As indicated in the above report prepared by Mr. Ronald Moll, General Manager of Coordinated Services, there is little doubt that cost of operations is justified. The agencies which it serves have all indicated, in answer to a questionnaire on subject operations referred to, that reductions in their staff have occurred in some instances while others report that it was not necessary to employ new personnel or purchase equipment in spite of growth of work load in their respective operations. The smaller agencies, such as Chaplain Committee, SCORR and Ministers' Pension are almost totally served by Coordinated Services. Obviously this speaks for itself in the fact that they have not found it necessary to employ clerical help for their particular operations.

All boards and agencies have stated that it is rather difficult and would entail considerable work and time to spell out completely in detail the appraisal and cost justification of its supporting staff for supportive services. The DFC feels that in order to do so, employment of an efficiency expert or firm would be necessary. Their cost of rendering such services is prohibitive under the circumstances.

Based on many discussions between boards, agencies and committees at regular monthly Coordinated Services meetings they jointly feel that their supportive staffs combined with Coordinated Services staff are fully justified and that in all events each and all of us jointly maintain strict and good control over such cost in full realization of our stewardship responsibilities to the church we serve.

D. *Ministers' Pension Fund*

1. The Synodical Interim Committee is pleased to report that it has been informed through the offices of Don Osterhouse, Attorney for the Ministers' Pension Fund, that the irregularities of the former administrator have been corrected by full repayment of the amount of same as agreed upon between all parties concerned. Since the repayment was made out of liquidation of assigned assets of the former administrator and with his full cooperation, it was not necessary to resort to any claim under our fidelity bond coverage.

2. The SIC is also pleased to report that, in accord with the mandate of synod, the Ministers' Pension Committee in cooperation with the Chaplain Committee is presenting to synod a proposed solution to carry out the directive of the mandate for coordination of the Chaplains' Deposit Fund and Ministers' Pension Fund. For details see Ministers' Pension Committee Report 17.

3. The DFC and the administrator of the Ministers' Pension Fund are presently consulting with others of our boards and agencies in an effort to coordinate, under one insurance package, coverage for Group Life and AD & D Insurance and Hospital & Medical Insurance, thereby hopefully effecting premium cost savings or at least stabilizing same. Further report will follow in our supplemental report.

E. *Uniform Salary Policy*

The synod gave SIC a mandate to study a Uniform Salary Policy in 1971 and in the Acts of Synod 1972 (Article 11, K, p. 14) stated:

“that synod approve the extension of time to study a uniform salary policy (Overture 58, 1971) until after the appointment of a Denominational Financial Coordinator.”

Several proposals on the subject of uniform salary policy have been discussed between agencies with no conclusions reached as yet due to diversity of functions between agencies.

The Finance Committee of SIC at its meeting of February 2, 1978, referred the subject in question to the DFC for determination as to process we should follow and its feasibility. Further report will follow in our supplemental report.

IX. RECOMMENDATIONS

A. That synod honor the request of the Synodical Interim Committee that its president, the Rev. Leonard J. Hofman, the Stated Clerk, the Rev. Wm. P. Brink, and the Denominational Financial Coordinator, Mr. Anthony Vroon, represent the committee before synod and its advisory committee when matters pertaining to its report are discussed; and that Mr. Fred Hollebeck and Mr. Clare Ackerman also represent the committee when matters of finance are discussed.

B. That synod approve the action of the Synodical Interim Committee in inserting the name of the Association for the Advancement of Christian Scholarship in the listing of denominationally related educational agencies. (See Section III, C.)

- C. That synod adopt the recommendations of SIC re Policy on Evaluation of Regional Causes. (See Section IV, B.)
- D. That synod approve the interim appointments of SIC to various boards and committees. (See Section V, A and B.)
- E. That synod approve the SIC appointment of LaGrave Avenue Christian Reformed Church to serve as the convening church for the Synod of 1978. (See Section V, C.)
- F. That synod take note of SIC publications and urge our churches to make full use of them. (See Section VI.)
- G. That synod reappoint the Rev. William P. Brink for a four-year term. (See Section VII.)
- H. That synod approve the Coordinated Services report as the SIC and other agencies' answer to the 1976 synodical mandate (Acts of Synod 1976, Article 50; carried over in 1977), "that synod instruct SIC and the agencies to provide the Synod of 1977 (1978) with an appraisal and cost justification of supporting staff of agencies in the denominational building and of SIC, including Coordinated Services."

Synodical Interim Committee
Christian Reformed Church in North America
Christian Reformed Church Synod Trustees
William P. Brink, Secretary, Stated Clerk

CONSOLIDATED BALANCE SHEET
CHRISTIAN REFORMED CHURCH IN NORTH AMERICA

DECEMBER 31, 1977

ASSETS

CURRENT ASSETS

Cash in Banks	\$45,835.72	
Accounts Receivable	36,449.87	
Notes Receivable	14,000.00	
Inventories	<u>15,099.76</u>	
		\$ 111,385.35

FIXED ASSETS

Land	\$ 415,000.00	
Building	1,447,454.62	
Equipment, Furniture and Fixtures	<u>121,445.30</u>	
		1,983,899.92

TOTAL ASSETS

\$2,095,285.27

LIABILITIES AND EQUITY

CURRENT LIABILITIES

Accounts Payable	\$ 11,170.16	
Wages, Insurance and Payroll Taxes	2,172.38	
Inter-Agency Loans	<u>36,800.00</u>	
		\$ 50,142.54

LONG TERM LIABILITY

First Mortgage Bonds - Denominational Building	<u>579,100.00</u>
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TOTAL LIABILITIES

629,242.54

RESERVES

5,706.18

EQUITY

1,460,336.55

TOTAL LIABILITIES AND EQUITY

\$2,095,285.27

CONSOLIDATED STATEMENT OF INCOME AND DISBURSEMENTS
CHRISTIAN REFORMED CHURCH IN NORTH AMERICA
FOR THE YEAR ENDED DECEMBER 31, 1977

<u>INCOME</u>		
ORDINARY INCOME		
Denominational Quotas-Synodical Office Expense	\$311,104.69	
-Estate Planning - Deferred Giving	63,674.64	
-Denominational Building	113,931.67	
Interest and Miscellaneous Income	9,818.47	
Income from Agencies - For Services Rendered	302,737.87	
- For Building Occupancy	<u>129,064.39</u>	
TOTAL ORDINARY INCOME		\$930,331.73
OTHER INCOME		
Inter-Agency Repayments		<u>39,560.90</u>
TOTAL INCOME		<u>\$969,892.63</u>
<u>DISBURSEMENTS</u>		
ORDINARY EXPENSES		
Staff Salaries and Wages	\$ 81,275.41	
Fringe Benefits	18,408.91	
Legal and Audit	17,906.52	
Dues and Subscriptions	17,047.47	
Church in Action Programs	14,138.01	
Staff Travel and Miscellaneous Expenses	1,525.59	
Office Expense	22,251.76	
Synod Assembly Expense	86,011.45	
Synodical Standing Committee Expense	36,402.70	
Synodical Study Committee Expenses	15,046.50	
Repairs and Maintenance and Taxes	3,882.88	
Interest on Bond Issue and Trustee's Fees	49,923.17	
Disbursements for Inter-Agency - Services	302,737.87	
Disbursements for Inter-Agency - Building Occupancy	<u>129,064.39</u>	
TOTAL ORDINARY EXPENSES		\$787,622.63
OTHER DISBURSEMENTS		
Inter-Agency Transfers		54,757.97
Estate Planning for Deferred Giving		54,446.33
Building Improvements		17,010.77
Furniture and Fixtures		125.00
Retirement of First Mortgage Bonds		<u>29,400.00</u>
TOTAL DISBURSEMENTS		<u>\$943,362.70</u>
*RECEIPTS OVER DISBURSEMENTS		<u>\$ 26,529.93</u>

*Excess funds are assigned to Debt Retirement and Related Building Contingencies

CHRISTIAN REFORMED CHURCH IN NORTH AMERICA

OCCUPANCY REPORT

<u>INCOME</u>	JANUARY THRU DECEMBER, 1977
Home Missions	\$ 26,570.50
Board of Publications	23,093.43
World Missions	22,897.60
Chaplain Committee	1,284.06
Christian Reformed Church in North America	7,691.35
C.R.W.R.C.	12,611.38
Ministers' Pension Fund	2,456.89
S.C.O.R.R.	1,975.19
SUB-TOTAL	<u>98,580.40</u>
Publications' Plant	28,148.99
Ministers' Pension Fund (Special)	976.00
C.R.W.R.C. (Special Insurance)	1,359.00
TOTAL INCOME	<u>\$129,064.39</u>
 <u>EXPENSES</u>	
Management Overhead	\$ 10,634.40
Janitor's Salary	9,918.39
Janitor's Supplies	2,461.62
Utilities - Water and Sewage	1,673.40
- Gas	5,754.37
- Electric	8,310.23
Repairs and Maintenance - Building	25,665.13
Repairs and Maintenance - Grounds	3,876.39
Taxes	21,440.47
Insurance	8,561.00
Fees	285.00
TOTAL OCCUPANCY COSTS - AGENCIES	<u>98,580.40</u>
 (1977 - \$2.47 per square foot)	
PUBLICATIONS' PLANT:	
Janitor's Salary and Supplies	2,967.21
Utilities	18,273.80
R. & M. - Building	1,842.95
Taxes	3,955.03
Insurance	1,110.00
Ministers' Pension Fund - R. & M. - Building	976.00
C.R.W.R.C. - Special Insurance	1,359.00
TOTAL EXPENSES	<u>\$129,064.39</u>

REPORT 20-A

**SYNODICAL INTERIM COMMITTEE
CHRISTIAN REFORMED CHURCH IN NORTH AMERICA
CHRISTIAN REFORMED CHURCH SYNOD TRUSTEES**

(Arts. 26, 77, 85)

I. NOMINATIONS FOR SYNODICAL INTERIM COMMITTEE MEMBERSHIP

As reported in the Agenda for Synod 1978, Report 20, the terms of five members and five alternates of the Synodical Interim Committee expire this year. SIC has consulted with classes of the various districts and received many suggestions for nominations. The committee submits the following nominations to synod for election, and will submit profiles of the non-ministerial nominees for the Advisory Committee on Appointments. Information re ministerial nominees is available in the Yearbook.

A. Far West United States**Member**

Dr. Allan Paauw
James Van Andel

Alternate

Nominee not elected as member
Jack Veltkamp

B. Rocky Mountain to Mississippi River**Member**

Frank Velzen
Tom Weeda

Alternate

Nominee not elected as member
Gary Vermeer

C. Central United States**Member**

Konrad Marcus
Al Rodenhouse

Alternate

Nominee not elected as member
Kenneth Frens

D. Eastern United States**Member**

Dr. John Timmer
*Rev. Donald Wisse

Alternate

Nominee not elected as member
Rev. Bernard Van Someren

E. Eastern Canada**Member**

Rev. John Klomps
*Rev. Louis Tamminga

Alternate

Nominee not elected as member
Rev. Henry De Bolster

*Incumbent alternates eligible for election as members

The Synodical Interim Committee also recommends to synod the re-appointment of the Synodical Treasurer, Mr. Lester Ippel and his alternate, Mr. Clarence De Vries, and the reappointment of the Arrangements Committee for Synod: Mr. L. Ippel, Mr. G. Kamp and Mr. H. Faber.

II. RESOLUTION RE REFORMED ECUMENICAL SYNOD INCORPORATION

The Reformed Ecumenical Synod is incorporating as a Michigan ecclesiastical corporation. This synod has submitted to the Synodical

Interim Committee Articles of Association and By-Laws formulated so as to honor in all respects the provisions of the RES Constitution now in effect and approved by the Synod of the CRC as well as the other denominations constituting the Reformed Ecumenical Synod. The Synodical Interim Committee requested Attorney Berton Sevenisma, our legal adviser, to draw up the necessary legal procedures for approval of this incorporation.

The Synodical Interim Committee of the Christian Reformed Church in North America has adopted the following resolution and presents it to the 1978 Synod of the Christian Reformed Church in North America for its adoption:

WHEREAS, the Reformed Ecumenical Synod, now a voluntary association, is to be incorporated as a Michigan ecclesiastical corporation, and WHEREAS, the Christian Reformed Church in North America has been requested to become an incorporator and a member of the Reformed Ecumenical Synod, and

WHEREAS, all relevant documents relating to the proposed incorporation, namely, Articles of Incorporation and By-Laws, have been submitted to the Polity and Program Committee of Synodical Interim Committee for review, and

WHEREAS, the Polity and Program Committee is of the opinion that the Synodical Interim Committee should endorse the incorporation of the Reformed Ecumenical Synod as a Michigan ecclesiastical corporation and recommend to synod that the Christian Reformed Church in North America become an incorporator of the Reformed Ecumenical Synod as a Michigan ecclesiastical corporation and a member thereof;

NOW THEREFORE, the Synodical Interim Committee of the Christian Reformed Church in North America adopts the following Resolution, to wit:

RESOLVED, that the Synodical Interim Committee, the Board of Trustees of the Christian Reformed Church in North America, recommends to the 1978 Synod of the Christian Reformed Church in North America meeting in Synodical Assembly on June 13, 1978, that synod approve the following by an appropriate Resolution, namely,

A. That the Christian Reformed Church in North America become one of the incorporators of the Reformed Ecumenical Synod as a Michigan ecclesiastical corporation.

B. That the Christian Reformed Church in North America become a member of the incorporated Reformed Ecumenical Synod;

C. That William P. Brink, Stated Clerk of the Christian Reformed Church in North America be authorized and directed to execute Articles of Incorporation of the Reformed Ecumenical Synod on behalf of the Christian Reformed Church in North America.

The above Resolution adopted by the Board of Trustees of the Christian Reformed Church in North America is now presented to the Synod of 1978, along with the copies of the Articles of Association and By-Laws, for synodical approval. (See Appendix A of this report.)

III. HEALING MINISTRY FOR CRISIS SITUATIONS

A. *Observations and Background*

During the past year the Synodical Interim Committee has studied the need of some program to face an increasing number of problems that have arisen in the church with respect to the relationship of our pastors and their congregations. The committee makes the following observations with respect to the problems that we face as a denomination in this respect:

1. We face the needs of pastors and churches where great stress has been experienced and where ministers have been deposed or resigned.
2. As a denomination we are confronted with great need of pastors and churches where separation has occurred in accordance with Church Order Article 17.
3. It is noteworthy that many situations have arisen in which ministers in good standing are seeking to shift their services into related fields of chaplaincy, teaching, and other facets of ministry. While this may be understandable in relationship to the broader needs of our ministries, it has also become apparent that many such decisions are made because of pastoral difficulties, feelings of inadequacy, or confusion as to the role and requirements of ministry.
4. Statistical information indicates a great increase in the number of problems we face with respect to the role of our ministers.
 - a. In 1975 there were five terminations of ministry in the CRC: one by deposition, one by resignation, and three on the basis of Articles 14 or 17 of the Church Order.
 - b. In 1976 there were eight such terminations: one by deposition, three by release from the congregation, and four by resignation from office.
 - c. In 1977 there were again eight separations: two by deposition, the remaining six by resignations or releases.
 - d. Currently our records indicate that a total of twenty-five ministers are no longer serving in their congregations due to releases according to Articles 14, 16, or 17 of the Church Order.

While a large number of men are on leaves of absence for legitimate reasons, there appear to be some who are using the leave of absence article as an escape from problems. We are furthermore facing a growing number of cases of ministers released under Church Order Article 17. Many of these problems are brought to the attention of our denominational office, and the need for assistance to the persons and congregations involved has become very evident.

5. Pastors in many of the above situations are disillusioned, lose an objective faculty of judgment, and need assistance in rehabilitation, choosing a new field of employment and other personal problems, sometimes including difficulties within their own family. In short, such ministers sorely need a compassionate, healing ministry

of forgiveness, acceptance, and assistance relating to restoration, a new field of ministry, or a new occupation and place in God's church and kingdom.

6. It should be apparent too that churches involved in pastoral problems such as those outlined above at some times suffer problems of disillusionment, anger, sympathy, or faction within the church. Many of such problems come to the attention of our denominational office as congregations seek advice.

7. The need of assistance for ministers and churches and for a mode of rehabilitation is indicated by Overtures 2 and 3 before the Synod of 1978, both dealing with problems that have arisen because of the frequent use of Church Article 17.

8. The need for pastoral concern for our churches and ministers is also called to the attention of synod by the Ministerial Information Service in a section of their agenda report dealing with pastoral concern for our churches and ministers.

B. *Recommendation*

The Synodical Interim Committee requests that synod approve its continued research into the matter of a healing ministry for ministers, consistories, and congregations in situations of stress, utilizing in this study the assistance and the expertise of leaders in our denominational agencies and others who have indicated their willingness to serve, and that the Synodical Interim Committee be requested to report its findings and recommendations to synod.

Grounds:

1. This problem has been brought to our attention by many ministers, classes, and agencies.
2. The statistics above point to a serious need for such research as may lead to a healing ministry.

IV. STUDY OF MEMBERSHIP INFORMATION CERTIFICATES

The Synod of 1977 requested the Synodical Interim Committee to propose to the 1978 Synod a more appropriate method of sharing membership information when members move within or out of our denomination (Acts of Synod 1977, page 33). SIC regrets that it has been unable to complete its study of membership certificates and reports to synod that this matter will be presented to the Synod of 1979.

V. MINISTERS' COMPENSATION SURVEY AND GUIDE - 1978

The updated survey and guide for 1978 is published in pamphlet form for distribution to all delegates of synod. Upon synod's approval it will be distributed to all of our churches as part of "Your Church in Action" - CRC Handbook, to be used as a guide for consistories when considering ministers' compensation in the year ahead.

When the Synod of 1973 mandated that ministers' compensation

studies be dealt with on a continuing (i.e., year to year) basis it did so in order that our ministers' annual compensation could consistently be compared to cost of living needs, based on available Bureau of Labor and other statistics. The procedure of dealing with this problem, namely the annual furnishing of survey data by our ministers, was adopted by the Synod of 1974. *In spite of all this we find that only about 50% of our ministers respond to our request for completion of survey data vital to this continuing effort for their own well-being.* SYNOD IS REQUESTED TO REMIND ALL MINISTERS TO COMPLY WITH ITS MANDATED PROCEDURES BY COMPLETING AND FURNISHING THE SURVEY FORMS ACCURATELY AND PROMPTLY WHEN REQUESTED.

The 1978 survey reveals that:

1. Based on figures submitted by 50% of our ministers, 117 of our churches are not paying the basic cash compensation commensurate with the minimum set annually by the Fund for Needy Churches as approved by synod; minimum for 1978 is \$12,000 per annum plus \$500 for each child under 19 years of age; minimum for 1979 is \$12,200 per annum plus \$50 per year service increment maximum \$1,000, plus \$500 for each child under 19 years of age.
2. Based on figures submitted by 50% of our churches 246 (includes 117 referred to under 1 above) of our churches are not paying compensation in line with the Urban (lowest) Cost of Living Indicator in their respective areas.

With respect to minimum compensation paid to our ministers, one of our classes recently adopted the following decision with respect to ministers' compensation paid by its member churches:

"Moved, in the light of the information addressed to us from synod via Denominational Stated Clerk, that the Church Visitors be instructed to investigate whether a church is paying the *synodical set minimum salary scale*. If a church is not meeting the minimum scale, they should be asked if they plan to apply to FNC for support. If not, what reasons do they have for violating this *directive from synod*. Adopted. (Reference: Acts of Synod 1948, p. 18)"

This type of action is highly recommended. *We urge synod to ask all of our classes to institute similar action, applying, however, the Cost of Living Indicator Urban, as shown on the survey for each area instead of the FNC minimum.*

VI. SPECIAL COMMITTEE FOR SIC FINANCIAL REVIEW AND IMPROVED FINANCIAL CONTROLS

A. Background

The Synodical Interim Committee (SIC), in its report to the Synod of 1977, summarized the work of the Finance Committee of SIC to assist the denominational agencies in improving their financial systems and internal control procedures. To facilitate that work, the Finance

Committee retained Seidman and Seidman, a Certified Public Accounting Firm, to make an independent review of the internal controls used by the agencies for the receipt, disbursement and recording of funds. The objectives, methodology and recommendations of Seidman and Seidman were summarized in the SIC report. The recommendations included the preparation by Seidman and Seidman of written suggestions for modifying the internal control procedures for each agency.

SIC concluded that most of the recommendations of Seidman and Seidman required more in-depth study and asked the Synod of 1977 to accept its report as an interim report. Synod adopted the following recommendations (Acts of Synod 1977, Art. 73, p. 122):

1. That synod accept this progress report from the SIC and instruct SIC to submit a final report with its evaluations and recommendations to the Synod of 1978.
2. That synod acknowledge the importance of providing maximum assurance concerning the safeguarding of denominational funds and other assets and request all boards, agencies and committees to work together with the SIC in implementing new procedures where needed to improve internal controls subject to the approval of the Synod of 1978.

On October 6, 1977, SIC, on the recommendation of the Finance Committee, approved the establishment of a special four-person committee to meet with appropriate representatives of the denominational agencies to discuss the Seidman and Seidman recommendations. The special committee was asked to work closely with the Denominational Financial Coordinator to implement those procedures determined by the special committee and the agencies to be immediately feasible and acceptable. As members of the special committee SIC appointed Dr. Marvin De Vries, chairman, Mr. William Sytsema, secretary, Rev. Leonard Hofman and Mr. Fred Hollebeek.

The Special Committee of SIC met with representatives of all the agencies except the Church Help Fund, SCORR and the Unordained Employees Pension Fund Committee. The latter three agencies were contacted by members of the Special Committee and asked for their views on the Seidman and Seidman report. At each meeting the representatives were asked to review the specific suggestions made by Seidman and Seidman for additions to or changes in the internal control procedures of their organization and to comment on the recommendations in the Seidman and Seidman report. Many of the specific suggestions had been implemented by the time the representatives met with the Special Committee. They were then asked to send to the Special Committee a written summary of their verbal responses and suggestions. Graciously all consented and the written comments have been very helpful in the subsequent deliberations of the Special Committee.

B. Recommendations

1. That a Denominational Financial Policy Manual be developed for the denominational agencies to include policy statements about depository procedures, disbursement procedures, investment procedures, auditor selection, board member disclosure and standardized financial and budget reporting. The implementation of the Policy Manual will be the responsibility of each denominational agency.
2. That the Denominational Financial Policy Manual be developed by a committee composed of the financial directors of all the denominational agencies (or their designees), a representative from the SIC Financial Committee, the Denominational Financial Coordinator and a member appointed by SIC who has appropriate knowledge of the denomination's financial matters, the denominational boards, agencies and committees, and synodical procedures. This individual serve as chairperson of the committee. The smaller agencies and committees would not be expected to send their financial directors or designees to all the meetings but would have the option to do so and would participate in approving the Policy Manual. The committee could enlist the assistance of outside consultants as needed.

C. The above report of the Special Committee of SIC was adopted by SIC at its meeting on May 24, 1978, and the report with recommendations are hereby submitted to synod for approval.

VII. FINANCIAL REPORTING

In Report 20 (Section VIII, A), the Denominational Financial Coordinator presented a sketch re the development of Improved Financial Control Systems. The AICPA (American Institute of Public Accountants) "Proposed Statement of Position on Accounting Principles and Reporting Practices for Non-profit Organizations not covered by AICPA Audit Guides," dated April 1978, was received and reviewed by the DFC and Finance Committee. The AICPA's position of accounting principles and reporting practices advocates and embraces the concept of the recording of and accountability for the use of funds and resources received with their specific application to established objectives of mandated functions and programs.

The Synodical Interim Committee *recommends* that synod urge all of our boards and agencies to adopt as general procedure and guide the AICPA's Statement of Position on Accounting Principles and Reporting Practices for Non-Profit Organizations effective in the next succeeding accounting year of each of our agencies. It is noted that Calvin College and Seminary already practices and maintains its accounting and reporting records in compliance with AICPA Industry Audit Guide for Colleges and Universities.

The DFC reports that uniform reporting on functional and program basis has been set up by all of our agencies, on a trial and informal basis, and is included in the Finance Committee presentation to the Advisory Finance Committee of Synod.

VIII. FINANCIAL REPORTS, QUOTAS, OFFERINGS AND ACCREDITED AGENCIES

As directed by synod, the Finance Committee of the Synodical Interim Committee has reviewed the quota requests of the quota participating agencies. The committee is instructed to recommend to synod and its advisory committee on financial matters, a per family overall denominational quota that, if approved by synod, will provide quota support for the needs of the denominational agencies and yet will be reasonable when judged in the light of our denominational stewardship and family giving potential.

As an initial step in this process, each quota participating agency was assigned to a member of the Finance Committee, who made an in-depth review of the agency's most recent audited financial statements, current financial position and budget for 1979. This procedure was followed by an interview by the Finance Committee with representatives of each agency. The committee then met in executive session to prepare the initial quota recommendation for submission to the Synodical Interim Committee.

A comparison of total quota requests from the denominational agencies with total quota recommendations by the Finance Committee (formerly the Standing Advisory Budget Committee) and actual quotas approved by synod for the years 1965 through 1978, and the requested and recommended total quota for 1979 is as follows:

Denominational Quotas

Comparison of Requested, Recommended and Actual

Year	Total Requested by Denom. Agencies	% Of Increase Last Year's Actual	Total Recom. by FC*	% Of Increase Last Year's Actual	Actual Approved by Synod	% Of Increase Last Year's Actual
1979	\$255.14	9.53	\$248.25	6.35		
1978	234.95	9.76	230.70	7.78	\$232.95	8.83
1977	215.95	14.78	212.95	13.18	214.05	13.76
1976	193.67	11.88	188.15	8.67	188.15	8.67
1975	175.58	9.12	168.80	4.91	173.10	7.58
1974	166.65	6.42	159.40	1.79	160.90	2.75
1973	156.00	6.41	155.50	6.07	156.60	6.82
1972	152.63	12.73	145.00	7.09	146.60	8.27
1971	140.16	10.71	134.60	6.32	135.40	6.95
1970	125.56	8.01	120.10	3.31	126.60	8.90
1969	126.50	15.63	115.75	5.80	116.25	6.25
1968	109.13	9.68	107.60	8.14	109.40	9.95
1967	102.98	8.86	98.75	4.39	99.50	5.18
1966	94.35	6.49	92.75	4.68	94.60	6.77
1965	87.60	6.31	87.60	6.31	88.60	7.25
1964					82.40	

Average percent increase

1965-1978

9.77

6.32

7.71

1974-1978

10.39

7.27

8.32

*Before 1971, the Standing Advisory Budget Committee

Source: Acts of Synod, various issues

During the 14-year period of 1965-1978, the average yearly increase was 9.77 percent. This compares with an average recommended increase of 6.32 percent and an average adopted increase of 7.71 percent. An analysis of more recent history, the last five years (1974-1978), shows the average request increase to be 10.30% compared with an average recommended increase of 7.27% and an average adopted increase of 8.32%.

The use of historical averages to evaluate quota requests in a new budget year must be used with caution. Each new budget year must be examined by itself, since agency budget requests will reflect these conditions:

1. Introduction of new programs and services. Synod should carefully weigh the quota increase implications of each program request or recommendation before it takes final action on any quota.
2. Extension or contraction of current programs and services.
3. Current and projected increases in the domestic cost of living.
4. Fluctuations in the value of the American dollar in the world financial markets.

This year, as in the past, the committee's task was challenging since the quota requests from the various denominational agencies for 1978 totaled \$255.14, or an increase of \$22.19 (9.53% increase) over the 1978 quota. The Finance Committee did not try to fit the agency requests into some predetermined total quota percentage increase from last year. Rather, each agency request was examined and evaluated on its own merits, and reductions from agency requests were generally made where agencies appeared to have cash balances that the committee suggests be reduced and used for operations, and where agencies requested quotas for programs or expenses of a contingent nature.

After thorough analysis and review of budgets and financial statements of the denominational agencies, the Finance Committee and the Synodical Interim Committee are recommending for 1979 a per family quota increase of \$15.30. This represents an overall increase of 6.35% above the 1978 quota. The increase appeared to the committee to be a reasonable request when, for example, it is compared to the increase in the cost of living consumer price index of 6.7% in the United States in 1977 and a more accelerated rate in early 1978. The committee believes the members of the church have been blessed with the financial resources to meet the recommended increase (disposable personal income was up 10.4% in the United States in 1977).

In regard to the recommended quota increase, we request, as in prior years, that synod consider all denominational agency budget requests before acting on any one.

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. The Finance Committee again commends the agencies for their efforts in 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 for many *outside organizations*. Our denominational agencies, by using more effective means, will channel some of these gifts in their direction. The Finance 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 congregation of the above-quota needs of our agencies, as well as the list of causes which synod approved 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 their program demands, and in turn, reduce their dependence on the denominational quota.

A. Denominational Quotas

	1976 Quota	1977 Quota	1978 Quota	Quota Request 1979	Recom. 1979	Percent Change from
Back to God Hour	\$ 20.00	23.00	25.00	27.00	27.00	+ 8.0%
Television	—	10.00	10.00	10.00	10.00	0.0
Home Missions	43.00	46.00	53.00	60.00	58.00	+ 9.4
Board of Publications						
The Banner	2.00	1.50	.70	.75	.25	
De Wachter .....	.50	.50	.25	.75	.25	— 25.0
Unified Church School						
Curriculum	4.00	4.00	3.00	2.50	2.50	
World Missions	35.25	41.25	46.00	52.70	51.00	+ 11.0
Spanish Literature..	.50	.50	.75	1.00	1.00	+ 33.3
Calvin College & Sem.	34.00	36.00*	38.40*	42.74*	41.40*	+ 7.8
Calvin Sem. Building						
Addition (until 1979)	1.00	1.00	1.00	1.00	1.00	0.0
Chaplain Committee....	1.00	1.65	1.95	2.95	2.50	+ 33.3
Chaplain's Deposit Fund	.50	.50	.50	.00	.00	—100.0
Denominational Services						
Synodical Assembly & Committees						
Synodical Offices ..	5.00	5.50	6.10	5.50	5.20	— 14.8
Estate Planning for Deferred Giving (At re- quest of all denomi- national agencies)	—	1.65	1.65	—	—	
**Denominational Building	2.00	2.00	2.00	1.90	1.80	— 10.0
Fund for Needy Churches	13.50	13.50	12.50	13.50	13.50	+ 8.0
Ministers' Pension Fund	24.50	24.50	28.50	30.50	30.50	+ 7.0
Supplemental Fund (Min- isters' Pension Fund)	—	—	—	.75	.75	+100.0
SCORR	1.40	1.00	1.60	1.60	1.60	0.0
TOTAL	\$188.15	\$214.05	\$232.95	\$255.14	\$248.25	+ 6.5%

*Allocated on an area basis

**Will be increased by \$2.00 if synod approves consolidation of all building expenses under one quota.

B. One or More Offerings

1. Denominational Agencies

- a. Armed Forces Fund of Home Mission Board
(U.S. Churches Only)
- b. Back to God Hour - 1) above-quota, 2) CRC-TV
- c. Back to God Tract Committee
- d. Committee for Educational Assistance to Churches Abroad
- e. Home Missions for above-quota needs
- f. Minority Student Scholarship Fund
- g. Supplemental Fund of Ministers' Pension Fund
- h. World Missions for above-quota needs

2. Denominational Benevolent Agency

Christian Reformed World Relief Committee

3. Denominational Youth Agencies

- a. Calvinettes (division of United Calvinist Youth)
- b. Calvinist Cadet Corps (division of United Calvinist Youth)
- c. Young Calvinist Federation (division of United Calvinist Youth)
- d. Young Calvinist Servicemen's Ministry

C. Non-denominational Agencies for Financial Support - recommended for support *but not necessarily for one or more offerings (any amount or offering(s) to be given is a matter that each council should decide)*

1. Benevolent Agencies

- a. Bethany Christian Services
- b. Bethesda Hospital
- c. Calvary Rehabilitation Center
- d. Christian Health Care Center (formerly Christian Sanatorium)
- e. Christian School Employees Relief Fund (only when requested)
- f. Elim Christian School
- g. Luke Society
- h. Pine Rest Chr. Hospital Association (includes Children's Retreat)

2. Educational Agencies

- a. Association for the Advancement of Christian Scholarship
- b. Canadian Christian Educational Foundation (NUCS)
- c. Christian Schools Educational Foundation (NUCS)
- d. Dordt College
- e. National Union of Christian Schools
- f. Reformed Bible College
- g. Roseland Christian School
- h. Trinity Christian College
- i. Westminster Seminary

3. Miscellaneous Agencies

- a. American Bible Society (U.S. churches only)
- b. American Calvinist Fellowship
- c. Canadian Bible Society (Canadian churches only)

- d. Canadian Home Bible League (Canadian churches only)
- e. Christian Labour Association of Canada (Can. churches only)
- f. Christian Laymen's League
- g. Faith, Prayer and Tract League
- h. Gideons, International (Bible distribution) (U.S. churches only)
- i. Gideons, International of Canada (Bible distribution)
(Canadian churches only)
- j. InterVarsity Chr. Fellowship of the U.S. (U.S. churches only)
- k. InterVarsity Chr. Fellowship of Canada (Can. churches only)
- l. Lord's Day Alliance of Canada (Canadian churches only)
- m. Lord's Day Alliance of the U.S. (U.S. churches only)
- n. TELL (The Evangelical Literature League)
- o. World Home Bible League

D. *Denominational Building Occupancy Costs*

The Board of Trustees of the Christian Reformed Church in North America (SIC) recommends to the Synod of 1978 that the occupancy cost consisting of repairs, maintenance, utilities, janitorial services, insurance, real estate taxes, and other related, but not limited to building and grounds care and operational costs, now being charged monthly to each agency on a square foot occupancy ratio, be paid for by CRC in NA out of increase in denominational building quota, thereby eliminating such costs from the budgets of the building occupants.

Ground:

This procedure will eliminate unnecessary budget calculation and bookkeeping by the seven agency occupants; unnecessary breakdown calculation and monthly billing by building management; and controversies as to what constitutes building operation expense versus building capital improvements.

Subject to synod's approval the above recommendation of SIC shall become effective as at January 1, 1979 and all agency occupants shall adjust their 1979 budgets accordingly.

IX. UNIFORM SALARY POLICY

For several years the Synodical Interim Committee has been studying the complex question of denominational salary policy. The mandate was first given to SIC in 1971. (See Acts of Synod 1971, Article 151, p. 119).

Since this study involves all agencies, the assistance of the Coordinated Services Committee was requested.

The Coordinated Services Committee recommended that SIC advise synod that it is aware of synod's mandate of 1971 regarding a Salary Policy Study and acknowledges the delayed response to this mandate requesting synod's indulgence on its lack of action to date. However, the concept of a "Uniform Salary Policy" is a difficult one to deal with, considering the disparate nature of the agencies, the wide variation in qualifications required of personnel for the various agencies (editors,

broadcasters, professors, missionaries, etc.) the impact of the employment market on given job categories, severe inflationary trends, and differing degrees to which the various agencies rely on quota support for funding.

Synod is advised that the subject continues under study. The study committee is presently considering the feasibility of a formula for a uniform base salary which all agencies could use to develop their respective salary schedules.

X. MATTERS REQUIRING SYNODICAL ACTION

A. Approval of nominations for, and election of SIC members and alternates. (See Section I, A, B, C, D, E.)

B. Reappointment of the Synodical Treasurer, his alternate, and the Arrangements Committee for Synod. (See Section I.)

C. Approval of resolution for the incorporation of the Reformed Ecumenical Synod. (See Section II.)

D. Approval of recommendations re healing ministry for crisis situations. (See Section III, B.)

E. Continuation of the mandate re Membership Information Certificates. (See Section IV.)

F. Adoption of the recommendations re the 1978 Ministers' Compensation Survey. (See Section V.)

G. Approval of the report and adoption of the recommendations re improved financial controls. (See Section VI.)

H. Adoption of the recommendation of SIC re the AICPA's proposed statement re Financial Reporting. (See Section VII.)

I. Approval of reports and adoption of quotas, recommended offerings and accredited causes. (See Section VIII, A, B, C.)

J. Approval of SIC recommendations re occupancy cost consolidation. (See Section VIII, D.)

K. Approval of continued study re uniform salary policy. (See Section IX.)

Synodical Interim Committee
William P. Brink, Stated Clerk

APPENDIX A

ARTICLES OF ASSOCIATION

Reformed Ecumenical Synod

We, the undersigned, desiring to become incorporated under the provisions of Act No. 327 of the Public Acts of 1931, as amended, do hereby make, execute and adopt the following Articles of Association, to-wit:

First, the name assumed by this corporation and by which it shall be known in law, is the Reformed Ecumenical Synod.

Second, the location of said Synod shall be 1677 Gentian Drive, S.E., City of Kentwood, County of Kent, State of Michigan.

Third, the time for which said corporation shall be created shall be perpetual.

Fourth, the members of said Synod shall worship and labor together according to the discipline, rules and usages of the Reformed Ecumenical Synod, as from time to time authorized and declared by the Synod.

Fifth, the basis of the Reformed Ecumenical Synod shall be the Holy Scriptures of the Old and New Testament as interpreted by the Confessions of the Reformed faith, namely the Gallican Confession, the Belgic Confession, the Heidelberg Catechism, the Second Hellenic Confession, the thirty-nine Articles, the Canons of Dort, and the Westminster Confession. The Scriptures, in their entirety as well as in every part thereof, are the infallible and ever-abiding Word of the Living Triune God absolutely authoritative in all matters of creed and conduct; and the Confessions of the Reformed faith are accepted because they are in accordance with the divine truth as revealed in Scripture.

Sixth, the purpose of the Reformed Ecumenical Synod shall be:

(a) To express the Church's oneness in Christ and to promote the unity of the churches which profess and maintain the Reformed faith.

(b) To give united testimony to the Reformed faith in the midst of the world living in error and groping in darkness, and to the churches which have departed from the truth of God's Holy Word.

(c) To confer together, as far as advisability or necessity may require, regarding missionary work of the churches at home and abroad.

(d) To advise one another regarding questions and problems of import pertaining to the spiritual welfare and the Scriptural government of the churches.

(e) To strive to attain a common course of action with respect to common problems, likewise to issue joint resolutions regarding movement, practices, or dangers when joint statements are deemed necessary.

Seventh, the decisions of Synod are advisory in character, but the member churches are under obligation to take the decisions of Synod under serious consideration in order that the purpose stated in Article Sixth may be attained.

Eighth, those churches shall be eligible for membership which

(a) profess and maintain the Reformed faith and subscribe to the basis as expressed in Article Fifth.

(b) maintain the marks of the true church (the pure preaching of the gospel, the Scriptural administration of the sacraments, and the faithful exercise of discipline) and conform to the main principle of Reformed polity, namely, the headship of Christ.

Ninth, upon the dissolution of the Corporation, the Board of Trustees shall, after paying or making provision for the payment of all of the liabilities of the Corporation, dispose of all of the assets of the corporation exclusively for the purposes of the Corporation in such manner, or to such organization or organizations organized and operated exclusively for charitable, educational or religious purposes as shall at the time qualify as an exempt organization or organizations under Section 501(c)(3) of the Internal Revenue Code of 1954 (or the corresponding provision of any future United States Internal Revenue Law), as the

Board of Trustees shall determine. Any of such assets not so disposed of shall be disposed of by the Circuit Court of the county in which the principal office of the corporation is then located, exclusively for such purposes or to such organization or organizations, as said Court shall determine, which are organized and operated exclusively for such purposes.

IN WITNESS WHEREOF we, the parties hereby associating for the purpose of giving legal effect to these Articles, hereto sign our names and places of residence.

Done at the City of Grand Rapids, County of Kent, State of Michigan, this

_____ day of _____, 1978.

THE CHRISTIAN REFORMED CHURCH IN NORTH AMERICA,
a Michigan ecclesiastical corporation

By _____

William P. Brink, Stated Clerk

ORTHODOX PRESBYTERIAN CHURCH, a
Pennsylvania ecclesiastical corporation,

By _____

REFORMED PRESBYTERIAN CHURCH OF NORTH AMERICA,
a Pennsylvania ecclesiastical corporation,

By _____

ASSOCIATE REFORMED PRESBYTERIAN CHURCH,
a South Carolina ecclesiastical corporation,

By _____

BY-LAWS OF REFORMED ECUMENICAL SYNOD

Believing that all things should be done decently and in order, we hereby adopt the following By-Laws for the regulation, management and government of this corporation, to wit:

Article I.

MEMBERS

The members of the Corporation are the churches which are presently members of the Reformed Ecumenical Synod and those churches which have been accepted as members after the effective date of the Articles of Association.

Article II.

MEMBERSHIP

Those churches shall be eligible for membership which accept and comply with the provisions of the Eighth Article of the Articles of Association.

Admission to and determination of membership shall be by decision of the Synod by a two-thirds majority of the ballots cast after investigation and recommendation by the Board of Trustees.

Application for membership shall be made to the Synod through the office of the General Secretary at least three months before a Synod meeting.

Article III.

MEETINGS OF MEMBERS

The members of the Corporation shall normally meet in Synodical Assembly every four years at a time and place designated by the prior Synod. Each of the churches shall appoint delegates in accordance with Synodical regulations.

Written notice of the time and place of the meetings shall be given to all churches pursuant to Synodical regulations.

Article IV.

THE BOARD OF TRUSTEES

The business of the Corporation between the meetings of the Synodical Assembly shall be managed by the Board of Trustees.

The Trustees of the Corporation shall be the Interim Committee elected by the Synod. They shall be elected to serve a term of four (4) years, provided, however, that if the next meeting of the Synodical Assembly shall convene prior to the expiration of the four (4) year term, then the term of office of the Trustees shall end upon the election of a new Interim Committee.

Any vacancy on the Board of Trustees caused by death, resignation or removal shall be filled by the Board of Trustees, provided, however, that the appointee shall serve only for the remainder of the unexpired term.

If possible, the Board of Trustees shall meet immediately following the adjournment of the Synodical Assembly. It shall also meet between the sessions of the Synod at a time and place to be designated by the Board of Trustees.

The majority of the Board of Trustees shall constitute a quorum and the acts of the majority of the Trustees present at any meeting at which a quorum is present shall be the acts of the Board of Trustees.

Between the sessions of the Board of Trustees, the business of the Board of Trustees may be transacted by soliciting the decision of any Trustees by any available means of communication; provided, however, that any actions taken by the Trustees in other than formal session shall be ratified and confirmed at the next formal meeting of the Board of Trustees.

Article V.

OFFICERS

The officers of the Corporation shall be elected by the Synodical Assembly.

The following officers shall be elected:

President	(Moderator)
Vice President	(First Assessor)
Secretary	(First Clerk)
Treasurer	
General Secretary	

Such other officers may be elected by the Board of Trustees as it deems necessary for the proper conduct of the business of the corporation.

Any Trustee may also be an officer of the Corporation, but officers of the Corporation may be appointed from other than the Board of Trustees.

The elected officers shall serve until the next Synodical Assembly. They shall perform the usual duties which pertain to their respective offices and in addition such other duties as may be prescribed by the Synod or the Board of Trustees.

The officers of the Corporation, except the General Secretary, shall serve without compensation, but they shall be entitled to reimbursement for necessary travel and other expenses incurred in the performance of their respective offices.

The General Secretary shall receive such compensation as is fixed by the Synodical Assembly.

Article VI.

SYNOCDICAL REGULATIONS

Regulations adopted by the Reformed Ecumenical Synod Australia 1972 and now observed and in force, or as hereafter amended by the Synodical Assembly, are incorporated herein by reference, and shall be observed in the conduct of all business of the Corporation.

Article VII.

FISCAL YEAR

The fiscal year of the Corporation shall be the calendar year.

Article VIII.

DEPOSITORY

All funds of the Corporation shall be deposited in such bank or banks, or other depositories, as are designated by the Board of Trustees. All disbursements from the accounts of the Corporation shall be by check to be signed by those officers of the Corporation appointed by the Board of Trustees.

Article IX.

AMENDMENTS OF ARTICLES OF ASSOCIATION

The Articles of Association may be amended only by a two-thirds ($\frac{2}{3}$ rds) majority vote of ballots cast at a meeting of the Synodical Assembly. Notice of any proposed amendment shall be given to all of the member churches at least one (1) year prior to the next meeting of the Synodical Assembly.

Article X.

AMENDMENT OF BY-LAWS

The members of the Corporation meeting in Synodical Assembly or the Board of Trustees may add to, alter or amend any By-Laws by a majority vote of the members of the Corporation or the Board of Trustees present at the meeting called for that purpose, provided, however, that the Board of Trustees may not add to, alter or amend any By-Laws fixing the qualifications, classifications or term of office of members of the Board of Trustees.

REPORT 21

UNORDAINED EMPLOYEES' PENSION FUND

(Art. 77)

Your committee continues to supervise the administration of the Unordained Employees' Pension Fund which serves eligible employees of all of the denominational boards, employees of Rehoboth Christian Hospital, Christian Laymen's League, some Classical Home Mission Committees, and several churches. The Relief Fund administered by your committee continues to provide support for former employees or their dependents in cases where there is no pension or a pension is inadequate.

Pursuant to the system of rotating representation of the agencies on the committee, the term of the Board of Publications representative will expire September 1, 1978, and that position on the committee is to be filled by a Board of Home Missions representative.

The financial report for 1977 is submitted herewith.

RECOMMENDATIONS FOR ACTION BY SYNOD

1. Your committee requests that any member of the committee be accorded the privilege of the floor when the recommendations for action are considered by synod.
2. Your committee recommends that Gerard Borst be appointed to the committee for a three-year term as Board of Home Missions representative.
3. Your committee recommends the adoption of the attached plan amendments which do not make substantive changes but which are recommended solely to remain in compliance with IRS requirements.

Unordained Employees' Pension
Fund Committee

Donald F. Oosterhouse, chairman
Lawrence D. Bos
Lester Ippel
Harry Vander Meer
Allen Van Zee

RETIREMENT PLAN FOR THE UNORDAINED WORKERS
OF THE CHRISTIAN REFORMED CHURCH

AMENDMENT NO. 11

Effective January 1, 1976, the Plan is hereby amended as follows:

1. A new paragraph 10.6 is added to read as follows:
10.6 In no event shall the annual addition to a participant's account from all sources, including forfeitures, exceed the lesser of \$26,825.00 or 25% of the participant's compensation, or such other limits as may, from time to time, be prescribed by regulations promulgated by the

Secretary of the Treasury, or any statute of similar import. Any excess resulting from forfeitures shall be reallocated among the remaining participants in the same ratio as Employer contributions are allocated, but as though the participant whose account equals said limit had no compensation for the year. In this connection, the limitation set forth in Section 415 of the Internal Revenue Code of 1954 shall apply. The term "annual addition" means the sum of—

- (a) Employer contributions made directly or indirectly;
- (b) The lesser of (A) the amount of the participant's contributions in excess of 6% of his compensation during the year, or (B) one-half of the participant's contribution; and
- (c) Forfeitures.

For purposes of this Section, participant contributions under (b) include mandatory and voluntary contributions but do not include any roll-over contributions (as defined in Section 402(a) (5), 402(a) (4), 408(d) (3), and 409(b) (3) of the Code). The limitation year used to determine annual additional contributions to a participant's account shall be the same as the plan year.

2. Paragraph 13.1 is amended to read as follows:

13.1 The Plan shall be administered by a Pension Committee established in accordance with Article 12. The Pension Committee shall be named the fiduciary of the Plan and shall administer the Plan according to the powers and duties granted them in accordance with Article 12. The Pension Committee shall make such rules and regulations consistent with the orderly administration of the Plan as they may deem necessary. The Pension Committee shall have full power and authority to determine all matters arising in the administration, interpretation and application of the Plan, and the determination of any such matter by the Pension Committee shall be conclusive on all Participants and their beneficiaries. However, any rules or regulations and any exercise of discretion or other action by the Pension Committee shall be equitable and non-discriminatory and shall be uniform in application as between Participants. The Pension Committee shall provide for each Participant to receive a booklet setting forth in summary form a statement of the essential features of the Plan.

3. Paragraph 15.1 is amended to read as follows:

15.1 The Synod shall have the right at any time, and from time to time, to amend, in whole or in part, any or all of the provisions of the Plan. However, no such amendment shall authorize or permit any part of the Plan assets (other than such part as is required to pay taxes and administration expenses) to be used for or diverted to purposes other than for the exclusive benefit of the Participants or their beneficiaries or estates. If any amendment changes the Vesting Schedule, any Participant may, by filing a written request thereto with the Pension Committee within sixty (60) days after he has received notice of such amendment, elect to have his Vesting computed under the Vesting Schedule in effect prior to the amendment.

4. A new Paragraph 15.4 shall be added, to read as follows:

15.4 *Merger, consolidation, or transfer of assets*

This Plan shall not be merged or consolidated with, nor shall any assets or liabilities be transferred to, any other plan, unless the benefits payable to each participant if the Plan was terminated immediately after such action would be equal to or greater than the benefits to which such participant would have been entitled if this Plan had been terminated immediately before such action.

5. A new Article 19, *CLAIMS PROCEDURE*, shall be added, with Paragraph 19.1 and 19.2 to read as follows:

19.1 *Claims procedure*

Claims for benefits under the plan shall be filed with the Pension Committee, on forms supplied by the Pension Committee. Written notice of the disposition of a claim shall be furnished the claimant within thirty (30) days after the application therefore is filed. In the event the claim is denied, the reasons for the denial shall be specifically set forth, pertinent provisions of the Plan shall be cited and, where appropriate, an explanation as to how the claimant can perfect the claim will be provided.

19.2 *Claims review procedure*

Any Participant, or beneficiary of a Participant, who has been denied a benefit, or feels aggrieved by any other action of the Pension Committee, shall be entitled, upon request to the Pension Committee and if he has not already done so, to receive a written notice of such action, together with a full and clear statement of the reasons for the action. If the claimant wishes further consideration of this position, he may obtain a form from the Pension Committee on which to request a hearing. Such form, together with a written statement of the claimant's position, shall be filed with the Pension Committee no later than ninety (90) days after receipt of the written notification provided for above.

STATEMENT OF ASSETS AND FUND BALANCE

UNORDAINED EMPLOYEES' PENSION COMMITTEE

CHRISTIAN REFORMED CHURCH

DECEMBER 31, 1977

ASSETS

Cash		\$	780
Accounts Receivable from participating agencies			15,598
Investments - at Cost:			
Certificates of deposit and savings receipts	\$ 50,000		
Calvin College and Seminary Notes	25,000		75,000
			<u>75,000</u>
TOTAL ASSETS			<u>\$91,378</u>

FUND BALANCE

Pension Fund

\$91,378

NOTE: Accumulated Pension Fund Assets at December 31, 1977 had a Market Value aggregating approximately \$ 1,774,000.

STATEMENT OF CHANGES IN FUND BALANCE
UNORDAINED EMPLOYEES' PENSION COMMITTEE
CHRISTIAN REFORMED CHURCH
YEAR ENDED DECEMBER 31, 1977

FUND BALANCE, JANUARY 1, 1977		\$95,187
ADDITIONS		
Premiums from employing agencies	\$335,542	
Insurance Experience Rebate	795	
Interest on investments	<u>4,405</u>	
TOTAL ADDITIONS		340,742
DEDUCTIONS		
Amounts deposited with insurance company:		
Pension	\$278,875	
Insurance	56,685	
Administrative expenses	819	
Relief Payments	<u>8,172</u>	
TOTAL DEDUCTIONS		<u>344,551</u>
NET DEDUCTIONS		<u>\$(3,809)</u>
FUND BALANCE, DECEMBER 31, 1977		<u>\$ 91,378</u>

Reports of Denominationally Related Agencies

For Education and Youth

REPORT 22

ASSOCIATION FOR THE ADVANCEMENT OF CHRISTIAN SCHOLARSHIP

(Art. 53)

Dr. W. Harry Jellema wrote in the *Reformed Journal* in 1955 that “. . . we believe we need a university because as Reformed community we have an obligation to cultivate science, ‘wetenschap,’ to the glory of God; we need a university because we have a duty to keep Calvinistic scholarship continuously relevant; we need a university because we are obliged to invest our spiritual capital and set it to work, lest, while we in our generation live on (and in the process consume) it, we have less to bequeath to our children than we received; we need a university not simply as top rung but in order that we may build the ladder; may build a system of Christian schools, kindergarten through and beyond college, that will be Christian. Such is the real reason why we want a university.”

It would be inaccurate to say that this article by Professor Jellema led directly to the start in 1956 of the Association for the Advancement of Christian Scholarship (initially called the Association for Reformed Scientific Studies), whose aim was to start that kind of Christian university. Nevertheless the start of the AACS and its zeal for a Reformed Christian university came from exactly the same Dutch Reformed roots as did Professor Jellema’s concerns.

Today the AACS does operate a very small “Christian university,” a (post)graduate school which has the name Institute for Christian Studies. Nine full time professors conduct research with the searchlight of Scripture on fundamental issues of academic learning. They are joined in this by thirty students, most of whom are expecting to receive the Master of Philosophy (M. Phil.) or Doctor of Philosophy (Ph.D.) degree.

The Institute for Christian Studies, located in Toronto, celebrated its tenth anniversary in 1977. Through 1977 it had granted nine master’s degrees. In total approximately four hundred people have studied at the Institute. These graduates and former students are now serving in a wide variety of positions: the gospel ministry, teaching in Christian and public schools and colleges, law practice, counseling, government service, nurture of children in the home, and many others. The influence of their Christian graduate study is beginning to be a leaven in a variety of ways.

The Institute for Christian Studies is trying to help forge the link that has always been missing in Christian education related to the Christian Reformed Church. A complete system of Christian schools would include elementary and secondary schools, Christian colleges, granting

bachelor's degrees and providing teachers for elementary and high schools, and the (post)graduate Christian university to prepare college graduates for Christian teaching at the colleges. We have grown accustomed to not having that fourth link, but it should be considered essential.

Scholarly research from the Institute is resulting in the publication of books such as the 1977 anthology edited by C.T. McIntire, *God, History, and Historians: Modern Christian Views of History*. Articles by Institute staff members are appearing in academic journals. In early 1978 the AACS started a program in which people can subscribe to academic papers arising in connection with the work of the Institute. Information about publications available may be obtained by writing the Institute at 229 College Street, Toronto, Ontario.

Organized for advanced research and teaching, the Institute for Christian Studies is maintained by the Association for the Advancement of Christian Scholarship (AACS), which provides the administrative and financial support for the Institute.

The AACS is organized much like the typical Christian school, with an association whose membership is open to all who agree with its religious-educational basis and pay annual dues. The board, elected by the members, controls the policies and appoints the staff. An educational committee, called the Board of Curators, supervises the academic work under the authority of the Board of Trustees. An extensive annual report with financial statements is sent to all Christian Reformed consistories and to all AACS members, which number about two thousand in the United States and Canada. A twenty-four-page newsletter, "Perspectives," is mailed seven times a year to members and others who are interested. The 1978 budget for the AACS is \$565,800.

The major project of the AACS is support of the Institute for Christian Studies, but it has a few related projects. A significant effort is being made this year to help students at secular colleges and universities to develop their Christian perspectives. This is being done by providing materials directly to students, but especially by giving materials to campus ministers and Christian teachers on secular campuses to help them guide students into deeper Christian insights into their studies and their walks of life. Similar assistance is offered to professors at Christian colleges, and to all who request it.

The AACS has started teaching Christian Perspectives courses at nearby secular campuses, and is drawing up a teacher's manual to help others teach such a course on their own campuses. These campus services are taking place in cooperation with campus ministries of the Christian Reformed Church, and supplement these ministries with the academic strengths of the Institute.

The AACS sponsors lecture tours across North America for the general public and for college and university campuses. Annual weekend conferences are held in various places at which Institute speakers and others try to bring biblical structural insights to bear in helping people in their

daily walk before the Lord. In 1977 the major conference near Niagara Falls, which drew eight hundred people, dealt with Christian perspectives in the area of work and labor.

In 1978 the Association for the Advancement of Christian Scholarship reached the age of twenty-two, and its Institute for Christian Studies was into its eleventh year. They have matured after some turbulent years, and they are gaining respect in the United States as well as in Canada, just as the Canadian component of the Christian Reformed Church is increasingly respected in the United States. With the blessing of God this special work of Christian higher learning will make an increasing contribution to the life and service of the Christian Reformed Church.

Robert W. Vander Vennen,
Executive Director

REPORT 23

DORDT COLLEGE

(Art. 53)

Presently, there are 1,025 CRC young people attending Dordt College; this represents approximately one-fourth of the total number of CRC young people attending the three institutions of higher learning affiliated with the CRC.

We recognize the profound influence Dordt is having on the future of the Christian Reformed Church as a result of this significant proportion of the denomination's young people entrusted to the school. We are also deeply aware of Dordt's immense responsibility for the spiritual direction and development of these covenant youth. Dordt hereby reaffirms to the Synod of 1978 that it seeks to promote only the best in Reformed, Calvinistic scholarship.

In the face of today's varying interpretations of God's Word the faculty of Dordt College is bound by the interpretation of that Word as stated in the Three Formulae of Unity of our denomination—the Belgic Confession, the Heidelberg Catechism, and the Canons of Dort. Believing in the centrality of the instituted church in Christ's kingdom, Dordt also seeks to develop among the students a healthy, wholesome appreciation for the church.

With that in mind, we are grateful to report that the blessings of the Lord have never been more clearly visible at Dordt than during this past year.

Enrollment

Total enrollment at Dordt increased by 11% from 1,001 to 1,112 students last year; this substantial increase has put a tremendous strain on academic and residential facilities.

Enrollment statistics show a continuing growth in the number of CRC students from all areas of the denomination, especially from the western half of the United States and Canada. Sixty percent of Dordt's student body comes from areas outside the midwest. The proportion of Christian Reformed students remains very high at 92%. Most of the remaining students come from the Orthodox Presbyterian Church and Reformed Church in the United States. In spite of these enrollment increases, an area of special concern to us is the apparent continuing high percentage of CRC young people studying at institutions of higher learning not affiliated with our denomination.

We call this to the attention of the churches because we believe it has serious implications for the future of the denomination. We respectfully request that pastors and consistories give positive leadership in directing the church's young people toward the colleges affiliated with the Christian Reformed Church.

New Programs of Study

In response to the needs of the constituency and our commitment to quality Christian higher education, Dordt introduced several new and

expanded programs of study this year. New majors were available for the first time in Agriculture, Art, Theater, and Social Services. These new programs have been very successful and have contributed much to the enrichment of the college's total program. Dordt now offers twenty-six majors with a curriculum that provides opportunities for preparation for a wide variety of careers. Programs of study available to students include such diverse areas as Agriculture, Business, Education, General Liberal Arts, and Pre-Professional programs.

The elementary and secondary education programs continue to enroll the largest number of students, but other programs are gaining in significance.

Faculty Growth

The substantial growth in numbers of students and programs of study has created a corresponding need for many more teachers. We are grateful to report that Dordt was again able to attract very competent, soundly Reformed scholars to fill the new positions. This year there were sixty full-time and eight part-time teachers.

The board of trustees is very concerned about the professional growth of the school's faculty. Professors are strongly encouraged to continue their educational training. A significant number of Dordt teachers have received their doctorates in the past few years and many more are presently working on doctoral programs. In addition to attending national symposiums and lectures pertaining to their disciplines, Dordt faculty members are also very active in the Colleges of Mid America (CMA) Consortium which offers a comprehensive program of developmental seminars and training sessions.

New Chapel, Music Center, Library Addition, and Apartment Houses

As mentioned earlier in the report, the unusual growth in students and programs has put a severe strain on facilities.

Dordt expects to have a new 1,200 seat chapel auditorium, a new 12,000 square foot music center, a sizable library addition, and three new student apartment complexes in service by the start of the 1978-79 school year.

These new facilities will do much to alleviate present shortages, although several other needed building projects are also under consideration by the board of trustees.

Dordt has been conducting a major capital funds campaign, called the Forward Thrust Program, for the last year. The goal of the Forward Thrust Program is to raise \$2.2 million for the buildings presently under construction. Of this goal, \$1.9 million has already been raised.

The Dordt Press

The board of trustees approved the formation last year of a "Dordt Press." The purpose of this newly formed press is to publish respectable, timely works which reflect and promote the biblical, Calvinistic world-and-life perspective.

The work of evaluating prospective publications and selections of materials for publication is being handled by a faculty committee to insure that all the products do justice to Reformed scholarship.

The first publication of the Dordt Press is a book entitled *Unity in Creation* by Dr. Russell Maatman, professor of chemistry and head of the Chemistry Department at Dordt.

Christian Commitment

As a Christian institution, Dordt College aspires to be a community of faculty and students committed to the study and evaluation of the various branches of learning in the light of the Bible, God's infallible Word. The life of this community has both its academic and social aspects, and in both of these aspects of life all members of the college community seek to glorify the triune God.

In accordance with the Christian aim of Dordt College, students are expected to express their Christian faith positively in their general conduct and life-style. Students are expected to attend church services twice each Sunday. Chapel exercises are held twice each week which all students are expected to attend regularly. Recognizing the importance of the spiritual aspect of student life, the college also provides pastoral counseling for each student.

Thus the college seeks to maintain and develop a vibrant spiritual climate on campus in the context of which the work of Christian scholarship may be effectively carried on.

Financial Condition

This year, Dordt needs \$425,000 in gift support to meet budgeted operational expenses. Through the denominational quota-relief system, Christian Reformed churches of the Midwest (area 4) will provide \$18.40 per family or approximately \$165,000 towards the total need.

We would like to express our gratitude to the denomination and the hundreds of churches in the Midwest for making this support possible. We would also like to thank the hundreds of Christian Reformed churches throughout the denomination who took offerings for the college last year. Total church offerings for Dordt jumped 34% last year from \$67,646 to \$90,731.

A financial support problem, which is related to Dordt's growth pattern, has developed over the past five to ten years. Today's 329 students (30% of the student body) come from Christian Reformed churches of the western part of the United States and Canada. The number of Dordt students from this area has grown substantially over the past five years. In spite of the fact that close to 50% of the students from this area attending our CRC related colleges are at Dordt, the present denominational relief formula still gives no specific relief to the churches of these classes which they can designate for Dordt.

It should be pointed out that a small, but increasing, number of these churches are designating modest local "quota" amounts for Dordt; almost all of these churches also take offerings for Dordt. However, with a total "above-tuition" cost of approximately \$600 per student, the overall support from the "west" falls considerably short of the need.

Conclusion

Dordt College aspires to be an academic community which provides

an authentic integrated Christian perspective in all areas of study and which provides a wholesome Christian environment for young people.

We earnestly request the prayers and support of the churches for the coming year so Dordt may continue to be an effective tool for Christ's kingdom in the sphere of higher education.

B. J. Haan, president

REPORT 24
REFORMED BIBLE COLLEGE
(Art. 53)

It is my privilege to greet you on behalf of the Reformed Bible College "family"—students, faculty, staff, trustees, and alumni. We thank God for more than thirty-eight years of service, thankful that the college has been given a wider opportunity than ever before to serve the church of Christ and his kingdom.

During the 1977-78 academic year, RBC served a total of 529 persons through a variety of educational programs: Mexico Summer Training Session, fall and winter semesters, evening extension courses (Grand Rapids, Kalamazoo, Muskegon, and Zeeland), August Institute, and spring session. Of this total, 215 students were enrolled in the daytime classes on the Grand Rapids campus.

Blessed by the faithful payment of tuition and fees by the students, and by the generous gifts and offerings of the Lord's people, RBC has been able to meet its obligations and to expand modestly in terms of campus facilities. Ground was broken in November 1977 for Walters Campus Center, which will house a new dining facility, offices, bookstore, lounge, and indoor recreation space. This structure should be ready for use in August 1978.

We thank God for the loyal concern which so many Christian Reformed people, pastors, and congregations show for the training of future workers in church and mission which is available through the college. RBC asks the prayers of the churches for direction in terms of seeking new faculty members as vacancies occur, attracting a growing number of dedicated students, and of expanding its services to churches of Reformed persuasion throughout Canada and the United States particularly. RBC welcomes inquiries and visits at all times from individuals and groups, and information about the college and its training programs will be sent gladly upon request.

Reformed Bible College

Dick Van Halsema, president

REPORT 25

TRINITY CHRISTIAN COLLEGE

(Art. 53)

We at Trinity thank God for another year of support from, and cooperation with, the Christian Reformed Church, and for the young people from our churches whom we are privileged to educate.

Our foremost educational concern continues to be the integration of all of life under the Lordship of Jesus Christ. As we move rapidly toward the 21st century, it seems to us that secularization of our society is increasing at an alarming pace. As Christians we experience this secularization in the pressure to divide our lives into sacred and secular categories, to divorce our Christian faith from some important areas of learning and living, and to separate theory and practice in Christian education. The resulting fragmentation and disintegration of the society in which we must live is a threat to our biblical and Reformed world and life view. We at Trinity feel that greater emphasis must be placed on biblical and confessional integration of all of life in order to serve our churches and their members well in these secular times in which we and our children are called to live productively as Christians.

By stressing the integration of general Christian liberal arts and sciences, education and specific job entry skills, Trinity affirms the biblical unity of all of life and rejects the unbiblical separation of theory and practice. The January Interim program is a case in point. It focuses specifically on three tasks:

1. To assist freshmen students to identify their God-given abilities and interests and to match these up realistically with actual field experience in appropriate career areas.
2. To assist students to plan educational programs and to take course work geared to preparation for the career area to which they believe God is directing them as their vocation.
3. To provide upper level students with courses, field experiences, and job entry information that will assist them in getting the jobs or professional school entry that they have chosen as their calling in life.

To assure this same integration on a college-wide basis, all academic programs require either an applied field technology course or a semester or year-long internship of actual work experience for academic credit under the guidance of a college instructor in a particular vocational area. Trinity has also established a Placement Office and employed a professional person to assure our graduates maximum assistance in getting jobs in their chosen career fields.

Curriculum development at Trinity during the past year also seeks to be fully biblical in rejecting all attempts to separate various occupations into sacred and secular categories. For example, our growing career oriented Business Administration and Health Care Programs require the

same package of integrated core studies in biblical theology, philosophy, history, and English as we have required for all other academic programs. So too, the intensive and extensive range of career oriented courses in these new programs are set in the same pervasive Christian vocation framework as the existing programs for pre-seminarians or Christian school teachers. And as we evaluate some of the most powerful secular and fragmenting forces at work in our society, we hope soon to provide growing curricular emphasis on preparation of Christian young people for careers in such fields as politics and public administration and journalism and mass media, particularly the enormously powerful electronic media.

Until fully operational majors and minors can be developed in these critically important new areas, Trinity is able to use its unique location in a large metropolitan area to provide for students substantial educational exposure and expertise in many fields. Our off-campus Metropolitan Studies Program provides internships and seminars in political and community organizations, in journalism and drama, work experience with major publication and performing groups, and even such unique opportunities as having a biology major serve an internship at the nationally famous Brookfield Zoo.

Contacts made with various field resources through the January Interim and Metropolitan Studies Program frequently blossom into further development and integration of major existing college programs. Because of the college-wide emphasis on integrating theory and practice, Trinity's Business Administration Department was chosen as one of the select group of seven major Chicago area universities and colleges to participate in the Small Business Institute of the Small Business Administration. Trinity business professors and students take on six to ten actual business consulting contracts each year. The result of each case is a paper presented by Trinity students in which analysis of and recommendations for an existing business are actually presented to Trinity Business Administration students, the Trinity Business Administration faculty, the business owner, and representatives of the Regional Chicago area Office of the Small Business Administration.

Another college-community partnership has developed in the health care field. Trinity now is officially affiliated with four large hospitals in her Medical Technology Program, and is being sought as a partner by one of these hospitals in beginning a cooperative college-hospital nursing program.

In spite of great progress in curricular and educational integration, we feel that such integration will become fully beneficial only if accompanied by another kind of integration. This second kind of integration is closer cooperation between Trinity and the churches and homes that support her, which, we believe, is very much needed in our fragmented society. In addition to regular college chapel and Bible study and devotional groups, one of the most fruitful ways Trinity has found to accomplish this is to offer non-credit five week mini-courses both on

campus and in supporting churches in the areas served by the college. It is very exciting and beneficial for everyone involved when seventy-five, one hundred, or more people come together regularly in one of our churches to take a course from a Trinity professor on Biblical Theology or on Strengthening the Christian Family in Our Rapidly Changing Times.

The past year also saw Trinity people initiate with Classis Chicago South a Young Adult Ministry, in which seventy-five to one hundred fifty non-college, single working young adults, age 18 to 30, meet after church each Sunday night in Trinity's dining hall to engage in Bible study, discussion, fun, and fellowship. This ministry is being led by Mr. Dave Larsen, Dean of Students at Trinity Christian College.

Further evidence of Trinity's emphasis on assuring cooperation of all of God's people in strengthening his kingdom is the continuing development of an organization called Christians for the Advancement of Business Leadership Education (CABLE). This organization of Christian men and women currently involved in business seeks to assure for future generations the kind of well-prepared Christian business leaders our disintegrating world so desperately needs. CABLE already has over 180 members in twelve states and provinces, and it provides a valuable, highly visible means of motivation, support, and education for young people attending Trinity to prepare for business careers as Christians. Trinity in turn provides periodic seminars and communications to encourage and equip CABLE members to become more effective in working out their calling as Christians in the field of business.

There is increasing evidence of both God's blessing and the support of his people for Trinity's integrational Christian higher education programs in our secular, fragmented, and disintegrating society. Enrollment in such programs as Business Administration, Health Care, Social-Psychological Services, and Metropolitan Studies has increased significantly, thus counterbalancing decreasing interest in more traditional vocationally disinterested general liberal arts programs. Financial support for Trinity is increasing, with the result that careful budgeting allowed us to retire over \$300,000 in campus development debts in the past year.

We are thankful for broadening financial support and student enrollment from the churches of our denomination. We request synod to urge further broadening and deepening of both student attendance and financial support from all of our churches from every area of the United States and Canada. The pervasive integration of biblical foundations and core studies, up-to-date theory, and hands-on application described above makes Trinity unique enough among our Christian colleges to warrant such support from the entire denomination. And the depth of cooperation between home, church, and school that is being developed will, with God's continued blessing, provide Christian leadership for the flourishing of church and kingdom in the future. We covet your continued support of Trinity through providing students, financial support, and your fervent prayers so that we at Trinity may be partners with all of our Christian Reformed churches and their members in the task of

bringing all areas of our complex, exciting world into subjection to our Lord and Savior, Jesus Christ.

I am, of course, available personally to meet with synod or one of its designated committees to discuss further how Trinity Christian College can most effectively serve as a partner in our mutual task of strengthening Christ's church and kingdom until the day of his return.

Dennis Hoekstra, President

REPORT 26

UNITED CALVINIST YOUTH

(Art. 53)

Calvinettes

As we report this year, we ask you to join us in expressing gratitude to God for the blessings given to the Calvinette organization in the past year.

We have a deep sense of gratitude for the growth we have experienced this year. Calvinettes now number 629 clubs in North America. This is an increase of 3.5% in the past year.

We are thankful that we were able to complete new course material for Advanced Calvinettes (grades 8-9), and that the revision of the Busy Bee (grades 2-3) materials is near completion. *Touch* magazine has continued its ministry to girls. Circulation is growing in proportion to the increasing membership. More and more frequently, churches are using the Calvinette program to reach out into the community as well as to serve the girls of the church family.

God has blessed the Calvinette organization with over four thousand dedicated women who give of their time and abilities to help girls grow into a living relationship with Jesus Christ. A number of methods are used to assist these leaders in their task. Each year a convention for Calvinette counselors is planned to provide inspiration, fellowship and training. Last year over 350 counselors attended the convention hosted by the Rocky Mountain Council at Snow Mountain Ranch in the Colorado Rockies. This year the convention will be in London, Ontario. Each council president is encouraged to attend a Council President Seminar conducted by the staff at the service center in Grand Rapids. Staff visits are made to councils and non-council areas for the purpose of conducting workshops and leadership training sessions. In the *Cable*, a monthly newsletter sent to all counselors, we publish ideas for club activities and helps for conducting Bible lessons.

In the next year we hope to revise and update the merit badge program and prepare additional counselor resource materials.

We thank the Christian Reformed Churches for their interest in youth ministry. As board members, staff, and counselors, we ask for your continued prayers, interest, and financial support.

Calvinettes,

Joanne Ilbrink, Executive Director

Calvinist Cadet Corps

The Calvinist Cadet Corps continues to rejoice and praise God for the tremendous growth it has experienced over the past few years. Twenty-five years ago thirty clubs formed what is now known as the Calvinist Cadet Corps. At present twelve thousand boys are experiencing Christ's

love from some 2,500 counselors in over five hundred clubs. Churches across North America are reaching unchurched families through the Cadet program's involvement and community outreach.

Our program for the twelve to fourteen year old has developed from a Guide Program of traditional merit badge work to a Guide Trail Program. This unique ministry to boys consists of eleven in-depth project booklets that the cadet masters under the guidance of a highly qualified leader.

Voyageurs, a program for the high school age boy, continues to gain in popularity and numbers.

Our triennial International Camporee is being held this July 26 - August 2. The Manistee National Forest will be home for six hundred boys coming from all over North America.

Annual Counselors' Conventions continue to be popular. We are looking forward to three inspiring days in Chicago during August.

The training of leaders has been an on-going goal of cadeting. Plans are currently being implemented to add to our growing inventory of training aids a substantial number of film strips on the "how-to" of cadeting.

Cadeting as part of an effective urban ministry is getting increased attention.

We thank God for the opportunity we have had to assist hundreds of churches throughout the denomination in developing an effective youth ministry program. Pray with us that Calvinist Cadets will continue to be effective at ministering Christ's love to boys throughout North America.

Calvinist Cadet Corps,

David J. Koetje, Executive Director

Young Calvinist Federation

For many years, the annual Young Calvinist Federation Board meeting was held in conjunction with the convention each August. Occasionally it was held in early summer when conventions were far distant. Last year and this year, however, the board met in February. This move to a time just before the beginning of the fiscal year (March 1 - Feb. 28) and before the program is underway for the coming youth group "season" has proved to be very beneficial. At the most recent board meeting there was a heightened degree of participation by all present (forty-nine board members from our forty-nine leagues plus four board members at large and one synodical representative). The board acted decisively on matters before it with the result that desired directions were made clear for implementation by me as Director-Editor and by our staff and working committees.

Clear statements of policy were definitely needed in certain areas. Presuppositions based on past practices were not sufficient. As I noted in my report to the board, "the nature of the federation, the breadth of the federation, the purpose of *Insight*, the best vehicle for program

materials and future plans for leadership training are subjects about which we cannot be vague or indecisive. Creative developments within each of these areas is to be welcomed, but to be vague and indecisive about them is to invite constant challenge”

The board was not “vague or indecisive” in its handling of matters before it! (1) Regarding the nature of the federation, it affirmed that the federation shall continue to be a membership based association (organization). Presently 682 youth groups are members, of which 680 are Christian Reformed, one is Orthodox Presbyterian and one Reformed Church in America. (2) Regarding the breadth of the federation: when presented with the question, “Should we actively pursue member youth groups from other denominations?”, the board returned the question to the executive committee to study and bring guidelines for consideration and preferably recommendations to next year’s board meeting. In view of the close historical relationship of the Christian Reformed Church and the Young Calvinist Federation, synod might wish to give counsel on this matter. Constitutionally, YCF is open to members of other Calvinistic denominations. There is a genuine desire to share the good things the Lord has made possible through YCF; but there are also practical problems attendant to development of YCF as an association with a multi-denominational membership. (3) Regarding the purpose of *Insight*: when given a clear choice as to whether “to broaden the scope and readership of *Insight* magazine by publishing it as a periodical for any and all Christian youth” or to publish *Insight* “primarily for the purpose of aiding the development of Calvinistic youth who are members of YCF,” the board decided “that *Insight* magazine should be published primarily, but not exclusively, for the purpose of nurturing Calvinistic youth who are members of the Young Calvinist Federation and for the purpose of informing members and promoting the ministries of the Young Calvinist Federation.”

In equally decisive fashion, the board decided in favor of a closer relationship between *Insight* magazine and *Input* magazine (for leaders) relative to the integration of programming materials. It also adopted a plan for a strengthened program of leadership training throughout the YCF leagues and recommended that the services of a management consultant be obtained to provide an objective opinion as to the best way to organize and administer our growing and complex ministry.

Other items synod should note are as follows:

—the 1977 convention in Wisconsin was blessed. Almost 3,000 young people and leaders attended. The 1978 convention will be in Kingston, Ontario.

—our financial situation is very healthy due largely to a good campaign last year, a convention attended by many more than anticipated and increased offerings from our churches. We thank God for this fine support to enable us to minister without gnawing financial concern.

—the excellent representation by Mr. Bob Menkveld as synodical representative was recognized by our board and was deeply appreciated. The former synodical representative position, now phased out as per

decision of last synod, has become a fifth board member at large position (we now have 49 league representatives and 5 board members at large). Bob was elected as board member at large and subsequently as vice president of the board.

—despite the urging of many field leaders for having SWIMers definitely be seventeen years old, the YCF board acted to reiterate present policy that they be seventeen or through their junior year (grade 11) thereby allowing a greater number to participate after their junior year and enabling more to return to give leadership in their youth groups during their senior year. The board did instruct SWIM selection committees, however, to provide “the most mature applicants possible.” Each year about 400 SWIMers serve on approximately 80 fields.

—in response to a developing need, the YCF has begun to publish a Young Adult Ministry packet four times per year to foster the development, and assist in the programming, of young or single adult groups. Subscription price is \$5.00 per year.

—we have observed that with the development of “second person” positions on staff or team ministries, there is sometimes erosion of participation by our volunteer youth leaders. We have communicated with our seminary professors responsible for church administration and education on this matter and have urged that the preparation of interns and permanent personnel include awareness of the most effective relationships between such personnel and youth leaders or officers of youth groups to ensure their mutual growth and effectiveness in ministry.

As you can see from this report, the Young Calvinist Federation ministries continue to be varied and blessed. We pledge our continued efforts toward the goal of YCF — “that the youth of the church may know Christ as King and serve him always and everywhere.”

Finally, I request that, as in previous years, permission be given me to address synod briefly, to represent the youth ministry of the church.

The Young Calvinist Federation
James C. Lont, Director

Reports of Study Committees

REPORT 27

COMMITTEE ON DR. HARRY BOER'S CONFESSIONAL-REVISION GRAVAMEN

(Art. 42)

The Synod of 1977 appointed the above-named committee with the following mandate: "to receive the reactions of individuals, consistories, and classes, to study the gravamen in the light of Scripture, and to advise the Synod of 1980 as to the cogency of the gravamen and how it should further be dealt with by synod" (Acts of Synod 1977, p. 133). The gravamen referred to is a fifteen-page confessional-revision gravamen which calls into question the doctrine of reprobation as taught in the Canons of Dort. This gravamen was submitted to the Synod of 1977 by Dr. Harry Boer.

At its first meeting your committee elected the following officers: B. Nederlof, chairman; A. Hoekema, reporter; and H. Zwaanstra, arrangements secretary. At this meeting the committee also divided the work, assigning areas of research to various members.

Since your committee has been given three years in which to do its work, we do not come with a substantive report at this time. We wish, however, to remind individuals, consistories, and classes that they should send their reactions to this gravamen to the reporter of the committee. *Although the final date set by synod for the reception of these communications is June 1, 1979, we hope to receive most of these responses long before that date. These communications are to be sent to the following address:*

Anthony A. Hoekema
Calvin Theological Seminary
3233 Burton St., SE
Grand Rapids, Michigan 49506

The Committee on Dr. Harry Boer's Confessional-Revision Gravamen

B. Nederlof, chairman
A. Hoekema, reporter
H. Hoekstra
R. Kooistra
J. Vander Ark
B. Van Elderen
A. Wolters
N. Wolterstorff
H. Zwaanstra

REPORT 28

PSALTER HYMNAL SUPPLEMENT

(Art. 32)

We are happy to report that we have been able to finish the work remaining to our committee without the expense of a formal meeting. What loose ends still exist can be naturally absorbed by the Psalter Hymnal Revision Committee under their mandate given by the Synod of 1977. There are two matters worthy of note:

1. The topical indexing of the current Centennial Edition of the Psalter Hymnal has not been finished. We recommend that the work in progress done for us by Pastor P. Y. De Jong be made available to the Psalter Hymnal Revision Committee and that they oversee its continuation in the light of their progress on revision.

Grounds:

a. The project is worthy, as an aid to the full ministry of the Word in our liturgical worship services, and our committee need no longer exist.

b. Whether the topical index should be oriented to the current Psalter Hymnal or the revised one will depend upon the rapidity with which revision takes place.

2. We have carried out the mandate of providing quarterly Banner pull-outs of new and forgotten songs worthy of use to us in our Reformed tradition. We recommend that this service to the church be continued in a different format as recommended by the Psalter Hymnal Revision Committee (cf. Report 29).

Grounds:

a. It is important for the ongoing awareness of the church to learn new songs and to stimulate the writing of hymns in our own communion (especially on Psalms and songs pertinent to the Heidelberg Catechism) that such songs be brought to the attention of the church by those who can give leadership in the matter.

b. The same purpose will be served by the proposed format of inexpensive fascicles to be made available at cost to churches who want them, for pasting in their Psalter Hymnals; and the difficulty of using the Banner pages as means of distribution for getting the songs into the church services (rather than only into the homes) will be alleviated.

Our committee thanks synod from our heart for the joyful task with which it trusted us. We are glad that the Psalter Hymnal Revision Committee will carry on the task of *musica reformata reformanda est*.

Psalter Hymnal Supplement Committee

Calvin Seerveld, chairman

Marie Post, secretary

John Hamersma

Bert Polman

Gary Warmink

John Worst

REPORT 29

PSALTER HYMNAL REVISION

* (Art. 45)

I. INTRODUCTION

In 1951 synod appointed the committee which produced the Centennial Edition of the Psalter Hymnal which appeared in 1959. In 1971 synod appointed the Psalter Hymnal Supplement Committee, which will have completed its work by the time of the Synod of 1978. Last year that Supplement Committee proposed that a new committee be appointed for the revision of the Psalter Hymnal. Their grounds called attention to the continuing challenge to meet the developing needs of the church, to the gaps which exist in the Psalter Hymnal, to the new context provided by the Report of the Liturgical Committee in 1968, to the necessity for a unified approach building on the efforts of the Supplement Committee, and to the previous experience that it takes about eight years to complete such a project of revision.

Synod adopted the recommendation to "appoint a committee to revise and improve the Centennial Edition of the Psalter Hymnal" (Acts of Synod 1977, p. 139). The grounds given above were used, along with an additional ground: "The proliferation of hymnals containing songs which are un-Reformed in doctrine, lacking in musical quality now being used in many of our churches makes this revision an urgent matter."

Synod instructed the new committee "to report to the Synod of 1978 as to the principles of music in the church and procedures to be used in the revision" (Acts of Synod 1977, p. 140).

In addition synod instructed the new committee to "address itself to the varied needs of the congregations caused by ethnic and cultural differences, as these have a bearing on the selection of hymns in the proposed Revised Psalter Hymnal."

II. INTERPRETATION OF THE MANDATE

Our committee discerns in the materials given to us by synod the following four assignments:

1. to formulate a statement of the principles for music in the church;
2. to specify guidelines for establishing and judging the music of the church;
3. to state the procedures which will be followed in the work of revising the Centennial Edition of the Psalter Hymnal; and
4. to revise and improve the Centennial Edition of the Psalter Hymnal.

We note with gratitude that for accomplishing these assignments within our mandate we work not in isolation but in a context. The existing book is our base of operations. The work of the Supplement Committee, both in producing a book and in placing collections in *The Banner*, is before us for guidance. The Synod of 1953 already adopted a STATE-

MENT OF PRINCIPLE FOR MUSIC IN THE CHURCH, which was used in the production of the Centennial Edition. Implications of that principle have been recommended to the churches for study in these twenty-five years. And, finally, the 1968 report of the Liturgical Committee has made a major contribution to the understanding of worship in our churches.

We also note that synod mandated "the Liturgical Committee and the Psalter Hymnal Supplement Committee together with representatives of the Education Committee to present to the Synod of 1978 recommendations (1) for motivating the membership of the Christian Reformed Church to study the history, Theology, and practice of Reformed liturgy and music, and (2) for assisting in liturgical and musical matters those who desire such assistance" (Acts of Synod 1977, p. 85).

III. PRINCIPLE

The Synod of 1953 adopted the following STATEMENT OF PRINCIPLE FOR MUSIC IN THE CHURCH (Acts of Synod 1953, p. 24);

Principle: The Music of the Church Should Be Appropriate for Worship

1. *The music of the church should be liturgical* — In spirit, form, and content it must be a positive expression of scripturally religious thought and feeling. It should serve the ministry of the Word.

2. *The music of the church should be beautiful* — Its religious thought or spirit should be appropriately embodied in the music as music, the poetry as poetry, and the blending of these in song. It should satisfy the aesthetic laws of balance, unity, variety, harmony, design, rhythm, restraint, and fitness which are the conditions of all art.

Our committee recommends that this principle be reaffirmed. We also propose that it be rewritten in such a way as to reflect the contribution of the 1968 report on liturgy and the twenty-five-year history of the use of this principle. Following is our proposed reformulation of the principle for music in the church:

The music of the church should be appropriate for worship:

1. The music of the church should be *liturgical*. It must be true to the full message of the Scriptures and reflective of Christian experience normed by the Bible. It should be molded by the dialogue of corporate worship and should serve God's people in their address to him and in their communal response to the Word. The music of worship should be catholic, confessional, and pastoral in its thoroughly biblical thrust.

2. The music of the church should have *aesthetic integrity*. Its texture of sound and worded melody should be spirited by praise. Song and music in service of the liturgy should satisfy the aesthetic laws of imaginative craftsmanship and seriousness of expression which are conditions of good art. Song and music should exemplify the church at worship today and throughout the ages in a way that is relevant

and enduring, rather than fashionable and dated, and should bear the mark of festive decorum that is normative for liturgical art.

IV. GUIDELINES

Our committee has begun to study the 1953 "Implications of the Principle," which synod recommended to the churches for study, and the 1972 "Principles" and "Guidelines" proposed by the Supplement Committee. These represent important attempts to explicate the principle more concretely. Such explication is necessary for doing our task responsibly.

Even more importantly, we believe that careful work in writing guidelines for the music of the church will serve all the churches. All worship leaders, including musicians, will benefit from guidance in this important area. The guidelines will draw upon the history of the use of music in worship. Specific attention to congregational singing, to the use of instruments, and to the place of choirs will be part of this section. Here also will be the important matter of recognizing the cultural and ethnic variety within our churches.

We anticipate that this part of our work will provide a companion piece to the 1968 Report of the Liturgical Committee. Such work takes time: therefore we are dealing with these matters while we are proceeding with the other areas of our mandate.

V. PROCEDURES

Our mandate for this first year also calls for a statement of revision procedures. We propose the following procedures by which the work of revising the Centennial Edition of the Psalter Hymnal will be done:

1. Each song in the Centennial Edition of the Psalter Hymnal will be examined in the light of the principle.

- a. Regarding the Psalms (numbers 1-310), the committee will recommend where the historic tradition of singing the Genevan Psalm tunes could be strengthened, and will note where better versifications or musical settings are needed.

- b. Regarding the hymns (numbers 311-493), the committee will pay particular attention to the biblical, catholic, confessional, and pastoral motifs. Where other stanzas of a song are known to exist, these will be considered for possible inclusion. In the light of the liturgical needs, the entire collection will be studied regarding gaps, topics and balance of styles. From this study we shall compile a list of songs and types of songs needed.

2. The songs already presented to the churches in the Psalter Hymnal Supplement and in the Banner will be studied for possible inclusion.

3. In connection with synod's mandate that we address ourselves "to the varied needs of the congregations caused by ethnic and cultural differences," a special attempt will be made to include songs representing sectors of the denomination whose cultures have been largely ignored.

4. We have begun correspondence with other English and Dutch speaking churches with whom we are in ecclesiastical fellowship, so that we might learn from their efforts in church music and might share our progress. We plan, similarly, to establish correspondence with church musicians and other interested persons in the denomination.

5. In order to stimulate the production of new songs, we propose to sponsor workshops of poets and composers.

6. In order to continue the benefit of the supplement project of publishing songs in the Banner, in order to get other new songs before the churches quickly, and in order to try certain songs in the churches before making a decision about their inclusion in the revised book, we propose to produce several small collections of songs. One such inexpensive collection, perhaps on the mission of the church, could be completed before the next synod. These collections would be made available at cost to churches which desire them.

VI. REVISION AND IMPROVEMENT

We have begun work on both the Psalm section and the collection of hymns. If recommendations contained elsewhere in this report are adopted, we hope to be able by next synod to report significant progress on the versification and musical settings of the Psalms and on the work with hymns. We hope also to produce a collection of songs in one area greatly neglected in the current materials.

VII. OBSERVATIONS

We recommend that synod take note of the following matters in this report:

1. The committee plans to produce a set of guidelines for the music of the church (cf. Part IV).
2. The committee has outlined procedures by which to revise and improve the Centennial Edition of the Psalter Hymnal (cf. Part V, items 1-4).

VIII. RECOMMENDATIONS

The following matters in this report call for synod's action:

1. That the chairman and reporter of our committee be given the privilege of the floor when matters pertaining to this report are discussed.
2. That synod approve the reformulated statement of the PRINCIPLE FOR MUSIC IN THE CHURCH (cf. Part III):

The music of the church should be appropriate for worship:

- 1) The music of the church should be *liturgical*. It must be true to the full message of the Scriptures and reflective of Christian experience normed by the Bible. It should be molded by the dialogue of corporate worship and should serve God's people in their address to

him and in their communal reponse to the Word. The music of worship should be catholic, confessional, and pastoral in its thoroughly biblical thrust.

- 2) The music of the church should have *aesthetic integrity*. Its texture of sound and worded melody should be spirited by praise. Song and music in service of the liturgy should satisfy the aesthetic laws of imaginative craftsmanship and seriousness of expression which are conditions of good art. Song and music should exemplify the church at worship today and throughout the ages in a way that is relevant and enduring, rather than fashionable and dated, and should bear the mark of festive decorum that is normative for liturgical art.
3. That synod approve the committee's plans to conduct two workshops for composition of new songs. The 1978 workshop of poets will focus on the versification of certain Psalms to be used with Genevan tunes. The 1979 workshop of poets and musicians will build on the first year's efforts and stimulate composition of new hymns (cf. Part V, item 5).

Grounds:

- a. It is imperative that poets work under theological guidance and in the awareness of exegetical considerations.
 - b. For this highly specialized type of writing, poetic excellence can best be achieved by gathering gifted poets for interaction and inspiration.
 - c. Our heritage of singing the Genevan Psalm tunes needs the strengthening that improved versifications would bring.
 - d. Group interaction and new versifications will provide important stimulation for composers.
4. That synod authorize the publication of several small collections of songs for trial use in the churches, one such collection to appear before the next synod. These collections will be made available at cost for churches which desire them (cf. Part V, item 6).

Grounds:

- a. Early production of songs covering important themes will meet the urgent need emphasized in the mandate from synod.
 - b. Trial use of some songs will greatly assist the committee in its larger task of revision and improvement of the current collection.
 - c. Such a project will continue the worthy efforts of the supplement committee in a form useful to the churches.
5. That synod enlarge the committee from nine to eleven members by making the present alternates full members.

Grounds:

- a. The amount and distribution of work within our committee makes a larger membership desirable.

b. The two alternates live close to Grand Rapids, are able to attend regularly, and have already provided valuable assistance to our work.

Psalter Hymnal Revision Committee

Jack Van Laar, chairman

Jack Reiffer, reporter

Shirley Boomsma

Emily Brink

Barend Fioole

John Hamersma

Anthony Hoekema

Marie Post

Calvin Seerveld

Alternates:

Verlyn Schultz

Dale Topp

REPORT 30

CHURCH ORDER ARTICLE 13a

(Art. 37)

I. MANDATE

Synod 1976 issued the following mandate to this committee:

“That synod appoint a committee to study Church Order Article 13a in the light of the guidelines for understanding the nature of ecclesiastical office and ordination (Acts of Synod 1973), with a view to providing specific guidance to classes and synodical deputies in the application of Article 13a to specific tasks and situations.

“That synod mandate this committee to answer specifically questions such as:

a. What does the definition of ordination (Guideline 9) mean in relation to Article 13a?

b. What specific areas or tasks are “strategic to the church’s total ministry” (Guideline 9)?

c. What distinction, if any, exists between a call to “ordinary ministerial tasks” (Article 11a) and a call to “extraordinary ministerial tasks” (Article 13a)?

d. What does it mean that a task is “spiritual in character and directly related to the ministerial calling”?

e. Should provisions be made for those who for legitimate reasons wish to leave the ministry of the Word temporarily for other occupations? Could they return to the ministry of the Word? If so, how? What about pension benefits?

f. What is the nature and extent of the “ministerial calling” (the sustained call to the ministry of the Word and sacraments) in the distinction from the calling to each of the other ecclesiastical offices”?

(See Acts of Synod 1976, Article 73, pp. 81-83.)

II. HISTORY AND OBSERVATIONS

The occasion for synod addressing this matter in 1976 was a communication from three synodical deputies who informed synod that “they could not agree in their advice to Classis Alberta North regarding the ministerial status of Dr. Sidney DeWaal, newly appointed Dean of King’s College” in Edmonton, Alberta (a position that Dr. DeWaal has since declined).

At the same time the deputies expressed their common concern regarding the difficulty of interpreting and applying Article 13a of the Church Order to this and a variety of other situations. They suggested that “either a much broader definition of the office of the minister of the Word is needed (one that can incorporate all the variations thus far introduced under Article 13) or else we should stick with the definition to which we believe the Church Order adheres” in Article 11 of the Church Order.

The Summary of Statistics in the *1976 Yearbook of the Christian Reformed Church* (p. 91) indicates that Article 13a is being applied in an increasing number of situations. Of 915 active ministers of the Word in 1976, 107 or 12% are serving in "extra-ordinary" positions. Of concern is the apparent lack of agreement by classes and synodical deputies as to the proper interpretation and application of Article 13a to specific situations. (We suspect, however, that the most serious questioning pertains to a very small number of such positions now approved under Article 13a.)

Also of significant import to this entire discussion are the "Guidelines for Understanding the Nature of Ecclesiastical Office and Ordination" adopted by the 1973 Synod—many implications of which are far-reaching and heretofore little explored and even less applied.

In addressing its mandate and the various issues raised by the mandate, your committee sought the insight and advice of twenty potentially interested ministers throughout the denomination. We express our thanks to those thirteen who did respond, many of them with especially helpful observations and insights. In the light of these responses and our own deliberations, two facts became increasingly clear:

1. *The Church Order regulations on this matter were put together in "patchwork" fashion.* Article 11 of the Church Order describes the minister of the Word in a manner that does not anticipate service outside a local congregation. Article 12 then declares that this is applicable to a minister in a mission setting. Subsequently, Article 13a makes provision for "extra-ordinary" tasks outside the local congregation—a provision that formally contradicts (both in duties and in setting) the inclusive description of a minister of the Word in Article 11. Article 13b (adopted in 1976) then adds to this shaky pyramid by introducing the phrase "ordinary ministerial tasks"—building on the already unfortunate wording of "extraordinary" in Article 13a.

2. *The Church Order fails to define the ministry of the Word, particularly in the light of the varied ministerial vocations in the Christian Reformed Church today.* As was indicated before, Article 11 of the Church Order is *not* a definition of the ministry of the Word. At best it is simply a description of the tasks of one ministerial vocation (albeit the most common)—a pastor of a local congregation.

It is our considered opinion that the essential nature and responsibility of the ministry of the Word as an ecclesiastical office (as it is given expression in a variety of settings) should be clearly defined by the Church Order, and furthermore that all approved ministerial vocations must flow from and find focus within the scope of that definition.

It is in the light of the above considerations, as well as the material in Section III of this report, that this committee recommended to the Synod of 1977 a revision of Articles 11-14 of the Church Order. The Synod of 1977, with some minor changes of its own, did adopt proposed revisions of Articles 11-13 of the Church Order, synodical regulations for the application of the proposed Article 12c, and a proposed addition to Article 14 "subject to final ratification by Synod of 1978 after the churches have been given opportunity to react to these revisions." (See

Acts of Synod 1977, pp. 59, 60.) These proposed revisions of Articles 11-14 of the Church Order appear in Section IV of this report.

Your committee gratefully acknowledges responses received from seventeen consistories, as well as from Richard De Ridder of Calvin Theological Seminary and Harold Bode of the Chaplain Committee. The majority of the responses urged the final ratification of the proposed revisions. A number of issues and suggestions that were raised are dealt with in Section III of this report. Our consideration of these responses also resulted in suggesting a few minor changes to the proposed revisions of the Synod of 1977, which are included in the recommendations of Section IV.

III. QUESTIONS AND ANSWERS

Although the several questions posed by the mandate to this committee are interrelated, we will offer specific response to each of the questions, in the order presented. The answers also serve to reflect and substantiate the proposed revisions of Articles 11-14 of the Church Order.

A. *What does the definition of ordination (Guideline 9) mean in relation to Article 13a?*

The Synod of 1973 made several statements that should be kept before us in regard to ordination and the range of ministerial vocations:

“The Scriptures report a setting apart to particular ministries or services. Both in the Old and New Testaments God calls certain people for particular tasks” (Guideline 3).

“From the beginning these particular ministries were functional in character . . . to enable the church to carry out Christ’s work in the world most effectively” (Guideline 4).

“‘Ordination’ should be understood as the appointment or setting apart of certain members of the church for particular ministries that are strategic for the accomplishment of the church’s total ministry . . .” (Guideline 9).

We remind ourselves that these statements are made regarding *all* offices in the church, and not just the office of the ministry of the Word. Furthermore, these statements provide the basis for a broader range of particular ministries within the familiar offices (minister, elder and deacon), and also for the possibility of additional offices. The church makes such judgments in the light of what is considered to be “most effective” (Guideline 4) and “strategic for the accomplishment of the church’s total ministry” (Guideline 9).

But what about the great variety of ministerial vocations that now fall within the office of the ministry of the Word by way of Article 13a? What is the rationale for including them in the *ministerial* office (and not in the office of elder or deacon for example)? If the offices of the church are “functional in character” (Guideline 4), what similar function characterizes the many and varied ministerial vocations?

Contrary to the suggestions of some, chaplains do not justify ministerial credentials on the basis of being the healing arm of the church, for that is primarily the function of the office of deacon. Nor do administrators justify their ministerial vocation by ruling in the name of God the King,

for that is the common function of the office of elder. Nor do all ministers of the Word find their common denominator in Christian servanthood, for that must be the mark of *all* Christian service. The common denominator for all ministers of the Word is their ministering of *the Word*.

We propose, therefore, that all ministers of the Word in the Christian Reformed Church should function within an approved definition of the ministry of the Word. Such a definition is offered in the proposed revision of Article 11:

“The calling of a minister of the Word is to explain and apply Holy Scripture in order to gather in and build up the members of the church of Jesus Christ.”

This description of the ministerial calling should characterize the professional vocation and regular duties of *every* minister of the Word—within a local congregation or beyond it.

We also contend that a corps of theologically educated and professionally trained ministers of the Word performs an important function for the church—that of providing biblically informed and professionally competent leadership, both within the church and on her behalf to the world. This is not a matter of status and professionalism, but a matter of desired qualifications and strategic function.

A third consideration, which may well be the crux of the matter, is that the ministry of the Word is an *ecclesiastical* office. The ordination or setting apart for office is performed by the church. The purpose of the office is to gather and build up the church. And the explaining and applying of Scripture is the “official” task assigned to and required of the office by the church (also see Church Order Article 54a).

It follows, then, that every one who occupies the ecclesiastical office of the ministry of the Word must be *directly accountable to the church* as an organization (consistory, classis or synod) for his work. This includes those ministers of the Word who are employed by church-related or even private Christian organizations. They retain official accountability to the church that calls them and gives them office.

At this point we should note that some responses to the Synod of 1977 took issue with this position. While a couple of responses questioned the desirability of supervision by the calling church in every case, a couple of other responses questioned only the workability of it. However, our committee continues to hold that this official accountability of each minister of the Word to his calling church is essential to the concept of ordination, and moreover, that the proposed revisions of the Church Order plus the proposed synodical regulations (including a suggested addition to the 1977 version) will aid the workability of it. In fact, our committee contends further that those persons who are engaged in what are generally regarded as ministerial vocations, but who are not under the officially approved supervision of the church as an organization, should not be permitted to retain the ecclesiastical office of minister of the Word.

To summarize, the purpose and primary task of all ministers of the Word is to minister the Word. A common function for all ministers of the Word is to provide biblically informed and professionally competent

leadership for the church. Because the ministry of the Word is an ecclesiastical office, all those who hold that office must be directly accountable to the church as an organization.

B. *What specific areas or tasks are "strategic" to the church's total ministry (Guideline 9)?*

In large part, this question is answered by the 1973 synodical statement:

"From the beginning these particular ministries were functional in character, arising under the guidance of the Spirit in the interests of good order and efficiency in the church . . ." (Guideline 4).

With the guidance of the Holy Spirit, the church itself determines what are "strategic tasks." Theoretically, the church can choose to validate any number of "strategic tasks" that it judges to be essential to its total ministry and witness.

For a long time the Christian Reformed Church recognized the office of Professor of Theology, a vocation that is now included in the office of minister of the Word. As recently as 1976 the synod considered (but rejected) the naming of "layworkers in evangelism" as a distinct office in the church. In 1977, therefore, the Christian Reformed Church recognizes only three such "strategic tasks"—that of deacon, elder and minister.

At the same time, the Christian Reformed Church has seen fit to endorse a great deal of variety within this framework, particularly within the office of the ministry of the Word. The rationale for this diversification appears obvious: increasing ministerial vocations other than the pastorate are available to a growing number of theologically trained persons, and these vocations enable the church to fulfill her calling more effectively in and to the world. Your committee believes that this diversification and specialization within the ministerial office is valid and ought to be encouraged, along the lines proposed in Articles 11-13 of the Church Order.

C. *What distinction, if any, exists between a call to "ordinary ministerial tasks" (Article 11a) and a call to "extraordinary ministerial tasks" (Article 13a)?*

In the light of all that has been said thus far, we make only two simple and obvious distinctions between ministers of the Word who serve as pastors, and those who serve the church in other ministerial vocations.

The first is that of *the setting* for ministry. A pastor labors primarily within the context of the local congregation. A minister of the Word such as a chaplain or Bible teacher or administrator or theological professor labors primarily outside the context of the local congregation.

The second distinction is that of *the specific tasks*. While the pastor ordinarily will be a "generalist" with responsibility in the various areas and aspects of the life of the congregation (see proposed Article 12a), the minister serving in some other approved vocation usually will be a "specialist" in some aspect of the church's ministry to herself and the world. (See proposed Articles 12b and 12c.)

At the same time, we reiterate that in all other aspects (purpose, primary task, supervision and approbation) the call to the office of the min-

istry of the Word is essentially the same. (Again refer to proposed Articles 11-13.)

D. What does it mean that a task is "spiritual in character and directly related to the ministerial calling?"

It was the suggestion of a number of those who wrote the committee, as well as the opinion of the committee itself, that the language of "spiritual in character and directly related to the ministerial calling" is jargon and should be abandoned. It gives credence to the false notion that some things are spiritual and others are not, and directly (if unintentionally) contradicts the Reformed view of the wholeness of life and the totality of the Lordship of Christ. As one minister wrote,

"It is exactly the clergy-laity distinction that lies at the basis of ordination as traditionally conceived, where clergy are involved in 'spiritual' work and laity are not. But do any of us really believe this anymore? Is not the radical distinction among mankind between those who are in Jesus Christ and those who are not; and that all those in Jesus Christ are thereby spiritual people? And are we not constantly calling Christ's spiritual people to be spiritual in the whole of their lives, including all of their labors in earning a living and in supporting the Lord's work? If a Christian is involved in some work that is not 'spiritual,' must we not help him to make of it a spiritual work or lead him in finding some kind of work that is spiritual? Haven't we been trying to get rid of that old distinction between 'kingdom work' and other kind of work? Does a Christian have business being in anything but kingdom work? Is there any other kind of call from the Lord than a sacred calling, and have we not, since Calvin, professed that all men have a calling (vocation) from the Lord? May we go on promoting the myth that one calling is more sacred and spiritual in character than another? Surely it is time for open repudiation of the clergy/laity distinction and the spiritual/secular distinction when we are speaking about Christians!"

Thus, our answer to the above question is: The statement does not say what we want it to say, and therefore should not be used.

Nevertheless, the apparent intent of the statement is to provide some identification for the office of the minister of the Word, and further to require that each approved ministerial position will be in fact a meaningful and appropriate expression of the essential nature (purpose and primary task) of the ministry of the Word. In our opinion, these concerns are met adequately through the reformulation of Articles 11-13 of the Church Order as proposed (see Section IV of this report).

E. Should provisions be made for those who for legitimate reasons wish to leave the ministry of the Word temporarily for other occupations? Could they return to the ministry of the Word? If so, how? What about pension benefits?

The first two parts of the above question should be answered affirmatively, for two reasons. The first reason, which we shall explain further in response to the next question (F), is that we know of no biblical warrant for requiring that the ministry of the Word be "for life," whereas

the offices of elder and deacon are not. A second reason is that there are *numerous* Christian occupations that can be well served by a person with theological training and ministerial experience, but that are not ecclesiastical in nature and are not directly related to the purpose and primary task of the ministry of the Word. Let us be clear about this matter! Just because a (former) minister of the Word is able to do a job does not automatically make that job either ecclesiastical or directly related to the purpose and primary task of the ministerial office.

As a matter of fact, in frequent instances we think it would be appropriate and even helpful if a minister of the Word could honorably and without prejudice set aside his ordination for a specific time (such as two years minimum, five years maximum) while he engaged in an occupation that did not satisfy the requirements of Articles 11-13 as proposed. Essentially such action is no different than in the case of elders and deacons who conclude a term of service on the consistory, only to be reelected and installed at a later date. When the other assignment is completed, the (former) minister could then follow the appropriate steps for returning to a ministerial vocation.

As to how a minister can be released and make return to office, we suggest that it take place in keeping with the stipulations of Article 14 of the Church Order. The article itself need not prejudice release from the ministerial office for a non-ministerial vocation. The limitation of Article 14 is that it does not make provision for the minister (once he has been released) to seek *return* to the office.

Therefore, we have proposed an addition to Article 14 (which the 1977 Synod adopted as Article 14c) which will facilitate a *return* to the office of minister of the Word. As an editorial change, we have deleted the word "temporary" since it neither adds to nor detracts from the application of the article. In our recommendations we also propose the suggestion of Dr. Richard De Ridder, that the final sentence in the proposed Article 14c be added to Article 94 of the Church Order, relative to the readmission of deposed ministers of the Word. See Section IV.

The question about pension benefits should not be difficult to answer. Pensions are for services rendered. If a man serves the church in the office of the minister of the Word for a specified number of years, he should be eligible for a specified percentage of benefits. It also might be stipulated by synod that if a man were to obtain temporary release from the ministerial office with the exception of returning to that office within a specified number of years, he could be permitted to remain as a member of the fund, so long as his continued membership is not at the expense of the denomination. Synod can instruct the Ministers' Pension Fund Committee to respond to such situations accordingly.

We add, almost parenthetically, that in obtaining a temporary release from the office of the ministry, more than likely the greatest confusion will be occasioned by the customary title of "Reverend" and Internal Revenue Service provisions for "ordained clergymen." We simply observe that the customary ministerial title has no biblical or ecclesiastical endorsement to begin with, and furthermore that Internal Revenue Service

practices should not be a significant consideration in our ordering the life and ministry of the church.

F. *What is the nature and extent of the "ministerial calling" (the sustained call to the ministry of the Word and sacraments) in distinction from the calling to each of the other ecclesiastical offices?*

The direction of our response to this question already was suggested in the response above. We know of no biblical warrant for requiring that the ministry of the Word must be a sustained call (for life), whereas elders and deacons are called to serve in their respective offices for specified periods of time. Interestingly, the Church Order itself suggests that at least *by nature* a distinction is *not* to be made among the offices of the church:

"The offices instituted by Christ in his church are those of the minister of the Word, the elder, and the deacon. These offices differ from each other only in mandate and task, not in dignity and honor" (Article 2).

The Church Order thereby emphatically disclaims any essential or qualitative difference among the offices.

What distinctions are made, therefore, are based primarily on practical considerations. As Dr. De Ridder of our seminary wrote to us on this matter:

"... the real issue has been solved for our church not in the nature of the office so much as in the things we expect from the man who holds the office. When we ask a man to devote his full time, even his life, to service for the church and in its name, we assume certain obligations to that person that are different from those which we assume when we ask a man to give part-time service in offices such as those of elder and deacon. Although it is possible that we could also create offices and functions for elders and deacons that would require the same commitment as the minister makes (e.g. deacon-at-large or others who serve as elders in functions such as church education and evangelism), these are the exception.

To conclude, the nature and extent of the several ecclesiastical offices is not a complicated issue so long as we remember that most stipulations governing the offices, either singly or as a group, are neither sacred nor biblically enjoined. To put it another way, the nature and extent of ecclesiastical office is what the church says it is.

IV. RECOMMENDATIONS

A. That synod grant the privilege of the floor to the chairman and reporter of the study committee, James R. Kok and Alfred E. Mulder.

B. That synod ratify the following proposed revisions of Articles 11, 12, 13 and 14 of the Church Order:

Article 11

The calling of a minister of the Word is to explain and apply Holy Scripture in order to gather in and build up the members of the church of Jesus Christ.

Article 12

a. A minister of the Word serving as pastor of a congregation shall preach the Word, administer the sacraments, conduct public worship services, catechize the youth, and train members for Christian service. He, with the elders, shall supervise the congregation and his fellow-office-bearers, exercise admonition and discipline, and see to it that everything is done decently and in order. He, with the elders, shall exercise pastoral care over the congregation, and engage in and promote the work of evangelism.

b. A minister of the Word who enters into the work of missions or is appointed directly by synod shall be called in the regular manner by a local church, which acts in cooperation with the appropriate committee of classis or synod.

c. A minister of the Word may also serve the church in other work which relates directly to his calling, but only after the calling church has demonstrated to the satisfaction of classis, with the concurring advice of the synodical deputies, that said work is consistent with the calling of a minister of the Word.

Article 13

a. A minister of the Word shall be supervised in doctrine, life and duties by the calling church. When his work is with other than the calling church, he shall be supervised in cooperation with other congregations, institutions or agencies involved.

b. A minister of the Word may be loaned temporarily by his calling church to serve as pastor of a congregation outside of the Christian Reformed Church, but only with the approval of classis, the concurring advice of the synodical deputies, and in accordance with the synodical regulations. Although his duties may be regulated in cooperation with the other congregation, the supervision of his doctrine and life rests with the calling church.

Article 14

a. No change.

b. No change.

c. A former minister of the Word who was released from his office can be declared eligible for call upon approval of the classis from which he obtained his release, with the concurring advice of the synodical deputies. Upon acceptance of a call, he shall be reordained.

C. That synod ratify the following regulations for the application of Article 12c of the Church Order to specific tasks and situations:

1. The calling church shall secure the prior approval of classis, in consultation with the synodical deputies, for each new ministerial position referred to in Article 12c, by providing classis with the following information:

a. The official position description (purpose, duties, qualifications, etc.) as determined by the calling church, in consultation with cooperating agencies as applicable.

b. An outline of requirements for reporting to the calling church and

supervision by the calling church, in consultation with cooperating agencies as applicable.

2. When a new ministry opportunity can be met only by immediate action, the calling church may obtain provisional approval from the classical committee, subject to subsequent approval by classis in consultation with the synodical deputies.

3. Prior to calling a minister of the Word to a military or institutional chaplaincy, the calling church also is urged to obtain the endorsement of the Chaplain Committee of the Christian Reformed Church (Acts of Synod 1973, p. 56).

4. The church visitors of classis shall inquire annually into the supervision of the calling church toward said minister(s), as well as the reporting of said minister(s) to the calling church. The church visitors shall inform classis of departure from the approved provisions for supervision and reporting.

D. That synod approve the following proposed addition to Article 94, b of the Church Order: "Upon acceptance of a call, he shall be reordained."

E. That synod instruct the Ministers' Pension Fund Committee to adjust its regulations as necessary to meet the provisions of Article 14c of the Church Order.

F. That synod instruct the Liturgical Committee to propose a new form for the ordination and installation of ministers of the Word, especially in the light of the Guidelines for Understanding the Nature of Ecclesiastical Office and Ordination (Synod of 1973) and Articles 11-13 of the Church Order.

G. That synod discharge the study committee with thanks for its work.

Study Committee on
Church Order Article 13a

James R. Kok, chairman
Alfred E. Mulder, reporter
Meindert Bosch
John Hooyer
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REPORT 31

HERMENEUTICAL PRINCIPLES CONCERNING WOMEN
IN ECCLESIASTICAL OFFICE

(Art. 80)

Introductory Note

The Committee on Hermeneutical Principles concerning Women in Ecclesiastical Office herewith presents its report. The report deals with a matter that is currently widely discussed in many Christian churches in Canada and the United States and throughout the world. The attitude taken by the various church bodies with respect to this crucial issue differs widely from one church to the next. Within recent decades, several Christian churches, both in North America and elsewhere, have opened the offices to women, including that of elder and minister. Other Christian communions oppose any such action. In still others, the decision to ordain women to the office of minister has caused confusion, tension, and even separation.

It should be clear, therefore, that the issue with which this report deals is currently of crucial significance for some churches, while other churches have accepted the ordination of women without great difficulty. Whatever one may say about the merits and demerits of the question at issue, its critical nature should be recognized. It is the committee's prayer that the Christian Reformed Church, as it addresses itself to the substance of our report, will be granted divine wisdom to deal with the matter in a charitable and biblically responsible manner.

The committee was not always able to reach unanimity on every issue. On some important points opinions remained divided. This could have prompted the committee to submit two or more different reports. Instead, the committee decided to write a structurally united report and to indicate within that report, the diverse views on a given issue. We believe that this approach, which involved the continued interaction of the committee members, will best serve the church and we hope that this belief will be shared by the readers of the report.

The report has the following outline:

I. PRELIMINARY CONSIDERATIONS

A. Historical Survey and Mandate	485
B. Biblical Hermeneutics	487
C. The Need for Rules for Understanding	488
1. Rules and Perspicuity	488
2. Different Kinds of Language	489
3. Additional Considerations	489
D. The Limitation of Rules	490

II. HERMENEUTICAL GUIDELINES FOR UNDERSTANDING THE BIBLE

A. Basic Presuppositions	491
1. God Communicates	491
2. The Written Word	491

3. Divine Revelation	492
4. Historical Revelation	492
5. The Unity of Scripture	492
6. The Diversity in Scripture	493
7. The Redemptive Focus	493
B. Elements in Exegesis	494
1. The Historical Elements	494
2. The Grammatical and Literary Elements	495
3. The Theological Element	496
C. Considerations for Application	496
1. Continuity and Discontinuity	497
a. Continuity	497
b. Discontinuity	497
2. Historical Situation	499
a. Accommodation	499
b. Polemical Thrust	499
3. Principle and Application	500
4. The Analogy of Scripture	500
5. Progressive Revelation	501
6. Contemporary Situation	502
III. PERTINENT BIBLICAL PASSAGES	
A. Old Testament Materials	502
1. Genesis 1-3	503
2. Other Old Testament Materials	506
B. New Testament Materials	509
1. Galatians 3:28	509
2. I Corinthians 11:2-16	513
3. I Corinthians 14:33b-36	518
4. I Timothy 2:9-15	522
IV. SUMMATION	
A. Conclusions Drawn from the Biblical Materials	528
B. Difficulties Encountered in the Study of the Biblical Materials	528
V. RECOMMENDATIONS	529
I. PRELIMINARY CONSIDERATIONS	
A. <i>Historical Survey and Mandate</i>	
Our committee was appointed by the Synod of 1975. It is the third committee within the space of eight years to deal with the matter of women in ecclesiastical office.	
The Synod of 1970, acting upon a recommendation of the delegates of the Christian Reformed Church to the Reformed Ecumenical Synod of 1968, decided to appoint a study committee to examine the Reformed practice of excluding women from ecclesiastical office (Acts of Synod 1970). This study committee submitted an extensive report to the Synod of 1973 and concluded that "the practice of excluding women from ecclesiastical office cannot be conclusively defended on biblical grounds" (Acts of Synod 1973, p. 588).	

The Synod of 1973 decided to "refer the entire report to the churches for study and reactions." It also appointed a new study committee whose task it would be to study, evaluate and report on the 1973 study committee and advisory committee reports and on other communications relevant to the matter. This study committee was to receive the reactions of the churches and structure the church's discussion as it deemed best. It was also to study further the question of the place and role of women in the Christian church (Acts of Synod 1973, p. 86).

This committee reported to the Synod of 1975. Its report provided a critical analysis of the 1973 report and it reflected on the responses received from the churches. It furthermore engaged in an exegetical study of the pertinent biblical passages. This committee also concluded that "biblical teaching is not opposed in principle to the ordination of women to any office that men may hold in the church" (Acts of Synod 1975, p. 593).

Yet the committee stated that "the church should not now open her offices to women." It added that some of the committee were convinced that it might be possible for women to hold ecclesiastical office in the future, while others were convinced this would never be possible (Acts of Synod 1975, p. 592).

The advisory committee of the Synod of 1975 submitted a majority and a minority report. The majority report presented a summary and an analysis of the report of the study committee. It also analyzed the many overtures, pro and con, and other relevant materials received by synod.

The Synod of 1975, in the light of this advisory report, decided to declare "that the practice of excluding women from the ecclesiastical offices recognized in the Church Order be maintained unless compelling biblical grounds are advanced for changing the practice." At this point no less than thirty-one members of synod, no doubt for a variety of reasons, registered their negative vote (Acts of Synod 1975, p. 78). The synod also declared that in its judgment "sufficient biblical grounds have not been advanced to warrant a departure from our present practice of excluding women from the ecclesiastical offices recognized in the Church Order." Again a number of negative votes were recorded.

The Synod of 1975 recognized that the Holy Spirit has given many gifts and talents to women; it urged the churches "to make all possible use, within biblical guidelines and the restrictions of the Church Order, of the talents and abilities of women in the work of the church," and it appointed a special committee to help implement this decision.

Since the advisory committee report had raised the question whether there were "specific guidelines for the exegete to help him determine when a given biblical teaching or injunction is intended as an abiding principle or norm and when it is culturally conditioned and therefore of limited applicability" (Acts of Synod 1975, p. 77), the synod decided to "appoint a committee composed of Old Testament and New Testament scholars to undertake a study of the hermeneutical principles which are involved in the proper interpretation of the relevant Scripture passages, to apply these principles in an exegetical study of the

relevant passages, and to present synod with the results of their study” (p. 79).

The grounds advanced for the decision to appoint yet another committee were as follows:

“a. The development of a biblical position on the proper role of women in the church is to a significant extent dependent upon the exegesis of several key passages whose proper interpretation is widely disputed.

“b. It has become apparent that many differences, which have developed in the interpretation of the relevant biblical passages, may be attributed to the differences in the hermeneutical principles which underlie the conflicting interpretations” (p. 79).

In the light of this brief survey of recent history we judge our mandate to be as follows: we are to spell out some hermeneutical guidelines that may be used in the understanding of the passages most often quoted in the matter of admission or non-admission of women to ecclesiastical office, and we are to apply these guidelines to the pertinent passages.

To this survey might be added the information that in 1957, on the basis of only a brief report submitted to the synod of that year, the synod decided that “women may participate in congregational meetings with the right to vote” (Acts of Synod 1957, p. 90). The report, on the basis of which synod acted, affirmed on the one hand the spiritual equality of man and woman, and on the other hand their difference, involving the headship of man, a headship which is rooted in creation and which is not abrogated by redemption (Acts of Synod 1957, p. 313; cf. also Acts of Synod 1950, pp. 267-280).

B. *Biblical Hermeneutics*

The word “hermeneutics” is of Greek derivation. Underlying the Greek word is the idea of “interpreting,” “expounding,” and also that of “translating.” The term “hermeneutic” or “hermeneutics” is sometimes used in a *comprehensive* sense. It then stands for the possibility and the entire process of understanding reality. We will not be using the term in this comprehensive sense.

In the *restricted* sense of the word, hermeneutics is the science which deals with the rules which the interpreter of a given body of literature uses as he seeks to expound the meaning of this literature to the modern reader. Taking the word in this restricted sense, one may, nevertheless, distinguish between a general and a special hermeneutics. General hermeneutics deals with the set of rules and principles applying to the interpretation of writings of various sorts. Special hermeneutics focuses on the understanding of a special kind of literature, or a given book or books. It is evident that in biblical hermeneutics we are dealing with special hermeneutics, although this does not preclude, but presupposes, the knowledge of general hermeneutics.

To call biblical hermeneutics just another branch of special hermeneutics would not be sufficient, however, for, although the Bible is literature in the general sense, it also has a uniqueness which no other

literature possesses: it is God's written Word for man. So when the term "hermeneutics" is used in connection with the Bible, this term receives yet a further specification. It is "theological hermeneutics," "sacred hermeneutics," not exempt from the general rules of understanding to be sure, and yet requiring a special gift of spiritual enlightenment which only God, the Bible's author, can give.

Biblical hermeneutics cannot be content with spelling out the rules whereby we may know what the individual authors of the biblical books thought and what they intended with their writings. It must go further and ascertain the mind of the Spirit which comes to expression in the writings of the biblical authors. Biblical hermeneutics must take into account the divine inspiration of the book for which it seeks to spell out rules of understanding.

C. The Need for Rules for Understanding

1. Rules and Perspicuity

Our present study is undertaken in the acknowledgment of the Bible's perspicuity. This word "perspicuity" was used by the protestant reformers to contradict Rome's emphasis upon the need for a teaching ministry standing between the believer and his Bible. The Reformation always, and rightly so, maintained that the Bible's message need not be mediated to the ordinary believer by means of some officially authorized body of interpreters. The Bible's message, according to the reformers, can be grasped by all who prayerfully seek to understand it.

At the present time the danger exists that the scholar may become another barrier between the believer and the work of God. To such a barrier the believer may rightly object. Theological scholarship should not in any way wish to rob the believer of the prerogative of taking the Bible at face value and of reading it the way it was written.

Nevertheless, theological scholarship may help to clarify that which every reader of the Bible already does, whether consciously or not. The most uninformed reader of the Bible, who uses the rules of common sense and general understanding, applies a certain hermeneutics to that which he reads and seeks to understand. This is often done instinctively. But there is room for scientific reflection on what we do when we try to read and understand God's Word for us today. The science of hermeneutics seeks to do that. General hermeneutics seeks to make explicit that which is done implicitly in human communication and speech. And biblical hermeneutics seeks to articulate those rules which we already use as we try to understand the Word of God for our time.

Setting up a number of rules for the understanding of the Bible is therefore not intended to rob the ordinary reader of the privilege of going directly to that Bible to see what it says. We must avoid fabricating a screen of scholarly interpretation through which the Bible's message is to be mediated to the reader. Whatever the church demands of its experts, their work should never become a barrier between the Bible and the common reader. Rather, the work done by biblical scholars in the service of the church should be designed to make the Bible more, and not less, accessible to the people for whom it was meant.

2. Different Kinds of Language

Nevertheless, when all this has been said, there remains an equal need to stress a supplementary thought. The reformers, who taught the perspicuity of Scripture, were also the ones who wrote lengthy commentaries in which they tried to explain that which they held to be perspicuous. This shows that the process of understanding the Bible is not as simple as it may sometimes appear.

Even in ordinary speech and writing we apply some intuitive rules of understanding. To understand the proverb: "One swallow does not make summer," we intuitively understand the word "swallow" to stand for, or to represent, some early indication of a betterment of conditions. And the word "summer" at this point means a time of economic or personal well-being of which presumably, the "swallow" was the first and somewhat uncertain harbinger. Each person hearing this proverb instinctively applies a set of rules, a hermeneutics, to what he hears the other one say. The same could be said of the saying: "I'll cross that bridge when I come to it," and of many others.

The need for a sound hermeneutics applies to all our speech and communication and is present everywhere. We do not read the language of the insurance policy of our car with the same set of rules as the language of a book filled with after-dinner jokes. Both documents are written in English. Yet the legal language of a policy statement must not leave room for any double meanings, or plays on words, whereas the point of a joke may consist exactly in that. Depending on the instinctive hermeneutics we employ, we will understand both our insurance policy and our after-dinner joke without confusing the language used in either.

The Bible reader, too, is faced with different kinds of language in the Word of God. If the Bible reader were to read the fable which Jotham told the men of Shechem (Judges 9) as if it were straight narrative, he would come to the conclusion that the trees formed some sort of a kingdom whose citizens were endowed with intelligent speech. But by applying a simple hermeneutics to this story, the reader concludes that Jotham is telling a fable and that, therefore, one is not bound to the literal details of the story but must look for the moral of it.

Another example taken from the book of Judges: when the number of camels taken by the Amalekites and the Midianites to the land of Canaan is said to be "as the sand which is upon the seashore for number" (7:12), the intelligent reader will know, by instinctive hermeneutics, that this is a non-literal way of speaking in order to stress the large number of animals involved.

3. Additional Considerations

Of course, the Bible must be taken at face value. But this does not mean that we can hence dispense with each and every rule for understanding. Sometimes these rules of understanding are so obvious that no special training is needed to apply them. But in other cases biblical scholarship may be of service in helping the reader to understand the

Bible better. Take for instance the Old Testament prohibition against boiling a kid in its mother's milk. This prohibition occurs a number of times (Ex. 23:19; 34:26; Deut. 14:21), but has not always been understood correctly. Recently, scholars discovered that, in Israel's pagan environment, men boiled a kid in its mother's milk, and as a religious custom, dedicated it to their pagan god. This discovery sheds new light on the biblical prohibition not to boil a kid in its mother's milk. God told the Israelites not to imitate religious customs of their pagan neighbors. Some of God's laws, therefore, were imposed to shield Israel from its pagan environment. They were not imposed because of their intrinsic moral qualities.

Another example of the help which may be offered by biblical scholars is that of the discovery of ancient treaties (covenants) dating from biblical times. It has become clear that the form of these treaties shows similarities with certain parts of the Old Testament, e.g., the book of Deuteronomy. This has aided us in perceiving more clearly than before the influence of the covenant upon the shaping of biblical literature.

For these and similar reasons it should be clear that, while we must "read the Bible the way it was written," we should also be conscious of the fact that reading is a complex process, even such reading as concerns literature produced in the present age. How much more the reading of literature which is thousands of years old.

For this reason, those who have been firmly committed to the Reformed understanding of Scripture with its concomitant of perspicuity have also been in the forefront when it comes to producing works dealing with questions of hermeneutics. In the post-Reformation period it was the Reformed, Dutch scholar Andreas Rivetus, who produced biblical hermeneutics which became justly famous. In our circles we may think of Prof. Louis Berkhof among our own scholars, and of Professors S. Greijdanus, F. W. Grosheide, and J. Ridderbos in the Netherlands.

We are, therefore, thankful to the Synod of 1975 for having raised the hermeneutical question as explicitly as it did. And we are confident that an address to the question involved is not going to polarize the church but unite it in a common commitment to the Word of God and its message for the twentieth century.

D. The Limitation of Rules

Having presented some reasons for the need of a set of rules that must guide us in reading the Bible, we hasten to add that our expectations from such a set of hermeneutical guidelines must remain realistic. Simply to have a sound hermeneutics does not insure uniformity of results; neither does it preclude some uncertainty as to what a given passage means or does not mean. A mere consultation of two or more Bible commentaries should be enough to convince one that a common approach to the Scripture and a common set of rules for the understanding of it does not preclude various interpretations of one and the same Bible text.

A vivid illustration of great diversity of opinion arising from a common hermeneutic is furnished by the variety of pre-millennial interpre-

tations one encounters. Basically, there is a rather clearcut hermeneutical rule underlying the premillennial position. That hermeneutical rule, put in a nutshell, reads, "literal wherever possible," or "literal unless absurd." Yet, within the common orb of this literalistic hermeneutic, a great many varieties of premillennial views concerning the details of Christ's return have sprung up.

In the light of the above comments, expectations of what the Synod of 1975 asked this committee to do must necessarily remain within reasonable limits. Drawing up a soundly biblical hermeneutics is one thing; applying such a hermeneutic to a given passage is another. There is nothing mechanical about the process of understanding. Understanding literature and, in this case, understanding the Bible is an art. As art, it is not the mechanical application of a set of rules which would automatically yield uniform results.

II. HERMENEUTICAL GUIDELINES FOR UNDERSTANDING THE BIBLE

For purposes of convenience and clarity, the section which now follows has been divided into three parts: 1. Basic Presuppositions; 2. Elements in Exegesis; 3. Considerations for Application. It should be kept in mind, however, that this threefold division is somewhat arbitrary and that overlapping between the various sections is inevitable. The process of understanding Scripture is a total and comprehensive one. In the nature of the case presuppositions play a part at every point of the process of interpretation. But there will also prove to be a close interaction between the elements in exegesis (part 2) and the considerations for application (part 3). Reading the Bible means reading it with a view to today and with the intent of finding the biblical message for the twentieth century. This involves application.

The following presuppositions should not be understood as philosophical assumptions. Rather, they are theological conclusions drawn from Scripture's testimony regarding its nature and origin and regarding the constitution of the world and reality in general.

A. *Basic Presuppositions*

1. God Communicates

For a proper understanding of Scripture it is essential that the interpreter recognize the existence of God and that God is able to communicate his thoughts to man and has actually done so.

2. The Written Word

God's manifestation to man took place both in words and in acts. Scripture tells us about the words God spoke or implanted in man's mind, and about the acts he performed. Yet the Bible's report of these divine acts necessarily has assumed the form of written words. These words about God's acts are hence an integral part of the written record and the rules of understanding which apply to written documents apply to them all.

3. Divine Revelation

The Bible, consisting of an Old and a New Testament, is now God's written Word for mankind. The Bible was inspired by God's Spirit, is infallible, has complete authority in all that it teaches, and can only be understood correctly if the Spirit, who is its author, discloses its truth to the reader (I Cor. 2:14).

To say that the Bible is authoritative in all that it teaches does not mean to suggest authoritative and non-authoritative areas in the Bible. It only means to emphasize the fact that the Bible's message must be rightly understood, in keeping with the Spirit's intention. Only when this happens will the Bible's authority function properly.¹ But a Bible misquoted or misunderstood ceases by that very fact to exercise its authority among men. By way of example we refer to the oft quoted but frequently misunderstood words of Matthew 7:1: "Judge not, that you be not judged." This passage does not mean to forbid the passing of each and every kind of moral judgment. Rather, as is clear from the context, it forbids the passing of the kind of judgment that finds fault with the other person while overlooking personal defects and shortcomings. It should, therefore, be obvious that when these words are quoted in a sense that is different from their intended meaning, they cease to function as the authoritative Word of God.

4. Historical Revelation

Without detracting from the Bible's divine origin and inspiration as just described, the Bible reader should recognize at the same time that the written Word of God entered history, that it addressed itself in the first instance to concrete historical situations prevalent when the various books of the Bible were written, and that it did so in languages which at that time were spoken and written by those to whom the books were addressed—languages which must now be mastered by the scholars and are not accessible to the common reader. This historical dimension of Scripture means, furthermore, that the biblical language and mode of expression are couched in the imagery, the literary conventions and, to some extent, the thought patterns current at the time when it pleased God to give his Word by inspiration to man in the course of centuries. Yet in and through it all God accomplished his infallible purpose of giving to the church of all times a sufficient and perspicuous revelation of himself.

5. The Unity of Scripture

The unity of the Bible's message must be recognized without denying its diversity. The Bible's unity is organic. The Bible has grown, as it were, in the course of time and its unity is not to be understood mechanically. The organic unity of the Bible comes to expression in the fact that it consistently sets forth in all its parts the great truths concerning creation, man's fall and sinful state, and the redemption from sin through Jesus Christ. Throughout, the Bible offers us one and the

¹ On this matter cf. also the Report on Inspiration and Infallibility submitted to the Synod of 1961, (Acts of Synod 1961, pp. 253-328).

same history of the progress of God's kingdom; it proclaims, in its many and varied details, the same doctrine and urges man to lead a life of devotion to God.

The Bible's organic unity may also be seen in the fact that the biblical revelation exhibits a certain progressive character. It moves from the implicit to the explicit, from the bud to the full grown flower. It is proper, therefore, to speak of a history of revelation to which the Bible bears witness. In biblical times, this history of revelation proceeded hand in hand with the history of redemption. God increasingly revealed himself in the spoken word as he progressively redeemed his people. This spoken word elucidated the redemptive act, although the act itself was already a manifestation and a revelation of God. In this manner the Bible gives ever clearer testimony to the unfolding plan of God's redemption and to man's duty over against his Creator whose laws he has broken. A special word should be said about the relationship between the Old and the New Testaments, because it is at this point that Scripture's organic unity together with its progressive character comes to clear expression. Although a good deal of scholarly debate has occurred around this question we believe that the old adage of St. Augustine is still valid: "The New Testament is concealed in the Old, and the Old is disclosed in the New."²

6. The Diversity of Scripture

The Bible's diversity must be recognized without detracting from its unity. In many ways the various parts of the Bible differ from each other. This is true both as to the kinds of literature it embodies (narrative, law, poetry, wisdom sayings, prophecy, epistles) and with respect to its contents. In some books the judging activity of God is paramount (Nahum, Obadiah), whereas in others both judgment and grace are equally set forth. The prophecies of Jeremiah differ in style and personal tone from those of Isaiah. Not every author views the divine truth from exactly the same angle (compare Paul with James).

Hence the Bible reader must seek to understand what each book, or even each part of a book, contributes to the Bible's total message, without either glossing over the variety and the difference, or losing sight of the higher unity that holds all of it together.

7. The Redemptive Focus

The Bible's central concern and purpose is that man, through a believing acceptance of its message, may be redeemed from sin, restored to his original position in creation and inherit eternal life. The Belgic Confession, Article III, states that "we confess . . . that afterwards God, from a special care which he has *for us and our salvation* (italics supplied), commanded his servants, the prophets and the apostles, to commit his revealed word to writing." The Bible proclaims the truth of God's covenant love and saving mercy for his fallen creatures; it speaks of God's election and redemption of his own, for his glory; it spells out the way redeemed and restored persons are to serve God; it also pro-

² See also L. Berthoff, *Principles of Biblical Interpretation*, p. 137f.

nounces judgment on all who reject so great a salvation and continue in their unbelief and sin.

The presuppositions outlined above should form the basis for both trained scholars and general readers in their reading and understanding of the biblical message.

B. *Elements in Exegesis*

Having set forth some of the basic presuppositions that should guide us in our reading of the Bible, we now proceed to mention three elements that make up the actual process of exegesis. The word "exegesis" is of Greek derivation and is most commonly used to describe the activity of analyzing and interpreting the biblical text.

The three elements in exegesis which will be mentioned below occur side by side in the exegetical process. They should not be separated from each other but should be kept in mind concurrently. These three elements are the following: 1. the historical; 2. the grammatical-literary; 3. the theological.

To elucidate the close interaction between these three elements we present the following considerations. The Bible is God's revelation to man. It speaks to us of God and presents the thoughts of God. Biblical exegesis should therefore seek to understand the thoughts of God as they are revealed in Scripture. This means that the theological is closely intertwined with the historical and with the grammatical and literary. Grammatical and historical exegesis is at the same time theological exegesis. The biblical text expresses the intention of the Spirit who inspired that text. The Spirit's testimony does not lie behind the words of Scripture but in them. It is the interpreter's task to understand the intention of the Spirit. As the interpreter does his work, he may be sure that this intention will be disclosed to him, provided the Spirit's illumination is asked as an indispensable guide. Exegetical work, when done in such a manner, will give us access to the Spirit's testimony.

We shall now proceed with a brief description of each of the three elements mentioned above.

1. The Historical Element

The historical element involves the time and circumstances under which the text was originally written. Who was the author and to whom did he write? Why did he write and what was his purpose? About whom did he write, at what location, at what time and what was the substance of his concern?

The historical factor may also be greatly illuminated in a general way by a study of what archaeology has been able to discover about the social and cultural conditions within which a given book of the Bible was written. Light may thus be shed upon ancient customs, modes of dress, manner of cultivating the soil, structure of man's dwelling, etc., and upon social conditions, such as the relation between slave and master, husband and wife, king and subject.

Extensive studies have also been published on the psychology and the anthropology which underlie the thought-world of the Bible. The

bearers as well as the recipients of God's revelation were human beings who functioned psychologically and their psychological make-up may have been somewhat different from ours. Much has been made of a supposed difference in outlook between a Greek and a Hebrew mode of thinking, although other scholars have warned against exaggeration at this point.

The historical element also involves a concern for a passage's place in redemptive history and hence for the questions of the relation between Old and New Testament, of promise and fulfillment, shadow and reality.

These are some of the things which must be kept in mind as we seek to understand God's Word for us today.

2. The Grammatical and Literary Element

Required for a correct understanding of the Bible in the scientific sense of the word is a knowledge of the original languages in which the Bible was written: the grammar, vocabulary, style and syntax of these languages. Sometimes light can also be shed upon the biblical text by means of a knowledge of other languages which are related to those in which the Bible was written.

Because the Bible is literature, it uses features common to literature in general. There are metaphors in the Bible, alliterations, word plays, parallelisms, chiasms. Some of these features can best be discerned by consulting the original, but others may be perceived in translation as well. In recent years, biblical expositors have become increasingly aware that the biblical text often employs rhetorical devices which affect the shaping of a given section of narrative, prophecy or poetry very decisively. Understanding these rhetorical features can often result in a better grasp of the content of the biblical text. Form and content cannot be separated from each other. They belong together.

The biblical interpreter should take note also of the broader categories of literature which the Bible contains. We find both prose and poetry in the Bible, legal sayings, proverbs, gospel narratives, epistles and apocalyptic writing. Within these broader categories distinctions can be made which need not be enumerated for our purpose. Suffice it to say that a given kind of literature may have called for a certain conventional style, mode of address, and shaping of the message. Knowledge of such things may aid in understanding God's Word better.

Attention should also be paid to determining the correct text of the Bible. This branch of study is called textual criticism. God has had a singular care for his Word. The Bible has been kept from the large number of copyists' mistakes to which other ancient documents have sometimes been subject. Nevertheless, copyists' errors were made. Thus it is the task of believing scholarship to try to ascertain as much as is possible what the original text of the Bible was like.

Reading a document inevitably involves an element of logic. This is also true of the reading of the Bible. Thought is never completely expressed in words. Hence it is the duty of the exegete to search for the

thought implied in the words he studies. This is done by finding the logical connection between the various parts of a given Scripture passage, by drawing legitimate conclusions, by establishing the evident meaning and in general by applying sanctified common sense. Arbitrariness is to be ruled out. Imagination does have a place but it must be regulated and disciplined. Intuitive vision should never violate logical objectivity.

3. The Theological Element

Since the Bible, though having come about through human instrumentality, is the expression of God's will and the revelation of his purpose, the person who seeks to understand the Bible is ultimately concerned with the ascertaining of that divine purpose and will. Not all passages of Scripture are equally close to its central purpose, but all are equally part of God's revelation to man. This is why the exegete must constantly ask himself the question: What does God here reveal about himself and his will for his people?

This question must be placed within the larger context of the total message of Scripture. Scripture must be compared with Scripture. The point observed above concerning the relation between the Testaments should also be kept in mind. The teaching which the Spirit of inspiration draws from the Old Testament in his use of it in the New Testament must in some way be present in the Old Testament. Still, the modern interpreter cannot expect to use the Old Testament in all the ways the New Testament does. We must remember that the Bible is not a handbook on the science of exegesis any more than it is a handbook on any of the other sciences.

C. *Considerations For Application*

At this point the reader is again kindly reminded of what was said by way of introduction to part II A. The process of interpreting Scripture is a comprehensive one. Though, for logical purposes, the various parts of this process may be distinguished, ultimately the interpreter's task is not done until he has established the meaning of a given passage for his own day and age.

It has rightly been said that the conclusion of a preacher's exegesis is the sermon he preaches to God's people. This is probably also the reason why in the seventeenth century Reformed exegetes were not satisfied until they had explained to their students all the dogmatical and ethical implications they thought the passage analyzed contained.

Today, however, exegesis is more narrowly defined. It is now often limited to the process of understanding what the text originally meant. Nevertheless, the interpreter must still try to find God's Word for God's world today. Are there any rules for doing that? Although not much formal work has been done in this area, we propose the following suggestions which must be kept in mind as the final stage of the exegetical process is completed and as the lines are drawn from the Bible to the modern world.

1. Continuity and Discontinuity

Since the books of the Bible were, in the first instance, written for people living in different times and cultures from our own, it is inevitable that there is a certain distance between the biblical thought world and our own. It is, therefore, the interpreter's task to be aware of that distance and to build a bridge from biblical times to the present. This involves the dual factors of continuity and discontinuity. It is of great importance to see the continuity factor as in some way overarching the discontinuity factor. This is why we prefer to treat them under one head and shall attempt to make the proper distinctions subsequently.

a. Continuity

Basic to this factor of continuity is the truth that man's situation always has been and continues to be that he is God's creature. For that reason man is unavoidably religious. Even though in the course of human history man finds himself in a variety of cultural and historical settings, this situation does not change. Moreover, after the fall, man, who is and continues to be God's creature, is now a creature in rebellion against his Maker. Hence he is in need of redemption if he shall ever please God again.

Another factor which remains constant is man's need for revelation in order to know what God wants him to do. This need was there before the fall and it continues to be there after the fall until the present.

Not only is man's relationship to God constant, but God himself remains unchangeable and faithful. He is the same yesterday, today, and forever. There is continuity and constancy in God. He does not cease to hold man, his creature, responsible for his actions. He punishes the disobedient as he said he would.

Also, God's redemptive purposes proclaimed soon after man fell into sin have not undergone any change. In order to accomplish those purposes, God maintains the order of nature (cf. Gen. 9:8-17), and he leads history toward a set goal which has been known to him from the beginning.

There is also an element of continuity in God's will for man. God's demand to be holy because he himself is holy comes to us both in the Old Testament and in the New (compare Lev. 11:41; 19:2 with I Peter 1:16). This demand, so we believe, continues to be operative today.

Since our present study is concerned with a specific question touching on our moral conduct today, it is well to observe that we may expect the Bible's teachings concerning man's relationship to God to be as relevant now as they were in biblical times. The moral principles that flow from Scripture's basic purpose and goal have an undeniable aspect of continuity. In addition to what has just been said, we should also affirm that God's moral law continues to be in force even for the non-redeemed.

b. Discontinuity

Granted, then, that the moral principles derived from Scripture remain the same; granted also that the application of such principles *may*

at times be the same, the question must be raised whether the difference in circumstances between biblical times and today will not, at certain times, require different applications of the principle. The reason for raising this question comes to us in the first place from the Bible itself. The Bible contains the record of the progressive unfolding of God's will for mankind. It indicates, e.g., that such an important rule as the circumcision of Israel's males, binding upon the Old Testament community, has been set aside at Christ's coming and the initiation of the new covenant. This does not mean that the moral and religious lesson taught by circumcision was thereby abrogated. The symbol was abrogated, the principle was not.

Awareness of the progressive nature of God's revelation has long been part of the confessional heritage of the Reformed churches. Since the time of the phrasing of the Belgic Confession, Reformed believers have confessed that "the ceremonies and symbols of the law ceased at the coming of Christ," but that nevertheless "we still use the testimonies taken out of the law and the prophets to confirm us in the doctrine of the gospel and to regulate our life in all honorableness to the glory of God, according to his will" (Belgic Confession, art. XXV). In confessing this truth, the church of the Reformation continued a line that runs through the history of the Christian church from its inception.

Continuity and discontinuity also play a part in the decisions reached at the Council of Jerusalem (Acts 15). One of the disputes that caused this council to be called together had to do with the circumcision question. The council decided not to impose the observance of circumcision on Gentile believers, but it did insist that the newly established churches should abstain from eating meat sacrificed to idols, from blood, from that which is strangled, and from unchastity. Interestingly, the question of meat offered to idols is handled somewhat differently by Paul at a later time and in a different context (I Cor. 10). Thus the early church was aware of the factors of continuity and discontinuity and it addressed itself to them under the guidance of the Holy Spirit and of Christ's apostles. Today we must re-apply the abiding teachings of the Word to the changed situation in which we find ourselves. But the concern of the early church, namely, that the believer must not be defiled by paganism, continues to be normative today.

Another example of this dual focus of continuity and discontinuity is furnished by the switch from Sabbath observance to Sunday observance. The continuous principle is the keeping holy of one day out of seven to the Lord. Likewise, elements of continuity and discontinuity may be discerned in the practice of the "holy kiss" as a greeting at early worship services, in the ceremony of footwashing and in the practice of women at worship having their heads covered with a veil. Though these practices themselves have been discontinued due to changing social circumstances, they embody worthwhile and valid thoughts which need application today.

The above does not mean to say that the Bible is thereby divided into normative and non-normative parts. On the one hand, the datedness of the whole Bible should be recognized; on the other hand, the

Bible in all its parts should be so understood as to yield its authoritative message for today and the future. This authority of the Bible is complete and pervasive.

2. Historical Situation

a. Accommodation

In his search for the Bible's authoritative message for today the reader and the interpreter should also keep the following in mind. Some of the teachings of the Bible may reflect an element of accommodation on God's part to the cultural patterns prevalent at this time when he gave his laws and statutes. Those patterns sometimes existed in violation of God's explicit teaching, e.g., the pattern of polygamous marriage. Where such accommodation is present, the normativity of Scripture should be established with due regard to the element of accommodation. Slavery was never overtly challenged in the Bible. Rules were laid down for the proper relationship between slave and master. These rules still have some bearing on social relationships today, but the fact that slavery was accepted without challenge must be deemed a case of accommodation. Accommodation appears to have taken place also in the area of the relationship between man and woman. Thus polygamy was tolerated during Old Testament times and rules were laid down concerning it (cf. Deut. 21:15-17). The fact that the time of purification after the birth of a girl was so much longer than after a boy (Lev. 12) is probably another case of revelation accommodating prevailing cultural patterns (see Acts of Synod 1973, p. 532). A New Testament example of this is Paul's argument concerning the impropriety of married women appearing in a worship service without a veil on their head. The fact that we today no longer insist upon the wearing of such a veil is an indication that we have recognized Paul's reference to this custom to be an accommodation on his part to the prevailing mores of his days.

b. Polemical Thrust

The polemical thrust of a passage, which may color a specific legislative injunction or rule of conduct, is a further factor that will at times affect the Bible's applicability for a given contemporary situation. Examples of this can be given from both the Old and the New Testaments.

Biblical scholarship has become increasingly aware of the anti-Canaanite thrust of some of the rules pertaining to sexual conduct as laid down in the Old Testament. When Israelites engaged in practices that were normally found among the devotees of Canaan's fertility religion, they thereby indicated that they no longer accepted the LORD as the giver of fertility and prosperity. Hence they were strictly forbidden to copy the practices of their neighbors. Christian ethics today must determine carefully to what extent the anti-Canaanite thrust of these prohibitions makes them inapplicable for us today and how the underlying principles can be applied in the present.

At certain points, therefore, the interpreter must raise the question: Is this particular text intended to fight a specific error of a given

time and therefore possibly onesided. For example, can we derive a well-rounded understanding of the Lord's Supper from one passage in I Corinthians where Paul is concerned to correct abuses in the Corinthian celebration of the Lord's Supper? The fact that Paul in his letters continually battles specific abuses alerts us to the possibility of a certain limitation of focus of a given discussion and may necessitate questions about the applicability of a specific injunction or conclusion. At the same time, the reader does well to remember that the same errors which were opposed in biblical times may still be with us in different form and varying guise.

3. Principle and Application

A distinction must be made between a moral principle and the application of that principle. The former is normative for the Christian life today, the latter is not necessarily so (cf. I Cor. 16:20, the practice of the holy kiss). Consideration should be given to the possibility that that which looks like a moral principle and has long been considered such by the church is in fact no more than an application of a moral principle (cf. I Cor. 11:5, the practice of wearing a veil at worship.)

The biblical text often contains concrete applications made in specific historical situations. Care should be taken not to transfer such applications directly to the different situations obtaining today. One must first seek to discover the abiding principle by way of the analogy of Scripture. To discover the abiding principle, one must also carefully ascertain the historical, cultural, and social situation of the text. Only after discovering the underlying principle, can one seek to apply it in a different situation today.

4. The Analogy of Scripture

Thus far we have spoken largely about matters that flow from the historical and cultural differences between biblical times and our times. There are also factors arising from Scripture's structure in its variety and unity (see above). One of these is the factor of the analogy of Scripture, also called the analogy of faith.

L. Berkhof, *Principles of Biblical Interpretation*, p. 166, affirms that when employing the analogy of faith in the interpretation of the Bible, the interpreter should bear the following rules in mind:

"1) A doctrine that is clearly supported by the analogy of faith cannot be contradicted by a contrary and obscure passage, e.g., I John 3:6.

"2) A passage that is neither supported nor contradicted by the analogy of faith may serve as the positive foundation for a doctrine, provided it is clear in its teaching. Yet the doctrine so established will not have the same force as one that is founded on the analogy of faith.

"3) When a doctrine is supported by an obscure passage of Scripture only, and finds no support in the analogy of faith, it can only be accepted with great reserve, e.g., Rev. 20:1-4.

"4) In cases where the analogy of Scripture leads to the establishment of two doctrines that appear contradictory, both doctrines should be

accepted as scriptural in the confident belief that they resolve themselves into a higher unity." As an example Berkhof here thinks of the doctrines of predestination and free will.

5. Progressive Revelation

Another factor arising from the structure of Scripture in its variety and unity has to do with the progressive nature of God's revelation which was mentioned earlier.

The biblical interpreter should keep in mind that the New Testament presents more fully and finally the truth already contained in the Old Testament. The Belgic Confession, Article XXV, clearly and correctly states that "the ceremonies and symbols of the law ceased at the coming of Christ, and that all the shadows are accomplished so that the use of them must be abolished among Christians." This does not mean that the Old Testament revelation has thereby ceased to be a meaningful part of God's revelation for the New Testament Christian. For, as the confession further states: "we still use the testimonies taken out of the law and the prophets to confirm us in the doctrines of the gospel, and to regulate our life in all honorableness to the glory of God, according to his will." The specific point that concerns us here is that the angle from which "the law and the prophets" are to be approached today is the dispensation of fulfillment and not that of the "shadows."

Progressive revelation may mean, furthermore, that a certain teaching is superseded by a later teaching of Scripture. Nevertheless, what was said earlier about the Bible's pervasive normativity for all times should be zealously maintained.

In some instances it is revealed that not only does the New Testament transcend the Old, but that the eschatologically new order transcends even the created order (e.g., the question concerning marriage and Jesus' statement about its future inoperativeness, cf. Matt. 22:30; Mark 12:25; Luke 20:34, 35). The church must ponder how the *eschaton* affects Christian life in the present (cf. I Cor. 7:29ff.).

Furthermore, room must be left for principles enunciated in the New Testament which are still in the process of growth. For example, the New Testament reflects a simple and basic pattern of church organization, but the church has been called upon to explicate that structure in greater detail than the New Testament itself does.

Recognition should also be given to the fact that the Bible sometimes makes statements that were fully understood or implemented at a much later time. When Paul says to Philemon that he is to accept Onesimus as a brother, first century society understood such a statement to be compatible with the institution of slavery. As the time went on, however, the church pondered such an injunction and other teachings of Scripture and slowly drew the conclusion that such a statement simply was not compatible with the institution of involuntary servitude. When the church threw down its gauntlet for the emancipation of slaves, some within the church accused the church of violating certain explicit statements of Scripture (those that they said condoned or enjoined slavery). The majority of the people in the church, however, insisted that

emancipation of slaves was nothing else than a full implementation of certain biblical motifs—a process that took many centuries to complete.

Care must be taken in such a procedure that the church does not adopt extra-canonical norms for Christian conduct and take patterns from modern society and use them to control the interpretation of Scripture. The Bible is God's complete and final revelation to man and in its light all disputes ought to be settled. Nevertheless, the question may be considered whether a given word in Scripture, which appears to be the last word the canon speaks on the subject, is possibly open to the future for further development in connection with the coming of God's kingdom.

6. Contemporary Situation

In the preceding pages we have spoken several times of the need for ascertaining the historical and cultural situation of the times in which the biblical revelation was first communicated to man.

However, the interpreter must also pay attention to the historical, cultural and social situation of modern man for whom the Bible is to be interpreted. There must be a cognizance of the contemporary situation, for only if the present historical-cultural situation is rightly understood can sound contemporary applications be drawn from biblical principles.

In addition, we believe that God has also given us his general revelation as a means whereby we know him and the works of his hands. Science can help us understand better who man is, what riches God's creation contains, and what laws are operative in it, physical, psychological, and otherwise.

The church may not allow its message to be made dependent upon the scientific enterprise, nor allow scientific findings to dictate its interpretation of the Bible. But scientific insights and discoveries can serve as occasions for a better understanding of Scripture. (Cf. Acts of Synod 1972, pp. 69, 539f.)

III. CONSIDERATION OF PERTINENT BIBLICAL PASSAGES

A. *Old Testament Materials*

1. Genesis 1-3

a. Preliminary Remarks

The Genesis account of creation and of man's fall into sin was written by divine inspiration. It was written by an Israelite and was in the first instance intended for other Israelites who lived at the time when the account was written. The account describes real events, events that occurred at the beginning of time and in the early history of mankind. The language used to describe these events does not aim at scientific precision. The description of the space-time universe contained in Genesis 1 and 2 makes use of the language of daily observation, language we still use today when we wish to describe natural phenomena in non-scientific terms.

Genesis 1 informs us of God's creation of heaven and earth and all that is in them. The final act in the creative process is God's formation

of man and woman. There are two distinct references to man's creation in these early chapters of Genesis. The first reference (Genesis 1:26-28) presents man's creation as a single creative act. It tells us that both man and woman were made as God's image and it states that he made them male and female. The second reference (Genesis 2:18ff.) speaks of the creation of man and woman as two distinct acts, and it emphasizes the social relationship God has established between them: woman is man's helper, fit for him.

b. Genesis 1:26-28

(1) Translation: "God said, 'Let us make man as our image, according to our likeness, so that they may rule over the fish of the sea, over the birds of the sky, over the cattle, over all the earth, and over all the creeping things which are creeping upon the earth.' Then God created man as his image, as the image of God he created them, male and female he created them.

"And God blessed them and said to them:

'Be fruitful and multiply;
fill the earth and subdue it.
Rule over the fish of the sea,
over the birds of the sky, and
over every animal which is creeping
upon the earth.'

(2) Analysis and Conclusions

Directly pertinent to our present investigation is the statement that man and woman are created "as God's image." We take the Hebrew preposition *be*, often translated "in" (in God's image), to be an expression not so much of the model after which man is created but of the fact that man constitutes the image of God. God created him as his image.

The word "image" is here understood in the sense of representation. Just as the image of a king, whether presenting a close likeness or not, is meant to represent the king, so man and woman represent their Creator by being his image on earth.

The biblical teaching that man is God's image involves many profound theological questions, but these need not be discussed at this point. Suffice it to say that this passage does not clearly define what the image of God consisted of. What we do know is that man is assigned the rule over God's creation (Genesis 1:26; Psalm 8:5-8) and that this rule is representative and not absolute.

The important thing to recognize here is that man (Hebrew: *'adam*, i.e., man viewed generically), is made as God's image. This applies to both sexes, male and female. The male and the female together, as well as individually, are the image of God, so that "they may rule." Genesis 1 knows of no restricted dominion for females or extended dominion for males. The focus of Genesis 1 is not on the narrower societal relationship of husband and wife but rather on the broader creational purpose shared alike by male and female as the representatives or vice-gerents of God.

The passage is pertinent for our study for an additional reason. While it stresses that both male and female are representatives of God, it also implies that they specifically differ in their sexual roles. In view of the mandate to be fruitful, to multiply and to fill the earth, the terms "male and female" must be understood to refer to specific roles the Creator assigned to each.

Taking note of the historical circumstances under which the Genesis account of creation was originally written, we observe that the biblical account differs radically from other ancient cosmologies current at that time. This applies to the role of God in creation, the view of the world and the view of man. Specifically as to the view of man, Mesopotamian creation stories view man as a serf of the gods, made in order to relieve the gods of some of their menial tasks. In Genesis, however, man and woman are the crown of creation and the vice-gerents of God.

Yet another insight may be gained from a comparison with non-biblical religions. In non-biblical religions, certain classes of people, such as kings, and occasionally priests, are sometimes viewed as images of the god. But in the Bible the image of God is not restricted to certain societal classes. The Bible views man, both male and female, as God's image. No special societal role is required for a person to be that image. Conversely, no societal role diminishes one's being the image of God.

This ancient word of God must be heard anew in each successive generation. It speaks a loud *no* to evolutionistic and behavioristic anthropologies and to any anthropology that would demean mankind's place and role in creation.

As to the question whether man continues to be God's image after the fall, we believe that man did not cease to be God's image by his fall into sin (cf. Genesis 5:1; Psalm 8:5-8; James 3:9). Nevertheless, the effects of sin are deeply felt in the way in which man now functions as God's representative image on earth. Man tends to deify himself and/or aspects of the created world. He also tends to misuse himself, others, and the creation. This tragedy can only be overcome through the Last Adam, who is the Word that became flesh.

c. Genesis 2:18-24

(1) Translation: "And the Lord God said, 'It is not good that the man should be alone; I will make him a help(er) fit for him'" (Gen. 2:18).

(2) Analysis and Conclusions

God judges man's solitary state to be "not good." This judgment on God's part should not be understood in moral categories. It was not immoral for man to be alone; but as a solitary individual he was not yet complete. So the LORD God proposes to make for man "a helper fit for him." The story of the creation of woman in Genesis 2 is presented in conjunction with, and in contrast to, the story of the creation of the animals (see verse 19). As man sees the animals and gives names to them, it becomes apparent that in all creation there is as yet no helper fit for him. So God forms woman from man's body.

Genesis 2 quite clearly implies that chronologically and biologically man (the male) has priority. But it contains no explicit statement con-

cerning man's headship over woman. Perhaps this headship may be inferred from the account. To be noted is the fact that man, upon seeing woman, gives her a name. To give a name to a person—and this is certainly true in oriental society—is to exercise a degree of authority over that person.

Continuing our analysis, we note that woman is described as man's "help(er)" who is to complement man. The Hebrew word for help(er) is *'ezer*. It occurs twenty-one times in the Old Testament. Six times it is used of human helpers and fifteen times of God's help. In light of both the immediate and the broader context it appears to us that the relationship between woman and man, expressed by this word "help(er)", is to be understood in terms of parity. This parity involves an equality of worth. The woman is not created as man's servant but she will have her own distinct role to play. She is the one who renders man help as woman, as female, in carrying out the common task assigned to both man and woman to be fruitful, to multiply, to fill the earth and have dominion over it (Gen. 1:26).

There is a difference in the committee as to the question whether Genesis 2 in its implications focuses exclusively on the marriage relationship or whether it speaks of the man-woman relationship in general. Some members on the committee believe that the statement made in Genesis 2:24 about a man leaving his father and mother, suggests that the entire passage focuses on the husband-wife relationship. Moreover, although Eve's creation as described in verses 18-20 is the creation of a woman, the woman created was meant to be Adam's wife.

But there are others on the committee who understand Genesis 2:18-24 in a different way. To them Genesis 2:18-23 indicates that there is an affinity and attraction present between humans that is not present between humans and other creatures. Genesis 2:24, then, builds upon that affinity by indicating that marriage comes into being because there is such an attraction between male and female. This approach would suggest that Genesis 2 is speaking of the man-woman relationship in addition to the husband-wife relationship.

d. Genesis 3:16

(1) Translation: "I will greatly increase your toil and your pregnancy pains.

You shall bear children laboriously. In spite of this, your desire will be for your husband, but he will rule over you."

(2) Analysis and Conclusions

Genesis 3:16 contains part of the words of judgment pronounced by God after man fell into sin. Woman will suffer toil and pain in giving birth to children. Man, too, will suffer under the increase of his toil when tilling the ground (3:17), but the pain in childbirth belongs uniquely to woman. Still, she will experience the blessing of motherhood, which is like a ray of hope amid the darkness of judgment. In other words, the divine blessing of fruitfulness (Gen. 1:28) will not be undone. Nonetheless, from now on, the husband will rule over the wife. The form of

the Hebrew verb rendered with "he will rule" expresses actions which are to be represented as about to take place, either as continuing a shorter or longer time in the future, or as being repeated (cf. Gesenius' *Hebrew Grammar* par. 107 i, p. 316). We conclude that, whatever parity existed between husband and wife, with the wife being her husband's "helper," is structured in such a way that the husband is first among equals.

At an earlier point in this discussion it was noted that Genesis 2:18-24 suggests implicitly a certain headship of man (or husband) over woman (or wife). The first explicit statement to this effect, however, is found in Genesis 3:16.

Even if the authority structure, regulating the man (husband) to woman (wife) relationship, is judged to be based on man's creation rather than on man's judgment for sin, God's explicit statement in Genesis 3:16 gives to this structure a new, post-fall expression. It now inevitably implies a reminder of man's sinful rebellion against God.

It would seem therefore that the rule of husband over wife now reflects something of the results of man's sinful condition. The results of man's sin will be felt as long as redemption has not been fully achieved. But just as the saving effects of Christ's death are already enjoyed in a general way before the moment of perfection, so we may also expect these effects to be felt in the husband-wife relationship. Paul speaks to this quite specifically in Ephesians 5:21-33.

All along in this discussion it has been assumed that Genesis 3:16 speaks of the husband-wife relationship and not of the male-female relationship generally. While some on the committee consider this to be a continuation of the focus of Genesis 2:18-24, there are others who believe that Genesis 2 has a broader focus, though agreeing that Genesis 3 is more specific.

2. Other Old Testament Materials

a. The Patriarchal Family in the Light of I Peter 3:6

It is clear that Peter believes that the pattern of obedience prevalent in the patriarchal family carries over into the Christian families of the churches to which he is writing. Peter's plea for Christian conduct is made in times of stress and persecution. Under these trying circumstances the young church should be a model of Christian conduct. The Christian virtues it practices should not needlessly challenge established patterns of society. Peter desires wives to be obedient to their husbands and to cultivate the inward adornment of the heart. In doing so they will be walking in the footsteps of the wives of the patriarchs. Sarah's example in calling her husband "lord" is cited as support. Peter's appeal for women to be submissive to their husbands should be seen within the missionary context in which it stands: one of the marriage partners may not yet be Christian (cf. 3:1). This context should be kept in mind before far-reaching conclusions are drawn from his words.

b. The Role of Old Testament Prophetesses

(1) Micah 6:3, 4—Miriam

This passage includes Miriam among those the LORD "sent" to his people, along with her brothers Moses and Aaron. This shows the esteem in which Miriam was held by the prophet. Her prophetic role is mentioned in Exodus 15:20 where she leads the women in singing the song of Moses celebrating the victory God had wrought over Egypt at the Sea. Although we must assume that the prophet Micah was acquainted with the story of Miriam's rebellion against Moses (Numbers 12), this does not prevent him from mentioning her honorably, together with her two brothers, as one sent by God.

(2) Numbers 12:1 ff.—Miriam's Rebellion

This passage relates that Miriam and Aaron could not tolerate Moses' prominence as God's spokesman. In this revolt Miriam appears to have taken the lead, and she is severely punished for her rebellion. This incident does not illustrate the revolt of woman against male leadership. Rather, it speaks of the revolt of two persons, one a woman and the other a man, against duly constituted authority.

(3) Judges 4 and 5—Deborah

Deborah is called a prophetess (Judges 4:4) and she is said to have "judged" Israel in exactly the same manner as this is said of her male counterparts. When Deborah sings her song she acts "prophetically" in that the Spirit uses her to shed prophetic light upon the victory just gained.

Deborah's position as leader of Israel occurs in a time marked by apostasy and male inaction. In Deborah's days, Barak together with the elders and priests failed to exercise leadership. In fact, Barak was challenged to assume leadership, but he refused to do so.

In other instances of course there was also a measure of reluctance and inactivity: think of the stories of Gideon and Samson (Judges 6:28-32; 7:2; 15:9-13). Yet, while in these instances God prepared a man to be Israel's leader, in the case of Deborah he equipped a woman for the task.

(4) II Kings 22:12-20; II Chron. 34:20-28—Huldah

During the days of king Josiah, Huldah the prophetess was consulted by certain male officials of the theocracy, among whom was Hilkiah the high priest. Upon that occasion Huldah utters a prophetic word introduced with the customary formula, used also by male prophets: "Thus says the LORD." We do not hear of Huldah again. She must have had a recognized place among the prophets of that day (Jeremiah, Zephaniah). Otherwise the sending of the important delegation to consult with her cannot well be explained.

(5) Concluding Observations

None of the prophetesses mentioned above appears to have had a role in Israel's formal worship of the LORD, although Miriam con-

ducted some sort of liturgical dance. But the male prophets of Israel did not have a primarily cultic role either. The failure of prophetesses to assume cultic functions should therefore not surprise us and no far-reaching conclusions can be drawn from that fact.

Surveying the above data, we observe that in a few instances during the Old Testament period God equipped women to assume a prophetic role. That this should have happened during a time when male predominance was generally taken for granted makes the exceptions all the more significant. It should be added, however, that no woman ever served as priest or performed Levitical duties.

c. The Joel Prophecy Regarding the Spirit's Outpouring (Joel 2:28, 29)

The prophet Joel speaks of what will come to pass "afterward." This term points forward to the indefinite future. It sometimes has eschatological overtones. At some point in the indefinite future God will pour out his Spirit on all flesh. God's Spirit is already present in Old Testament times. In a general way this Spirit is given to man (Isaiah 42:5; cf. Zechariah 12:1). It is also present as the renewing force in the life of God's people that will give them a new moral and spiritual direction (Ezekiel 36:27 ff.; Isaiah 59:21). Moreover, the Spirit inspires the Old Testament prophets, so that they utter messages of instruction, warning and hope (Ezekiel 2:2; 3:12; 8:3).

This Spirit, says Joel, when it is poured out, will be granted to "all flesh." Sometimes the phrase "all flesh" includes all living beings (Genesis 6:17; 7:21). But it is also used more narrowly for mankind (Genesis 6:12, 13; Numbers 16:22). Joel uses it here of the totality of Israel, viewed not as a massive whole but as the sum total of its individuals. In addition, the fact that also manservants and maidservants are included in God's future blessing shows that Israel must be understood not in the ethnic sense but as faith community. Israel's servants not infrequently were of non-Israelite stock; yet they could belong to Israel's faith community. Joel prophesies that the gift of the Spirit will be imparted to daughters and sons alike. They both will prophesy. The Old Testament uses the word "prophesy" for a variety of activities. Since the prophetic office in Israel was not primarily institutional, it would be erroneous to draw direct conclusions from this passage for the question of women in ecclesiastical office. But the passage does teach the equality before God of male and female as recipients of his special gifts.

Peter's use of these words at Pentecost (Acts 2:17-21) shows that they point forward to the New Testament dispensation. There may be fulfillments of these words reaching beyond the New Testament period itself into the history of the Christian church. At such a point, however, the idea of prophecy may have to be given an extended definition. Not only will sons and daughters share equally in the future outpouring of the Spirit; social and ethnic distinctions will also be disregarded at that future time. Manservants and maidservants, often, though not exclusively, of non-Israelite origin, will share in the Spirit's gifts.

What can be learned from this Joel passage is that the prophet envisages some future time when women as well as men, slaves as well as

freeborn citizens, young as well as old and Gentiles as well as Jews will benefit from the outpouring of the Spirit of God.

Examples of the fulfillment of this prophecy can be gathered from the New Testament. On the breakdown of the barrier between Jew and Gentile see Acts 10; Ephesians 2:11-18; Galatians 3:28. The New Testament also teaches that the distinction between slave and free ought not to present obstacles within the church (cf. Philemon, Galatians 3:28). As to differences in age, Paul used youthful Timothy as his helper (I Timothy 4:12).

Certain restrictions regarding female participation in worship that developed in the Old Testament period and in Judaism are modified in the New Testament. Women were allowed to "prophesy" when properly attired (I Corinthians 11:5), though they were forbidden to "speak" and "teach," and Phoebe seems to have served as deacon (Romans 16:1). Moreover, females as well as males were baptized, this in contrast to the Old Testament rite of circumcision.

B. *New Testament Materials*

We shall now address ourselves to a number of New Testament passages which, either directly or indirectly, have a bearing on the question of woman's role in society and church. The passages chosen for this purpose are Galatians 3:28; I Corinthians 11:2-16; I Corinthians 14:33b-36; and I Timothy 2:9-15.

1. Galatians 3:28

a. Preliminary Remarks

In our discussion of Joel 2:28, 29, it was pointed out that Galatians 3:28 is one of a number of New Testament passages embodying a fulfillment of Joel's prophecy. For this reason, and also because this passage has played a significant role in the ongoing discussion concerning the question of women in office, we wish to examine it to see whether any implications can be drawn from it for the question under consideration.

b. Historical Setting

The letter to the Galatians was probably written around A.D. 50. This was shortly after the Council of Jerusalem had made the momentous decision that Gentile Christians did not have to be circumcised (cf. Acts 15). The letter was prompted by an infiltration of Judaizers into the churches of Galatia. These Judaizers stipulated that it was necessary for salvation that Christians be circumcised and keep other Jewish laws. Paul counters with the good news that we are saved by faith in Jesus Christ and that Christians have been set free from Jewish laws and ceremonies. That is the main issue to which Paul addresses himself in this epistle. We acknowledge, therefore, that the passage under consideration does not address itself directly to the question of women in ecclesiastical office. Central to Paul's argument in this epistle is the emphasis on the equality of Jew and Gentile before God. Gentiles do not first have to become Jews in order to be admitted to the fold of Christ.

However, in enunciating that great principle in opposition to the Judaizers, Paul also gives expression to a similar equality between slave and free and between male and female. It is this last mentioned thought that we wish to investigate more closely.

The following may be said about the role of women in Jewish society at the time of Paul's writing. On the one hand, there appears to be some evidence that women's role in Jewish society during the intertestamental period was restricted. Women appear to have been restricted in the exercise of property rights, in their access to the temple ceremonies, in their mode of dress, and in the study of the law. Jewish rabbis made some strong statements about the evil of teaching one's daughter a knowledge of the law. Similar illustrations of the inferior position of women, gathered from Jewish writing, could be furnished.

On the other hand, within the New Testament itself one encounters certain women who played a rather prominent role in Jewish society, e.g., Lydia and Priscilla (Acts 16:14; 18:26).

The picture is lacking in consistency. While some Jewish women must have held positions of prominence, there is also evidence in Jewish writing that women were deemed inferior to men. A striking example of this is the prayer that Jewish boys were taught to pray: "Blessed art thou, O Lord our God, King of the universe, who has not made me a heathen. Blessed art thou. . . , who has not made me a bondman. Blessed art thou. . . , who has not made me a woman" (*Jewish Prayer Book*, Singer, Auth. ed., p. 5). The apostle Paul strikes a blow to this Jewish claim of superiority when in Galatians 3:28 he writes: "There is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female; for you are all one person in Christ Jesus."

c. Grammatical Considerations

In the verses preceding Galatians 3:28, Paul addresses himself to the question of how a person comes into a right relationship with God. It is only through faith in Jesus Christ. Writes Paul in Galatians 3:25-27: "Now that faith has come, we are no longer under a custodian [the law]; for in Christ you are all sons of God, through faith. For as many of you as were baptized [male and female] into Christ have put on Christ." In the Greek original of verse 27 both verbs are in the aorist tense, indicating a single act in the past. It is as if Paul had said: "In the past you put on Christ the way you might have put on a coat," or, as the NIV translates: you "have been clothed with Christ." Paul is saying that something decisive has happened to Christian existence because of the believer's incorporation into Christ.

Having made that point, Paul moves on in verse 28 to the present result of this past action of having been clothed with Christ, "There is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female. . . ." In the family of Christ these human distinctions are no longer badges of superiority. Why? Because "you are (present tense) all one person (masculine singular) in Christ Jesus." That is to say, in Christ you are all the same kind of people; you are equal in that you have all been "clothed with Christ"; Jews and Greeks, slave and free, male and female—as Christians you are all of equal worth.

Understood this way, Paul's statement in Galatians 3:28, while not addressing itself directly to the question of women in office, does go beyond the consideration of making us acceptable to God in that it has implications in the area of interpersonal relationships within the church. For example, Paul, because he maintains that Jew and Gentile are one in Christ, insists that Jews and Gentiles must express that oneness in table fellowship within the church (cf. Gal. 2:11-14). While Paul explicitly mentions only Jew-Greek interpersonal relationships, we believe that similar implications can be drawn for slave-free and male-female relationships.

Paul probably underscores the equality of male and female Christians by breaking the pattern of the series of "neither . . . nor," "neither . . . nor," at the third set: "neither male *and* female" (Greek *kai*). The reason for this peculiarity may be that Paul desires to allude to Genesis 1:27 which reads thus in the Septuagint. An allusion to Genesis 1 at this point would underscore the idea of equality in that God created male and female equal—equal in the sense that both were made in the image of God and both received "dominion."

d. Theological Considerations

It should be noted that the equality of which the apostle speaks does not mean sameness. The physical and psychological differences between male and female are not eradicated when both become "one person in Christ Jesus." Just as the Jew remains a Jew and the Greek a Greek and the slave may remain a slave and the free man free (I Cor. 7:17-24), so the male remains a male and the female a female. Nevertheless, within the Christian fellowship they are all of equal worth because in baptism they have all been clothed with Christ.

e. Application

We must now investigate what implications Galatians 3:28 has for the question that concerns us in this report.

From other parts of the Pauline epistles we know that Paul treats the men and the women in the early Christian fellowship as of equal worth. Women "labored side by side" with him in the gospel (Phil. 4:3), women as well as men are called "fellow workers in Christ Jesus" (Rom. 16:3), older women are encouraged to train younger women (Titus 2:3-5), women as well as men are allowed to take an active part in public worship in praying and prophesying (I Cor. 11:4, 5), and there is evidence that already within the New Testament era women functioned as deacons.

Paul, in Romans 16:1, greets Phoebe as a sister and calls her a deacon. The word that he uses is the same word that is used of males who function in that position.

Further evidence for female deacons comes from I Timothy 3:11 where Paul speaks about *gunaikas* (women or wives)—sometimes interpreted as wives of deacons and sometimes as female deacons. In the judgment of the committee the following arguments suggest that the word should be translated as female deacons rather than wives of deacons:

(1) Paul had no special word that he could have used to make clear that he was speaking of female deacons (the word for male and female deacons is the same except for the article that stands with it and in this passage he does not use the article in verse 8 or 11). Consequently, Paul had no choice but to call these female deacons *gunaikas* to make his point clear. And, if he had wanted to make clear that they were wives of deacons, he could have said *gunaikas auton*—the wives of them (i.e., the deacons).

(2) Furthermore, there is an interesting parallel between the qualities that deacons are to have in verse 8 and the qualities that the *gunaikas* (women or wives) are to have in verse 11. The parallel suggests that he is speaking not of the wives but of women who function in the same way that male deacons do and hence have the same qualities.

(3) It would be unusual for Paul to single out the wives of deacons when he says nothing about the wives of elders in I Timothy 3:1-7. It is highly implausible that there is something about the role of a deacon that makes qualifications of their wives a matter of greater concern than the wives of elders. Paul, then, is spelling out qualifications for women who are deacons.

(4) Finally, consideration of the Greek text of the passage reveals that verse 2, verse 8, and verse 11 are parallel in form. Verses 8 and 11 depend on verse 2 as *osautos* (likewise, also) makes clear. Therefore, we translate verse two as "it is necessary for an elder to be. . .;" verse 8 must read "it is necessary for deacons to be. . .;" and, verse 11 must read "it is necessary for female deacons to be. . ." The parallel formulation suggests that Paul is not speaking about elders and deacons and wives but three groups of people who function in official roles within the church. The entire section seems to speak of office-bearers in the church.

Further evidence for female deacons comes immediately after the New Testament period. Pliny, a Roman governor writing in A.D. 112, says that he tortured two Christian females who were deacons. Certain documents in the early church also point to the existence of female deacons (the *Syrian Didascalia* and the *Apostolic Constitutions*).

Compared with the rather subordinate role assigned to women within Judaism, Paul's treatment accorded to women in the early Christian church is significant. It appears, therefore, that Paul in his own ministry was drawing certain implications from the statement made in Galatians 3:28. Male and female were equally placed in the general office of believer (cf. Heidelberg Catechism, Lord's Day XII), and this had social implications for their positions in the church. We are aware that within the entire epistle to the Galatians there is just this one verse in which Paul touches on the question of the equality between male and female. This should caution against making too much of his words. Nevertheless, one may not underestimate the implications of this passage. The principle proclaimed in Galatians 3:28 is that all Christians are of equal worth, no matter what their race, social standing, or sex. There are no second class citizens in the kingdom of God and there

are no second class citizens in the church of Christ, for all members, by faith and baptism, are "clothed with Christ."

Some interpreters hold that the equality of male and female in the general office of believer of which Galatians 3:28 speaks also implies the equality of male and female for serving in the special offices—unless, of course, this is specifically forbidden elsewhere in Scripture. We shall now proceed to examine the other New Testament passages pertinent to this question.

2. I Corinthians 11:2-16

a. Preliminary Remarks

This passage was chosen because it speaks of women's (wives') deportment at public worship, more particularly about their apparel when attending such worship. It stands at the beginning of a larger section which is brought to conclusion in chapter 14. The entire section deals with questions pertaining to the order that must be observed at worship services.

b. Historical Setting

Paul had spent a total of 18 months at Corinth on his second missionary journey (Acts 18:11). While there, he met a Jewish couple, Aquila and Priscilla, and he stayed at their house, working as a tent-maker during the week and preaching on the Sabbath in the local synagogue. In spite of intense opposition, Paul was able to organize a congregation consisting of Jewish and Gentile converts. This congregation had a basic organizational structure and was able to function unitedly as a church, as is evident from I Corinthians 5:13 and 14:23.

After Paul's departure and during his stay in Ephesus on the third missionary journey, the church at Corinth began to be divided by a party spirit. Paul was informed about these things, as is clear from references in I Corinthians. He must have received a letter from Corinth (cf. I Cor. 7:1). In I Corinthians 16:17, Paul refers to a delegation sent to him from the Corinthian church.

Writing his first epistle to the Corinthians, about A.D. 57/58, Paul deals with various questions brought to his attention. For example, he discusses marriage and divorce in chapter 7, the question of food offered to idols in chapter 8, and his apostleship in chapter 9; in chapter 10 he continues the discussion on idolatry, and in chapters 11 through 14 he takes up the Christian's conduct at church meetings.

Throughout the epistle, the apostle is addressing himself to abuses of Christian freedom found in the Corinthian church. The practices they engage in do not arise from an opposition to Christianity; rather, the Corinthians assume that Christianity gives them the freedom to engage in such practices.

In his letter, Paul refers to a number of slogans or statements that represent the Corinthian position—statements that he quotes and then corrects or undercuts. Examples of this may be found in I Corinthians 6:12; 6:13; 7:1; 8:1 and 8:4. The statements to which Paul addresses himself at these points show that the church is carrying Christian free-

dom further than he will allow; while he is willing to concede a theoretical validity to some of these statements, he immediately limits them in actual practice.

This perspective is helpful in understanding I Corinthians 11. It should also be kept in mind in the consideration of I Corinthians 14. Paul is concerned that the Christian women at Corinth do not assume that certain customs of behavior and dress are to be set aside because they are now in Christ. While agreeing that man and woman derive their existence from God and have equal standing before him (see I Cor. 11:11 and 12), Paul points out that certain differences of function for man and woman continue to apply.

c. Grammatical and Literary Considerations

Paul begins his discussion by praising the church for following what he has taught (11:2). It appears, therefore, that in the matter of women's dress at worship the church was not as flagrant in flaunting its freedom as it was in other matters (see 11:17). Nevertheless, Paul reminds the church of certain issues pertaining to the question of how women ought to appear in worship services.

Some interpreters believe that I Corinthians 11 speaks of private devotion at home and that only chapter 14 addresses itself to public worship matters. But such a position seems untenable. Chapter 11 speaks of "prophesying" (11:5). In the Bible "prophesying" refers to an address to the congregation on the basis of revelation God imparts. This activity often went on in public worship. Also, the remainder of the chapter (as well as chapters 12-14) concerns questions of public worship. Lastly, who would object to the attire of a woman praying at home in her inner closet?

Paul's basic principle is stated in 11:3: ". . . The head of every man is Christ, the head of a woman is her husband, and the head of Christ is God" (RSV). Although some studies based on this passage interpret the entire passage as a culturally derived statement, we would want to observe that at the beginning of his discussion Paul does not derive his principles from culture. He simply states a principle and then applies it to the cultural situation of his day. A distinction should, therefore, be made between a principle which is abiding and an application which may be limited.

The meaning of the word "head" in 11:3 has been variously understood. Some interpreters believe that it indicates the fact that one person is the *source* or *origin* of another, while others take it to mean that one person has *authority* over another.

To limit the meaning of "head" to "source" would appear to be precarious, however. A leading lexicon of New Testament Greek indicates that "head," when used in a figurative sense, carries with it the suggestion of rank (Bauer, Arndt and Gingrich, *Lexicon*, p. 431). Furthermore, when Paul elsewhere says that Christ is the head of the church, (e.g., Eph. 5:23) he is not simply saying that Christ is the source of the church; Christ also has authority over the church and gives leadership to it. Christ serves the church, but he also possesses certain rights that the church does not. Already in the Old Testament the word "head"

was used to convey the idea of leadership (cf. Judges 11:11; II Sam. 22:44). This concept of authority or leadership seems implicit in I Corinthians 11:3 as well. Precisely how Paul will subsequently apply this concept must still be determined, but it is clear that he does hold it.

Another issue that must be discussed is the meaning of the terms "man" (Greek: *aner*) and "woman" (Greek: *gunē*). Do these terms refer to male and female or to husband and wife? If Paul here and in I Corinthians 14 and I Timothy 2 has only the husband-wife relation in mind, it could be argued that the apostle allows a woman to hold any position in society as long as that position does not place her in a role where she wields authority over her husband.

The question here raised will be looked at again in connection with the two Pauline passages yet to be discussed. At this point, we wish to observe that in New Testament times the two options (male-female; husband-wife) were not as clearcut as they are now. In Jewish culture, at any rate, most adult males were also husbands and most adult females were also wives.

Because it was the assumption in the society of Paul's day that adult males and females were also husbands or wives, we can understand why Paul so easily moves from the one category to the other. When the apostle appeals to Genesis 1-3, for example, as he does in the present passage and also in I Corinthians 14 and I Timothy 2, it is hard to determine whether he is using Adam and Eve as illustrations of the man-woman relation or of the husband-wife relation. In I Timothy 2:15 Paul clearly thinks of woman in her role of wife and mother. But in I Corinthians 11:11, 12 he speaks of man coming from woman—not thinking of the husband-wife relation but of the relation of man and woman in general.

All this means that we must not at every point seek to limit Paul's words to the husband-wife relationship. On the other hand, it also means that the possibility that Paul in certain instances is thinking of the husband-wife relationship, must constantly be kept in mind. This rule applies also to I Corinthians 11:3. It is possible that Paul here has only the husband-wife relationship in mind. But of this we cannot be sure. The modern English translations are divided. Some see in I Corinthians 11:3 a reference to the husband-wife relationship (RSV); others to the man-woman relationship (NIV): still others place one translation in the text, and another in a footnote (NEB).

A further question relevant to our investigation is the meaning of Paul's statement in I Corinthians 11:7 that man is the image and glory of God, but woman the glory of man. From Genesis 1:26 we know that both man and woman were made as God's image. Paul does not deny that truth. But at this point he is not concerned to affirm it. What he does wish to affirm is the fact that woman (the wife) is to do to man (the husband) what man is to do to God. Man is God's glory; i.e., he is to reflect and bring renown to God; woman is to be man's glory, i.e., she is to reflect and bring renown to man (the husband). Woman (the wife) is to function in such a way that the worth of the man (husband) is affirmed. That is obviously the point of this passage.

In chapter 11 verses 8 and 9 Paul gives reason for his assertion of the headship of man. Verses 8 and 9 state that man has authority over the woman because he was created before woman and because woman was created for man. Paul here clearly states that man comes first and hence has priority over the woman. He explicitly states a teaching implicit in Genesis 2:18-24: man (husband) has authority over woman (wife). (See also our discussion of Gen. 2:18-24 in section III A, 1, c, above.) The thrust of verses 8 and 9 must not be carried too far, however, for Paul balances the assertion of these verses with verses 11 and 12. Verses 11 and 12 assert that there is a mutuality between man and woman.

These passages (I Cor. 11:8, 9, and 11, 12), then, contain two emphases: they assert the headship of man by stating that the woman must give glory to the man (verse 8 and 9), and they underscore the equality of man and woman before the Lord or in the Lord (verses 11 and 12).

One other issue deserves comment. Paul enjoins women (wives) to have a veil or covering on their head when they pray and prophesy (11:4-6). Going beyond that, he affirms that if a woman (wife) is not veiled she may as well shave her head or cut off her hair. And in 11:10 we find the perplexing statement that women (wives) ought to have something on their heads, because of the angels. The Greek word used to describe what should be worn on the head is *exousia*, literally "authority." This word has been translated with "veil" in some versions, or by "sign of submission," "sign of authority," in others.

Various cultural backgrounds have been offered for Paul's demand that woman (the wife) should have her head covered. While what Paul says is clear, the background to his remarks is anything but clear. A consultation of several commentaries does not yield a uniform picture.

Paul concludes the passage by grounding his statements in two additional things: a. in the practice of all the churches (11:16), and b. in "nature," (11:46). The reference to "nature" (Greek: *phusis*) has caused a good deal of discussion. F. W. Grosheide suggests that Paul is here referring to universal human practice—that women everywhere wear their hair long. Calvin goes in a somewhat different direction:

"he means by 'natural' what was accepted by common consent and usage at that time, certainly as far as the Greeks are concerned. For long hair was not always regarded as a disgraceful thing in men. Historical works relate that long ago . . . men wore long hair in every country. . . . But since the Greeks did not consider it very manly to have long hair, branding those who had it as effeminate, Paul considers that their custom accepted in his own day was in conformity with nature" (*Commentary on First Corinthians*).

In other words, Calvin understands "nature" in this passage to mean the custom that prevailed in Paul's day. This is a far cry from taking it to be a reference to something that is embedded in the fabric of nature itself, what some call the creation order. If Calvin is right, then Paul's appeal to what nature teaches loses its force as an argument applicable to all circumstances and cultures. On the other hand, Paul also uses the word "nature" in Romans 1:26, and at that point it is

generally held that he appeals to something that is part of the very fabric of creation.

Paul, then, is asking in I Corinthians 11:13-16 that the women at Corinth observe what churches everywhere are observing at that time and that they remain in accord with nature or with customary conventions.

d. Theological Considerations

This passage, on the one hand, fits in very well with the general message of I Corinthians. As in the rest of the epistle, Paul is concerned to limit an excessive practice of freedom. The Corinthian women certainly have rights and privileges in Christian worship. But they do face certain restrictions of dress.

On the other hand, the emphasis of this passage differs from that found in I Corinthians 14 (and also in I Timothy 2). While in the two just mentioned passages Paul instructs women (wives) to be silent, in I Corinthians 11 he sets no limits on their praying and prophesying, as long as they are veiled when they do so (11:5). The fact that Paul in this passage does not set any such limits is remarkable. At the beginning of his discussion (11:3) Paul enunciates as a principle man's headship over woman. Nevertheless, this principle does not lead him to enforce complete silence upon women during the service.

How are we to relate I Corinthians 11 to II Corinthians 14 and I Timothy 2? Some have contended that I Corinthians 11 deals with a few exceptional cases in which women were allowed to pray and prophesy, while holding that I Corinthians 14 deals with the more general rule. But I Corinthians 11 does not in any way appear to be speaking of exceptional cases. Rather, it seems to address itself to general occurrences in early Christian worship.

Although we shall address ourselves further to this question in our discussion of I Corinthians 14, we at this point wish to observe that the passages in question speak of different things. I Corinthians 11 allows women to prophesy—after all, who can silence the Spirit through whom prophecy is imparted? I Corinthians 14:31 agrees with this: "You can all prophesy one by one." I Corinthians 14:34, on the other hand, speaks to a different issue. That issue is the custom some women had of asking questions during the worship service. This causes Paul to be concerned that women (wives), in so doing, might challenge the leadership of men (husbands) and so he urges them to make discreet inquiries at home of their own men (husbands).

e. Application

The contemporary church has felt free to dismiss some of the applications that Paul makes in this chapter. Few churches today insist that women must be veiled or have their head covered at worship. The church has apparently judged the matter of the headship of man (husband) to be the principle and the matter of veiling an application of the principle.

As the modern church seeks to apply that principle, it must resist any effort to obliterate all distinctions between man and woman, for

Paul clearly posits a distinction between the two. He does not hesitate to say that women (wives) must act in a manner different from men (husbands). And he does so in light of the principle of the headship of man (husband).

How that principle comes to expression in actual practice is subject to further discussion. This passage does not prohibit women from playing a part or role in worship. In our discussion of Galatians 3:28 it was pointed out that women played a more prominent role in the New Testament church than one would expect on the basis of prevailing Jewish custom. But there are also passages in the Pauline letters that create the impression that Paul did not give women full participation in the official ministry of the church, insofar as that ministry was developed in his time. He allowed them to prophesy, that is true. But the prophetic phenomenon, i.e., the reception of immediate revelation, gradually disappeared and at an early point in the church's development the claim to have received such revelation came to be regarded as heretical.

For such reasons, even though this passage does not prohibit the activity of women in worship, many churches have been, and continue to be, reluctant to implement a full-fledged female ministry. This reluctance is partly due to a cultural resistance to the idea as such, but it is also due to Paul's insistence on certain substantial differences between men and women (husbands and wives). Earlier, we spoke of Paul's way of using the concept "nature." While Paul appeals to what nature teaches, to some readers he is in effect doing no more than appealing to a convention of culture. What Paul considered to be a teaching of nature, a modern Christian reader views differently. He does not object to long hair on a male. Perhaps this is another case of the difference between principle and application. The issue at hand involves a recognition of the fundamental difference between men and women. The length of a person's hair is not necessarily an expression of that fundamental difference. It is a custom that may vary in different times and different countries.

3. I Corinthians 14:33b-36

a. Historical Setting

The historical setting of I Corinthians has been touched upon in the discussion of I Corinthians 11. We refer the reader to that earlier discussion.

b. Literary and Grammatical Considerations

In I Corinthians 14 Paul returns to a subject he already has discussed at an earlier point: that of proper conduct of women in worship (I Cor. 11). This is characteristic of Paul's approach in this epistle: see, e.g., the twofold reference to meat offered to idols, in chapters 8 and 10.

Paul formulates two guidelines applicable to the life of the church: 1. all things must be done for the strengthening of the church (14:26), and 2. everything should be done in a fitting and orderly manner (14:40). Thus he rules that everyone speaking in a tongue may do so only

when there is an interpreter (14:28). Otherwise, the speaker should keep quiet. Prophets may speak in turn. If one prophet receives a revelation, the first speaker should keep silence (14:29, 30). It is in this context that the apostle now takes up the matter of women's role in the worship service. We take the second half of 14:33, "As in all the congregations of the saints," to belong with what follows. So understood, these words imply that the entire church is following the practice which Paul is about to set forth in his instructions to the Corinthian church (see also I Cor. 7:17).

"Women should remain silent in the churches." We do well to take note of the historical context. In the synagogues, and possibly in the early church assemblies, women sat by themselves, separated from their husbands, fathers and brothers. Communication between male and female during the synagogue service was not permitted. Paul's injunction against women speaking in the congregation can be more readily understood if the conditions that prevailed in synagogue services were also found in the services of the early church.

In our discussion of I Corinthians 11 we mentioned the fact that the people of Paul's day did not sharply distinguish whether "man" and "woman" referred to male and female or to husband and wife. Normally, adults were married. For this reason Paul sometimes uses the two Greek words to refer to man and woman in general, and then again he restricts them to husband and wife. In the present context, the word "women" should be understood as wives, for the women are told to ask their husbands at home. The passage is silent on the conduct of unmarried women, although certain inferences concerning their conduct at worship could possibly be drawn from Paul's words.

What is the meaning of Paul's statement that women should remain silent in the churches? At least three approaches to this passage can be listed.

1) In his commentary on I Corinthians (1975), H. Conzelmann argues that the present passage is not from the hand of Paul; it is an interpolation. Conzelmann considers the injunction forbidding women to speak to be in contradiction with I Corinthians 11:5 where women are said to be prophesying in the worship services. By calling I Corinthians 14:33b-36 an interpolation this difficulty is removed. But Conzelmann's view cannot be substantiated on grounds of authenticity and textual evidence.

2. The verb *lalein* (speak) has been taken in an absolute sense: "Women are not to do any public speaking in the church." See W. H. Mare, *Expositor's Bible Commentary*, Volume 10, 1976. See also F. W. Grosheide, *I Corinthians*, 1953. This would mean that any public speaking by women in the worship services would be ruled out. But this view clearly does not do justice to I Corinthians 11:15, where praying and prophesying by women in the worship services is allowed, provided proper decorum is observed (cf. I Cor. 14:31).

3) A number of commentators hold that Paul is not concerned to prohibit all speaking by women that would hinder orderly worship. Paul

wants all things to be done for the strengthening of the church (14:26). He points out that God is not a God of disorder but of peace (14:33), and he concludes his discussion by saying that "everything should be done in a fitting and orderly way" (14:40). In this setting, Paul instructs women to be silent in the churches and not to speak. His concern is that the rules of order and propriety in the worship services not be violated. This view is held by C. K. Barrett, *I Corinthians*, 1968; F. F. Bruce, *I and II Corinthians*, 1971; J. Hering, *I Corinthians*, 1962; and by Wm. F. Orr and J. A. Walter, *I Corinthians*, 1976. It would appear to us that the last mentioned view does justice to the context of I Corinthians 14, and that it also provides an answer to the seeming conflict between I Corinthians 14 and I Corinthians 11, where women are allowed to engage in prophesying and praying in public worship.

"(Women) are not allowed to speak, but must be in submission, as the law says." Although the broader historical setting of Paul's words is possibly that of the customs practiced in the assemblies of the Jewish synagogue (see above), Paul now proceeds to base his injunction against women speaking in a disorderly way upon what the "law" says. This word "law" is a reference to the first part of the Old Testament, which was designated *torah* (law) by the Jews. The reference is not explicit, but we may assume that Paul appeals to the creation of man before woman and to the fact that woman was created as man's helper. More particularly, he may have in mind Genesis 3:16, where the rulership of man (husband) over woman (wife) is explicitly asserted (see our earlier discussion of these passages). Thus the law says that women (wives) must be in submission. This rule, so the apostle argues, applies also to the New Testament church. "According to Paul this position of the wife should also be maintained in church assemblies in the prevention of self-willed speaking (as distinct from I Cor. 11:5)" G. Delling, *Theological Dictionary of the New Testament*, 1972, Vol. 8, p. 43. Paul, therefore, argues: as in the home, so in the church assembly, wives are to be submissive to their husbands.

Earlier, it was noted that the word "women" in I Corinthians 14:34, 35 refers to wives, and that only by inference could this be taken to refer to women in general. If this is indeed a correct inference, then the statement of Paul means that, when women at worship violate the headship principle, they bring dishonor upon men, their fathers, brothers, and other members of the family and the community. The committee did not reach agreement regarding these inferences.

The main thing to be noted about women being forbidden to speak in the church assemblies is that this speaking pertained to asking questions. "If they want to inquire about something, they should ask their own husbands at home; for it is disgraceful for a woman to speak in the church." In order to maintain proper decorum, women (wives) were not allowed to inquire about matters while the service was in progress. They had to inquire of their husbands, in the privacy of their homes. By doing so, they would acknowledge the principle of headship. That principle is universal, but the application of that principle in the Corinthian setting is local. Customs, times and cultures may vary, the

principle remains unchanged. Paul links his injunction to both areas. On the one hand, Paul appeals to the practice prevalent in all the churches, as he lays down his rules for women (wives) inquiring about matters in the worship service. Paul does similarly in I Corinthians 11: 6, when stating that it is a disgrace for a woman to have her hair cut. On the other hand, Paul appeals to the "law." And he concludes his discussion by asking the rhetorical question, "Did the word of God originate with you? Or are you the only people it has reached?" (I Cor. 14:36). The phrase, "Word of God" denotes God's special revelation in general and the Gospel in particular. In his epistles, Paul uses the phrase for both the Old Testament Scriptures and for the Gospel. By asking this rhetorical question and expecting a negative answer, Paul implies that the church at Corinth should be submissive to the teaching of God's Word just like all the other churches. That Paul writes with authority becomes evident in the next verse, v. 37, where he says, "what I am writing to you is the Lord's command." No one may ignore this command.

c. Theological Interpretation

Paul's injunction that women must not "speak" in the church assemblies is based on ecclesiastical practice and on what the "law" says. He appeals to what is done "in all the churches," and he also appeals to what Genesis says about the rule of man (husband) over woman (wife). Interestingly, this appeal to the Old Testament, particularly to the early chapters of Genesis, is found in all three Pauline passages relating to the role of women in the church (I Cor. 11:3-16, I Cor. 14:34, 35, and I Tim. 2:11, 12). The inferences Paul draws from the stories of creation and fall should be duly heeded, although it is not always clear in what manner Paul draws his teaching from the Old Testament passage (see also the discussion of I Tim. 2:11, 12).

Not only is there a connection between certain Old Testament passages and Paul's precepts concerning the conduct of women (wives) in public worship; there is also a connection between I Corinthians 14:34, 35 and I Timothy 2:11-14. The two passages complement each other and to a degree show similar vocabulary. Also, in both passages there is the same uncertainty as to the way in which the words *aner* (man, husband) and *gune*, (woman, wife) are used. Paul does not see the question of the married and the unmarried status of women the way we see it in our culture. Speaking within a specific cultural context, Paul does two things: he applies his principle to that cultural context, and he bases that principle on the teachings of the early chapters of Genesis.

d. Application

The question of continuity and discontinuity, mentioned in our hermeneutical guidelines, must be raised at this point. In our discussion of I Corinthians 11, it was noted that the custom of wearing a veil at worship was an application of a principle. The application is no longer valid today, the principle is. That principle is the respect which wives (women) ought to show to husbands (men) also during worship ser-

vices. The same principle is operative in I Corinthians 14. This means that if a wife (woman), by her conduct or speech in the church service, breaks the rules of order and propriety, she violates the principle of the headship of husband (man).

Wives (women) interrupting the Corinthian worship services by asking questions constituted a violation of the headship principle. Obviously, this was a local matter. It does not have much meaning in our worship services where adherence to the principles of order and propriety are self-evident. In what way is there meaningful continuity today with respect to I Corinthians 14: 34, 35? The established scriptural norm is that a wife (woman) should not usurp the authority God has given to the man (husband). Though the application of this norm may vary, it is legitimate to say that as long as the wife (woman) adheres to the established norm, she is free to speak and contribute her talents to the well-being of the church. Women helped Paul in the furtherance of the Gospel. Women could pray and prophesy in the church service if proper decorum was observed. These activities appear to have been compatible with the principle of the headship of the husband (man) over the wife (woman). But when that principle was in danger of being violated, the wife (woman) was to be silent in the congregation. Cultural circumstances determined how a principle was applied to a specific situation. Today we must ascertain our own cultural circumstances and then proceed to apply the biblical principle to those circumstances.

4. I Timothy 2:9-15

a. Preliminary Remarks

This is the only New Testament passage which addresses itself directly to the question of the teaching and/or ruling function of women. That question is explicitly mentioned in 2:11-13, although the entire passage is significant for the understanding of these key verses.

b. Historical Setting

Paul probably wrote I Timothy from Macedonia to Timothy whom he had left as his legate in the church of Ephesus (I Tim. 1:3; II Tim. 4:13). The approximate date of writing was A.D. 64/65. The church in Ephesus was troubled by those who wanted to be "teachers of the law" (I Tim. 1:3-7). The church was (or was about to be) troubled also by those departing from the faith, forbidding marriage and commanding to abstain from foods (I Tim. 4:1-5). The extended treatment of proper conduct of women in worship given in I Timothy 2:9-15 fits in with the other concerns expressed in this letter.

c. Literary and Grammatical Considerations

The context indicates that Paul's injunction against women teaching is limited to teaching *in church*. Even though I Timothy 2:9-15 mentions certain details which appear elsewhere in regulations for the home (compare 2:9, 10 with I Pet. 3:2-4), in I Timothy 2 and 3, Paul's concern is exclusively with matters pertaining to ecclesiastical assemblies

and officials. I Timothy 3: 14, 15 is decisive on this score: “. . . but I am writing these instructions to you so that, if I am delayed, you may know how one ought to behave in the household of God, which is the church of the living God. . . .” In addition to this argument from the larger context, the specific emphasis in I Timothy 2:8 of “men praying in every place” suggests that Paul addresses himself to a situation that is relevant for “all the churches of the saints” (cf. I Cor. 14:33). A third consideration in favor of understanding I Timothy 2:9-15 as having reference to public rather than private worship is the close analogy between the present passage and the two passages from I Corinthians discussed above, 11:2-16 and 14:33-36.

Verses 9, 10

“Also that women should adorn themselves modestly and sensibly in seemly apparel, not with braided hair. . . .” (RSV). In the Greek, chapter 2:9 does not have a main verb. It is possible, therefore, to let the thought of chapter 2:8 run on in verse 9 as follows: “and the women (should likewise pray), modestly and sensibly in seemly apparel. . . .” But most commentators understand chapter 2:9 to begin a new thought, dealing with women’s deportment and apparel in public worship, and not restricted to the manner in which they pray. This interpretation is also found in the newer English versions. In describing women’s modest and seemly apparel, Paul states that it be “not with braided hair or gold or pearls or costly attire, but with good deeds as befits women who profess religion.” The church has not always understood Paul’s injunction literally, for it has allowed women to braid their hair and to wear gold and pearls and relatively costly attire. Nevertheless, the church has insisted that Paul is laying down a principle: namely, that attire in worship should be “modest” and “seemly.” And it has also maintained that “good deeds” are more important than clothing.

Verse 11

“A woman should learn in quietness and full submission” (NIV). “Let a woman learn in silence with all submissiveness” (RSV). I Timothy is one of the pastoral epistles. In these epistles there is a heavy emphasis on the importance of true learning (see I Tim. 5:4; II Tim. 3:14; and Titus 3:14). On the other hand, officiousness and legalistic teaching and learning seem to have been widespread (see I Tim. 1:3-7), especially among women (see I Tim. 5:13 and II Tim. 3:6, 7). In other words, in understanding the present passage, we must be aware of a polemic against certain abuses which were found among the readers of the epistle. Paul counteracts these abuses by reminding women (wives) in I Timothy 2:11 that they must exercise restraint when they “learn,” i.e., seek instruction. The Greek word *hesuchia*, translated “in quietness” or “in silence” does not mean a total absence of speech but a quiet, restrained demeanor (cf. Acts 22:2; II Thess. 3:12). A related word used in I Timothy 2:2 means “quiet” or “tranquil.”

The phrase “and full submission” (“with all submissiveness”) shows that the apostle has especially married women in mind. The Greek

uses a word which at other places in the New Testament speaks of wives "submitting" themselves to their husbands (cf. Col. 3:18; Eph. 5:22). The reference to childbearing in I Timothy 2:15 may also point in the same direction. See also I Corinthians 14:33-36, where clearly the married women are the chief focus of concern.

Verse 12

"I do not permit a woman to teach or have authority over a man; she must be silent" (NIV).

The phrase "I do not permit" resembles similar phrases found in Jewish writing. Jewish tradition based that which was permitted or forbidden on the authority of the law. For this phrase, see also I Corinthians 14:34, 37.

The verb "to teach" has been widely understood as "official teaching." Some interpret the phrase "to teach" to mean: "preaching in an official manner." Such interpreters make a distinction between the teaching done by Priscilla and Aquilla (Acts 18:26) and the official preaching from the pulpit.

Although the teaching ministry of the church may not always have been limited to an "office" (Col. 3:16), by the time the Pastoral epistles were written, the teaching function in the church had come to be associated with certain persons (e.g. Epaphras, compare Col. 1:7, 8 with 2:7) and with persons with special gifts (compare I Cor. 12:28 with I Tim. 5:17). Timothy's special task appears to have been that of teaching (I Tim. 4:11; 6:2; II Tim. 2:2), and Paul calls himself a teacher of the Gentiles (I Tim. 2:7). In the light of all this evidence, it seems best to say that Paul at this point is forbidding the woman (wife) that kind of official teaching that he does assign to Timothy. Just how this should be related to our modern understanding of "office" and its relationship to "teaching" remains a matter of some uncertainty, since both of these concepts have had their own development within the Christian church.

A further question in verse 12 concerns the exact meaning of the phrase "to have authority over a man." Does the word "man" (Greek: *aner*) refer to each and every man in the congregation? Or does it refer to a woman's "own man," i.e., to her husband. Since the exact expression "have authority over" (Greek: *authentain*) does not occur elsewhere in the New Testament, this issue is not easy to decide. The fact that the word "man" (Greek: *aner*) appears without the article might point to the meaning "any man." As was noted earlier, however, the word *aner* can be used of either "a man" or "a husband." Furthermore, there are a few hints in the immediate context that would point to "husband," such as the phrase "submission" in I Timothy 2:11 and the reference to "childbearing" in I Timothy 2:15. Perhaps all one can say is that Paul uses the phrase in such a way that it can apply to men (adult males) in general, but that the special focus of the apostle's prohibition may be the relationship between a married woman and her husband.

The final question of some import that must be decided in regard to verse 12 is the relationship between the two clauses joined together

with "or": ". . . to teach or have authority over a man." Are these two completely separate ideas, or should they be read to say that Paul forbids the kind of teaching on the part of the woman that *results* in her having authority over a man (husband)? The close grammatical connection between the two clauses suggests that there must be some kind of logical relationship. But the matter is not easily settled. One consideration in favor of subordinating the second one of the two clauses to the first comes from the Jewish mode of expression Paul is using here. Jewish style often places two phrases side by side as if they were fully coordinated (called parataxis), while actually they are meant to be understood in terms of a main idea and a subordinate idea. If this is so, then Paul has in mind the kind of teaching that results in a woman having authority over a man (her husband).

Verses 13 and 14

"For Adam was formed first, then Eve; and Adam was not deceived, but the woman was deceived and became a transgressor" (RSV). "For Adam was created first, and Eve afterwards; and it was not Adam who was deceived; it was the woman who, yielding to deception, fell into sin" (NEB).

At this point Paul appeals to the authority of the Old Testament. In order to validate why he does not permit woman (the wife) to teach or to have authority over man (the husband), Paul offers two grounds taken from the Old Testament. The first one is found in verse 13. It states: "For Adam was formed first, then Eve." The precise manner in which Paul arrives at his conclusion remains problematic. Hendriksen, for example, stresses that 2:13 points to the fact of creation which, therefore, has meaning for all time. After referring to Genesis 2:18-25 and I Corinthians 11:7-9, 11, he affirms: "The tendency to *follow* was embedded in Eve's very soul as she came forth from the hand of the creator. Hence, it would not be right to reverse this order in connection with public worship" (*Commentary*, pp. 109, 110). Herman Ridderbos, on the other hand, affirms that the apostle does not base his statement on an explicit creation order but deduces the statement in 2:13 from that which happened at the creation (much like Jesus did in Mt. 19:8ff.). The rule given in 2:13, namely, that that which is created later is the lesser, is a rule that one finds in the rabbinic reflection on the creation and used in all sorts of ways. For this reason, says Ridderbos, one should observe the "relative validity" ("*relatieve geldigheid*") of this rule (*Commentaar*, p. 83).

The second ground is offered in verse 14. This verse presents a number of problems. Its opening words, "Adam was not deceived," are obviously not intended to be taken literally. Both Genesis 3 and Romans 5 clearly tell us that Adam was deceived. Paul must therefore mean to say that the direct response to the serpent's lure was made by Eve, not by Adam. But what about the second part of 2:14? Does Paul intend to say that Eve's response to the temptation shows that women are more gullible than men? Or does he imply that Eve, by speaking to the serpent the way she did, was engaged in a form of teaching?

The committee is not sure as to the precise way in which verses 13 and 14 are supposed to elucidate and validate the injunction of verse 12. Respect for Paul's apostolic authority necessitates the conclusion that the argument he presents could be expected to have the desired effect upon the audience for which it was intended, and should be duly heeded today. Beyond that point it is difficult for us today to carry the investigation.

Verse 15

"Yet woman will be saved through bearing children, if she continues in faith and love and holiness, with modesty" (RSV). This verse points to the fact that Paul, while using language that applies to women in general, has the married woman specifically in mind. If the words "will be saved" are understood to refer to spiritual salvation (rather than simply "to be kept safe"), then it is probably best to understand the phrase "through bearing children" not as instrument but as giving the attendant circumstances. That is, the woman is saved not by means of but in her childbearing.

d. Theological Interpretation

The injunction for women to learn in quietness in public worship and not to teach has no explicit parallel in the Old Testament. In fact, it has only one limited parallel in the New Testament, namely, I Corinthians 14:33-36, a passage which forbids women to engage in the kind of speaking (inquiring) that might show disrespect to the men (husbands).

In both I Timothy 2:9-15 and I Corinthians 14:33-36, however, appeal is made to the teachings of the Old Testament in order to justify the injunctions Paul lays down. In other words, the support for these injunctions, which appear only in the New Testament, is supplied through appeal to aspects of the Old Testament account of creation and the fall.

e. Application

I Timothy 2:9 states that in public worship women should adorn themselves modestly and sensibly in seemly apparel. Verse 10 adds the admonition that women should adorn themselves with good deeds. This admonition lays down a principle that is applicable to all times. But when in 2:9 Paul adds, "not with braided hair or gold or pearls or costly attire," his description is addressed so much to the cultural situation of his own time that it is not directly applicable to every other cultural situation.

I Timothy 2:11 also contains a sound principle, although it is formulated within the context of the church of Ephesus and therefore has its own unique thrust. The principle is that women are to learn in quietness with all submission. The way in which they express their quietness (restraint) and submission may vary from culture to culture.

I Timothy 2:12 affirms that women are not to teach in such a way that they exercise authority over men. All along in this report attention

has been called to the fact that in the Greek language the distinction between man-woman and husband-wife is unclear. This lack of clarity gives rise to different interpretations of the present passage. Some members of the committee hold that Paul, in this entire passage, has especially married women in view. If this is correct, then he forbids such activity as would contradict the proper role of women in marriage, a role which is culturally influenced. Other members of the committee hold that the passage speaks about the role of women in general and that Paul forbids any teaching that would undercut the headship of man over woman.

The exact force of the appeal to the teaching of the Old Testament in verses 13, 14 is disputed. Some interpreters see here an appeal to the creation order that enforces the idea that Paul's injunction is binding for all times and places. Other interpreters hold that these verses contain a deduction from what happened at creation.

The fact that there are only two places in the New Testament which contain injunctions against women speaking (inquiring) or teaching in public worship and the fact that both appeal to the Old Testament has led interpreters to look at the total biblical message concerning the role of women, in order to see how we must fit these two specific passages into the larger context. Here it must be said that the message of the Bible with respect to the role of women is not as clearcut as we would like.

On the one hand, Genesis 1 and 2 stress the importance of the female and the equality of the role of both male and female in imaging God. Also, in the Old Testament, women are occasionally given leading functions in the covenant community, specifically that of "judge" and "prophetess." In the New Testament, women play an important role in the ministry of Jesus, and Paul says that in Christ there is neither male nor female. The daughters of Philip are said to "prophesy," Phoebe is called "deacon," Priscilla is engaged in instructing Apollos, and, in the worship service, women may pray and prophesy.

On the other hand, Genesis 2 implicitly gives to the man a degree of authority over the woman, at least in marriage, and Genesis 3 affirms that the husband "will rule over" the wife. There are also some indications in later Old Testament regulations that suggest the primacy of man over the woman. And in the New Testament, the principle of the headship of the man in marriage is explicitly affirmed several times. Furthermore, the New Testament indicates that the wife's submission to her husband affects her functioning in certain roles in the church. She may pray and prophesy (I Cor. 11), but she must do so with her head covered. And I Corinthians 14 and I Timothy 2 enjoin that she must be silent and learn from her husband at home and that she must not teach or have authority over her husband.

In conclusion, it may be noted that the New Testament material that limits the function of women in public worship is scant. Only I Timothy 2 has a direct bearing on this question; I Corinthians 11 and 14 speak indirectly to it.

IV. SUMMATION

We shall refrain from a lengthy summation of the findings contained in the foregoing study, since we expect the report to speak for itself. But we do wish to present a set of conclusions based upon our study. These conclusions are formulated as briefly as possible.

Some of the conclusions flow readily from a cursory reading of the biblical data. They do not as such presuppose a lengthy study such as was undertaken by our committee. Nevertheless, we considered it to be part of our task to examine critically the current understanding of the passages studied. In the course of this critical examination the conclusions here offered emerged. We believe that this will give them added significance.

The conclusions presented should be read in close conjunction with the following section dealing with "Difficulties Encountered." Together, they form the basis for the recommendations which follow next.

A. *Conclusions Drawn from the Biblical Materials*

1. The Bible affirms that man and woman have equality of worth since both are image-bearers of God.
2. The Bible teaches that the husband is the head of the wife, and it may also teach that man is the head of woman (cf. B, 1 below).
3. This headship involves an element of authority.
4. Although the husband's rule over his wife is first explicitly mentioned after the fall, such headship is implied already in the pre-fall situation.
5. This headship is to be recognized in marriage and upheld in the church.
6. The New Testament, along with the Old, affirms the equal worth of man and woman, but the New Testament goes beyond the Old in affirming the full participation of women in the gifts of the Spirit and in affirming and describing a fuller measure of participation by women in the work and worship of the church. By replacing circumcision with baptism as sign of admission to the fellowship of believers, the New Testament enhances further the equality between men and women within the fellowship of the church.
7. The New Testament also teaches that in the worship services the wife's (woman's) appearance and deportment may not contradict her husband's (the man's) headship.

B. *Difficulties Encountered in the Study of the Biblical Materials*

1. Because of imprecision in the Hebrew and Greek words for man/husband and woman/wife, the Bible does not permit us to say with certainty whether the headship of man over woman is that of any male over any female, or whether it is only the headship of the husband over the wife.
2. The Bible presents two strands of thought: the one sets forth the female's equal worth with the male, the other enjoins a certain subordination of the wife (woman) to the husband (man). How these strands

must be correlated is the point at issue in the present discussion concerning women in ecclesiastical office.

3. With respect to the question of women in office the following perplexing facts emerge from the study of the biblical data:

- a. No biblical passage speaks directly to the question of women in ecclesiastical office as presently understood;
- b. Only one passage (I Tim. 2:12) speaks directly to the question of limiting the teaching function of woman (the wife);
- c. While one passage in I Corinthians (I Cor. 11:5) allows women to pray and prophesy at worship, another passage in I Corinthians (I Cor. 14:34) states that a woman (wife) is "not permitted to speak" at worship.

4. The fact that Paul's most explicit statements concerning the wife's (woman's) role in the church are made within the context of specific historical situations raises the question whether Paul's teaching on this matter is complete. This makes it difficult to formulate rules on the basis of Paul's teaching taken only from a few of his explicit statements.

V. RECOMMENDATIONS

A. That synod give the privilege of the floor to Drs. A. Bandstra, P. Bremer and M. Woudstra when this report is discussed.

B. That synod refer the above report to the churches for study and discussion.

C. That synod take note of the following difficulties encountered in the attempt to find biblical direction in answering the question of women in ecclesiastical office:

1. Because of imprecision in the Hebrew and Greek words for man/husband and woman/wife, the Bible does not permit us to say with certainty whether the headship of man over woman is that of any male over any female, or whether it is only the headship of the husband over the wife.

2. The Bible presents two strands of thought: the one sets forth the female's equal worth with the male, the other enjoins a certain subordination of the wife (woman) to the husband (man). How these strands must be correlated is the point at issue in the present discussion concerning women in ecclesiastical office.

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4. The fact that Paul's most explicit statements concerning the wife's (woman's) role in the church are made within the context of specific historical situations raises the question whether Paul's teaching on this matter is complete. This makes it difficult to formulate rules on the basis of Paul's teaching taken only from a few of his explicit statements.

D. That synod, acknowledging the above difficulties, adopt the following conclusions on the question of women in ecclesiastical office:

1. The Bible affirms that man and woman have equality of worth since both are image-bearers of God.
2. The Bible teaches that the husband is the head of the wife and it may also teach that man is the head of woman.
3. This headship involves an element of authority.
4. Although the husband's rule over his wife is first explicitly mentioned after the fall, such headship is implied already in the pre-fall situation.
5. This headship is to be recognized in marriage and upheld in the church.
6. The New Testament, along with the Old, affirms the equal worth of man and woman, but the New Testament goes beyond the Old in affirming the full participation of women in the gifts of the Spirit and in affirming and describing a fuller measure of participation by women in the work and worship of the church. By replacing circumcision with baptism as a sign of admission to the fellowship of believers, the New Testament enhances further the equality between men and women within the fellowship of the church.
7. The New Testament also teaches that in the worship services the wife's (woman's) appearance and deportment may not contradict her husband's (the man's) headship.

This concludes the part of the report which all members of the committee are able to sign jointly.

Committee on Hermeneutical Principles
Concerning Women in Ecclesiastical
Office

- A. Bandstra, chairman
- M. Woudstra, reporter
- P. Bremer
- D. Engelhard
- S. Greidanus
- S. Kistemaker

NOTE: One of our members, G. Van Groningen, was prevented from attending a number of meetings due to ill health and he decided not to sign the report. He also expressed difficulty with the structure and content of the report.

MAJORITY REPORT

Before continuing with the rest of its recommendations, the majority of the committee wishes to observe that to insist that it is necessary to adduce "compelling biblical grounds" for changing "the practice of excluding women from the ecclesiastical offices" (see Acts of Synod 1975, p. 78, D 1) appears to be out of harmony with the Reformed understanding of settling questions of church polity. This rule, for example, is not insisted upon in the case of our structure of church government (consistory, classis, synod) or in prescribing the observance of special days on the church calendar.

RECOMMENDATIONS (continued).

E. *That Synod make the following declarations:*

1. There is adequate biblical evidence for opening the office of deacon to women.

This declaration finds support in the Bible's affirmation of the equal worth of women and men and in the biblical evidence that women served in the capacity of deacon in the New Testament church (Rom. 16:1; I Tim. 3:11, 12). There are no compelling arguments against it.

2. The biblical evidence for allowing or denying women admission to the office of elder and minister as presently understood is not clear.

As noted in the report, there are two strands running through the Bible. On the one hand, Genesis implicitly gives to the man a degree of authority over the woman, at least in marriage, and Genesis 3 affirms that the husband "will rule over" the wife. There are also some indications in later Old Testament regulations that suggest the primacy of man over woman. And in the New Testament, the principle of headship of the man in marriage is explicitly affirmed several times. Furthermore, the New Testament indicates that the wife's submission to her husband affects her functioning in certain roles in the church. She may pray and prophesy (I Cor. 11), but she must do so with her head covered. And I Corinthians 14 enjoins that she must be "silent" and learn from her husband at home, while I Timothy 2 enjoins that she must not teach or have authority over her husband.

On the other hand, Genesis 1 and 2 stress the importance of the female and the equality of the role of both male and female in imaging God. At other points in the Old Testament, women are occasionally given leading functions in the covenant community, specifically that of "judge" and "prophetess." In the New Testament, women played an important role in the ministry of Jesus, they were "fellow-workers" with Paul in the spread of the gospel, and Paul affirms that in Christ there is neither male nor female. Some women in the New Testament are said to prophesy, Priscilla is engaged in "instructing" Apollos, and women are allowed to pray and prophesy in the worship services.

Moreover, there are other considerations that must be kept in mind. There is a question as to how certain functions described in the New

Testament which were open to women, such as “prophesying,” relate to the notion of office, both then and now. The way Paul tried to uphold the authority of the husband (man) over the wife(woman) is not necessarily applicable today in the same way. Consequently, the fact that Paul appointed only men to the office of elder does not necessarily mean that only men can serve as elder today. When the church seeks to restrict the conduct of a group of believers(women) it should do so on the basis of unambiguously clear biblical evidence.

F. That synod make the following decisions:

1. Consistories be allowed to ordain qualified women to the office of deacon as delineated in the Church Order, Article 25.

Grounds:

a. Women functioning in the office of deacon has biblical (Rom. 16:1; I Tim. 3:11) and historical precedent (Synod of Wezel, 1568).

b. Women can function in the office of deacon without violating the principle of the headship of husband (man) over wife (woman).

NOTE: The adoption of this recommendation will require a change in Article 3 of the Church Order.

2. The church continue to reflect upon the question of admitting women to the office of elder and minister.

Grounds:

a. The evidence from the Bible is not as clear-cut on this issue as one might wish and requires the ongoing reflection of the church.

b. The desire of the church to use all of the gifts of the Spirit given to all of its members must be an ongoing concern of the church.

c. Most of our churches do not seem to be ready at this time for women elders and women pastors (Acts of Synod 1975, pp. 570 ff.).

3. That synod discharge the committee.

A. Bandstra, chairman
M. Woudstra, reporter
D. Engelhard
S. Greidanus

MINORITY REPORT

After reflection on the biblical passages studied in this report, especially Genesis 2:18-24, I Corinthians 11 and 14, and I Timothy 2, we recommend that synod declare:

1. There is some evidence in the Bible for opening the office of deacon to women. At least two passages in the New Testament (Romans 16:1 and I Timothy 3:11) indicate that women may serve as deacons (deaconesses).

2. That consistories be allowed to ordain qualified women to the office of deacon, provided that their work is distinguished from that of elders.

Grounds:

- a. The headship principle in which the woman (wife) is to be subject to the man (husband) is not violated as long as the office of deacon is expressed in terms of assistance and service.
 - b. There is historical precedent for this in the Reformed tradition (see Calvin's *Institute's*, Book IV, Chapter 3, Section 9, and the Synod of Wezel, 1568).
3. There is no evidence in the Bible for opening the offices of elder and minister to women. In the Pastoral Epistles, specific rules for the office of elder and minister are given to men, not to women. Furthermore, Paul states that a woman is not to have authority over a man (husband) and that she is to be in submission to him (I Corinthians 14:34 and I Timothy 2:12).
 4. That the offices of elder and minister not be opened to women.

Grounds:

- a. If women were to function as elders and ministers (as those offices are presently defined), they would be in conflict with the headship principle that is enunciated in the Old and New Testaments.
- b. Paul did not allow women to function in the church in the same way that he allowed men to function. In I Timothy 2:12, Paul forbids the woman (wife) the kind of teaching he assigns to man.

Paul L. Bremer
Simon J. Kistemaker

REPORT 32

LAYWORKERS IN EVANGELISM

(Art. 66)

A. Majority Report

I. INTRODUCTION

A listing of the significant past synodical actions on the matter of "Layworkers in Evangelism" would include the following:

- 1946, pp. 74, 296-298, 310-317 (Report, Board of Foreign Missions)
- 1947, pp. 94, 408-412 (Report of synodical study committee)
- 1948, pp. 79-81, 160-182 (Report of synodical study committee)
- 1954, pp. 52-53, 214 (Report of synodical study committee)
- 1965, pp. 70-72, 267-277 (Report of synodical study committee)
- 1967, pp. 63-65, 324-334 (Report of synodical study committee)
- 1969, pp. 72-73, 85, 355-370 (Report of synodical study committee)
- 1972, pp. 94-95, 419-478 (Report of synodical study committee)
- 1973, pp. 61-64, 635-716 (Report 44, basis of the 1973 decision)
- 1974, pp. 72-75, 568-575 (Report of synodical study committee)
- 1976, pp. 85-86, 518-549 (Report of synodical study committee)

From the foregoing it is obvious that the issue of the "layworker in evangelism" and his place in the structure of the church has been before many synods in the last thirty or more years. His presence and work within the body of the church has been recognized. His ministry has been widely regarded as necessary and legitimate. But his official status or position within the church has never been satisfactorily defined. While many study committees were appointed by various synods and a variety of solutions were offered by way of well reasoned recommendations, none was accepted as the appropriate biblically Reformed answer.

The Synod of 1969 appointed 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 of Synod 1969, Art. 121, p. 85). As a result of this study the Synod of 1973 drew up a series of guidelines which included the following:

"There is no valid biblical or doctrinal reason why a person, whom the church has appointed to bring the Word, may not also be appointed to administer the sacraments" (Guideline 8, Acts of Synod 1973, p. 63).

This guideline is quoted frequently in the context of discussions on the matter of "layworkers in evangelism." It is frequently assumed that this guideline implies the inherent authority to administer the sacraments by all "appointed to bring the Word." As a result, subsequent synods were overtured officially to authorize unordained evangelists to administer the sacraments within the specific areas of their ministry.

But neither Synod of 1973 nor any following synod suggested that a "bringer of the Word," who may, therefore, also be appointed to administer the sacraments, does so outside a recognized office in the church. And therein lay the dilemma. The church has consistently said,

“No administration of the sacraments apart from ecclesiastical office,” while inconsistently recognizing that gifted persons can be appointed and authorized to proclaim the Word apart from the offices ordained in the church. Both the majority and minority recommendations of Report 37 to Synod of 1976 recognize the inconsistency of the practice prevailing in the church which divorces administration of the sacraments from that of the Word in the ministry of unordained evangelists and their ministry of the Word from ecclesiastical office. Both majority and minority opinions provide correctives to this inconsistency by affirming the unity of Word and sacrament and recognizing both as the responsibility of the church through its officially commissioned office-bearers. Both, therefore, recommended the ordination of “layworkers in evangelism,” the Majority Report to a fourth office in the church (evangelist) and the Minority Report to a special category of an existing office (minister of the Word—evangelist). The Synod of 1976 rejected the first recommendations of both reports (Acts of Synod 1976, pp. 62 & 63).

II. THE HISTORY OF OUR MANDATE

After defeating the first recommendations of both the Majority and Minority Report 37, Synod of 1976 encouraged the churches to “continue to study and evaluate the use of layworkers in evangelism in the light of the 1973 Guidelines for Understanding the Nature of Ecclesiastical Office and Ordination” (Acts of Synod 1976, Art. 78, B. 1, p. 96). As a result of the encouragement to study the matter, three overtures were submitted to Synod of 1977 relating to this issue. Synod’s response to these overtures took the form of the adoption of the following recommendation:

“That synod appoint a committee to solicit and evaluate the reactions of the churches to Report 37, Implications of the Guidelines for Office and Ordination of Layworkers in Evangelism (Acts of Synod 1976, pp. 518-549), including Overture 20 of Classis Cadillac, and to present recommendations to Synod of 1978, which will resolve the issue of the office of layworker in evangelism and his right to administer the sacraments” (Acts of Synod 1977, p. 138).

Our committee is a result of this decision and recognizes its mandate as consisting of two parts: we are (1) to solicit and evaluate the reactions of the churches to Report 37 (Acts of Synod 1976) and Overture 20 (Acts of Synod 1977), and (2) to present recommendations to Synod of 1978 which will resolve the issue.

III. EVALUATION OF RESPONSES FROM THE CHURCHES

Reactions of the churches to Report 37 (Acts of Synod 1976) and Overture 20 (Acts of Synod 1977) were solicited by letter via the denominational Stated Clerk’s office. Through an announcement in The Banner, responses of interested people, who would not be reached by the letter addressed to consistories, were also solicited. A total of 117 responses were received, 112 of which were from consistories. The number of responses as well as the specific content of many of them suggests

that the mind of the church is ready, almost urgently so, for a resolution of the issue of ecclesiastical office and its relation to layworkers in evangelism.

The responses from individuals were very helpful in our committee's work, especially the letters received from former members of previous synodical committees. However, only the official reactions of consistories are grouped by the committee into the following categories:

Unqualified approval of Majority Report	61
Qualified approval of Majority Report	10
Unqualified approval of Minority Report	23
Either report acceptable	5
Third alternative solution suggested	12
Let the issue rest as it (status quo)	5
Total responses	116

This breakdown of responses indicates that a significant majority, 76 out of 116, either favor the 1976 Majority Report or find it acceptable with some modifications. The next largest category, 28 out of 116, favors the 1976 Minority Report outright or finds it acceptable. Our committee's evaluation of both the Majority and Minority positions of Report 37 follows in part IV. Our own position and recommendations emerging from the scrutiny of all materials studied are set forth in Part V.

IV. ANALYSIS OF PREVIOUS REPORTS

Regarding the majority and minority study committee reports presented to the Synod of 1976, we can say that both basically agree on ordination for the "layworker in evangelism." They differ mainly on the manner of carrying out his ordination. The majority opts for creating a new office—that of evangelist, and for making the necessary adjustment in the Church Order. The minority chooses for maintaining the traditional three offices and for ordaining the evangelist into the ministry of the Word with a specific category of service—evangelist.

Many fine things are said in both reports. However, we believe their weaknesses are sufficient to justify their rejection by Synod of 1976. The majority in the 1976 report, for example, tries to justify the creation of a fourth office, that of evangelist, on what is called "focus in office." We do not believe that they have proved any significant difference between the function of a minister and that of an "evangelist" to support the creation of a fourth office. Moreover, in the Majority Report the evangelist holds an office without a required connection to a consistory. This certainly is contrary to Reformed church polity. On the other hand, the minority in the 1976 report establishes the similarity between a minister and an "evangelist" but then places such strictures upon his ministry that it amounts, in our judgment, to limited ordination. The restricted nature of this ordination is apparent from the following recommendation which the Minority Report makes:

"The evangelist shall serve in his office for the duration of the appointment to the specific field to which he has been called. To serve another field the qualifications of the evangelist shall again be ascertained by the consistory and the classis in the light of the new

field to which he is being called" (Acts of Synod 1976, p. 548, point 4).

One cannot escape the impression that with the adoption of either the majority or the minority report recommendations of 1976, synod would be creating more than merely a fourth office, or a specialized category of an already existing office. In our judgment, synod would be setting the stage for an hierarchical form of the ministry of the Word, for on the basis of either report we would have two grades of ministry: the one requiring formal training, the other not requiring it; the one being permitted to rule and govern in the churches, the other not being permitted to rule and govern; the one being regarded as privileged to function in all places—(churches and/or mission stations), the other being privileged to function only in a designated field of labor; the one having "job-security," the other without it.

All of the above observations would seem to indicate that we have not yet arrived at a wise and equitable solution to the status of the "lay-worker in evangelism." We, therefore, urge synod not to reconsider the recommendations of these reports which were rejected by the Synod of 1976.

A word must be said about the overture of Classis Cadillac to the Synod of 1977, consideration of which was set forth in our mandate. We consider this overture as contrary to our Reformed theology and practice. Reformed theology has always maintained the unity of the preached Word and the sacraments. Our theology rightly holds that to the ministry of the Word is also committed the administration of the sacraments. However, for expediency's sake we have often allowed others to "exhort" in the churches or in mission stations. Nevertheless, the sealing ordinances of the church have always been reserved for the ordained ministry as the *official* work of the church. This has been consistent Reformed practice and ought to be maintained. It is not because the Reformed churches believe that the sacraments are holier than the Word that their administration has been reserved for the ordained ministry. Rather, it is because the sacraments are *sealing ordinances* of our faith and ought to be administered by an *official* of the church within the assembly of the believing community. The overture of Classis Cadillac, however, would undermine both Reformed theory and practice by having an individual believer—without ecclesiastical office—do the *official* work of the church. We believe synod must, therefore, reject the solution proposed by Overture 20 of Classis Cadillac.

V. OUR POSITION

We believe some solution has to be found which will give status to our "lay evangelists," regulate their work, manifest a complete ministry of Word and sacraments to those whom they serve, maintain the principles of sound Reformed theology and practice, and not jeopardize the maintenance of a formally trained and qualified ministry.

In explaining our position allow us to make an observation regarding guideline 8 of Synod of 1973 (Acts of Synod 1973, p. 63) which reads:

“There is no valid biblical or doctrinal reason why a person whom the church has appointed to bring the Word may not also be appointed to administer the sacraments.”

It appears that this guideline is being used to justify the administration of the sacraments by “layworkers.” We believe this is an incorrect use of this guideline in the light of the history and practice of the Reformed churches as well as of the church universal. Historically, both the Word and sacraments have been assigned to the ordained ministry of the church as continuing the apostolic tradition. It seems that since 1973 this guideline is being used to elevate the *exception* to the rule for our churches. Whereas throughout the years it was the rule that only ministers may administer sacraments and others may “exhort” by way of exception, now it is being said that if one exhorts, therefore, he must administer the sacraments. We deny the correctness of this inference.

Further, we believe that the recommendation for the creation of a fourth office entitled “evangelist” is unwarranted. The Synod of 1948 adopted the following statement which has yet to be disproved:

“Synod declares that it does not recognize the office of “evangelist” as an office distinct from that of the ministry of the Word and sacraments in the established churches and an office inferior to it with respect to prerequisite scholastic training.

Grounds:

- 1) There is no ground for the introduction of such an office in Scripture. While Scripture makes mention of “evangelists” in distinction from apostles, and prophets, and pastors, and teachers, we must infer from the character of the persons so named (Philip and Timothy), as well as from the labors which these men performed, that this was not to be regarded as an office involving less training and ability than even that of an apostle.
- 2) Our Church Order nowhere provides for the introduction of such an office.
- 3) It is not advocated by any recognized authority on Church Polity in the Reformed churches.
- 4) It would betray a gross misunderstanding of the importance and difficulty of the work of the missionary” (Acts of Synod 1948, 2. B. p. 79, 80).

Therefore, we believe the solution has to be found in such a way as to give “lay evangelists” status and function consistent with Reformed church polity. The goal should remain a formally trained ministry, and the church ought to encourage the evangelists to become formally trained ministers. At the same time, we believe there is a practical solution to the immediate question of the status of “layworkers in evangelism” which will allow for a complete ministry of Word and sacraments.

We propose that all lay evangelists be examined and licensed by a classis as exhorters. Let the church which wishes to engage an evangelist seek the best qualified individuals, make a duo, and call one to evangelize in a given area of labor for a specified period of time. Let the voting of the congregation be also an election to the office of elder in that church. After all, converts ought to be officially members of that

church and under the supervision of that consistory until a new congregation is formed. Therefore it makes good sense that the evangelist should be an ordained ruling elder in his calling church. Then let the consistory authorize him to administer the sacraments as an official office-bearer of that church. He would thus be officiating for the consistory as its representative.

Our position gives our "lay evangelists" a definite status and function within our ecclesiastical structure. It also allows for regulations of their work via classis as well as consistory. Moreover, it offers a complete ministry of Word and sacraments on the mission frontier of the church. Further, it is theologically sound because it ties the administration of Word and sacraments to the church and administers both through the office of elder which is the shepherding office of the church. Finally, it does not jeopardize the ideal of a formally trained ministry.

VI. RECOMMENDATIONS

A. That synod give the privilege of the floor to Dr. Derke Bergsma as representative of the majority position and Mr. Clarence Laning who will represent the minority position.

B. That synod declare that the office of minister of the Word with the prescribed requirements for admission to that office is the ordinary and usual way in which the church fulfills Guideline 8 of the Synod of 1973 (Acts of Synod 1973, p. 63).

Grounds:

1. The ministry of the Word and sacraments has been reserved for the office of the minister of the Word in universal Christian practice.
2. The theology of Guideline 8 is such as to require a complete ministry of Word and sacraments for those who are admitted to the office of minister of the Word, but does not compel the church to grant the same privilege to those who may be permitted to exhort.

C. That synod declare that while evangelism is mandated to the church and is, therefore, an essential aspect of the task committed to her ordained ministers, nevertheless, the church may make use of other members who have the necessary gifts for the task.

Grounds:

1. Article 73 of the Church Order.

a. In obedience to Christ's great commission, the churches must bring the Gospel to all men at home and abroad in order to lead them into fellowship with Christ and his church.

b. In fulfilling this mandate, each consistory shall stimulate the members of the congregation to be witnesses for Christ in word and deed, and to support the work of home and foreign missions by their interest, prayers, and gifts.

2. Article 73 of the Church Order.

a. Each church shall bring the Gospel to unbelievers in its own community. This task shall be sponsored and governed by the consistory.

b. This task may be executed, when conditions warrant, in cooperation with one or more neighboring churches.

3. Guidelines 1, 2, and 7 (Acts of Synod 1973, p. 63).

1. The general term for "office" in the Greek New Testament is *DIAKONIA*, meaning "service" or "ministry." In this basic sense, ecclesiastical office is one and indivisible, for it embraces the total ministry of the church, a ministry that is rooted in Christ.

2. This comprehensive ministry (office) is universal, committed to all members of the church, and the task of ministry is shared by all. The ministry of the church is Christ's ministry, and as Christ's ministry it functions with the power and authority of Christ the Lord. This ministry of the church is shared by all who are in Christ.

7. The tasks of the preaching of the Word and of the administration of the sacraments have been given by Christ to the church. Although in the Scriptures these tasks are not explicitly limited to special officeholders, historically they have been assigned to and carried out by those whom the church has appointed on Christ's authority.

D. That synod declare that when any church wishes to make use of gifted members (other than the ordained minister) for the work of full-time evangelism where a regular ministry of Word and sacrament is required, it shall use the following procedure:

1. The consistory shall seek out the best qualified individuals for the work, ordinarily giving preference to those who have been trained in Reformed theology and evangelism and/or who have demonstrated their ability by proven service on a field.

2. The consistory shall seek congregational approbation of its choice or allow the congregation to select its nonordained worker at a properly called congregational meeting with the understanding that the person so appointed is at the same time elected to the office of elder in that church.

3. The consistory shall extend an appointment to such an individual conditional upon his sustaining a classical examination for licensure as exhorter.

4. The consistory shall request the classis to which it belongs to examine the designated appointee for licensure to exhort.

5. The consistory—after the designated appointee has successfully sustained the classical examination—shall ordain such a person as elder and commission him to do the work of evangelism in the name of the church.

Ground: The above procedures provide the "lay evangelist" the status and function consistent with Reformed church order and polity.

E. That synod declare that the classical examination for exhorters shall include at least the following elements:

1. Presentation of the following recommending documents:

a. A consistorial recommendation from the church in which the appointee holds membership.

b. Any evidence (diplomas, transcripts) of formal general education and of specialized training in Bible and evangelism.

c. A copy of his appointment from the church which is requesting his licensure as exhorter.

2. Presentation of a message to classis based on a text of Scripture, a written copy of which shall be examined by a committee of the classis and an oral presentation made before classis. The length of the oral presentation shall be left to the determination of the classis.
3. Examination before classis in at least the following areas:
 - a. Knowledge of Scripture.
 - b. Knowledge of Reformed Doctrine.
 - c. Knowledge of our church's Standards.
 - d. Practical matters regarding Christian testimony, walk of life, relation to others, love of the church, interest in evangelism, and promotion of Christ's kingdom.
- F. That synod declare that singularly gifted "layworkers in evangelism" who lack the prescribed formal training for the office of minister of the Word, but who have proven ability in the field of evangelism by training and/or experience, may seek ordination as ministers of the Word via Article 7 of the Church Order—by way of exception—when such ordination will benefit the church's evangelistic efforts.

Ground: This is the historically accepted procedure allowed by the church for ordination to the office of minister of the Word for those who lack formal academic training.
- G. That synod declare the mandate given to the committee completed and discharge the committee from its work.

Committee on Layworkers in Evangelism
Majority Report

D. Bergsma, reporter
H. Arnold
A. De Jong
R. Hartwell

LAYWORKERS IN EVANGELISM

(Art. 66)

B. Minority Report

The context of our mandate is well stated in the Majority Report of our committee. The report on the responses of our churches also serves well as the background for our work. What should be especially noted is the overwhelming support for the Majority Report of 1976. This report was also favored by the advisory committee at that synod and was defeated by a very narrow vote. Those who suggest improvements in it point out that strengthening the section on the procedure for entering the new office and clarifying the evangelist's relation to the consistory and church order would have made it more acceptable to the synod. The Rev. Tenis C. Van Kooten, who wrote and defended the Minority Report of 1970, makes the same point in a letter to our committee.

It is the opinion of our minority committee that, with modifications along those lines, the Majority Report of 1976 would be acceptable to synod. Indeed, it is our conviction that the approach and recommendations in that report are the best ever presented in the long history of this matter. We are disappointed that, after cordial work and hearty agreement at several points, we were not able to bring a unified report along those lines. We regret that the majority of our committee has chosen to return to an older suggestion previously rejected by synod. For that reason, and so that synod may have opportunity to consider an improved version of the Majority Report of 1976, we submit it as our minority report this year.

It should be noted that alterations from the 1976 Majority Report are made by adding to the section on the procedure for entering the office of evangelist (see section VIII). The recommendations are accordingly revised to account for that change. In order that the total context for the 1976 report may be kept, we include also the introduction and analyses of the mandate.

I. INTRODUCTION

Our committee came into being as a result of the decisions of the Synod of 1973 on ecclesiastical office and ordination. The committee was mandated to study the implications of the newly adopted guidelines for office and ordination, especially as they relate to "layworkers in evangelism" (Acts of Synod 1973, Art. 64, F, 3, p. 64).

The historical context of the 1973 decision on ecclesiastical office and ordination demanded that priority be given to the longstanding questions of "layworkers in evangelism."

The committee struggled with this issue and came to the Synod of 1974 with the proposal that "the layworker in evangelism" be ordained as an elder evangelist. However, the Synod of 1974 did not accept this proposal and instead instructed the committee to explore the possibility of ordaining the "layworker in evangelism" to a special (a fourth) office (Acts of Synod 1974, Art. 70, III, C, 2, p. 75).

II. HISTORY

Before we address ourselves to our mandate, we present a brief historical survey of the study of the place and status of the "layworker in evangelism" in the Christian Reformed Church. The "layworker in evangelism" appeared upon the scene in the early 1900's, but it was not until 1946 that synod addressed itself to the question of the official position of the "layworker in evangelism" in our church. Since he was doing the work of the church by appointment and under the supervision of the church, it was felt that he should have some standing in the official structure of the church. Various solutions were proposed to synod, such as "installation as elder," "limited ordination as minister," "office of evangelist," "licensed evangelist," and "ordination via Article 7 of the Church Order." None of these solutions was accepted by synod.

In 1969 the proposal to ordain the layworker via Article 7 of the Church Order was tabled and synod adopted the following:

"For many years the Christian Reformed Church has been seeking to define the precise status of layworkers in evangelism. Valuable information has been provided the church in study reports presented to the Synods of 1965, 1967, and 1969. It has become evident that the precise status of the layworkers in evangelism cannot be determined until *the nature of ecclesiastical office and the meaning of ordination have been clarified.*

"C. Recommendations:

"1. 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 of Synod 1969, Art. 121, p. 85).

Out of this study of ecclesiastical office and ordination the Synod of 1973 adopted twelve guidelines which were set within the framework of six observations. In adopting these guidelines and observations, synod realized that it had not yet answered the questions of the official status of the "layworker in evangelism." Therefore its concluding recommendation was to appoint the present committee with the following mandate:

"To study the implications of the GUIDELINES FOR UNDERSTANDING THE NATURE OF ECCLESIASTICAL OFFICE AND ORDINATION, especially as they relate to 'layworkers in evangelism,' and to report to the Synod of 1974" (Acts of Synod 1973, Art. 64, F, 3, p. 64).

For a complete history of synodical action on the matter see the Majority Report.

(See also Acts of Reformed Ecumenical Synod, 1972, pp. 52-60, 167-204.)

III. ANALYSIS OF THE MANDATE

Our mandate is now "to study the implications of the guidelines for understanding the nature of ecclesiastical office and ordination, especially as they relate to ordaining 'layworkers in evangelism' to a special (a fourth) office."

Although the mandate speaks of a broader study of the implications of the guidelines for understanding the nature of ecclesiastical office and

ordination, we understand that we are directed by synod to address ourselves first of all to their implications as they relate to the possible ordination of the “layworker in evangelism” to a fourth office. Our mandate, then, requires that we study the implications of this possible fourth office with respect to the Confessions and the Church Order.

IV. THE LAYWORKER IN EVANGELISM

If we are to determine the “official status” of the “layworker in evangelism” and where he belongs in the organizational structure of the church, we must know who he is and what he does. The church *de facto* has recognized his presence and his work within the body of the church. The church is not now trying to create something new, but to identify officially someone who for many years has been performing a “particular ministry of the church.” The church has treated his place and work as a legitimate and necessary ministry within the church, but has not been able to define his official position.

The following is a general profile on the “layworker in evangelism” as we know him today:

A. The “layworker in evangelism” is not ordained to the ministry nor to any other office in the church. With some exceptions he serves as a full-time worker at a chapel. He comes under the jurisdiction of a local church, a group of churches, a classis, or the entire denomination as represented in a board.

B. His task is to engage in personal evangelism and to provide leadership in the frontier area of the church. In this setting he brings the Gospel and teaches the Word.

C. There are a number of factors which prevent identifying him with the minister of the Word:

1. The work of the “layworker in evangelism” is usually limited to a foundational work in the outreach of the church.
2. He neither holds an office in the church nor is he officially recognized by the denomination.
3. He may not administer the sacraments nor pronounce the greeting and benediction at worship services.
4. His pulpit ministry is officially referred to as exhorting and not preaching.
5. He is limited in the area of his operation and is not bound to his work for life by any formal arrangement with the church. He serves when, and if, and as long as, a church or agency engages him for that service and he is pleased to engage in that service.
6. He may not serve an organized church as its pastor.
7. Generally he is not examined in any systematic dialogue by any ecclesiastical body as to his scriptural knowledge and doctrinal position.
8. He has not received the prescribed formal training for the ministry of the Word.

With this profile in mind we now turn to the question of his ordination in the light of the guidelines as adopted by the Synod of 1973.

V. THE GUIDELINES AND ORDINATION

According to Guideline 9 ordination is "the appointment or setting apart of certain members of the church for particular ministries that are strategic for the accomplishment of the church's total ministry" (Acts of Synod 1973, Art. 64, p. 63). The word "ordination," then, is reserved for those appointments in the service of the church that are "strategic" for the accomplishment of the church's total ministry.

Does the work of the "layman in evangelism" fall in this category? Is it "strategic" in the overall task of the church? We say, "Yes." By this time our denomination has a long record of the work done by numerous "laymen in evangelism," giving ample evidence of the need for their services within the denomination. Time and again the church has seen fit to appoint new "laymen in evangelism" to fill positions that required some form of leadership in the area of missions or evangelism. By now the work of the church would be seriously hampered without these people.

Although the church never ordained the layworker, it did appoint him. Guideline 9 says that appointment to a strategic ministry basically is ordination. Since the work of the layworker is strategic to the church, it follows that ordination is in order. Moreover, our lengthy history of dealing with this matter in itself indicates that the church wants to find a way of officially recognizing the layworker.

The real issue of the place of the layworker in our ecclesiastical structure has been less a question of *whether* he should be ordained than *to what office*. Although the church kept appointing layworkers, proposals to define their official place in our denomination were repeatedly found unacceptable. By this time so many such proposals have been turned down that it is impossible to provide synod with an entirely new alternative. Nevertheless, the guidelines adopted by the Synod of 1973, coupled with the suggestion of a fourth office made by the Synod of 1974, do provide us with some new insights and possibilities.

The question then is: to what office shall the layworker be ordained? There are essentially three possibilities:

1. He could be ordained to the office of elder as an evangelist.
2. He could be ordained to the office of minister with certain restrictions.
3. He could be ordained to a fourth office, the office of evangelist.

Your committee concludes that the fourth office concept is the answer.

VI. REASONS FOR THE FOURTH OFFICE

A. Ordination to the Office of Elder

Article 24 of the Church Order describes the office of elder in terms of supervision over the congregation and fellow officebearers, exercising admonition and discipline, and seeing to it that everything is done decently and in good order. This description of the office of elder does not do justice to the function and task of the evangelist. The evangelist was not called to do the work of a regular elder in the congregation. His task does not imply supervision over his fellow officebearers: ministers, elders, and deacons. He is not involved in the regular visiting program

of an elder. He does not exercise pastoral care over the congregation which called him to office. Rather he is called to the specific task of evangelism.

The Church Order does state in Article 24 that the elder is to engage in and promote the work of evangelism. However, this one aspect of the work of an elder should not receive the central focus at the expense of the main function and task of an elder. Here it becomes evident that the term "elder of evangelism" really is a contradiction in terms. Elders are appointed to be elders, not to be evangelists. Already the study committee that reported on this matter at the Synod of 1965 stated this: ". . . the work of the elder is primarily that of ruling. This should remain so. . . . In given situations it would be possible for such a worker to be an elder in the church, but your committee is convinced this would not work as a general practice" (Acts of Synod 1965, p. 272).

In 1974 synod steered away from the direction of ordaining layworkers in evangelism to the office of elder with the extraordinary task of evangelism by reiterating that the Bible leaves room for the church to adapt or modify its particular ministries in order to carry out effectively its service to Christ in all circumstances (Acts of Synod 1974, Art. 70, III, C, 2, c, p. 75). The adaptation or modification suggested by synod itself was "a special (fourth) office."

B. *Ordination to the Office of Minister*

Since the work of the evangelist does involve the bringing of the Word and will include the administration of the sacraments according to Guideline 8, the description of his task seems to place him within the category of the office of minister of the Word. Since in this respect he is like a minister, why not simply ordain him to the office of a minister?

It is significant that previous synods have repeatedly sought a solution in this direction: by the way of limited ordination, ordination by way of Church Order, Article 7, and other modifications. However, it is also significant that no synod has found a solution there. A number of considerations make this indeed an unsatisfactory solution in spite of the similarities between layworker in evangelism and minister.

1. Ordaining layworkers to the office of minister of the Word is to open that office to persons who would not otherwise qualify for it according to general standards of training and preparation. This is all the more apparent in view of synod's decision to raise the academic requirements for the ministry to the level of a master's degree in theology.

In rejecting the proposal for "limited ordination" to the office of minister, already the Synod of 1948 was concerned about this very matter of qualification. It said that limited ordination "would betray a gross underestimation of the importance and difficulty of the work of the missionary. Missionary ministers, to work effectively, are generally in need of *more* rather than *less* training as compared to other ministers" (Acts of Synod 1948, Art. 122, p. 79).

Likewise we interpret the reluctance of various synods with respect to ordination under Article 7 as coming from the same concern for

maintaining high standards for the office of minister of the Word. The Synod of 1947 said, "This article should never be used as a means to ordain all layworkers who may desire such, and whose prestige would be increased by such action. The churches are reminded that the regular door to the ministry is a thorough academic training. This must be maintained in theory and practice" (Acts of Synod 1947, Art. 163, p. 94). Although the Synod of 1958 did in fact give the go-ahead to ordination of layworkers via Article 7 on the Indian field, this practice was never adopted throughout the denomination. There is a good reason for this: Article 7 provides for ordination of persons who in spite of not having received the prescribed training prove to be "singularly gifted" and therefore qualify for the office of minister of the Word.

It may be objected at this point that we are subtly shifting our discussion from function to qualification, so that the difference between the minister and the evangelist is one only of qualification and not of function. This is not the case. Function and qualification are inseparable. Where and how a person will function in the church depends largely on his qualifications. Guideline 3 rightly states that appointment to special tasks follow only when the church "has discerned the required gifts." The average person ordained to the office of minister would likely function quite well as evangelist, but most evangelists would not be qualified to function in the regular ministry.

2. If the evangelist were to be ordained to a limited version of the office of minister of the Word, it would mean the introduction of the first minister with restrictions placed on his ordination. Until now anyone ordained to the office of minister was free to accept any position within the scope of that office. To ordain the evangelist to the office of minister with such restrictions would create an undesirable hierarchy within that office. It is far more preferable to define clearly the particular office of evangelist and to ordain him to that office.

3. Similarity of tasks between the minister and the evangelist does not require ordination to the same office. There are many similarities between the offices of elder, deacon, and minister. Each in his own way brings the Word, rules in the name of Christ, and administers the mercy of Christ. Yet each is a distinct office.

The Bible itself shows the openness of the early church to a plurality of offices in spite of their similarity in task. We would be hard pressed to distinguish clearly the four (or five?) offices mentioned by Paul in Ephesians 4:11. To the best of our knowledge, all these may have participated in the proclamation of the Word and the administration of the sacraments, yet they must have been sufficiently different to warrant different names and different offices.

4. As noted before, there are also marked dissimilarities between minister and evangelist. The evangelist lacks the prescribed formal training for the ministry of the Word. His field of operation is the area of evangelism, which is only one part of the over-all ministerial task. It

must be stressed that the evangelist is a person who has prepared for work in the area of evangelism and has chosen not to be a minister.

C. *The Three-fold Office Concept*

Introducing a fourth office into our ecclesiastical structure raises the question whether our present acceptance of only three offices is based on any hard and fast rules from which the church may not depart.

We begin by examining the alleged relationship between the threefold office of Christ and the three offices known to us. The synodical study committee of 1972 already pointed out that "certain Christian Reformed commentators have tended to identify the three recognized ecclesiastical offices with the prophetic, priestly, and kingly offices of Christ," and quoted the Revised Church Order Commentary by Monsma (p. 24), as one example. We agree with that committee when it calls this assertion "a theological gloss of the New Testament, where support for this contention is lacking" (Acts of Synod 1972, p. 472). Nowhere in the New Testament, including all the passages that most specifically deal with the offices of the church, is any attempt made to deduce their number or their function from the threefold office of Christ and consequently limit the offices in the church to three.

There has been little agreement throughout the history of the church with respect to the number of ecclesiastical offices.

1. *This is the opinion of some outstanding Reformed authorities:*
 "There is a great deal of disagreement in the Christian church regarding the number of offices that Christ has instituted in his church" (gemeente) (Dr. H. Bavinck, *Gereformeerde Dogmatiek*, vol. iv. p. 419).

"There has always been disagreement regarding the number of ministries" (diensten) (Dr. J. Jansen, *Korte Verklaring Van De Kerkenorde*, p. 6).

2. Some Reformed scholars feel that arguments for one or for two offices out of which other offices have developed have as much validity as those which stress three:

"The church's diakonia in its entirety was originally performed by the elders, and out of this have developed through the centuries the threefold offices of ministers of the Word, elders, and deacons, a trinity of which the lines of demarcation eventually became much too sharp, and in which the unity must be rediscovered and put into practice" (Dr. K. Dyke, "Ambt" in *Christelijke Encyclopedie*, vol. 1, p. 164).

"The offices instituted by them (the apostles) are not many in number; actually there are only two, that of the elder and of the deacon, though the former is further split into that of teaching and of ruling elder" (Dr. H. Bavinck, *Magnalia Dei*, p. 611).

3. *Creedal statements and church orders of the Reformation do not show a consistent adherence to three offices:*

a. The Helvetic Confession, 1566; Wesel, 1568, 's Gravenhage, 1596, Middelburg, 1581, Dordt, 1618-19, and our own church order until 1965, all recognized four offices.

b. The Confessions of Emden, 1571, Dordt, 1574 and 1578, and the Belgic Confession all mention three offices.

A mere summary of these church orders and confessions does not even tell the real story. Comparison of the various synodical pronouncements of those days indicates a remarkable flexibility in thinking about office, the names used to designate each office and the description of their various mandates. Wesel, for instance, not only mentions "prophets" (people who may proclaim the Word in the worship services) besides the four offices, but also strongly encourages the practice of having two kinds of deacons, those who "serve tables" and those who visit the sick.

We consider it important to point out here that to speak of Christ as having "instituted" the offices of the church is misleading (Article 2, Church Order). Surely we do not mean that Christ instituted the offices of the church in the same way he instituted, for example, the Lord's Supper. The only particular office that Christ instituted in a sense is that of apostle. Also when the Belgic Confession states that the church must be governed by that spiritual polity "which our Lord has taught us in his Word," it obviously neither teaches nor implies that the three offices mentioned were directly instituted by Christ. Neither the Scriptures nor the historic creeds make this claim. What is clear is that the church, under the guidance of the Holy Spirit, called into existence a number of offices as the need for them arose.

This takes us back to the guidelines of 1973. "*Because the Scriptures do not present definitive, exhaustive descriptions of the particular ministries of the church, and because these particular ministries as described in Scripture are functional in character, the Bible leaves room for the church to adapt or modify its particular ministries in order to carry out effectively its service to Christ and for Christ in all circumstances*" (Guideline 12).

We find then, that there is no justification for insisting that there should be exactly three offices in the church. It does not follow from the threefold office of Christ. The history of the church shows no consistency regarding this matter. Both Scripture and the guidelines suggest that the church may, under the guidance of the Holy Spirit, adjust the nature and the number of offices according to its need (cf. Report 44, pp. 650-691, Acts of Synod 1973).

D. *Focus in Office*

At this point we wish to elaborate on our previous observation (VI, B, 3) that similarity of tasks need not require ordination to the same office. Here we would like to introduce the concept of focus in office.

Even though an elder brings and teaches the Word, engages in and promotes the work of evangelism and engages in and promotes the work of mercy, nevertheless he is ordained to the office of elder because overseeing the flock is primary in his work. In the same way, even though a minister engages in and promotes the work of evangelism and engages in and promotes the work of mercy as well as doing the work of an elder, nevertheless he is ordained to the office of minister of the Word

because proclamation of the Word is primary in his work. Even though a deacon brings the Word, engages in and promotes the work of evangelism, nevertheless he is ordained to the office of deacon because the ministry of mercy is primary in his work. Likewise, though an evangelist brings the Word, engages in and promotes the work of mercy and does some of the work an elder might do, nevertheless he ought to be ordained as an evangelist because evangelism is primary in his work. Each office is distinct from the others, not because it is totally unlike them, but because it has a different focus.

The guidelines adopted by the Synod of 1973 establish the concept of office as being functional without giving a clearcut description of each particular office. Neither in Scripture nor in the history of the church have we come to sharply defined or delineated offices. Scripture names many functions as ministries validated by Christ's authority. Offices cannot be so clearly circumscribed as to distinguish one from the other in terms of inclusion and exclusion. Rather, each function has its peculiar focus.

This concept of focus, then, admits of a plurality of offices, and at the same time acknowledges that there are indeed areas of overlap functionally, yet it recognizes that each ministry or office has its unique focal point. *Therefore we conclude that the task of the evangelist is sufficiently distinct to require his ordination to a fourth particular office.*

E. Confessions

The advisory committee to the Synod of 1974 asked whether the introduction of a fourth office would be in harmony with our confessions. We have already referred to the confessions under VI, C, 3, of this report and have concluded that the Belgic Confession, even though it mentions but three offices, does not necessarily limit the number of offices.

Even though Articles 30 and 31 speak of three offices (minister, elder, and deacon), it is obvious that these relate to the "governing" body, the "council," of the local church. There are no indications that the Belgic Confession limits offices to the three mentioned. "In its historical setting the Confession described the *way* the church was to be governed in terms of contrast with forms of government found in Romanism and Anabaptism," rather than the *number of offices* (Acts of Synod 1973, p. 710).

Therefore we conclude that our recommendation of a fourth office is fully in harmony with the Belgic Confession. The Heidelberg Catechism and the Canons of Dort do not address themselves to this issue of the number of offices in the church.

VII. THE OFFICE OF EVANGELIST AND THE CHURCH ORDER

We are now ready to zero in on the particulars of the fourth office and its place in our ecclesiastical structure. We see the task of the evangelist as bringing the Gospel and administering the sacraments in the outreach or pioneering ministry of the church.

Provisions will need to be made to help appointing agencies to determine whether a candidate for the office of evangelist has the qualifi-

cations necessary for that office. Each candidate must be suited to the specific field in which he is to work, in terms of personal godliness and required gifts.

A method will have to be determined by which people who aspire to the office of evangelist can be properly examined. This examination, it seems to us, can best be carried out by classis. We have considered that it be done by the local consistory in conjunction with neighboring churches, but the evangelist working under the auspices of a particular local church represents more than just that local congregation. His ministry is also characterized as a part of the outreach of the larger Christian Reformed community in terms of its biblical and creedal perspective. Furthermore, there is a need for a general uniformity among those holding this office. Uniformity as to qualifications and standards will benefit the church. And this can best be achieved by means of classical involvement.

Although no requirements for academic training comparable to those for the office of minister of the Word will be made of the candidate, the church must find some way of setting down minimal educational requirements for the office of evangelist commensurate with the needs of his field of labor.

Since the nature of the evangelist's task will differ considerably from one field to another, the office of evangelist naturally has a local flavor and should function only in the field to which he has been called for a specified period of time. This then will mean that the credentials of the evangelist will not be automatically transferred from one classis to another. Each new appointment will follow the same procedure for calling and ordaining the candidate into office.

In view of the fact that the evangelist will be called by a consistory for work specifically in the area of evangelism either in the local congregation or in the field under its supervision, it should be understood that the office of evangelist does not in any way participate in the government of the calling congregation unless the evangelist is also appointed an elder there.

Although there may be situations in which an evangelist will work under the jurisdiction of a denominational board, his calling consistory should have supervision over him, for he holds an ecclesiastical office.

Proper provisions will have to be made for the support of the evangelist, and the responsibility for that will lie with the calling church.

We propose the name *evangelist* for this office because it is the most obvious choice. The office functions specifically in the area of evangelism, so that the name evangelist carries a meaning descriptive of the office. We are well aware that the name evangelist as used in the contemporary ecclesiastical world also has other connotations, for instance, with respect to mass evangelism, but we do not consider that a weighty objection. The name evangelist has some biblical precedence, though we agree with most commentators that very few specific conclusions can be drawn from that. In any event, we propose the name with the understanding that the church is at liberty to give a new or additional meaning to the name evangelist.

In view of all this, the introduction of the fourth office of evangelist requires the inclusion of a new section in the Church Order, The Evangelists. In order to safeguard the office of evangelist and to assure that only qualified persons will be ordained into it, the church will need to make certain stipulations to guide consistories and other appointing agencies.

Also Article 2 of the Church Order needs some adjustments. It stands to reason that the office of evangelist is to be added to the list of offices. And in harmony with our remarks under VI, C, 3, that the word "instituted" is misleading, we conclude that the text of Article 2 must be brought in line with the thoughts expressed in the guidelines adopted by the 1973 Synod.

VIII. THE PROCEDURE FOR ENTERING AND FUNCTIONING IN HIS OFFICE

1. Prior to the decision to nominate an evangelist the consistory shall evaluate the prospective candidate as to his godliness, humility, spiritual discernment, wisdom and his knowledge of the Word and his ability to present the Word in the context of the particular service to which he is to be appointed.

2. Although specific formal training is not a requisite to the office, such training is highly desirable. In any case, the evangelist must demonstrate his knowledge of the Scriptures and the Confessional Standards of the church, and his ability to communicate these. He must have an acceptable knowledge of the principles and practices of evangelism.

To determine whether the candidate possesses this competence, he shall submit to an examination by the classis of the calling church. The importance of this examination is indicated by the following considerations:

a. The church has had no previous formal contact with the candidate as it has had with the candidates for the ministry who graduate from the Seminary.

b. This person is to be working on the foundations of a new congregation of the church, both in the lives of those coming into the church, and the church itself. It is exactly on the work done in this area that the apostle Paul presents so many and precise instructions, e.g. what he writes in I and II Timothy and Titus.

c. It must always be seen that the service of this office is crucial in the life of the church.

The duration of the examination is to be determined by classis—what it judges to be sufficient on the competence of the candidate. That examination shall include the following:

- (1) Knowledge of Scripture
- (2) English exegesis of the Old and New Testament
- (3) Doctrine of the Church (Systematic Theology)
- (4) Standards of the Church
- (5) Church History
- (6) Church Order
- (7) Missions (Principles, Methods, Objectives)

(8) Practica

(9) He shall present two sermons: one in person, either to classis, or audited by a delegation from classis, and one in writing.

3. The evangelist shall serve in his office for the duration of the appointment to the specific field to which he has been called. To serve another field the qualifications of the evangelist shall again be ascertained by the consistory and the classis in the light of the new field to which he is being called.

4. In his office the evangelist shall exercise all the functions of an evangelist—including the administration of the sacraments (Guideline 8). However, he only exercises his office in the particular service and field to which he has been called.

5. The evangelist shall function as a member of the consistory of the calling church only in so far as the consistory (and classis when classis is directly involved in that function) judges that such is essential to the performance of his task. However, in any case, he only exercises his office within the boundaries of the church where he holds office, e.g. he could never be delegated to synod as an evangelist.

6. While he is functioning as an evangelist, he shall not be ordained as a minister of the Word, elder, or deacon.

7. A consistory can appoint an evangelist for *one* provisional period of two years. During that time he cannot be ordained, nor does he exercise any official functions of the office. The consistory does not need the approval of classis for such a provisional appointment. However, classis must be appraised of the fact.

8. The calling church shall provide for the proper support of the evangelist.

IX. RECOMMENDATIONS:

A. That synod give the privilege of the floor to Dr. Derke Bergsma (Majority Report) and to Mr. Clarence Laning (Minority Report) when matters pertaining to the reports are discussed.

B. That synod approve the ordination of the layworkers in evangelism to a fourth office in the church, that of *evangelist*.

Grounds:

1. For many years the church has recognized the work of the layworker in evangelism as strategic for the accomplishment of the church's total ministry.

2. "Because the Scriptures do not present a definitive, exhaustive description of the particular ministries of the church and because these particular ministries as described in Scripture are functional in character, the Bible leaves room for the church to adapt or modify its particular ministries in order to carry out effectively its service to Christ and for Christ in all circumstances" (Guideline 12, Acts of Synod 1973, p. 64).

3. The historic creeds of the Reformation do not bind the church to a specific number of offices.

4. The office is sufficiently distant from the three present offices to warrant a fourth office.

C. That synod authorize the evangelist to administer the sacraments.

Ground: "There is no valid biblical or doctrinal reason why a person whom the church has appointed to bring the Word may not also be appointed to administer the sacrament" (Guideline 8, Acts of Synod 1973, p. 63).

D. That synod make provision for the official recognition of the evangelist in our denominational structure by introducing the following changes in the Church Order:

1. Article 2 presently reads: "The offices instituted by Christ in his church are those of the minister of the Word, the elder, and the deacon. These offices differ from each other only in mandate and task, not in dignity and honor."

Your committee recommends the following revised reading: "In obedience to Christ's command to carry out his work in the world most effectively, the church from the beginning has appointed and ordained some persons to particular ministries. These ministries include the minister of the Word, elder, deacon, and evangelist. These offices differ from one another only in mandate and task, not in dignity and honor."

Ground: This brings Article 2 in harmony with the guidelines.

2. Addenda, numbered D. The Evangelists (under section I, The Offices of the Church).

a. The task of the evangelist is to bring the Gospel and to administer the sacraments in the outreach ministry of the church.

b. Prior to a decision to nominate an evangelist the consistory shall evaluate the prospective candidate in terms of his godliness, humility, spiritual discernment, wisdom, and gifts required by the task and field to which he is called.

c. The candidate for the office of evangelist shall submit to an examination by the classis of his calling church, according to procedures accepted by synod.

d. The evangelist shall serve in his office for the duration of the appointment to the specific field to which he was called. To serve another field the qualifications of the evangelist must again be ascertained by his consistory and classis in the light of the requirements of the new field to which he is called.

e. The evangelist shall function as a member of the consistory of the calling church only in so far as the consistory judges that such is essential to the performance of his task and in accordance with synodical guidelines.

f. The calling church shall provide for the proper support of the evangelist.

Ground: The Church Order under "Offices of the Church" contains these divisions: general provisions, the ministers of the Word, and the elders and deacons. Since your committee is recommending a fourth

office, this requires a fourth division in this section of the Church Order.

3. We recommend the inclusion of a new statement in Article 74.

a. Each church shall bring the Gospel to unbelievers in its own community. This task shall be sponsored and governed by the consistory. (no change)

b. The consistory may call an evangelist to assist in fulfilling this task more effectively. (new statement)

c. This task may be executed when conditions warrant, in cooperation with one or more neighboring churches. (no change)

4. We recommend that Articles 88 and 91 include the term *evangelist* in their listings.

E. That synod instruct the Liturgical Committee to draw up a form for ordination for the office of evangelist and a letter of call.

F. That synod consider the mandate given to the committee completed as it relates to the "layworker in evangelism."

Committee on Layworkers
in Evangelism

Clarence Laning, reporter

Dirk Aardsma

Howard Bielema

REPORT 33**CAPITAL PUNISHMENT**

(Art. 42)

The Synod of 1976 instructed the Synodical Interim Committee to appoint a committee to study capital punishment as a response to Overture 12. This committee was appointed by the Synodical Interim Committee and has met several times, but has not been able to complete its work. We plan to bring our report to the Synod of 1979.

Committee on Capital Punishment

Henry Stob, chairman

Clarence J. Vos, reporter

Hessel Bouma III

Stephen Monsma

Louis A. Vos

REPORT 34

EDUCATION IN LITURGY AND CHURCH MUSIC

(Art. 60)

Report to Synod of 1978 from the Joint Sub-Committee of the Liturgical Committee, the Psalter Hymnal Supplement Committee, and the Education Committee.

Membership

Our study committee consisted of two members of the Liturgical Committee, two members of the Psalter Hymnal Supplement Committee, and the Adult Education Editor who represented the interests of the Education Committee.

Mandate

In 1977, synod adopted a joint proposal from the Liturgical Committee and the Psalter Hymnal Supplement Committee:

That the Liturgical Committee and the Psalter Hymnal Supplement Committee together with representatives of the Education Committee present to the Synod of 1978 recommendations (1) for motivating the membership of the CRC to study the history, theology, and practice of Reformed liturgy and music, and (2) for assisting in liturgical and musical matters those who desire such assistance.

Grounds:

1. Our Reformed heritage in worship cannot be taken for granted. Without stimulating the general awareness of our people as to the crucial nature of song and liturgy in congregational worship, there is a possibility that our Reformed faith will be undermined by non-Reformed hymnody and liturgy.

2. In our day of pressures toward congregational authority, there is a need to foster a common Reformed mind on liturgy and music for worship. Consequently, a way must be found to give sustained educational leadership to keep liturgical and musical order in the churches.

3. The modest attempts at education in hymnody and liturgy by denominational committees and agencies suffer from being too fragmented. For more effective service, these attempts ought to be better coordinated. (Acts of Synod 1977, Art. 59, p. 85).

After reviewing the mandate and its supporting grounds, our study committee discussed a variety of ways to encourage the study of liturgy and church music, as well as ways to strengthen the present attempts at such education within the CRC.

Publications

One obvious method of encouraging the study of liturgy and church music is through publications. This includes articles and reviews in *The Banner* and similar periodicals, lessons or study units in a variety of exist-

ing or planned publications by the Education Department, and independent study booklets. Several of our committee members will continue to work on the publication possibilities within the Education Department and serve the Adult Education Editor with specific advice.

Conferences

Our committee proposes that synod sponsor five regional conferences on liturgy and church music during the period 1978-80, with one each in Eastern, Central, and Western United States and one each in Eastern and Western Canada. Each conference would be led by a liturgist and at least one church musician, and would focus on the history, theology, and practice of Reformed liturgy and church music by means of lectures, workshops, and model services. We are convinced that the proper leadership for such conferences can be secured, and that such events would be of great benefit to the denomination as a whole and to the participating congregations in a regional area.

Synod should mandate its Liturgical Committee to supervise these conferences and serve synod with advice in 1980 regarding the future of such conferences. The Liturgical Committee should secure a coordinator to administer these conferences in conjunction with regional or local planning committees. The secretary of our study committee is prepared to be a candidate for the coordinator's position; other candidates could be sought as well.

We suggest that synod underwrite the program expenses for each of the five conferences: a maximum of \$800 for each conference (\$200 for honoraria, \$500 for travel, and \$100 for miscellaneous expenses), and that synod allow \$1000 for the preparation of educational materials to be used at these conferences and \$1000 for travel and expenses of the coordinator. The total cost to synod for the two-year period 1978-80 should be a maximum of \$6,000. Regional or local committees should finance all the arrangement costs for each conference (rental fees, advertising, brochures, and room and board as necessary).

Calvin Seminary Liturgy Course

One very significant facet of our denomination's attempt to educate liturgical leadership occurs at Calvin Seminary, where our future ministers receive their training. The present seminary curriculum includes liturgy as a part of one required course. Considering the central role of worship in Christian life and the particular liturgical leadership which we generally assign to our ministers, our study committee proposes a feasibility study on a required seminary course devoted entirely to Reformed liturgy.

Coordination

Various committees, boards, and educational institutions are currently involved in educating leaders in liturgy and church music. Our study committee would laud each agency for their contribution to this ongoing task of education, but is also convinced that coordination could be im-

proved. Yet we did not feel compelled to propose a permanent structure or coordinating agency at this time. Thus we simply request that the coordinating task be taken up by an annual fall meeting of the chairmen of the Liturgical Committee and Psalter Hymnal Revision Committee (the Psalter Hymnal Supplement Committee will be discharged in 1978) with the Director of the Education Department, or their representatives. The chairman of the Liturgical Committee should convene this meeting.

Recommendations to Synod

1. That the chairperson of the committee be given the privilege of the floor when these recommendations are considered.
2. That synod mandate the Liturgical Committee to hold five regional conferences on Reformed liturgy and church music during the period 1978-80.

Grounds:

- a. Such conferences would be an effective means to reach on a regional and local level people who are interested in liturgy and church music, to motivate their study of such matters, and provide them with specific assistance.
 - b. Such conferences would give concrete expression to the general mandate of the Liturgical Committee (i.e., "to advise synod as to the guidance and supervision it ought to provide local congregations in all liturgical matters").
 - c. Such conferences would foster a common Reformed mind on liturgy and church music and provide educational leadership on these topics.
3. That synod underwrite the program expenses for these five conferences during the 1978-80 period to a maximum of \$6,000.

Grounds:

- a. Synodical funds are well-spent on these educational conferences which have import for the whole denomination.
 - b. The synodical support for these conferences makes them possible and requires only limited funds when the three-year period is considered.
4. That synod direct the Liturgical Committee to evaluate these conferences and serve the Synod of 1980 with advice on the possible continuation of such conferences.
 5. That synod ask the Board of Trustees of Calvin Seminary to study the feasibility of offering a required course devoted exclusively to public worship in the Reformed tradition, and that a report on this be made to the Synod of 1979.

Grounds:

- a. The present seminary instruction in liturgy should be strengthened if the curriculum requirements will permit this.
- b. The Board of Trustees in consultation with the Seminary Faculty is best equipped to conduct such a study.

6. That synod direct the chairman of the Liturgical Committee to meet annually with the chairman of the Psalter Hymnal Revision Committee and the Director of the Education Department to discuss and coordinate their various efforts in liturgical and musical education.

Ground: This is a simple and effective way to coordinate among agencies at the present time.

7. That synod discharge our study committee.

Joint Committee on Liturgy and Church Music

Nell Vander Ark, chairperson

Bert Polman, secretary

Clifford Bajema

John Hamersma

Edwin Walhout

REPORT 35

COMMITTEE IN LOCO — CLINTON

(Art. 42)

On October 3, 1977, the committee met with many members of the congregation of the Christian Reformed Church in Clinton, Ontario re their acceptance of the synod's offer to be of assistance to them. For the interest of the participants, we elaborated on the mood and intention as well as the content of synod's decision in not sustaining the appeal of the appellants.

Though there was some clarification, there was also frustration and continued disagreement with the position of Classis Huron, which was sustained by synod. We were impressed with the amount of energy, time, and interest these circumstances are drawing from the congregation and expressed the hope that they would be able to move beyond these historical events. The internal struggles within the congregation in relation to Vanastra continued to be perplexing and yet moving toward resolution by people in the local area.

Committee in Loco—Clinton

A. Dirk Evans, chairperson

John Van Harmelen

Enno Ennema

REPORT 36

SERVICE COMMITTEE FOR USE OF MEMBERS' GIFTS
(Art. 41)

This committee, carrying out its mandate, (Acts of Synod 1977, pp. 42, 43), has begun its work with monthly meetings. The focus initially has been on identifying barriers, both organizational and attitudinal, to the church's use of the gifts of all its members.

We are also trying to compile lists of proven, workable methods which have facilitated the wider use of people's abilities and gifts in the church.

Letters have been sent to classes and consistories encouraging their consideration of a wider range of persons in their nominations for various church offices and functions.

We have adopted *VISION* as a way "to maintain the data bank, keep it up-to-date, enlarge it to include any interested member of the church." *VISION* is an idea, initially developed by the Board of Home Missions, for a volunteer resource bank which matches the abilities of volunteers with denominational needs.

To The Banner we have proposed the establishment of a new column or department. The purpose of the column will be to share among Christian Reformed churches ideas, methods, and programs currently being used by some Christian Reformed churches (and perhaps other churches) to facilitate the churches' use of their members' gifts. Each column will present one idea or one set of programs to Banner readers.

A major effort of the committee is to encourage conferences in different areas of the denomination similar to the one held in the Chicago area in the spring of 1977. Each conference will center on the church's need to discover and use more fully the gifts of its members.

Enthusiastic about the concrete, practical relevance of our task we move ahead aware of God's help.

Committee for Use of Members' Gifts

Rose Van Reken, chairperson
Bernice Vanden Berg, secretary
James Kok
Claudia Beversluis
Lambert Slofstra
Donna Hekman

REPORT 37

TASK FORCE ON WORLD HUNGER

(Art. 73)

The synod's Task Force on World Hunger herewith submits the attached study for synod's consideration and action. The report consists of two parts. The first is a brief introductory statement which presents the mandate, describes the procedure that was followed, and offers three procedural recommendations. The second is the study of the committee which follows the outline found on pages 410 and 411 and contains a set of recommendations as to how synod should respond to the challenge of world hunger today. It is entitled ". . . And He Had Compassion On Them: The Christian and World Hunger."

The mandate from the 1976 Synod to the Task Force is as follows: That synod instruct the Executive Directors of the Christian Reformed Board of World Missions and CRWRC to convene an *ad hoc* "Task Force on World Hunger" and report to Synod of 1977.

- a. This group shall be limited to five members, the Executive Directors serving *ex officio*, and it shall draw on the various resources of the larger Christian Reformed community (such as diaconal conferences, Calvin College and Seminary, experts in various congregations such as agriculturalists, Committee for Justice and Liberty, Conference on Christianity and Politics, Calvin Centennial Conference on Power and Protein, National Association for Christian Political Action, Christian Labor Associations of Canada and US).
- b. This task force shall articulate biblical answers to the many issues involved, emphasizing the Reformed perspective of man as total being and paying special attention to such crucial factors as life style in the face of increasing disparities between rich and poor nations, the need for prophetic preaching in the area, a fresh understanding of stewardship, the distinction between humanitarian and soundly Christian endeavors.
- c. The report shall delineate concrete applications and implementation for our congregational and denominational life.

Grounds:

- 1) World hunger is an issue of such magnitude and complexity for the entire denomination that a blue ribbon study group is necessary to avoid inadequate proposals.
- 2) Existing agencies are already involved in confronting poverty in significant ways; utilizing them avoids duplication and insures more effective implementation.
- 3) The churches are requesting the principal and practical guidance this proposal provides.

(Acts of Synod 1976, p. 57)

Acting on the instruction of the Synod of 1976, the Executive Secretary of the Board for World Missions, Eugene Rubingh, and the Executive Director of the Christian Reformed World Relief Committee, Louis Van Ess, convened a seven-member task force on world hunger. Messrs. Rubingh and Van Ess, in appointing the committee, drew on the resources of a large number of agencies in the Christian Reformed community and consulted experts in various congregations. They also conferred with a number of Christian associations in the political/economic area and in that of civil rights.

The following Task Force on World Hunger was formed: Paul G. Schrottenboer, chairman; Eugene Rubingh, recording secretary; Calvin B. De Witt, Vernon Ehlers, Joel Huyser, Louis Van Ess, Jacob Vos. When John De Haan became Executive Director of Christian Reformed World Relief Committee in the summer of 1977, he joined the Task Force.

The Task Force made a brief report to the Synod of 1977 (Acts of Synod 1977, pp. 597, 598) in which it explained that it was not able to complete its work in the brief span of time between its organization in the fall of 1976 and the February 15, 1977 date set for reports to be handed to the Stated Clerk. We did, however, explain what our thinking was at that time and what the study on world hunger would likely comprise. Our thinking has not changed fundamentally since then and our present study follows the general outline suggested a year ago.

We also alerted synod a year ago to the view we then held that our study on world hunger would in itself be wholly inadequate to achieve the objectives of synod's mandate. Implementation, we stated then and would reiterate today, will be a major challenge.

During the period of gestation the study went through several revisions. At one of our meetings representatives from the Board for World Missions, the World Relief Committee, and the Education Department of the Board of Publications spent a number of hours to interact with the Task Force on the draft of the report and in particular to discuss the recommendations for implementation. The Task Force also met with synod's Committee on Social Justice and received from them helpful suggestions.

The study was sent in draft form to several denominational offices and agencies, as well as to a number of non-church Christian agencies which are concerned with world hunger. The Task Force also benefited greatly from comments and suggestions from knowledgeable persons in other denominations. We carefully noted the reactions received and then rewrote the study in the form in which it now appears on the following pages of the printed agenda.

The Task Force was of the opinion that it would not be wise to wait with informing the Christian Reformed Churches of the nature and scope of the world hunger problem until the printed agenda appears. Therefore, with the kind cooperation of the editor of *The Banner*, six articles on the topic of world hunger are being placed in the six months prior to the synod. These articles contain a summary of the study.

The Education Department has already arranged that a series of Bible studies for adults related to world hunger and a series of companion articles on the same topic will appear in the church school paper for adults this coming summer.

The Task Force is of the opinion that the study on world hunger should be published in pamphlet form and given wide distribution both within and outside the Christian Reformed denomination. In the nature of the case, world hunger is a global problem and should be dealt with by people from many churches in many lands. It is our hope that es-

pecially churches of evangelical Reformed persuasion both in North America and elsewhere will find the study helpful in their understanding of world hunger and be challenged to contribute to its solution.

Recommendations:

1. That synod grant the Rev. Jacob Vos and Prof. Vernon Ehlers the privilege of the floor when the study on world hunger is being considered by synod, and request other Task Force members to make themselves available in order to respond to questions which may be directed to them.
2. That synod approve the report on world hunger as an initial fulfillment of the mandate given to the Task Force on World Hunger and authorize the publication and distribution of the study on world hunger in pamphlet form, together with an appropriate introduction and a report of the actions taken by synod.

Task Force on World Hunger

Paul G. Schrottenboer, chairman
 Eugene Rubingh, secretary
 John De Haan
 Calvin B. De Witt
 Vernon Ehlers
 Joel Huyser
 Louis Van Ess
 Jacob Vos

AND HE HAD COMPASSION ON THEM

The Christian and World Hunger

TABLE OF CONTENTS

I. Introduction	567
II. The World Food Situation	569
A. Introduction	569
B. Hunger and malnutrition	571
C. Interacting factors	572
1. Population	572
2. Food production	576
3. Poverty and affluence	577
D. The myth of the single cause	579
E. Our involvement	579
1. Our consumption patterns	580
2. International trade relationships	581
3. Private investment in poor countries	582
4. Private and government aid programs	582
5. Conclusion	583

III. Biblical Perspective	584
A. Man's role in God's world	584
B. The Laws of Moses	585
1. The Law of Gleaning	586
2. The Law of the Tithe	586
3. The Law on Charging Interest	586
4. The Law Concerning the Sabbath Year	587
5. The Law of Jubilee	587
C. The care for the hungry in the New Testament	588
1. Jesus' teaching and example	588
2. The example of the early church	589
3. Paul and the hungry	590
4. James	590
5. Motivation	590
6. Spirit-led obedience	591
7. Beyond the household of faith	592
D. Summary observations	592
1. Stewardship from the heart	592
2. Benevolence and justice	593
3. Self-indulgence and self-denial	594
4. Christian and humanitarian	595
E. Guidelines concerning world hunger	596
IV. Christian Response	597
A. Word and deed	597
B. Toward a Christian life style	600
1. Shaping our value systems	600
2. The challenge to change our eating habits	602
3. Simplicity in life style	603
4. Positive action	604
5. Celebration	606
C. Structural change	606
D. The broadening vision	609
E. Self-evaluation	610
F. Conclusion	613
V. Implementation	615
A. Introduction	615
B. The purpose	615
C. The content	616
D. The manner	616
E. The people	617
F. The timetable	619
G. Recommendations	619
Appendix A — What can we do about world hunger?	624
Appendix B —	
A tentative long-range world hunger action program	624
Appendix C — Bibliography	628

AND HE HAD COMPASSION ON THEM

The Christian and World Hunger

I. INTRODUCTION

In recent years we have become starkly aware that there are millions of people in the world who are literally starving or severely malnourished. From 12,000 to 20,000 people die each day from starvation. The coverage of world hunger by the news media has been broad and vivid. The reports of humanitarian agencies and of departments of government present detailed explanations of what hunger is like, its causes, its effects, and its widening scope. The hollow eyes and distended stomachs of the starving haunt us day by day.

The church of Christ is deeply concerned for hungry people. She holds up before the world the Bread of Life and speaks to that world of Living Water. She is concerned that people are starving for want of this food for their souls. Yet the church may never divorce this concern from her care for the body. Man is a unity of body and soul and our Lord is filled with compassion for this matchless total being with all its potential for good and ill. We cannot feed only the spirit and then blithely disregard the body or relegate such a concern to someone else. Christ did not—he saw man as totality.

As people redeemed by Christ, we know that to feed only the body is to leave unfed the starving spirit. We further affirm that to feed only the spirit while the body cries out in pain and hunger is sheer hypocrisy. Therefore, the people of God, of all people, should be the first to respond to the plight of the world's hungry with a compassion that breaks all barriers.

The purpose of this study is not to give detailed analyses of the problems of world hunger or extensive prescriptions for its cure. These we shall leave to experts whose knowledge and insight we have gratefully used. Our purpose is to articulate a biblical perspective on the problem and to probe some basic causes. It is to motivate and enable the people of God to assume their full responsibility to give the hungry people of the world something to eat.

We are aware that world hunger is not an isolated malady that can be treated without reference to world trade, economic systems, political policies, or the power of transnational corporations, for good and for ill, upon the peoples of the world. Of necessity, however, we have for the most part limited our comments (1) to the specific problem of hunger and poverty, and (2) to the task of the church and to church members. We believe that this will actually have profound implications for Christian living in all areas of life. We believe that if we can make substantial progress to relieve hunger we may spur people on to work also to relieve distress and injustice in our world.

Our mandate states that we should emphasize the prophetic ministry of the church as this regards world hunger. Fulfillment of this mandate demands the fearless proclamation of the Word of God in its meaning

for the life of man today. The true prophet is in fact a spokesman for God (Deut. 18:15-18). Accordingly, true and prophetic proclamation explains the Scriptures and thus points out the standards and the direction for concrete Christian action in its address to the needs of the world. Such proclamation may be profoundly unsettling to our comfort and challenging to our obedience.

We remind ourselves that the prophets of Israel were constant in calling God's people both to observe the law and to claim the promises given in the Mosaic revelation. Against this background the prophets assessed the life of the people and became sharp critics of social life as they found it. There is a tendency today to separate the prophets' criticism of society from their proclamation of the redemption of God. The temptation to make this separation must be pointed out and pointedly avoided.

Today the church's prophetic task should in first instance be faithful proclamation of the biblical message. Then, unavoidably, it will subject the existing social institutions, policies, and practices of peoples, both national and international, to the norm of God's Word.

In this prophetic ministry the church institution stands unique. No other agency can perform the church's specific task. If it faithfully and forcefully presses the claims of God upon the people of God and society at large, it will unlock a store of energy among God's people to perform the tasks God has given to them. A prophetic ministry will impel the people of God to know and perform their stewardship of the world.

We are not the first church body to prepare a Christian response to world hunger. To the contrary, many Christian organizations and denominations have made valuable reports on world hunger. These we have gratefully consulted and they have helped to shape our thinking. In a similar way we trust that this study will influence people in other church communions so that they also may make an obedient heart response to the word of the Lord as he instructs us to give the hungry something to eat.

The aim of this report is primarily to inform and motivate the people of our own communion, those to whom we have access in a way other study groups do not have. Actually the effectiveness of this study will depend upon the degree to which it will stimulate our church people to assume their wider responsibility in terms of world hunger. Our ministers must persistently call the people to live distinctively as God's people in a hungry world. Our people must read these pages and change their style of life and patterns of sharing. Otherwise this report will not function significantly in the life of the church.

The people of God are concerned that their actions conform to his will. They desire more than mere humanitarian motivations and programs. They desire a *Christian perspective* that is grounded in the Word of God, is empowered by his Spirit and views the entire world as having its cohesive center in Jesus Christ. These concerns we have sought to meet.

In this study we shall first look at the present world hunger situation. We shall assess how and where food is in ample supply and where it is in short supply, the extent and the effect of hunger and its causes. Our concern is also to describe and assess specifically North America's involvement in the world food problem.

With our involvement in the current world food situation in mind, we turn to the biblical teaching as this relates to the care of the hungry. We do this by first considering man's place and task in God's world. Then follows the data dealing more directly with food production and sharing. On the basis of the biblical study we offer a number of guidelines for Christians regarding world hunger.

We have been constituted a *task force* on world hunger. We understand this to mean that our study should result in ongoing action. This report therefore includes reflections upon our values, personal life styles and communal responses, and upon the need for changes in societal structures. It also makes suggestions on implementation by means of an action package aimed at the education of the people of God and indications on how to meet the world hunger needs.

It has become increasingly apparent to us that our action cannot focus only on changes in our personal and ecclesiastical life. While we address these issues in this report, the reader will observe that we often speak of the basic structures and systems of our society and our culture. We are convinced that these fundamental problems must also be dealt with by God's people. Our recommendations do not yet deal with them. This frontier still lies before us, and we suggest that our Task Force should be continued for another year to probe these larger issues and to suggest what more may be done.

Finally, since this study should stimulate further reflection, we list a number of reference materials. These are designed to lead to further study and action.

II. THE WORLD FOOD SITUATION

A. Introduction

This Task Force, no doubt, owes its origin to the world food crisis of 1972, the first time in more than two decades that the world output of cereal grains declined. And since world production presently must increase by some 25 million tons each year to meet the increasing world demand, all of us have become aware of the problem of food supply and distribution. That year, 1972, was also the first time in several decades that bad weather simultaneously hit throughout the world—in the USSR, China, India, Australia, the Sahel of Africa, and Southeast Asia. Carry-over of world grain reserves dropped to less than a twenty-six day supply. To further compound the problem, the situation coincided with a period of increasing demands for food by the developing countries which at that time were experiencing an economic boom. Food prices soared and as a consequence the same amount of money bought less food, a fact which all of us felt but not really as forcefully as those who simply could spend

no more money than previously on food purchases. As a consequence, they simply had to do with less.

Food crises and famines with attendant social-economic disturbances have plagued mankind from the earliest days of history. Dumont and Rosier, two French scholars who authored one of the early warnings of the impending food crisis, have observed that “. . . the great majority of men have lived in want; indeed, they have frequently been decimated by famines, some of them serious enough to effect a dramatic adjustment in the size of the world's population in relation to the available food resources” (*The Hungry Future* by R. Dumont and B. Rosier, pp. 23-24, Praeger Publishers, N.Y., 1969).

History records many serious and tragic famines. Nine million Chinese are estimated to have died during a three-year famine a century ago. In 1902 another famine claimed an additional million Chinese lives. In India the famine of 1837 took 800,000 lives, only to be followed by greater catastrophies in 1863 and 1900. The most recent famine was that of 1972.

Food shortages are, moreover, no respecter of persons, but come to people of every faith. Biblical history attests to this fact that the people of God also suffered repeatedly from famine. Thus, Abraham experienced a food shortage (Genesis 12) and traveled to Egypt to maintain his family and servants. Two hundred years later his grandson Jacob and family were again led to Egypt in a most providential and gracious manifestation of God's concern for his covenant people.

There is, however, an outstanding difference between the situation then and that of today. In that age there were few known means to ward off famine. About the only recourse people had was to store the food of good harvests for the future (as in Egypt) or to emigrate to the land of available food (as Abraham, Isaac, and Jacob all had to do).

Obviously the world food crisis is not diminished. Abundant harvests in the past few years have caused some to say that the problem may disappear. Such talk is the result of shortsightedness, and must not blind us to the mounting agony ahead. Some 500 million people remain severely malnourished and hungry today, and another year of unfavorable weather, such as 1972, would bring on the literal starvation of millions more. Furthermore, a lack of food *production* in some areas is not itself the only problem.

The crisis of 1972 was not a complete surprise. A number of conditions leading to it had been developed over a period of some twenty years. Although Canada and the United States were producing more food during this period than they could consume or export, the developing countries, although increasing production tremendously, were only managing to keep pace with rapidly growing populations. Also, during this period, much of the agricultural development in the developing countries was due to the use of labor-saving devices, such as tractors and herbicides. But the farm labor saved in most cases could not be used elsewhere since jobs outside of agriculture did not exist. Hence, both population

growth and the reduction of labor needs on farms continue to result in the production of impoverished people, who, even when food is available, are unable to buy it because they lack the money. The result is the agony and the apathy of the hungry.

B. Hunger and Malnutrition

In order to maintain health and hold on to life itself, the human body requires two fundamental quantities: (1) material substances to be used in growth and continued repair, and (2) energy to activate the body's many functions. Both of these very different needs are supplied by food. Inadequate supplies of either leads to impaired development, poor bodily function, lethargy, and even death.

The material substances needed depend upon what the body is building or repairing, but include a wide variety of amino acids, fats, carbohydrates, minerals, and vitamins—a variety which can only be obtained by a balanced diet. If the necessary materials are not provided in the diet, proper growth and repair cannot be accomplished and the result is malnutrition. Persons suffering from malnutrition are more prone to disease, and once they have an illness, are more likely to die from it. Malnourished children in their early years will suffer with deficient mental development—an irreversible situation which cannot later be corrected by eating proper foods.

The second need, beyond that of materials, is energy measured in units of calories. This basic need is one of which we often are not even aware because of the tremendous abundance of food around us. This abundance tends to increase the quantities we eat beyond our needs. It is ironic that in our society we often consume more food than is required to provide us with the needed 2000 to 3000 calories per day, and then must attempt to "get rid of calories." Most of us are calorie conscious in a way which is opposite that of the hungry since excessive food intake adds unwanted fat and increases our body weight. But literally millions are calorie conscious because they just aren't getting enough. And not getting enough is similar to running out of gas, except it doesn't happen that abruptly. Body functions slow down, and people become lethargic, not feeling like working or even living. Being out of gas means that not much action can be expected to correct the situation. We have observed, however, that life doesn't stop abruptly. Even when starving people take in less than the necessary 2000 calories per day, they get energy by destroying some of their own body and burning it for its own energy content. The result is that muscles get thinner and body organs get smaller. Every body organ contributes part of its substance just to keep alive.

During starvation the mind is dominated by a desire for food, and other interests and emotions are dulled. Susceptibility to disease increases, and epidemics of flu and numerous other diseases result. People die. If food comes before death, recovery normally is achieved for adults, but not for children, who may be mentally retarded and stunted as a result.

The basic cause of hunger, malnutrition, and starvation is simply the inability to obtain food. But what often is not so obvious to us is that the

food usually is available, but there is no money to buy it. In short, the malnourished usually are the poor, who do not have the money to buy the food they need. When crises strike, such as the one of 1972, the buying power of the poor is diminished greatly, and those who may already be spending nearly all of their money on food will simply not be able to buy as much as they could previously.

The extent of hunger in the world is great. The most conservative estimates of the number of hungry and malnourished people in the world is the number we have mentioned, 500 million people, or about one person in eight. The hungry and malnourished are found throughout the world in virtually every nation. They occur in Canada and the United States, but most are found in the developing nations. These nations are predominately in Africa, Asia, and Central America. In specifying nations, however, it is very important to recognize that there are really no hungry or starving nations—just people. And to be effective, any help that we might give must reach the people who need it. Aid given to nations as such frequently has not reached the people in need.

The inability to get needed nourishment is a result of interacting factors of population, food supply, poverty, and affluence, and these factors together with their interactions result in the horror of world hunger.

C. Interacting Factors in the World Food Situation

We must observe certain complexities in the situation and see how they together form an interacting web in which one factor affects all the rest. We believe these major factors to be food production and distribution, population size and growth rates, and affluence and poverty, all of which affect malnutrition and hunger. All of these factors interact in various ways, with the consequences for hunger and malnutrition being different between developing and developed countries and even within these countries.

1. Population

The fact that world population is increasing rapidly is well known to all of us. In fact, for the average reader of this report, who may be about thirty-five years old, world population has doubled since you were born and the space per person on our planet is now half of what it was then. During the period between the initial reading of this report on about April 15 by delegates of the synod to whom it is addressed, and their action upon it on about June 15, some fifteen million people have been added to the world population. This is the equivalent of more than half the population of Canada.

Population growth is a concern of all of us because our spaceship Earth is finite; it cannot grow to accommodate more people. It also concerns us because our numbers are increasing to the extent that we must intensively compete for fish in the seas and petroleum in the world market. We now realize as never before that we cannot go on expanding our numbers continuously in a world where support capacity is limited.

What is the ominous relationship between our rapidly-growing population and our finite planet?

The relationship between hunger and population growth is not a simple one. A statement to the effect that population is the cause of hunger cannot begin to explain the complex causes of hunger in the world. In fact, for some developed countries, neither population size nor population growth is of any real concern, for there is adequate land and food for all. Yet, to overlook population as contributing to the problem of world hunger would be a serious oversight. Population size, and more importantly, its future size as determined by growth rates must be considered. We will, in this report, focus primarily upon the characteristics of population growth and the importance of age structure.

The characteristics of population growth are ones with which we have had but little experience in our everyday world. One of these characteristics, and one which is quite unsettling, is that doubling occurs at *equally spaced intervals* in time when the percentage growth rate remains steady at some percentage above zero. (Growth which results in such doubling at equal time intervals is called exponential growth.)

An illustration of this is the example of bacteria in a container. If we select an imaginary bacterium which divides every twenty minutes (a typical figure) and place it into a container in a university laboratory, supplying it with an adequate environment for growth, we will find that after twenty minutes there will be two bacteria, four after forty minutes, eight after one hour, and so on, doubling every twenty minutes. How large a container would we need after twenty-six hours? The university's football stadium! And how long would it take to fill another stadium? Only another twenty minutes! And if we could accomplish the impossible task of continuing to provide the nutrients and environment the bacteria need, how long would it take them to cover the surface of the earth to a depth of six feet? Only ten hours more.

World human population does not double every twenty minutes but, at the current 2.1% global population growth rate, it doubles about every thirty-three years. In 1977 it stood at about 4.3 billion.* And thus, if the present world population growth rate does not change, world population in 2010 will stand at 8.6 billion, and at 17.2 billion in 2043. The consequences for world food needs are obvious.

But world population problems and their relationship to food cannot be adequately described by this simple illustration. A number of additional factors must also be considered, such as differences in growth rates from nation to nation, the role of children in providing old-age security to their parents, and various factors which are altering birth rates and death rates. One of these factors, population age-structure, will serve

* Data for mid-1977 are from "World Population Estimates" of the Environmental Fund, 1302 18th St., N.W., Washington, D.C. If the estimates of the Population Reference Bureau, Inc., Washington, D.C., namely 4.083 billion people and a growth rate of 1.8 per cent, are better estimates, the situation obviously remains very serious.

to illustrate this point. The age-structure of a population refers to the number of people in each age group from young to old. The age-structure of a population can be used to determine what percentage of the total is under the age fifteen, which can in turn be used to obtain some idea of the number of new children we can expect from a given nation when these children reach reproductive years. The importance of this can be realized when one considers that the percentage of people under age fifteen is only 27% in North America and 26% in Europe in contrast to 43% in Latin America and 44% in Africa and Southeast Asia. It is the delay between birth and reproduction, and the age-structure of the population that builds a long lag into population growth. The effects of change in birth rates and death rates are not evident until years and decades later. If, for example, world population is to stop growing, the average number of children per family would have to drop from 2.6 to 2.1 in the developed countries and from 5.7 to 2.7 in the underdeveloped countries. If these decreases in family size were achieved in all countries in the year 2000, it can be shown that world population would increase from its present level of 4.3 billion to 5.8 billion by the year 2000 and would finally stabilize shortly before the year 2100 at a level of 8.2 billion. If the population in the developed countries reached single replacement levels by the year 2000, and those of the developing nations not until 2045, then world population would stabilize by the year 2145 at about 15.5 billion. Population momentum due to a youthful age structure is in fact a potent force which will result in increasing populations for some time to come. The specters of famine, pestilence, and war may modify these estimates, as we have said, but the awesome fact remains: billions more will soon cry for food.

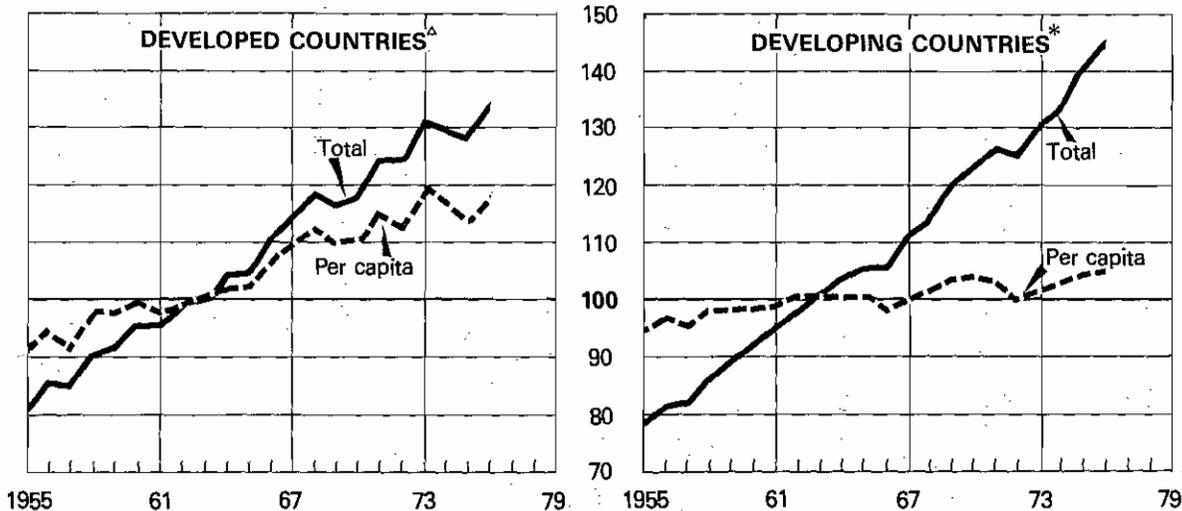
The effects of growing populations on hunger are far from simple. It is not merely too many people on too little land. In most cases, the connections between population growth and hunger are not direct, but are linked by a series of interconnected factors which may at first escape our attention. An illustration is that of the farms (*haciendas*) of the Philippines, Burma, and Viet Nam, where earlier in this century the landlords faced a shortage of labor due to smaller populations and did things like providing their working tenants with interest-free loans of rice between harvests, gifts of money for marriages or funerals, agricultural implements, and draft animals. But with increasing population, labor became abundant so that today the only exchange of money is from the tenant to the landlord in the form of rent. In some situations there is even an additional payment to the landlord for the privilege of farming a parcel more than one year in a row. The result is a growing poverty, and the movement of the poor to the cities where there are few jobs to be found. The growing poverty results in hunger, malnutrition, and starvation. It appears that this pattern holds true in much of the developing world, all of which is experiencing substantial and rapid population growth.

Thus, the agonizing needs of hungry people may be attributed to poverty, but the poverty is in turn linked to population growth.

Source: 1977 Handbook of Agricultural Charts, Agriculture Handbook No. 524,
 U.S. Department of Agriculture, Washington D.C. 20250.

INDEX OF WORLD AGRICULTURAL PRODUCTION

% OF 1961-65 AVG.



^Δ INCLUDES UNITED STATES, CANADA, EUROPE, U.S.S.R., JAPAN, REPUBLIC OF SOUTH AFRICA, AUSTRALIA, AND NEW ZEALAND.

^{*} INCLUDES LATIN AMERICA, ASIA (EXCEPT COMMUNIST ASIA) AND AFRICA (EXCEPT REPUBLIC OF SOUTH AFRICA).

In the study of all of this, one thing is always true: the situations are complex, and the solutions are not easy. It is for this reason that we believe that careful study, applied to specific situations of hunger, must accompany any measures being taken to relieve the hungry.

2. *Food Production*

At the present time in the developing world, as in the recent past, agricultural production is keeping pace with the steadily increasing demand. (Note graph.) This has been achieved through the introduction of new and highly productive strains of cereal grains along with other evidences of technology such as the use of fertilizers and pesticides. In addition, new lands have been put into production, although some of these require drainage and irrigation. All of these improvements require heavy inputs of energy and materials which were, for some time during this steady rise in production, viewed as abundant resources. The result today is that there is enough food produced worldwide to supply the entire world population with an adequate diet. However, since the affluent are able to obtain any amount of food by virtue of their buying power, and also since this food supply is not distributed evenly, there remain about a half billion people malnourished.

The prospects for expanding food production so as to keep pace with the rapidly growing world population are not at all clear, but there is reason to believe that increases such as those we have experienced in the past cannot continue very far into the future. The recent increases in production, we have already noted, have been at the expense of high technology costs in the form of fertilizers and energy. In the last couple of years we have begun to sense that we are approaching a point where we cannot take for granted limitless supplies of gasoline and fertilizers. In any case the costs of these items are bound to rise steadily and substantially, putting them out of reach of many in the developing nations.

The supply of land for expansion of agriculture we also know to be limited. Present means of bringing more acreage under cultivation involves irrigation and pumpage which in the longer term prove to be questionable due to the energy costs of these practices, and due in some areas to impending water shortages, rapidly dropping water tables, and increasing expansion of deserts. Some lands which appear at first to be prospects for future agricultural lands, such as much of the tropics, prove to be unsatisfactory due to the inability of the soil to retain nutrients.

There definitely is a limit to the amount of land suitable for agriculture over extended periods of time. The United States National Academy of Sciences has determined that, of the 32 billion acres of land surface on earth, 16 billion are inarable ice sheets, rock, deserts, etc., 8 billion are potential and actual grazing land, and 8 billion are potential and actual crop land. Others suggest that the potential and actual crop land comprises only 4 billion acres. Thus, depending upon whether we use an 8 billion or 4 billion figure, we appear at present to be using some 44 to 87 percent of the potentially available crop land. Irrespec-

tive of which percentage figure is correct, the development of new lands for agriculture has its obvious limits, and, with world population presently doubling every 33 years, these limits may soon be reached. When we also consider that increased agricultural productivity (production per acre) will eventually level off, our conclusion must be one of concern. Increased food from the sea does not offer a solution since it appears that based upon production data from the fisheries industry, we already are at the limits of the sea's capacity to produce. The limitations of the sea as a food production resource are being reflected in the recent extensions of territorial waters by numerous nations throughout the world.

Our conclusion from all of this is that, although production of food is adequate at the present time even though it is not distributed according to need, supplies will be woefully inadequate in the future due to continuing exponential population growth. It is for this reason that we believe that study of the causes of hunger and the development of solutions to hunger problems be done with full consideration of the implications of population size, population growth rates, and the adequacy of land resources to support food production needs.

3. Poverty and Affluence

As background for consideration of the factors of affluence and poverty in the world food situation we should consider two types of demand that operate when we consider food and hunger. One kind is physical demand—the 2000 to 3000 calories every person needs each day to meet energy needs. This demand takes the form of hunger and seeking of food until it is satisfied.

Another type of demand is economic demand, the demand for food which exists in terms of money—money available to purchase food from the market. It always involves objects or food items that have a price, and, if we are able and willing to pay the price, we may purchase the items in the market.

If food is available for the picking or digging as it is in the family or village garden, the physical demand can be met without the use of money. Situations like this exist in many places throughout the world, and were even more common in the past. Money is not needed in such economies since physical demands for food can be satisfied directly through harvesting.

If food, however, is available only in exchange for money in the marketplace, the physical demand for food can be satisfied only by paying the price at which the item is being sold.

This background brings us to a fundamental reason for hunger throughout the world where market economies are in effect, namely, the lack of money to buy food. Food is available practically everywhere there are people, but in market economies it is available only at a price. Even though food is adequate in supply and may in fact be exported from one's own country, it is still inaccessible. The usual solution to this problem in North America is to get a job and earn some money. But,

unfortunately, this often is not even a possibility for many poor throughout the world. Jobs simply are not available often.

An example of the situation of the jobless poor in Central America illustrates this point. In a number of countries in this area of the world, tractors and agricultural machines have been introduced over a period of a few years and the result of using these labor-saving machines has been the saving of labor—the laying off of thousands of peasants who once earned their living working on large estates (*haciendas*). However, since the societies there often are agricultural, the only jobs are in agriculture. Migration to cities often results, but a farmer unskilled in urban trades in a market of already excess labor is unlikely to earn money adequate to support his family.

Part of the problem lies in the rapidity of agricultural mechanization. North Americans had more than a century to create industries and jobs for farmers who steadily were being replaced by labor-saving machines. But in present times, when the most advanced equipment is readily available and for which various grants and loans are available for their purchase, the change from primitive to highly mechanized agriculture can be completed in just a few years.

Recognition of the problem of the poor goes a long way toward understanding why there can be great surpluses of grain, bountiful harvests we sometimes call “gluts,” and at the same time there are thousands of malnourished and hungry people throughout the world. Money is needed to move the grain from bulging silos and stock piles in mid-western streets and get it to the hungry. But the poor have no money.

Recognition of the wretched physical state of the malnourished and starving goes a long way toward understanding why we sometimes hear that the people who need our help are just plain lazy. We have already observed that the malnourished and starving become lethargic and don't feel like doing very much. Lethargy is characteristic of the malnourished and starving. But it is not the initial cause.

Thus far we have seen that people in poverty cannot do well in the marketplace, irrespective of their physical needs. But how about the affluent? How do they fare? The answer is clear and should be obvious to us all. If the affluent person has the desire, he can purchase whatever staple foods he wishes in whatever quantity he desires. He also can and does demand high priced luxury crops such as lettuce and tomatoes that provide the incentive for producers to replace low profit crops with high profit ones, a situation which in fact happens. The result may be lesser supply of the low priced crops with a consequent rise in their price as the poor compete for the scarcer commodity. One can understand the affluent person who buys coffee, cocoa, and pineapples, and one can understand the farmer who seeks a better living by raising higher priced crops. But where does that leave the poor?

The market pictured could be that of a local village in Latin America, Asia, or Africa. But, with increasing international trade in such items as bananas, pineapples, cocoa, coffee, and lettuce, the market is becoming a much larger one. With rapid transportation and sophisticated

storage facilities the market is no longer the village. The market is the world. The whole world has become a supermarket. And *we* are the affluent.

D. *The Myth of the Single Cause*

When attempting to find solutions to a problem so complex and so extensive as world hunger, it is attractive to pinpoint a single cause and devise a solution based upon it. It is tempting, for example, to attribute the problem of world hunger strictly to poverty, or to population, or to inadequate food production. It is the conviction of the authors, however, that world hunger cannot be attributed to a single cause. The causes of the world hunger situation are many, and these causes strongly interact with each other.

The solutions applied to world hunger must, we believe, recognize that the causes are complex and interacting. A simplistic single solution to world hunger is in our view but a reflection of taking too brief a look at the situation. Application of a simplistic solution in response to a superficial analysis may in fact do more to compound the problem of hunger than to solve it. An example is the provision of labor-saving mechanization to areas unable to employ in non-farming jobs the labor such mechanization releases. Yet mechanization conceivably could be part of an effective overall plan to alleviate hunger. Similarly, the adoption of a life style that results in reduced meat consumption may have only damaging effects on local farmers if not incorporated as part of a total plan to get grain thereby released into the stomachs of the hungry poor.

It therefore is our conviction that all programs for feeding the hungry be designed as holistic ministries to the interlocking needs of the hungry poor. It is our recommendation that changes in life style in North America be accompanied by other measures to assure that such changes have the desired positive effects upon the lives of hungry people, as well as upon the North American Christian who seeks a more modest and equitable life style.

E. *Our Involvement in World Hunger*

In the biblical story of the rich man and Lazarus (Luke 16), Lazarus sat at the rich man's gate. The rich man's involvement (or lack of involvement) with Lazarus was clear. But do the world's poor sit at our gates? In what way are we, the rich, involved with them? How are we their neighbors in this context?

Certainly we are not neighbor to the hungry child in Bangladesh in the same sense that we are to the family across the fence. For most of us, our only tangible contacts with hungry persons occur while viewing the television news coverage and placing the relief dollar in the church offering. And yet, there are some very significant ways in which we are neighbor to the hungry and in which our everyday actions influence the way they live.

That most of us do not realize that we are such near neighbors to

the world's hungry and poor is not surprising. It is a development of only the last two or three decades. Since World War II two factors have served to intertwine our lives with those of the poor and hungry. The first is that we, together with the world's poor, have become members of one international economic community of buyers and sellers. The second is the growing realization that the world's resources are not unlimited, most likely will never again be abundant, and most certainly will never again be cheap.

What we need to do, then, is to look at some specific areas in which our everyday actions as members of this international economic community—with its limited resources—affect other members of that community who might be poor and hungry. We shall look at examples from four areas: our consumption patterns, our international trade relationships, our investment practices, and our government and private aid programs.

1. *Our Consumption Patterns*

Our lives as consumers would seem to be very private and personal. Perhaps that would be the case in a world of unlimited resources. But in a world where resources are limited the rich often compete with the poor for a resource that for the rich is a luxury, but for the poor a necessity.

The examples that could be quoted are numerous—oil, fertilizer, minerals, and . . . food. Georg Borgstrom, professor of food science at Michigan State University and a world-renowned analyst of the hunger situation, has come to the incredible, yet apparently correct, conclusion that the Western world is a net importer of protein from the poor nations:

Through oilseeds, oilseed products, and fish meal, the Western World is currently acquiring from the Hungry World one million metric tons more protein than is delivered to the Hungry World through grains. In other words, the Western World is exchanging approximately three million tons of cereal protein for four million metric tons of other proteins which are all superior in a nutritive respect. This flow from the Hungry World is depriving millions in tropical Africa, Latin America, and Asia of their major deficit commodity. The Satisfied World is thus taking no small amount of protein from the world's scarce supplies (Georg Borgstrom, *The Food and People Dilemma*, Belmont, California: Duxbury Press, 1973, p. 64).

Borgstrom's figures are alarming. But certainly this pattern cannot hold true in the case of grain-rich Canada and the United States? Yet, as Ronald Sider points out in *Rich Christians in an Age of Hunger*, the cold hard facts also show the United States to be a net importer of food from the poor countries (Ronald Sider, *Rich Christians in an Age of Hunger*, Downers Grove, Illinois: Inter Varsity Press, 1977, p. 157). How did this inconceivable situation come about? What international and national agricultural and economic decisions have contributed to it? Do we in the affluent world really need to import food? What if the whole world were to exist at our standard of living? Obviously life could not long continue on this planet.

We do not believe that North Americans generally have consciously

intended to take essential resources from the poor. But that seems to be the end result of economic structures in which we have, perhaps unwittingly, participated. One point seems clear: North American Christians, armed with a biblical concern for justice, must take a careful look at ways in which *their* consumption patterns involve them in the lives of the world's poor and hungry. Where they find themselves involved in this inequity, there they must change.

2. *International Trade Relationships*

Markets have traditionally operated within somewhat restricted geographic boundaries. In the "old days" a large percentage of the exchange of essential goods and services took place within the local community. That is no longer true. The bananas from Central America, the coffee from Brazil, the transistor radios from Hong Kong, the raw materials from Latin America and southern Africa that form our industrial products, all of these indicate that the fabric of our everyday living is woven by our interrelationships with people around the world. Thus we ourselves deal today with the world's poor and hungry.

Most of us have well defined ideas of what it means to deal justly and fairly in our economic relationships with those in our local community. But what does it mean to deal justly when our economic relationship reaches halfway across the world? As Christians, that question concerns us today. If we are to answer that question, we need first to know more about the current nature of our involvement with our trading partners in the poor world. We must find out what are the "terms of the trade."

In his book *Bread for the World*, Arthur Simon has characterized our trading partnership with the poor world as a "losing arrangement" for the poor nations. He contends that the "rules for losing" include "five steps":

First, under colonial rule, economic structures were developed in many of the poor nations which were designed primarily to benefit the ruling country. Remnants of these colonial institutions continue to limit the economic possibilities for many poor countries.

Second, raw materials and primary products account for most of the export earnings of poor countries, but often receive a low price on the international market. The rich nations then make high value products from these materials.

Third, manufactured products and technology, desperately needed by the poor countries, constantly grow more expensive in proportion to the price of raw materials, so that the terms of trade increasingly favor the rich nations.

Fourth, since colonial days many poor countries have depended on a single raw material or crop for export, and thus are more vulnerable than the broadly based rich countries to fluctuations in the world market.

Fifth, the rich nations tend to place higher quotas and lower tariffs on manufactured or secondary goods imported from poor countries than on those traded among themselves. This often deprives a poor nation seeking to modernize and diversify its only potential market (Arthur Simon, *Bread for the World*, Grand Rapids, Michigan: Eerdmans, 1975, pp. 91, 92).

Presently the poor nations receive \$30 billion for the 12 main commodities (excluding oil) that they export, while the final consumer pays \$200 billion. The other \$170 billion goes to the international middlemen,

primarily in the developed countries, who process, package, ship, distribute, advertise, and sell these products (*Bread for the World Newsletter*, September, 1977, "Price Stabilization for Whom?"). The whole trade arrangement works largely to the disadvantage of the poor nations. It perpetuates their poverty.

Again, it is not our intention to accuse North Americans of willfully depriving our trading partners in the Third World of their just wages. The point is rather to ask whether the effect of the present international trade relationships does justice to the poor? And if not, what actions should North American Christians take to correct our involvement with trading partners in poor nations?

3. *Private Investment in Poor Countries*

Many Christians hold positions of influence in corporations with investments in poor countries. All of us, as citizens of Canada and the United States have a responsibility for the behavior which companies based within our borders exhibit toward poor nations. How does this type of involvement affect the lives of people in the poor countries?

Arthur Simon warns that private investments are not *necessarily* beneficial to poor countries and their citizens:

. . . Are business ventures abroad compatible with the requirements of development in the poor nations? Not necessarily. Private enterprise thrives on the profit motive. Companies go to unfamiliar lands, where the risks and difficulties tend to be abnormal, because they expect to make a return on their investment great enough to offset possible disadvantages. This applies pressure for a "quick kill" on profits, or for excessive long range returns, a situation that often counteracts healthy growth in those countries. Company representatives may have no idea, or a warped idea, of a country's own development plans and, if so, decisions will reflect this. *Evil intent is not a prerequisite* (emphasis added) (Simon, *Bread for the World*, p. 106).

When does the need of an investing company for a reasonable profit conflict with the development needs of a poor nation? What responsibility do investing companies have to mesh their plans with the needs of the poor and hungry in the country they are entering? What duty does the home country have in policing the practices of its corporations in poor nations? These are new questions for many of us. They are questions of involvement with the poor and hungry which, perhaps for the first time, we are being called to address as officers in corporations, corporation stockholders, and citizens of Canada and the United States.

4. *Private and Government Aid Programs*

Especially since World War II North Americans have recognized an obligation to share their blessings with those in the world less fortunate than they. Billions of dollars have been distributed through both private and government programs to those in distress. The church has played a major role in this effort.

The Marshall Plan after World War II is a good example of this liberality. The Marshall Plan united the resources government alone can command with the efforts of private organizations in order to put Europe back on its feet. By 1952 the United States had poured \$23

billion in official government aid into Europe. In 1949 this aid equalled 3% of our Gross National Product. The Marshall Plan helped to give North Americans a deserved reputation for generosity.

It should be obvious that private and government aid programs continue to be one of the most significant models of our involvement with those poorer than we. Unfortunately, few North Americans who remember our efforts to help Europe realize that our generosity toward the poor in Asia, Africa, and Latin America has never come near the generosity we showed to those Western lands which were brought loss by World War II.

Consider the following:

—In 1975 the net flow of Official Development Assistance (government aid) from the United States to poor nations equalled a mere .26% of its Gross National Product and that of Canada .58% (John W. Sewell and staff of Overseas Development Council, *United States and World Development: Agenda, 1977*, New York: Praeger, 1977, Appendix E-12).

—In 1975 Canada ranked eighth and the United States twelfth among nations giving official Development Assistance—when such aid is computed as a percentage of Gross National Product (*Ibid.*).

—In 1975 individual citizens of the United States spent twice as much on nondurable toys and sporting goods and six times as much on alcoholic beverages as they allocated to the poor through Official Development Assistance (Overseas Development Council, *United States and World Development: Agenda, 1977*, Appendix E-17).

—Our giving to private relief agencies (including church supporting organizations) does little to improve our national record in helping the world's poor and hungry. In 1975 aid through private organizations equalled .06% of the Gross National Product in the United States and .04% in Canada (*Ibid.*, Appendix E-13).

There are other questions that should be asked of our government and private aid programs in addition to those that concern the *quantity* of that aid. Perhaps even more important are issues regarding the *quality* of the help we offer. Is our aid tuned to the needs of the truly poor, or is it being siphoned off by a wealthy elite in the countries we are aiding? Are our aid programs geared toward making the poor self-sufficient, or are we creating a permanent dependence (are we giving people fish when we could instead teach them *how* to fish)? Is our aid being given for altruistic reasons, or are motives of political and economic self-interest the determining factors in whom we aid with how much? These questions are facets of our involvement with the poor and hungry that God is challenging us to face. If these concerns are in our hearts and on our lips, our government representatives will hear and sense the need for change.

5. Conclusion

We have utilized examples from four areas to demonstrate that the daily lives of North Americans are in significant ways intertwined with those of the world's poor and hungry. Note especially three points:

a. *We are involved* with the world's poor and hungry. In our consumption habits, and by our investments, and through our governments, we make decisions that greatly affect their well-being.

b. In the discussion of our involvement with the world's poor and hungry, we have included a number of viewpoints which are critical of past actions of North Americans. Our purpose is to present the problem of world hunger and poverty in such a way that North American Christians will be challenged to face squarely the responsibilities their involvement in it entails.

c. We are neighbors to the world's poor, because our political and economic systems influence their lives for good or for ill. For the most part, the involvement we are dealing with here is structural, not personal. That means that effective use of our roles in those structures is crucial. After an examination of the biblical mandate toward the poor we shall return to a discussion of our role in these structures.

III. BIBLICAL PERSPECTIVE

The Bible has much to say about caring for the hungry and the poor. It also mentions frequently man's agricultural tasks: sowing, harvesting, and distributing food. Both subjects are directly related to man's place and purpose in the world. To articulate a biblical perspective on hunger, therefore, we must begin by inquiring into man's role in God's world. Though at the very outset man failed in his task, the Bible proclaims the coming of God's kingdom of grace. In that light we will look at the laws of Moses and at the New Testament message on poverty. Following a number of general observations, this section concludes with guidelines concerning the Christian's duty in the face of world hunger.

A. *Man's Role in God's World*

The Bible proclaims God as creator and owner of all things. He called his creatures into being and entrusted the stewardship of his world to them. At the same time, he remained Lord over his creation and everything within it belongs to him alone. Proclamations like "all the earth is mine" and "the earth is the Lord's and the fullness thereof, the world and those that dwell therein" resound through the Old Testament and indicate clearly God's sovereignty over the whole creation. Its verdant fields are his and he delights in them.

The creator God is generous. His earth gives food abundantly, a hundredfold back for every tiny seed implanted in the soil. Already in the Garden of Eden, God said, "Behold, I have given you every plant yielding seed which is upon the face of all the earth, and every tree with seed in its fruit; you shall have them for food" (Gen. 1:29). After the great flood his generosity was revealed anew: "Every moving thing that lives shall be food for you; and as I gave you the green plants, I give you everything" (Gen. 9:3). When he led Israel out of the slavery of Egypt into their own home, their land was celebrated on all sides as "a land flowing with milk and honey."

This creator God appoints man to be the key person in the care and development of the creation. As God's partner, God's image, and God's steward, he is to bring the creation to realize its full potential, and guard it against evil forces which damage and destroy. This assignment in-

cludes caring for the soil, the air, and the earth's treasures. It comes to special expression in relation to his fellow man: as God the creator gives man a place and provides for his needs with great liberality, so too man is to give room to his neighbor and so care for him that he also can enjoy God and his world. This stance of God stands for all time. This is the manner in which he delights to deal with his world (Gen. 1:26; Psalm 8; Hebrews 2:5-9).

Along with mandating man to care for nature, God made it plain to man that he should *share with his fellow man* the fruits of his toil on the land, for the produce of the earth was not intended for one or other single individual or family but for all God's people so that there would be a balance of benefits. In one of the few places where the Bible speaks specifically of equality it does so in the face of poverty and hunger in the early New Testament church. The churches of Macedonia and Achaia were asked to take an offering for the people of God in Jerusalem "so that there may be equality" (II Cor. 8:14). Actually, as Calvin said, God intended his gifts to be shared with all the people of the earth.

The biblical story proclaims the painful fact that at the very outset man failed in his task. He refused to be manager of the creation *under God* and sought to be the sovereign lord of the creation *without God*. Thus he brought down upon himself and nature the displeasure of God. This violation of man's most basic life relation, namely that to God, also had dire effects on man's central relations to his fellows and to the soil. The entrance of sin into the world issued into distrust, hatred, and conflict among men. In contrast to his loving and generous creator, man begins to limit, restrict, and oppress his fellow man. In addition, man's relationship to the soil becomes one of alienation. The soil now works against him as he toils to reap a harvest.

A world hostile to him and violent against itself is unacceptable to a compassionate and just God. The good news of the Bible is that God has broken in to bring his kingdom. In a hostile, broken world God has made a new beginning. He is forming a new humanity and reconciles it to himself by grace. In this saving encounter with God people begin to see again that they must be neighbors to their fellow men, and particularly neighbors to the hungry and ill, to the foreigner, widow, and orphan. God did not let sin, injustice, and violence have the last word. He arose to practice "steadfast love, justice, and righteousness in the earth" (Jer. 9:24). This will become evident as we turn to the specific Old Testament regulations God gave his people concerning food, hunger, and poverty.

B. *The Laws of Moses*

One of the most encouraging passages of the Old Testament is the second chapter of Ruth. It records how the needs of a defenseless, widowed foreigner, together with her poverty-stricken mother-in-law, were met. Boaz the benefactor allowed Ruth to glean in his field. In so doing he was simply following the command which expressed the Lord's concern for the poor. That concern still springs from the page

at people today through an impressive array of Old Testament laws. A summary analysis of these laws is essential for us as we face the present reality of world hunger.

1. *The Law on Gleaning*

In the law on gleaning, the Lord's concern for the hungry came through loud and clear: "When you reap the harvest of your land, you shall not reap your field to its very border, neither shall you gather the gleanings after your harvest. And you shall not strip your vineyard bare, neither shall you gather the fallen grapes of your vineyard; you shall leave them for the poor and the sojourner: I am the Lord your God" (Lev. 19:9,10). The farmer might neither go back to his field to pick up a forgotten sheaf nor double pick the oliveboughs and the grapevines. All this the Lord claimed "for the sojourner, the fatherless, and the widow" (Deut. 24:19-22). By law, therefore, God designated a part of each crop for the hungry and it became theirs by divine right. God in effect was saying to his people: "When you glean your fields you shall remember that I your God am just. The poor, the widow and the stranger have a right given them by me to a part of the produce of the land you till."

2. *The Law of the Tithe*

The Lord claimed a tenth of all farm products which his people produced. "All the tithe of the land, whether of the seed of the land or of the fruit of the trees, is the Lord's; it is holy to the Lord" (Lev. 27:30). The tithe was designed for the Levites who ministered at the tent of meeting and the temple; but it was no less for "the sojourner, the fatherless, and the widow who are within your towns" (Deut. 14:28, 29). As is clear from its being only one of a series of laws dealing with the poor, tithing is neither the main source of their income nor the upper limit of concern for those able to help. Justice is measured not in terms of percentages but in terms of need and ability to give. Even so, the law on tithing makes an important specific provision for feeding the helpless and dependent.

3. *The Law on Charging Interest*

Again, the Lord's concern for the poor came through forcefully in the law regulating interest: "If you lend money to any of my people who is with you who is poor, you shall not be to him as a creditor, and you shall exact no interest from him" (Exodus 22:25). The loans referred to here were taken out to keep bread on the table, clothes on the body, and a roof on the house. They were not the commercial type used by many of us today. In our time creditors are concerned about returns, the higher the better. The *prior* concern of the Lord's people must be to *help* the poor, and that is accomplished by lending to him without interest. That the Lord feels strongly that his people should do this is seen not only from a host of Old Testament passages that remind Israel of it, but also from the Lord's forceful word about himself: "For

I am compassionate" (Ex. 22:27). In this law, therefore, the Lord specifically commanded that meeting the needs of the hungry must have priority over thoughts of personal gain. Only then would his people truly reflect their compassionate, redeemer God. In loaning money, God's people must remember that God is compassionate. "He who is kind to the poor lends to the Lord" (Proverbs 19:17).

4. *The Law Concerning the Sabbath Year*

God's special care for the weak and underprivileged is revealed also in the law for the sabbath year. During this extraordinary seventh year there was to be no sowing or cultivating of crops. The lands had to have their rest. Furthermore, no land-owner might claim that what grew in his fields or orchards was his own possession, neither was he to harvest it. Whatever grew that year, the Lord claimed, would be so that "the poor of your people may eat" (Exod. 23:10, 11).

What makes this sabbath year all the more remarkable is that in that year all charitable debts had to be cancelled (Deut. 15:1-6). Although some interpret this passage to mean that just the principal and interest due for that year was not collectible in the seventh year, the severe warning attached to this law in Deuteronomy 15:7-11 points in the direction of the cancelling of the total debt. A poor person who, because of illness, disaster, or lack of ability, had gotten into such deep trouble that he had to borrow money or seed-grain just to survive, was freed from that burden after six years. It was tempting for Israel, particularly with the seventh year close at hand, to claim inability to help. In response, the Lord announced that failure so to help is sin (Deut. 15:7-11).

The sabbath law was an expression of God's grace. Through it the Lord of love built rest into the personal and communal life of his people. This rest had a social-economic side to it, for one cannot rest if he lacks the necessities of life or has the debt for these necessities hanging like a heavy weight around his neck. All Israel should receive this sabbath rest, observe it, and express it, especially to the weak and underprivileged. With food supplies and debts cancelled, even the poorest Israelite could joyfully rest in the grace and care of his covenant God.

5. *The Law of Jubilee*

When the Lord divided the land of Canaan, he gave each Israelite family a share of that land for a permanent possession. That plot of land was their God-given place on the earth among his people. The attachment to this ancestral property was understandably strong (I Kings 21:3). On occasion, however, some were forced to sell their land. The reason might be a series of bad crops, illness, the death of the breadwinner, or a lack of ability. To whatever Israelite this happened, the sound of the ramshorn on the Day of Atonement in the forty-ninth year proclaimed a new beginning! "And you shall hallow the fiftieth year, and proclaim liberty throughout the land to all of its inhabitants;

it shall be a jubilee to you, when each of you shall return to his property and each of you shall return to his family' (Lev. 25:10).

The jubilee was the year of the great restoration. Everyone could return to his ancestral property and to his family. Fields which one had been forced to sell were returned without price. If one had become a slave because of poverty, he now became once again a free man.

The timing of the proclamation is telling. It took place on the great Day of Atonement. This shows the direct tie between the fellowship of man with God that was restored through forgiveness and the liberty that was proclaimed among men. The restoration of peace and fellowship with the Lord was expressed in liberating fellow Israelites to their God-given place and task in the land of rest. They received a completely new beginning in their social-economic life.

Through these laws the Lord brought his love home to the concrete lives of his people. Knowing the greed of the human heart which leads men to build empires on the backs of the weak and poor, God regulated by law the rights of the poor. They were given the right to gather in the grainfields and the orchards. They had a share in the tenth of all farm products. They were to receive interest free loans to cover the necessities of life. Whatever grew of itself in the sabbath year was for them to still their hunger. And on the fiftieth year, no matter to what level of poverty and deprivation they had fallen, they were to be given back both their freedom and their ancestral land!

Reading these laws one can understand Moses' excited praise, "For what great nation is there that has a god so near to it as the Lord our God is to us, whenever we call upon him? And what great nation is there that has statutes and ordinances so righteous as all this law which I set before you this day?" (Deut. 4:7, 8). Such laws build mercy and justice into the life of the nation. Obedience to them will mean that there would be no poor in the land (Deut. 15:4-6). And in a world cursed with greed, theft, indifference, and oppression, Israel could become the showcase of the Lord, where hunger would be banished forever.

C. *The Care for the Hungry in the New Testament*

The New Testament built on the foundation of the Old particularly in two ways. First since the grace of God has been revealed in an unprecedented way in Jesus Christ, the road to full salvation could now be presented clearly to the whole world. Second, in distinction from the Old Testament which spoke little about love for one's national enemies (the problem of Jonah!), Christian love extends far beyond the circle of one's own faith and race. Both of these developments have a direct and profound bearing on the problem of world hunger.

1. *Jesus' Teaching and Example*

Jesus of Nazareth is the God of Psalm 146 in the flesh: "The Lord sets the prisoners free; the Lord opens the eyes of the blind. The Lord lifts up those who are bowed down; the Lord loves the righteous. The Lord watches over the sojourners, he upholds the widow and the father-

less" (Psalm 146:7-9). Jesus preached the good news to the poor, proclaimed release to the captives, restored sight to the blind, and set at liberty those who are oppressed. He proclaimed the jubilee of the Lord to be at hand (Luke 4:14-21). As the Incarnate God, he could fully identify with his imprisoned, naked, sick and hungry brethren (Matt. 25:40). In no way was hunger too earthly a need to awaken his concern: "I have compassion on the crowd, because they have been with me now three days, and have nothing to eat; and I am unwilling to send them away hungry, lest they faint on the way" (Matt. 15:32). Compassionately he fed the crowd of 4000, and lavishly at that, with seven full baskets left over.

In his teaching he consistently commanded compassion and generosity. His followers must lay up abiding treasures in heaven, not on the earth. The rich young ruler was instructed to divest himself of all his possessions and give them to the poor. For those inclined to hoard their riches and ignore the poor, Jesus told the parables of the rich man and Lazarus and of the rich fool who died while his enlarged barns were bulging from big harvests. Powerful encouragement to be generous to the needy is given in Luke 6:38: "Give, and it will be given to you; good measure pressed down, shaken together, running over will be put into your lap. For the measure you give will be the measure you get back." At the end of the age the Son of man will separate the people of the nations according to whether or not the fruit of his grace has become apparent in their lives in their actions toward the least of his brethren. Have they fed the hungry, welcomed the stranger, clothed the naked, visited the sick and imprisoned of his people? (Matt. 25:31-45).

Food and other treasures must be put to work, especially for people in need. That's what Jesus taught. That is also how he lived.

Just days before Jesus' crucifixion, Mary poured the entire contents of a jar of expensive oil over his head. To this act Judas protested that it might much better have been sold and given to the poor. Jesus, however, defended Mary, for she had uniquely anointed him with a view to his burial. He then added, "The poor you always have with you, but you do not always have me" (John 12:8).

In this incident Jesus in no way minimized the need to give to the poor; he rather confirmed it as a *standing* obligation. His words simply affirm the surpassing worth of his sacrificial death (burial) over all fulfillment of man's physical needs. This sacrifice of Christ is itself the only basis for carrying on the continuing task of feeding the poor. In it and it alone will humankind find the continuing motivation to meet the needs of the poor.

2. *The Example of the Early Church*

Acts 2 and 4 picture a church that was warmly concerned about the hungry in its midst. It is a moving picture that depicts in essential detail how in the new Jerusalem community of faith the feeding the hungry took priority over keeping and increasing the capital assets of its members. What stands out from the sacred record is that this care

was Spirit-inspired. Unfortunately, we have at times been inclined to write off this action of the church as irresponsible idealism and then point to the later poverty of the Jerusalem church as its sad result. Nothing in the Scriptures warrants this interpretation. When the Spirit of Christ comes to live again in the hearts of men, they open their lives to each other. When one is hungry, his brother feels it. When a capital asset needs to be liquidated to still that hunger, he does so willingly. He does so, trusting that God will bless him in all that he undertakes (Deut. 15:10). The indwelling of the Holy Spirit makes Christians respond to God's command in keeping with the provision of the new covenant (Jer. 31:33).

3. *Paul and the Hungry*

An essential feature of Paul's apostolic ministry was his work for the needy believers in the Jerusalem church. Among the Gentile churches he promoted the care for the mother church with regularity. For some twenty years he worked at offerings for that church, and more than once he called that offering "the fellowship of the ministry" (II Cor. 8:4). With the first report of a famine which struck Jerusalem we read that Paul together with Barnabas brought a sacrificial offering to the Jerusalem church. He urged the church in Corinth to lay in store, regularly and in advance, gifts to be sent to Jerusalem. When that congregation was slow in responding, he devoted two beautiful and moving chapters of a following letter on the subject of sacrificing to relieve need in order to motivate them to action (cf. I Cor. 16:1-4; II Cor. 8, 9).

4. *James*

James, as clearly as Paul, reminded the church of God's concern that the poor and underprivileged should be cared for. He with his practical concern wrote that religion which is true to God will show that care. "Religion that is pure and undefiled before God and the Father is this: to visit orphans and widows in their affliction, and to keep oneself unstained from the world" (1:27). And again, "If a brother or sister is ill-clad and in lack of daily food, and one of you says to them, 'Go in peace, be warmed and filled,' without giving them the things needed for the body, what does it profit? So faith by itself, if it has no works, is dead" (James 2:15ff.).

Thus the life and teaching of our Lord Jesus Christ, the Spirit-inspired example of the earliest church, the writings of James and Paul as well as the latter's diaconal work all drive home one message: God is concerned that the hungry be fed, and where the Spirit of Christ lives in the hearts of men the hungry are fed gladly.

5. *Motivation*

The supreme motivation for the New Testament church to feed the hungry is Jesus' voluntary sacrifice of himself. There are other factors and they deserve to be kept in mind. Hunger means pain, gnawing pain. Hunger means wastage, horrible wastage of human life. To work

in the kingdom of Christ in home, church, neighborhood, and nation soon becomes impossible without food. The widespread pain and wastage of human life cannot leave us indifferent. But the supreme motivation for action is Jesus Christ himself: "For you know the grace of our Lord Jesus Christ, that though he was rich, yet for your sake he became poor, so that by his poverty you might become rich" (II Cor. 8:9). Or as John puts it, "By this we know love, that he laid down his life for us; and we ought to lay down our lives for the brethren. But if anyone has this world's goods and sees his brother in need, yet closes his heart against him, how does God's love abide in him"? (I John 3:16ff.).

Since salvation is the result of radical love on God's part, and since it has come about because of the voluntary and total sacrifice of Jesus Christ himself for an undeserving world, the Christian's only proper response is heartfelt, joyful love for God and neighbor. God's love, rightly received, leads to cheerful giving for those in need.

6. *Spirit-led Obedience*

A striking feature about the New Testament materials is that, unlike the Old, they contain no specific laws about the harvest, interest rates, return of ancestral property and the like. That is not to suggest that now the poor have no rights and that the meeting of their needs is not a matter of justice but merely of private, personal charity. Such an interpretation tears apart the basic unity of God's work under the Old and New covenants. This absence of specific social-economic regulations has to do with the drastically different situation of the New Testament church compared to the Old.

The church after Pentecost became a body of many races living in a host of different and changing cultures. Instead of being largely farm oriented, as Israel was, the church now embraced people from every walk of life, and included within itself a large percentage of women and families from low income brackets. Again, the Christians did not have the privilege of all living close together in one land; they were spread far and wide, living as a minority in the midst of a sometimes most oppressive non-Christian majority. How was a seller of purple like Lydia to practice the laws about gleaning, the sabbath year, and the jubilee in the streets of Philippi?

The Lydias, Philemons, and indeed all the members of the church were not treated like little children who had to be taken by the hand and told in fine detail what step to take next. Rather, Christ blessed them with the gift of the Holy Spirit who endowed them with whatever gifts they needed to take God's concern and law and apply these to the enormous variety of situations into which they were plunged in their secular and complex world.

Acts 6 and 11 show that process at work. When the need of the Greek-speaking widows was overlooked, the church, in obedience to God's will and inspired by the Holy Spirit, developed a new institution to meet the need. When famine struck the Jerusalem church, Acts 11

shows how the Antioch church responded, not according to some detailed law but in practical and effective fulfillment of the principle of the law revealed in both the Old Testament and the New.

The ministry of mercy after Pentecost kept pace almost spontaneously with the outreach of the gospel and the planting of churches. In the Mosaic and Davidic age, caring for the poor was confined largely to those in Israel. Now, when the church was in *diaspora*, located in cities and towns throughout the Roman Empire, caring for the poor assumed an empire-wide scope.

7. *Beyond the Household of Faith*

A number of the passages mentioned above, like Matthew 25:45, James 2:15ff., and I John 3:15, 16, speak about caring for the members of the body of Christ. This raises the question whether it is proper for Christians to exclude non-Christians from the focus of their care. If North American Christians would do their share in feeding their hungry brothers and sisters in Christ in the Third World, that would already be a tremendous step in the right direction. There is a special solidarity between Christians, a love born out of the abiding word of God (I Peter 1:22ff). From heart to heart, and in their common calling, there exists a tie between them that can never exist in that depth between the Christian and non-Christian. Nevertheless, the New Testament states unequivocally that Christians must show first-rate love to their non-Christian neighbors as well.

The scope of the commandment of love is universal. God, because he is gracious, wants the whole world to be discipled. He lets his sun rise upon the good and evil. He is kind to the ungrateful and evil. He gives the commandment to love one's neighbor as oneself. That neighbor may or may not be a Christian. The good Samaritan, through whom Jesus instructs us (Luke 10:25-37), did not ask whether the robbed and bleeding victim along the road was a brother in the faith. He responded to the need of one of *God's creatures* and acted as a neighbor to him. So Christians are to be neighbors to the hungry insofar as the Lord blesses them with the human and material resources needed to help them. Paul wrote, "So then, as we have opportunity, let us do good to all men, especially to those who are of the household of faith" (Gal. 6:10). Christian love begins with the family of faith. But, says Paul, don't let it stop there. According to opportunity we are to be a neighbor to all men. Our diaconal concern must extend beyond our own communities to embrace the poor beyond our borders.

D. *Summary Observations*

1. *Stewardship from the Heart*

The biblical data convey that famine and hardship are largely caused by personal wrongdoing and human failure. Greed, the lust for power, carelessness, and laziness caused poverty and malnutrition, even in such a model social structure as God devised for Israel in the rich land of Canaan. Today, with an unprecedented capacity to produce and dis-

tribute food, grain surpluses and starvation are allowed to exist side by side.

Here as always God demands love from the heart, a love which puts one's fellows above his own possessions and guarantee of a secure future. Without such love the Mosaic structures of the Sabbath, manumission, and the jubilee could not function well. Love likewise broke new paths in the economic life of God's people after Pentecost. Love persuaded the believers in Macedonia to give themselves to the Lord, and then, from out of their poverty, for the needy saints in Jerusalem (II Cor. 8:1-5). Loving trust moved the widow to give her whole living to the Lord (Mark 12:44). Love is the essential ingredient of all Christian stewardship.

Thus stewardship is more than simply thrift, benevolence, or even compassion. It is thankfulness. For the Christian, it's near to the meaning of life itself. He now lives to respond to God's grace. And in his care for others he gives praise to God.

2. *Benevolence and Justice*

Do the poor and hungry have a right to food? Or are they dependent on the charity of the rich? Here we neither ask whether they may take food not legally theirs nor whether they deserve to be fed on the basis of personal merit. We ask whether God wills that the hungry be fed, and whether a society which does not do so can be called just.

By right of law, God gave the poor in Israel a share of the harvest (see section III B). Feeding them, therefore, was not solely a matter of charity; it was codified by positive law. Not to feed the hungry was *injustice*.

God did not deliver the poor over to the uncertainty of dependence on human compassion. The prophets of Israel based their plea for help to the poor fully as much upon God's demands for social justice as upon his requirement of mercy. In Micah's classic summary of man's duties, justice and mercy are welded together: "What does the LORD require of you but to do justice, to love kindness, and to walk humbly with your God?" (Micah 6:8).

God is angry with social oppression, a chief cause of poverty. He is especially angry when *his own people* become oppressors. In the exodus God delivered his maltreated people from the oppression of Pharaoh and led them to the land flowing with milk and honey. Years later, however, Ephraim (i.e. Israel) said, "I am rich, I have gained wealth for myself" (Hosea 12:8), and in defiance of God, the rich in Israel sold the righteous for silver and the needy for a pair of shoes (Amos 2:6). Then the LORD—never a respecter of persons!—hurled his own people into exile. God will not tolerate among his people either idolatry or social oppression of the poor and the weak.

If it is the will of God that the hungry be fed—and it is—then our allowing a part of the world either to starve or suffer from various degrees of malnutrition is injustice. Biblical stewardship requires that love express itself in *justice*. Justice devoid of love soon deteriorates into a

legal code. Equally important, compassion without justice fails to give the poor "a place to stand" in a brutal, selfish world, and will quickly lead to aberrations and partiality. Included in the comprehensive love commandment is the call to promote justice for the hungry.

Some may be inclined to believe that in the New Testament feeding the hungry is a matter of private, personal charity. They are likely to point to Paul's guideline in II Corinthians 9:7, "Each one must do as he has made up his mind, not reluctantly or under compulsion, for God loves a cheerful giver." In this passage, however, Paul is not suggesting that letting the hungry starve or live in malnutrition is an option for Christians. He is rather saying that, for the Christian, a giving under compulsion is a strange and undesirable response. For that reason he points them to the example of Christ who became poor for them. This and other New Testament passages are based on the assumption that justice must be maintained. Their purpose is not to relativize the importance of the church's doing the will of God; it is rather to emphasize the *spirit* in which that justice is properly carried out. Zacchaeus provides a good illustration.

Zacchaeus was a wealthy tax collector. He had made it to the top, in part through dishonesty and defrauding the poor. He had lived the life of injustice. Through an unexpected visit, Jesus broke Zacchaeus' life open to the mercy and justice of God. Zacchaeus became aware of the duty before him and expressed his reconciliation with God by solemnly promising, "Behold, Lord, the half of my goods I give to the poor; and if I have defrauded anyone of anything, I restore it fourfold" (Luke 19:8). The sin-covering, life-renewing grace of God made him do God's will again; he rose to practice justice, and that from the heart.

Inaction concerning hunger and malnutrition is injustice. The apostle Paul calls for "equality" in this connection. The church in Jerusalem was hungry, and the church in Corinth was in a position to share. Paul wrote: "I do not mean that others should be eased and you burdened, but that, as a matter of equality, your abundance at the present time should supply their want, so that their abundance may supply your want, that there may be equality" (II Cor. 8:13f.).

There is a universal responsibility. But now that the one church is in need and the other is able to help, it is "equal" to share. It is also the will of God. It is a requirement of the comprehensive love commandment that God's people do all in their power to promote justice and thus alleviate hunger. A compassion that is void of justice will lead to partiality, and a justice that is empty of love will soon deteriorate into a legal code.

3. *Self-Indulgence and Self-Denial*

"There is great gain in godliness with contentment; for we brought nothing into the world, and we cannot take anything out of the world; but if we have food and clothing, with these we shall be content As for the rich in this world . . . they are to do good, to be rich in good deeds, liberal and generous . . ." (I Tim. 6:6-8, 17f.).

This is one of the many calls from Scripture to Jesus' followers to take up their cross, practice self-denial, and be content with the basic necessities of life. These words from Scripture create for us the room to act decisively.

The present world food situation and our involvement in it have been commented on in Section II. North America, we remember, is the most favored continent in the world with respect to food supply. However, this uniquely favorable position has not been accompanied by a wise and conservationist use of the resources we have. In fact, we have become wasters of the world's goods. This is clear from the refuse we deposit at the curb each week, and to an even greater extent in the huge industrial wastes our society produces. Such misuse is a far cry from the contentment and generous good deeds called for by the apostle Paul. It cannot be squared with faithful stewardship of God's creation.

One of the most striking statements of man's task in the world is found in Titus 2. There Paul tells Christians to "adorn the doctrine of God our Savior." This they will do when, through the nurturing grace of God, they live "sober, upright, and godly lives in this world." *Uprightness* includes the practicing of true justice to one's fellow men, for that relationship comes under God's life-bringing law. *Sobriety* means having been made wise by God's Word. It includes sensitivity to the limitedness of the earth's resources and to the need to distribute them, not according to the ability to consume and waste, but according to need. *Godliness* means remembering that oil well and mine, grain field and feed lot, marketplace and dinner table are all furnishings of God's temple and that man's every use of them must worship him to whom they belong.

Earlier we spoke of man's stewardship in terms of *caring* and *sharing*. In the face of our unparalleled possessions and wastage of resources, and in obedience to the Word of God, we must also designate stewardship as *paring*. We must honestly face the fact that our manner of living can be brought into line with the Bible's demands only if we stop our wanton spending and our unprecedented consumption of nonrenewable resources. Living sober, upright, godly lives when 500 million are without adequate nourishment means that we will not be satisfied with their living from the scraps rolling off our lavishly decked tables. It means that we will care and pare in order to share.

4. *Christian and Humanitarian*

God's people often ask what difference there is between a soundly Christian and a humanitarian endeavor. There is a real difference in the expression of both love and justice, the two fundamental elements of a ministry of mercy.

The love which Christ demands is (1) a full measure of giving that is not geared to the hope of return; (2) a love that is modeled after the love of God who is kind to the ungrateful and selfish; (3) a love that extends even to one's enemy. It is a love that is for the destitute and helpless and should be displayed to all according to God's example.

Christian social justice is nothing other than doing the will of God in regard to our fellows. To do justice is to give fellow man what is his due by divine law. Precisely because *God* asks it—and not simply because of man's pleas for help—we should practice justice. Furthermore, doing justice is not first of all a *demand* of God; it is his *gift*. This the sixteenth century reformers expressed in "justification by faith." Because God gives man the gift of justification, blessing comes to the one who hungers and thirsts for righteousness, for he will be filled (Matt. 5:3).

The general *humanist* idea for love and justice follows different lines. It finds its central reference point not in God but in man, his elevation and well-being. It views justice as a natural demand. Furthermore, such justice is an achievement of human society. In this view nothing necessarily precedes man's doing of justice: no prior forgiveness of the offender, no infinite mercy of God, no law placed upon man from the outside, no empowering action by the Holy Spirit. While the humanistic view of love and justice has been an undeniable force for good in human history and often has responded to human need more quickly than have Christians, it is incomplete both in its motivation and in its purpose.

The basic difference then between the Christian and humanitarian views of benevolence is in their respective reference to God. The Christian knows that he stands under God and that even in helping his fellows, apart from Christ he can do nothing. The true-blue humanist rejects the authority of God and is sufficient to himself, in community with others.

Humanism is, in last analysis, like a flower that will blossom only for a while. For practicing love and justice to relieve world hunger, therefore, we need to be rooted in Christ. Only when we abide in him can we hope to bear fruit (John 15).

E. Guidelines Concerning World Hunger

Having listened to the basic directives from the Scriptures and considered both the favored position of North America and the widespread hunger in the world, we now formulate a number of principles which, we believe, should guide the people of God as they face the tragedy of world hunger.

1. Relieving world hunger is not incidental to other, more pressing obligations, but is an unavoidable dimension of our stewardship in the world. God wants us to exercise this stewardship by caring for the physical world, by exercising self-control in the consumption of the world's resources, and by sharing its bounties with all the inhabitants of the earth.
2. We should alleviate hunger because God commands that we love our neighbor as ourselves. Such love expresses itself both in a compassion of heart and in a striving for justice.
3. Since man's most basic need is for the Living Water and the Bread of Life, the Christian response to the challenge of world hunger must address itself to the total person. The Christian response to the issue

thus joins the proclamation of the Gospel to the practice of justice and mercy.

4. The basic motive for combating hunger is our thankfulness to God for the salvation which has appeared in Jesus Christ and for the surplus of benefits we have received in him (Rom. 8:32). It is precisely our allegiance to Jesus Christ that moves us to show compassion to the hungry and to promote justice through effective social structures.

5. Feeding the hungry begins with a ministry to the saints, but extends beyond that as a program of doing good to all who are in need. This requires a mentality which views with compassion all the world's human communities (Christian as well as non-Christian) who lack the basic necessities of life.

6. Because the effects of sin penetrate human structures and communal relations no less than they do personal attitudes and habits, Christians need to subject all existing social, economic, and political structures to the biblical standards of love and justice. Systemic evil calls for systemic reformation.

7. Since most North American Christians belong to the rich of the earth, which places them under the biblical injunction to be rich in good deeds, liberal and generous, they bear a special responsibility to relieve world hunger.

8. The call of scripture to a life of sobriety, contentment, and self-denial requires that we limit our consumption to such a level that it does not deprive others of the necessities of life. If a lowest life-sustaining minimum is to be maintained for all, we need carefully to limit the amount which we consume.

9. God's generosity in providing enough food to feed 4 billion people today and his promise to his people to care for them each day (Matt. 6:25-34), should prompt us to be generous also. God's generosity is our responsibility.

IV. CHRISTIAN RESPONSE

A. *Word and Deed*

In these pages we have been concerned with the stark problem of hunger and starvation. The physical needs of people have been dramatically placed before us and our Christian consciences stirred. We know that we must address man with Christian compassion and reach out to meet his needs.

As we speak of the need to address the crying needs of physical hunger we must not for a moment be blind to that emptiness of the soul which results in eternal darkness. We are convinced on the one hand that it is unbiblical and unReformed simply to talk of God's love and to call men to conversion and then not be active in the demonstration of that love and concern. It is equally unbiblical and unReformed to be concerned only for the physical needs of those who are desperately hungry, and then not send them the message that leads to eternal life.

The unity of word and deed in our outreach follows from the central affirmation of the Bible that God is sovereign over all. This lordship

means that the world is the Lord's and they that dwell therein. The Reformed faith makes clear that God has never abandoned his world to the prince of darkness. We Christians are now engaged in establishing his claims and demonstrating the presence of his kingdom around the world. In his name we bring food, and in his name we speak of his love and triumph over sin. Both are utterly essential.

Our conception of the nature of salvation also flows from this central affirmation of the sovereignty of God. God seeks the salvation of his creatures in the entirety of their existence. Christ was very explicit in his regard for man as a totality. In his healing ministry and in his feeding of the hungry he very clearly indicated his concern for food for the body and forgiveness for the soul. He saw salvation as the redemption of the total person.

At the same time, there is a certain hesitation in the Reformed community to embrace wholeheartedly the doctrine of salvation as referring to the redemption of body as well as soul, and as encompassing a life of joy hereafter. We have witnessed the inroads of the so-called social gospel. We have been witnesses to the horizontalization of the gospel so that the piercing call to repentance was changed into concern for better housing, just race relations, and the provision of food. The terrible inroads of sin into the human community were no longer termed rebellion but were thought of simply as a lack of understanding. Deeds of love and kindness, we were told, were needed rather than a conversion from sin.

The Reformed community reacted strongly to that message of modernism. We want the vertical dimension of man to God to stand out clearly and not to be muted by a call to improve the lot of our fellow man without reference to the rebellion in the human heart. It was not difficult, therefore, to view with some suspicion the modernist call to feed the hungry with physical food.

We must not, however, permit the pendulum to swing to the opposite extreme. As we call for concern for food for the hungry peoples of the world in this report, we are painfully aware that millions upon millions of people are in desperate need of the bread of life. We do not in this report make a plea simply for the placing of food into the mouths of the starving masses. Indeed, the sickness of body and the ravages of hunger seem so stark while the barrenness of the heart is far less dramatic and can be more easily disregarded. Yet as Christians our conception of man as a body-soul totality requires that our ministry be accompanied by the presentation of the living Word. Even as it takes an upright beam and a cross bar to make a cross, so also it takes a call to repentance and faith as well as a demonstration of love in sharing to carry on a total Christian ministry.

Even Jesus' deeds of mercy were often misunderstood and needed his explanatory word. So today, our deeds of love should lead those who receive our aid to see in them the love of Christ. And for this they need the message of the Gospel.

The opposition to this Gospel-and-relief view is massive. On the one

hand, the proponents of simply humanitarian aid have not disappeared. They hold that if people can only be brought to health and fulfillment they will naturally rise to higher levels of understanding and progress, for man is ultimately perfectible and not at his core a wretched sinner in revolt. This view in effect *eclipses* the Gospel and still holds millions in its thrall.

Over against this view stands the pietist conception of the *separation* of the Gospel and deeds of relief. In this view the body is considered to be somewhat demeaning, full of lust and base motives. On this view Christians seek for the refinement of the soul and leave the care of the body and other "secular" concerns to governments and other agencies. This view fails to do justice to the biblical teaching of the cosmic lordship of Christ.

Still others have held that the church should hold dominion over both the "temporal" and the "spiritual" realms. On this view the kingdom and the church are practically identified, and the state becomes a subsidiary to the church. Such was the view of Pope Boniface who in 1302 in his bull "Unam Sanctum" declared that the temporal sword and the spiritual sword were both committed to the church. Let it be said in all fairness that Vatican II has spoken in much different language, and that the older view has practically departed from Catholic theory and action today. Yet there are some, both Catholic and Protestant, who look at such a view with a certain nostalgia. But such a view does violence to the biblical perspective of the interrelatedness of all creation. There are no realms which we may call simply "temporal," or simply "spiritual." Both are intertwined, so that secularism is forever at odds with the Bible.

In recent years Neo-Marxists have stressed the need for radical action in remedying poverty and hunger. They hold that words and theories are neither valid nor true unless they issue in liberating deeds. They therefore stress the changing of social structures and the formation of the new man. The former calls for revolution against existing political and economic institutions. The latter requires an education that shows how man can take the issues of life in his own hand to change both himself and his environment. All this must be done because, as Marx said, "the root of man is man himself." In effect, true Marxists say that the earth and its fulness belongs to man.

Over against these, the Reformed conception of God's sovereignty and man's stewardship demands that we press his claims into every area of life both by word and action. God is sovereign over man's heart and all his functions and seeks *shalom* for the entire creation. The word spoken without the accompanying deed of kindness and mercy is simply hypocrisy. On the other hand, the act of Christian charity and compassion without the illuminating Word is also incomprehensible. There are not two separate realms, built one on top of the other, called nature and grace. It is incomplete and eventually self defeating to provide aid for physical misery and not present a specific verbal witness which leads to the conversion of people and establishment of the church.

So strongly are we committed to this conviction that we can never regard the evangelizing word as simply the added-on embellishment of the kindly deed. Godly deeds have value in themselves, to be sure, and they may speak volumes. Likewise the word is not inert speech; it may be potent and life changing. Each partakes of the other.

Thus both word and deed address the whole man. The deed sustains not only the body, but the body-soul unity, though it does so incompletely. Likewise the word challenges and changes not only the soul, but the body-soul unity. These we understand to be fundamental and distinctive Reformed concepts, and they must shape our responses. When people are starving, physical food must reach them without delay. A full orbed word/deed program cannot be mounted and applied immediately in every case. Nor is it enough to send only food—there must be present the development aid which will raise the starving from their endless cycle of misery. But without doubt, we must also send the Word, for this changes the heart and gets to the desperate starvation of both body and soul. Our response to starvation must include the sending of the life giving Word.

Our goal, therefore, is that authentic Christian communities may arise in which men and women and children are fed both with the Gospel and with food. The sending church is united in its sharing and in its ministry to body and soul. The world relief agency and the world mission agency should have one unified purpose and may not divorce their services. In sum, comprehensive planning and strategy should always take place so that men and women are not only fed with physical food but are also led to that Savior who is the bread of life. Let us give to both the world relief agency and the world mission agency. Let us send ambassadors from both.

B. Toward A Christian Life Style

Our face has been turned outward toward the world hungry and impoverished. Now it is necessary to look at ourselves and consider the shape of our response. We do this not to suggest that we shall thereby eradicate starvation, but because we must stand as symbols and way-showers, followers of our Lord. This is true even if we do not stem the weak cry of the starving. We must keep faith with our Lord.

Our comments are thus directed toward our stance in this world. We suggest that our denominational Education Department and Radio Ministry, our Publications, Colleges and Seminary, and our Board of Home Missions will join to mold us more fully to conform to the will of our Lord. Some of them are already significantly involved. We suggest that each of these agencies, and each one who reads, participate in the response which God's people must make.

1. Shaping Our Value Systems

The people of God must act. The biblical evidence, the example of our Lord, and the suffering of people combine to command our involvement with the hungry. How shall we respond?

Certainly we cannot continue to squander the resources of the earth as we so often have done. We have noted that if all the people in the world were to live at the level we demand for ourselves, life on our planet could not long continue. Earth's little ones may *all* know hunger unless we become more modest in our style of living. We must ally ourselves with the poor, by a denial of ostentation, as we follow the example of our Lord. We must generously share so that the hungry may have bread for body and soul.

How shall we work to make that happen in our homes? Today there is enough food to feed all the people of the world and potentially there are means to distribute it to where the hungry people are. This forces us to ask ourselves what we are doing to prevent maldistribution from occurring, for today poverty and famine can be significantly reduced.

At the root of a change in the life style of Christians in North America, first of all, will be a change in their *mentality*. This basic change in attitude will mean that material growth is not to be regarded with the admiration we have so often accorded to it. Our ideology has been based on a maximum of production and consumption. The acquisition of large amounts of goods is considered laudable and that which is larger and more conspicuous is also admired. In our own church community also, there are those who have much more expensive cars than others, though such expense and extravagance is entirely unnecessary.

This call for a revision of mental attitudes is therefore fundamental. Too often the North American Christian accepts a value system in which material goods are considered as the really basic elements of existence upon which we may tack the comfort and fellowship of the religious life as this becomes available to us. Rather, as new creatures in Christ we should regard ourselves as operating from a new set of values. Our mentality must now be just the opposite from that of the world. Our values must be shaped by the commandment of love for God, neighbor, and self, and then the acquisition of material goods will be viewed in that light. It is to this risk and this faith that our commitment to Christ draws us, difficult as it may be, to live out such a radically Christian style.

The change that is needed will reject the myth that economic growth leads to the life that has quality and contentment. A spinoff idea of the myth is the theory that the poor nations need only follow the path of growth that we have followed and they too will enjoy the abundance that we possess. It proceeds on the assumption that there is no end to the earth's resources. Instead of being virtually indistinguishable from the rest of North Americans, Christians should stand out in becoming part of a culture that runs counter to these prevailing materialist ideas in the West. Let us develop a culture that receives its marching orders and its driving power from the Word of God.

Therefore, in order to change the style of life which we shall follow as responsible Christians, a reformation of our *attitude* is fundamental. It demands an awareness of the wastefulness of excessive consumption and the disastrous destruction of our global environment which is re-

sulting. This reformation of attitude must be so drastic that it will make us aware of our own responsibility for waste and extravagance. Only then can we form an ideology based not on maximum production, consumption and waste but on the desire to conserve the creation for our fellows and our children. Jumboism has been the norm for too long. Instead of the philosophy that big is good, we shall come to believe that small is often better. We shall at last understand what Jesus meant when he stated that the true life does not consist in abundance (Luke 12:15), not in abundance of goods and garments, but rather in that *shalom* which is the peace of God's people.

When we in our obvious affluence call upon the peoples of the world to be generous and compassionate, for many of them it is an impossibility to accept our exhortations, well-fed and well-dressed as we are. To those whose children are pale and apathetic with hunger, such godly admonitions from the well-fed West must have a hollow ring. If they were only aware of how much we have *really* gathered to ourselves and how little we have given to others, their consternation would be even greater. Little do many know of our pleasure boats, golf carts, motor homes, and stereo sets.

Yet the situation is not without hope. Christians have the base and the incentive for change. They know the grace of Jesus Christ (II Cor. 8:9). They can surely be the leaders in addressing the Western world, in calling for a change in that life style which has become too familiar to us all.

2. *The Challenge to Change Our Eating Habits*

As a consequence of that basic change in mentality, we must change our habits, for thoughts and words must issue in deeds. Perhaps the first place to begin to change habits is in our eating. The way in which North Americans consume food must be an abomination to the God of the universe and certainly an affront to our fellow man. For instance, let us in a few strokes consider the necessity to curb our insatiable craving for meat.

It has recently been observed that *per capita* consumption of meat in America has doubled since the beginning of World War II. Our intake of calories particularly through the consumption of meat is four times that of the peoples of the poor countries. In no way is this consumption required for our intake of proteins since North Americans now consume far more protein than their bodies can even use. This situation is so deplorable particularly with respect to beef, since many pounds of grain are consumed by an animal to produce a single pound of beef. Such consumption is entirely unnecessary for adequate nutrition, and amounts to a significant waste of the resources of the earth.

It is clear that these matters are complex, and it would be inappropriate to suggest that we discontinue the consumption of beef. For example, cattle often graze in areas in which no grain could grow. Furthermore, in the production of protein, cattle consume certain materials which humans would not eat. Indeed, cattle do not need to

eat grain in order to produce their protein. Therefore an injunction against the eating of beef would be simplistic and destructive.

At the same time we are aware that cattle are often taken off grazing lands and brought to feed lots where they can be fed grain. This is done so that they will produce the tender and marbled beef we so desire. The great pressure to get cattle into such feed lots comes from consumer demands.

We should be careful here not to turn this blame over to the North American beef producer. North Americans could decrease their beef consumption considerably and still consume all the beef grown by the North American beef producer. Contrary to popular opinion, the United States is not a beef exporting country but is in fact the world's leading importer of beef. The consumer and not the producer must bear the brunt of the call for change. Our producers stand ready to export both grain and beef. The outrageous importation of beef *into* North America may help to keep beef prices down, but it obviously irritates the North American beef producer.

The wastage of energy also occurs in the processing of food. Well-known are those foods commonly called "junk" foods which use large amounts of energy in the processing. We can be alert to the use of snacks which are not as wasteful of energy resources. In many Christian homes, furthermore, water is seldom consumed as a beverage. Both children and parents feel that it is utterly necessary to have daily amounts of soft drinks which require energy for their production. One may well ask if water is no longer adequate to slake the thirst of Christian people.

Changes in eating habits are stressed in these pages since we are concerned with world hunger. Every family and every individual has a responsibility before God as he partakes of food, not only for himself but also for others. This does not mean we should be loaded with guilt as we enjoy the fruits of God's good earth. It does mean, however, that we shall fully relish each bit of food which is ours. It means that we shall savor and appreciate each mouthful we take. It means that we shall rejoice as we partake of our own share of the harvest, a joy we have nearly forgotten. It means that we shall no longer gorge ourselves on rich foods or be satiated with overabundance. Let us face it; such eating is sin. It is reprehensible before God who asks us to share and to exercise self-control and sobriety so that we *can* share. Our excess in eating will rise up against us on the day of days and call forth judgment.

3. *Simplicity In Life Style*

In addition to that change in mentality and that change in eating habits, we turn now to a third change, that of a *simplicity in life style*. This simplicity of style is not unrelated to eating and may well begin right there. For example, it may be well for us to engage in fasting from time to time. Fasting encourages thoughtful reflection on our place in the world and allies us more fully with those who have no food.

Yet simplicity extends far beyond eating, for it embraces the totality

of the Christian's life. Simplicity means that we shall ignore the call for changes in the styles of our clothing simply to remain fashionable. It means that we must reject the planned obsolescence in clothing and other material goods and refuse to purchase new items simply to conform to fleeting changes in style. As we do purchase clothing, however, let us do it unto the Lord and then we may do so with satisfaction and not with guilt or doubt.

In the same way, it will be necessary to analyze our use of fertilizers for non-food purposes. One can think particularly of the cosmetic function of fertilizers in the greening of our beautiful lawns and golf courses. We call for modesty in the place of extravagance in such matters. Likewise let us ask ourselves regarding the rationale for the acquisition of motor homes and luxurious cars. Let us inquire into the necessity of using our funds at expensive restaurants where waste is phenomenal. Let us regard our stuffed closets and even the pampering of ourselves in cushioned pews in our churches. Let us regard the glory of our pipe organs and the majesty of our church buildings.

There will, undoubtedly, be great resistance to a call for modesty in our churches and facilities, since it will be said that these are after all for the glory of God and not for man. Yet as Almighty God regards the face of the earth, we should ask in whom he takes greater delight and in which houses of worship he is more fervently adored. The same standards must be applied to, and the same questions asked about, the style of our own homes. The fine appointments and costly furnishings may sometimes be an abomination to the living God.

Perhaps in the acceptance of forces put upon us to acquire more goods, we make the greatest affront to the call for simplicity in the stewardship of gifts. Here we become the objects of relentless mass media advertising pressures. These tell us that life owes us a carefree vacation in the sun. They tell us that happiness and satisfaction is a purchasable commodity. Quickly available credit further frustrates our desire to accept a simplicity of life style. The call is for enjoyment of life now, for the improvement of one's self image and for total "fulfillment." Such advertising is frequently geared to the very basest of human motives and calls us to waste energy through expanded consumption and material satisfaction. Such a self-oriented consumer ethic stands diametrically opposed to the Gospel which always forces us to think of ourselves in relationship to our neighbors and the world. Hence a modesty of life style must follow for the Christian, even if it did not aid anyone else. It is simply part of our stewardship of God's gifts.

4. *Positive Action*

Yet, a feeling of hopelessness and desperation may arise as one asks whether such self-denial and simplicity has any positive effects upon the poor and hungry. It is necessary to state, therefore, that, in the fourth place, our changing life style will, of necessity, also result in *generous giving and other positive acts*. Indeed, all the funds that are saved by the sobriety of life style indicated above will not greatly improve the

lot of hungry people unless this wealth is transferred to the poor and hungry.

The Christian Reformed World Relief Committee and the Board for World Missions, to cite two agencies, conduct ministries among the poor of the world right now. Yet our responses are all too often pitifully inadequate; a meatless meal once a week, or an occasional collection for world relief. A simple illustration will suffice. If each Christian Reformed person gave up only one hamburger *per month*—and gave the proceeds to CRWRC, the amount would equal a million and a half dollars available for the hungry in a single year. It takes but a moment of reflection to realize that our giving is pitiful compared to that which we spend on ourselves. It is true of us as nations, since our *per capita* aid as nations by no means leads the world. We are, in fact, well down on the list. It is also true of us as individuals, if we were to compare the income of CRWRC with the total income in the millions of dollars received by the Christian Reformed constituency.

In considering a change in our life style, therefore, we should consider giving one percent of the gross salary we obtain before taxes *in addition* to our customary tithe as a gift to the hungry people of the world. Such a commitment would be devastating to very few individuals in the church. For many others giving in terms of a graduated tithe is a viable possibility. That is to say, for every thousand dollars of income beyond \$10,000 there would be a corresponding increase in the percentage given as a tithe to the Lord for the hungry.

Christian families should also consider the possibility of positive action regarding the adoption of orphans. In many cases, this may be a real possibility as an alternative to the bearing of additional children, and thus take action on the matter of world population.

Positive action should not forget to involve an appreciation for those who till the soil. Many studies of the problems of world hunger call for reduction in eating and in the consumption of meat. The attitude, therefore, easily arises that farmers are those who contribute most to the surplus and extravagance which we enjoy in North America and that they are somehow to blame for our extravagance. The farmers of the world are in fact utterly essential under God for the food on which the world relies. They have been the object of unjust criticism for far too long. Our farmers certainly should not be urged to produce less simply because North Americans are too extravagant in their consumption. Rather, they must be encouraged by all of us in their efforts to *provide food for the world* at a reasonable profit. That very lifesaving food which is produced under God must be brought to the hungry. The problem of distribution can certainly not be laid at their doorstep. Let us rather act to prod our governments to compensate those farmers who produce efficiently, saving energy and utilizing grain to the best interests of human beings. Let us prod our government officials to increase the channels for distribution of our food to the needy peoples of the world.

In this process, for example, the deacons may suggest to government agencies the possibility of matching grants for the distribution of food

overseas. In many cases, it is the churches overseas which form the real infrastructure through which distribution of food to the hungry can be accomplished. Without these churches much government assistance and massive donations of food simply pile up in the storehouses in seaports where distribution through the churches was really the only effective means to get the food into the hands of the hungry, Christian and non-Christian alike.

It is this kind of positive action which will actually get food to the hungry. We certainly *can* participate in that adventure.

5. *Celebration*

Let us finally not regard the call for a change in our life styles with nostalgia and sorrow. It may indeed have been enjoyable to experience abundance and to accept the mentality that bigger is better. But the new life style which we as Christians shall adopt will be one even more replete with *celebration*. Material goods cannot bring the delight of a spirit serene and at peace. The joy in gratitude for God's good earth is still largely ahead of us. So let us learn to savor food, slowly and with satisfaction in every bite we take. So much of the time we have simply gulped it down. Now let us eat with care and thankfulness, and with a thought for those without food.

Then, as the cutting edge of God's kingdom in our society, we will lead the way and rejoice with one another that as Christ's children we slowly become distinctive amidst the waste and profligacy of North America. Our congregational involvement in giving will bring us closer to the needy around the world. Preaching will become more explicit and real as such issues challenge us. We shall more fully surround with prayer every decision to purchase. We shall in fact appear, each generation anew, as the firstfruits of that harvest of the kingdom of God.

C. *Structural Change*

We have seen that a responsible life style that stems from God's call to holy living is essential to our response to world hunger and poverty. It is also necessary for our own intergrity as stewards.

Nevertheless, if not accompanied by *structural* change, modification of life style by North American Christians will do little to aid the poor and hungry. Structures refer to those systems, processes, and institutions which organize and often control our society. They are often influential beyond measure, powerful beyond description. Yet they *must* be made responsive! We may reduce our consumption of food and other scarce resources, but that in itself does not insure that what we save will reach those who need it to stay alive. In fact, in the absence of structural change, it may only serve to put people out of work. Structural change is an inescapable part of the Christian's mandate to be a good neighbor to the poor and hungry in today's world.

We shall point out some of the most significant positions North Amer-

ican Christians occupy in structures that affect the poor and hungry. This will be followed by a call for renewed biblical obedience in agreement with such guidelines by those who occupy these positions of influence and control.

In order to identify the positions we hold in structures critical to the hungry, we must first recognize "who we are" as North American Christians. Given the overwhelming statistics on world hunger, poverty and misery, that should be quite clear: we are the materially rich, the powerful, the educated of our world.

We are the rich. That identification rings rather foreign in our ears—for we have only of late come into our wealth. And yet, we need only to compare the way we live today to our life style twenty-five years past, or to compare our situation with that of the vast majority of the world's people, to know that we belong to the new rich.

We are also the powerful. We have power because we are citizens of the United States and Canada. More than any other people on earth, these two nations determine the international economic structures that affect the poor. Our riches are also a source of power. The power of our dollar commands the flow of goods and wealth around the world. And the fact that we, unlike most of the world's inhabitants, can afford to waste gives us the peculiar power to "cut down" on consumption without "cutting out" the necessities of life.

We are the educated. In a world where education is a "must," but millions are not even literate, we possess in our education a power to transmit ideas and values that few others possess. The concentration of mass media resources in our countries further enhances those potentialities.

What does the fact that we are the rich, the powerful, the educated of this world mean for our response to world hunger? Simply this: We have, by God's grace, been placed in a unique position to respond to this challenge. In Ephesians, Paul talks of the "good works" which God "prepared for us in advance" (Eph. 2:10). The challenge of world hunger could well be one of the "good works" for which God has uniquely equipped North American Christians.

What, then, are some of the positions North American Christians occupy in structures that affect the hungry? We would single out the positions of "value-setter," citizen, consumer and member of a vocation as especially critical.

"Value-setter." One need only visit most any foreign country to realize the influence North Americans possess as "value-setters." Stories abound of peasants in poor countries who forego basic nutritional needs of their family because they have been convinced they too must join the "Now Generation" and drink Pepsi-Cola. Christian influence on mass media and advertising, the type of values Christian education endeavors to impart, even our personal and family life styles, receive new significance once we realize our role as "value-setters." Here Christians can be a tremendous corporate witness.

Citizen. Effective use of our citizenship is probably the one most significant means God has given us to combat hunger and poverty. Citizenship in Canada or the United States gives us a strategic position to influence international trade structures, to regulate the practices of private companies investing in poor countries, and to monitor the quality and quantity of government aid programs.

Effective use of our citizenship involves much more than voting every four years. It means writing letters to elected representatives, contacting government officials in person, or addressing a letter to the editor of the local newspaper. It means involvement in political organizations and office. It means discussion within our families concerning political issues in the light of God's Word and its demands upon us.

Consumer. Most of us have been taught that wise stewardship of our financial resources consists, at least in part, of "getting the best buy for our money." And certainly that advice is not without its merits. But once more, the challenge of world hunger and poverty places before us new responsibilities.

We must begin to ask such questions as these: In purchasing this or that product, am I promoting prudent use of the earth's scarce resources? Did the workers who produced the product receive just compensation? By purchasing some alternative product, could we expedite the transfer of wealth from the rich to the poor of the world?

The answers to these questions will rarely be obvious. Nor will it always be clear what action we should take once we have learned the answers. Nevertheless, it is essential that we begin to ask them.

Member of a vocation. In the Reformed community we have always viewed our vocation in the world as a calling before God. The challenge of world poverty and hunger reemphasizes the importance of that perspective. It is not just the farmer, or the businessman with investments in poor countries, but all of us who must ask: How can I promote prudent use of the earth's scarce resources in the vocation to which God has called me? How might I use my vocational gifts to help achieve justice for the poor and hungry of the world? Each of us must answer that question before God.

Member of a community of faith. As citizen, consumer, setter of values, and member of a vocation, we are always the people of God, the body of Jesus Christ and members of one another. In a religiously pluralist society, we stand in a community of faith whose words and lives will be judged by the citizenry at large according to the measure in which we have responded to the call to show love to the needy neighbor and to secure justice for all.

Conclusion. The challenge of structural change is immense. We must ready ourselves for a long-range effort, keeping in mind that God does not ask us to "solve" the problem of hunger, but he does ask us to be faithful in the callings he has given us.

Such a structural change is not a matter to be tackled by Christians individually. It is a communal task. Fortunately, we have a number of Christian organizations from which we can seek guidance and to which

we should contribute our time and talents. Citizens in the United States should lend their support to Bread for the World and Association for Public Justice. Citizens of Canada need to aid the efforts of the Committee for Justice and Liberty. Workers in Canada should join the efforts of fellow Christians in the Christian Labor Association of Canada. Christian farmers' organizations in Alberta, Ontario, and Iowa have already made a good beginning. Through them let us begin to engage in the mammoth task of structural change for God's sake.

D. *The Broadening Vision*

In a village everyone knows everyone else. In a village, severe want in one home soon becomes known to the others. Our world today is rightly called a global village in which we learn of what happens half a world away within an hour or two. Since our response to needs is dependent on our knowledge of those needs, we today should have a vision that at last is worldwide, a vision that encompasses the global misery and that responds with a concern that extends to the end of the earth.

In relieving world hunger we look ahead to a diaconate with an *international* membership, for only in combining the efforts by Christians in many lands can we alleviate world hunger. We have stated earlier that a change in life style that is not accompanied by a transfer of money and/or goods to the hungry in poor nations will not relieve starvation. A diaconate that is international in scope could aid in making the transfer to where the need is greatest and affect social structures that impede the progress of people toward self-reliance in food production.

Such an international diaconate would ally the relief agencies of churches in various lands. Such diaconal work should function most closely with those church groups which share with us the confession of Christ's lordship over the whole creation. Through such a diaconate the renewing energy of a ministry of mercy around the world could be made visible and effective.

Diaconia, we remind ourselves, means service, and the Christian is always and everywhere a servant (*diakonos*). Whether man functions as prophet, priest, or king, his task is to serve God and his fellows. This study on world hunger would accentuate that we take on servant form in combatting global hunger. This requires a diaconal ministry, for herein we follow the Master.

Jesus too was a servant, one who suffered (Isa. 53) and thus became a king (Rom. 14:9). His disciples find their highest position in life in serving their fellow servants. After Pentecost God gave his gifts (apostles, prophets, pastors, and teachers) to the church to equip his people for service (Eph. 4:12). The special positions and individual functions are for the corporate body of Christ's believers. The people of God is a kingdom of priests, a holy nation, to show God's praises (I Pet. 2:9). Here the priestly, kingly, and prophetic offices are attributed to the church communally.

The diaconate of the church today is to serve the church, and on behalf of the church to render service to the world in the name of Christ. This task has often not been given its proper respect and dignity. The priestly functions of fervent prayer, mercy, and comfort have been narrowed into the management of money. The collection of funds and their subsequent disbursement must not shape the horizons of the diaconate.

To that end we call upon the church for a broadening vision of the diaconal task. It is our conviction that the deacons must be deeply involved in forming the people of God to see the needs which must be addressed. They must be liberated from many simply managerial functions to engage in fervent prayer. They must be people whose horizons now extend to the ends of the earth so that they may place these needs before the church. The breadth of their vision must be worldwide.

Thus we envision a diaconate which leads God's people in their diaconal task. They bear up before the Lord the desperately needy in their own communities and around the world and they challenge the church to prayer. They speak the comforting word and give arms and legs to the comforting deed. We call upon our congregations to catch this broadening vision of the diaconate.

E. Self-Evaluation

The preceding study on the world hunger situation and the biblical teaching provide a basis for the sections to follow on our response to the challenge of world hunger. From the foregoing sections we have also derived a number of criteria that should direct us in our response to world hunger.

The need to engage in this self-analysis is accentuated by the fact that one thing does not change from age to age, namely, man's tendency to seek his own interest before, and often at the expense of, the welfare of others. Even an "enlightened self-interest" may be a cloak for selfish gain in the face of deprivation for others.

No self-analysis will have lasting effect, however, unless it is accompanied by a repentance of life that only God's Word and Spirit effect. We need the same sensitivity training that God's people needed in the days of Moses and the prophets. The prophets of Israel cautioned the inhabitants of Canaan against evils of selfish secularism. Christ and his apostles called upon their followers to accept the cost of discipleship. In similar vein the Spirit presses upon us with a sense of urgency that we share our abundance. This call comes to a community of Christians who belong to the rich of the earth.

This was not always the case—our forefathers in the world had sharply limited economic opportunities. They also endured the hardships of two world wars. Waves of emigration from Europe to our continent during the turn of the century and again following World War II were blessed by God with the result that our people now find themselves among the rich of the earth.

Our fathers could easily appropriate to themselves God's promises to the poor. The question we face is whether we can as easily appropriate God's warnings to the rich. It becomes a burning question whether we who share in the power of science and technology can assume our full responsibility as we take stock of our resources. It still holds true that, from him to whom much is entrusted, much will be required.

To be sure we have worked hard for what we have. We have taken seriously Paul's word on working and eating: "For even when we were with you, this we commanded you, that if any would not work, neither should he eat" (II Thess. 3:10).

Success, however, comes by way of God's favor, not our merit. Our affluence is not in itself a sign of God's favor. In fact, accumulation of material wealth by nations, multinational corporations and individuals can easily lead to a sense of false security and a deadened sense of responsibility to those in need. This is of as great force today as when Paul wrote in a personal note to Timothy that a Christian must strive for balance and keep his priorities in proper focus: "For we brought nothing into this world, and it is certain we can carry nothing out. And having food and raiment let us be therewith content. But they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition" (I Tim. 6:7-9).

Likewise, affluence is not in itself happiness. Indeed, affluence may be a formidable barrier to the experience of contentment. We have been so deeply plunged into the quest for wealth that our society has been profoundly molded by the search. Yet the satisfactions of riches are superficial and transitory—and Christians should be among the first to observe and proclaim that truth.

Christians—individually and communally—should take leadership in meeting the worsening food situation. Setting an example should begin with the people of God. Since Jesus called us the light of the world, we should show the world the way to go.

It is commonplace for us to say: let the world governments rectify the inequalities and eliminate the graft and corruption in their countries. Let the poor work as hard as we did and they will not go hungry. These are hardly adequate suggestions for they are an attempt to wash our hands of the whole affair. Legislation and regulations cannot really attack the root of the problem. Most hungry unemployed people would gladly go to work but cannot.

A moment's reflection will convince us that we should not expect the government to force from the people sacrifices which we are not ready to make of our own free will.

But neither should we expect to be able to solve the problem of wastage on an individual basis. For instance, we cannot forego the private car so long as there is no adequate public transportation. In this too, God's people should show the way by example and by prodding public officials to enact conservationist measures. Just as the early Christians

were known by the "way" they lived (Acts 7:2) so also Christians today must adopt a "way of living" that bespeaks their love for the needy. As we see it, this means to live simply, much more simply than we have in the recent past.

There is a need at this point for a careful and honest appraisal of ourselves. We should therefore take a long look at what we are thinking and doing as individuals, as a church, and as nations of North America. To aid us in this self reflection, we have formulated a number of questions.

Questions Derived Primarily from Biblical Analysis:

1. Are our actions, individually, corporately, and nationally, in full accord with our knowledge that God is creator and absolute owner of all things? (Ps. 24:1; Gen. 1:29; Gen. 9:3)
2. Are we truly co-workers with God against the oppression, poverty, hunger, and suffering even to the extent of changing our hallowed social institutions and policies? (Ex. 2:23; Ex. 3:3, 8; Gen. 3:15; Jer. 9:24; Gen. 1:29; Gen. 9:3; Ps. 146; Isa. 58; Luke 4:14-21)
3. Do our actions, individually, corporately, and nationally, serve effectively to free the poor and hungry from their bonds? Or do we care only a little for such matters? (Ex. 22:25; 27; II Cor. 8:13ff.; Deut. 15:7-11)
4. Do we identify with poor and hungry fellow believers as truly our brothers and sisters, especially if they are far away? (Matt. 25:30-46)
5. Do those whom we identify as our neighbors include the poor and hungry, regardless of their faith? (Gal. 6:10; Luke 10:30-37)
6. Should we reserve part of each crop for feeding the world's poor and hungry? Should we establish a grain reserve? (Deut. 24:19-22; Lev. 19:9-10; Deut. 14:28-29) Are our assets, individually, corporately, and nationally, being put to work for people in need? (Luke 16:19-31; Luke 6:38; Matt. 25:31-45; Acts 2 and 4; Deut. 15:10-11; II Cor. 8 and 9; James 2:15ff.)
7. Does provision for the poor and hungry have any priority over thoughts of personal gain or security for the future? (Ex. 22:25, 27; Acts 2 and 4)
8. Do we support, directly or indirectly, corporations, organizations, and institutions which are built upon the backs of the poor and hungry? Do we even look into such matters at all? (Lev. 25:10; Deut. 15:4-6; I Kings 21:3)
9. Do we think that we cannot really afford to give the poor and hungry their rights? Is such a fear in order for those who seek to obey God? (Deut. 15:10)
10. Are our actions in feeding the hungry a matter of the heart? Or do we give as from a superior position? Do we inwardly congratulate ourselves on our benevolent attitudes? (Deut. 15:9, 10, 18; II Cor. 9:7; Luke 6:32-36; Luke 19:1-9)
11. Are we able to recognize, in the economic and political structures we support, certain motives of the dominance of self interest, and are

we willing to change this self interest in favor of loving our neighbor as ourselves?

12. Are we ready to trim our manner of living so that it becomes as a light on a hilltop and shows the way for others to follow? Are we serious in following the example of our Lord? Do we stand in the secular world around us as a distinct people? (Phil. 1:27; Titus 2:10)

Questions Derived Primarily from Analysis of the World Food Problem in The Context of Christian Stewardship

13. Are we seriously searching out the poor and hungry whose needs we can serve? Can our congregation and denomination gear for this task?

14. Is the action we are taking based upon a good knowledge of the total situation and is it sufficient to alleviate the problem of hunger in that situation?

15. Does our action provide the means for self-sufficiency or does it create an ongoing dependency upon us for know-how, skills, and resources?

16. Does our use of human and material resources in the alleviation of hunger represent good stewardship for both the short-term and the long-term?

17. Are we willing to reduce our consumption of goods and resources to the level that all can have the basic necessities?

F. Conclusion

The statistics, data, and interpretation are insistent and, finally, compelling. In the context of living and dying people, the dull statistics and lifeless data become gripping realities. The church of God cannot hide her face from them. The searchlight of God's Word, the truth of his judgment, is clear and inescapable.

Yet for the Christian there rises from these awesome facts a new possibility for hope and obedience. The framework of this entire report has been the central affirmation of the Lordship of Christ. The sovereignty of God is our touchstone, for the earth is his and they that dwell therein. From this foundation we proceed to press the claims of God's kingdom upon all the world and its people. We cherish that world because it is the Lord's. We care for its people because his salvation must be proclaimed to them. We address them in concern for their souls and bodies, that our words and deeds may show forth his salvation.

Such themes may be familiar to Reformed Christians, but in the face of the world's gaunt and hollow-eyed hungry ones, there is specific opportunity for expression of that faith. We may concretely demonstrate that God's care reaches to the ends of the earth. Our fine professions may take on flesh and blood. We may practice the joy of obedience.

It is easy to say that God loves the poor. It is much more difficult and controversial when the implications of that statement are fearlessly spelled out. The biblical injunctions to Israel are long ago and far away; the meaning for today is often easy to set aside. The judgment

of our style of life in North America is unpleasant to hear and likely to rouse the ire of those who have worked hard for the comforts they enjoy. It is not difficult to confuse unholy self-indulgence with God's blessing upon hard work.

Thus we suspect that our report will not be received with equanimity. When our recreational vehicles and Cadillacs are called into question, there will be unpleasantness. A review of our overconsumption of meat will not go over well among those whose livelihood depends on its production, even though we strongly affirm that they are not the ones at whom the finger is pointed. An indictment of lavish church building projects will be rejected by those who now enjoy these accommodations. A scrutiny of fine appointments in our homes will bring on icy stares. A discussion of the propriety of Florida vacations will bring dismay to those for whom such holidays are their "just reward for hard work." Many of those who enjoy these items have given generously to God's kingdom and these items may seem negligible in comparison to their gifts. We ask them now to evaluate their priorities before the eyes of God.

Nor do we intend to single out only some among us. Many of us have no Cadillacs or cottages, and our consumption is less visible. Yet our attitudes may be identical as we all stand in a society and civilization which delights in consumption and is largely formed by its materialism. We call upon God's people to recognize this mentality and to emerge from its chains. It is high time for God's people to be distinctive, visible, and forthright. It is time for fearless preaching that calls God's people to be what they are, his called-out ones fully involved in his world. It is time to act.

Our report has searched us and found us wanting. Often the results of our study have been incriminating. We recognize that this stance of confrontation has heaped guilt on us. Is that the end of the story? Are we only corrupt, gluttonous, and greedy? No, we are not.

Already God's grace has reached us mightily. Our denominational agencies and institutions are examples of the fruit of commitment, of love for our Lord Jesus Christ, and even of great sacrifice for his kingdom. We have loved his Word and sent it across our continent and around the world. God has blessed us with open hearts and with generous giving.

It is in that context and from that background that we look with hope at the challenge of the hungry. God's people must be constantly made aware of his will as time goes on and as we are apprised of emerging frontiers for response. As we are God's stewards in his world, we are also responsible for our attitudes and our acts. Today God calls forth a new response from us. He compels us to act.

The task is not impossible. We have not stopped sending missionaries simply because the statistics demonstrate that two-thirds of mankind give no allegiance to Jesus Christ. We cannot avoid feeding the hungry simply because the task overwhelms us. We are called to be consistent Christians, to practice what we preach, to obey, to rejoice. This is our offering, our gift to God.

The material resources of the earth are finite and expendable. Now a new frontier beckons us as Christians of the end-time. We have only begun to claim the spiritual riches we have in Christ. We have only begun to enjoy his gifts of fellowship, caring, and obedience. The vista before us is not clouded with gloom and animosity. Rather we believe that there is a great joy we shall discover as we change our own patterns of consumption and emerge from the secularism of North America which surrounds us. To that joy we call God's people as we reach out to the hungry.

V. IMPLEMENTATION

A. *Introduction*

Your Task Force has spent some time (Section II) in describing the current world food situation and our complicity in the hunger problem. The detailed biblical study of Section III has resulted in the development of certain biblical norms. We have sought to develop appropriate responses to those norms in the preceding section (IV). All this has now set the framework for the crux of our report: this discussion of implementation, along with our recommendations to synod. It is your Task Force's strong belief that our work will have been futile if it does not result in action on the part of the church and its members, action to free hungry people to live as image-bearers of God, confessing the name of Christ. It is with this conviction that we offer the comments and recommendations contained in this section.

Several questions must be asked and answered. What is the overall *purpose*, the overarching *goal*, we set for ourselves? *What* should be our response, individually and communally, to the demands of Scripture in view of the world food situation? *How* is the response to be carried out? *Who* is to carry it out? And *when* is it to be carried out?

B. *The Purpose*

Our aim is to alleviate hunger in the world. This ambitious aim does not presuppose that our efforts will solve, nor even make a large dent in, the world hunger problem. But we believe that we, as children of God, have an obligation to assume this task and we are confident the Lord will bless our humble effort. The Lord has given us an opportunity for service; we must seize it.

However, our purpose is not only to feed the hungry—our purpose is to free them from hunger so they may be free to serve God. This implies two things: first, our help must consist not only of handing food to the hungry, but must include efforts aimed at making the hungry self-sufficient. Second, our food aid must be accompanied by presentation of God's reformatory Word, so that the hungry may be led to Christ and the social and governmental structures which cause hunger may be reformed.

Thus, in simple terms, our overall purpose is to provide the physical and spiritual food so desperately needed by the majority of humankind. May the Lord bless our efforts.

C. *The Content*

We have spent considerable time earlier in this report indicating *what* we believe our response to the world food problem should be. Let us briefly recapitulate here, and give some specifics.

On the individual level, we believe that a modification of our life style is required. We are not advocating withdrawing from society, living on a mountain, or joining a commune. We are simply saying that each of us, without great difficulty, can make significant modifications in life style which will result in freeing up more of our resources for use in alleviating hunger throughout the world. Currently the members of the Christian Reformed Church contribute less than one-fourth of one per cent of their annual income to the Christian Reformed World Relief Committee. We think it not unreasonable to expect that that amount can be doubled or quadrupled without any undue difficulty. Let us make it clear that we do not expect this money to come out of a family's tithe at the expense of other projects; rather, in view of the immensity of the world hunger problem we believe it incumbent upon all Christians to modify their life style and contribute a portion of the savings to the alleviation of hunger. Recall our comment in Section IV, B., that if each member of the Christian Reformed Church gives up only *one* hamburger per *month*, over \$1,500,000 will be saved—an amount equal to three-fourths of the total CRWRC budget! Furthermore, the edifying and symbolic value of life style changes must not be overlooked.

At the communal level we believe we must now launch a new effort on the part of our churches, classes, and denomination. We urge increased fund-raising and volunteer work for hunger alleviation programs. The CRWRC has done an excellent job of meeting many needs, including hunger alleviation, in the past. We encourage continuation and increase of that effort. The people of our churches have always been generous in meeting needs following a disaster. Our position is that the world hunger problem has assumed the dimensions of a disaster, one which will be with us for some time, and we encourage a disaster-type response to the problem.

We also believe it important to modify the structural or systemic factors which lead to hunger or impede its alleviation. However, your Task Force is not yet prepared to give a final report on this matter, and requests additional time for this purpose. The recommendations in this report are those which can be implemented soon, and which can have impact in a short time. Modification of cultural, economic, and political structures takes considerably longer and requires more thought.

D. *The Manner*

How is our response to be carried out? At the individual level, we expect a modification of life style in response to the hunger problem. We hope that each family will sit down and consciously make decisions regarding what they can "give up" so that the funds may be used to alleviate hunger. We have in mind such things as eating some meatless meals, giving up a few nights out, reducing the use of luxuries, and delaying purchases. The money a teenager saves by giving up a ham-

burger and milkshake, as well as the money a wealthy person saves by buying a Rabbit instead of a Rolls-Royce—both are needed to help the hungry. The mandate reaches not only the wealthy, but reaches each one of us. Furthermore, just and reasonable consumption patterns will be better for our physical health as well as our spiritual health.

At the communal level, we hope that each individual congregation will discuss in societies, fellowship groups, households, and congregational meetings how they may best meet world hunger needs and how they may modify their communal life style (e.g. more modest churches). We hope such discussions will also be held at the classical level, and that hunger awareness dinners will be held at both levels.*

In addition to the recommendations included in this report, we have attached in Appendix A a listing of several responses to world hunger which may be made by individuals, congregations, and classes. These responses may serve to answer the question often posed, "What can I do about world hunger?"

E. *The People*

Who is to carry out the response? At the individual level, obviously, there is only one person who can carry out the response, namely, the person involved. However, we encourage parents to discuss this matter thoroughly with each other and their children. We believe it best that the individual responses be carried out at the family level, and that the entire family be involved in the decision making process.

At the congregational level, we recommend the appointment of "hunger coordinators." These coordinators would be part of a national network developed by the CRWRC. We envision these coordinators setting up programs both at the congregational and classical level, all as part of a national program. We recommend that the CRWRC define the tasks and qualifications for these persons and develop the programs involving them. We further suggest that these coordinators need not necessarily be current members of the diaconate, even though it is expected they will work closely with the local deacons.

At the denominational level it is more difficult to assign responsibility; the problem is so multifaceted and multidimensional that no single existing Christian Reformed agency is able to deal with all facets of it. Several aspects of our response are extremely important: education of our church members, hunger alleviation programs, and ministry to the spiritual needs of the hungry. Yet, we have separate denominational agencies dealing with these topics; such as the Board of Publications through the Department of Education, the Christian Reformed World Relief Committee, and the Boards for World and Home Missions.

* Few activities are as effective in educating persons about world hunger as a hunger awareness dinner. These dinners usually involve serving the types and amounts of food usually served in various areas of the world, and assigning persons to different continents in the same proportion as the world population is distributed. It is our hope that synod is willing to schedule a hunger awareness dinner during its sessions.

In an attempt to define the work to be done, your Task Force laid out a possible action package which we could seek to implement. This package, primarily a listing of tasks to be done, was used as a basis for discussion in our deliberations; from it we formed a preliminary action program, reproduced in Appendix A. This program obviously needs modification and amplification before implementation, but should serve its purpose for the present as a springboard for discussion and decision.

In discussing how an action program might best be implemented, a basic decision has to be made: should we recommend a new agency, or should we seek to work through existing church agencies? Because of the importance of this matter, we met with representatives of the boards and staffs of the Christian Reformed World Relief Committee, the Education Department, the Board of World Missions, and the Synodical Study Committee on Social Justice. We discussed with all of them the multidimensional aspects of our program. After considerable discussion with these agencies, we are convinced that the program we envision can be implemented through existing denominational agencies. We are also of one mind that overall responsibility for this program must be lodged with one agency which will serve as the coordinating agency for the other denominational departments. The logical agency to coordinate these activities is the CRWRC, and we so recommend. However, in order to insure that the program involves the ministry of the Word in hungry lands, and ties in well with duties of other denominational agencies, we recommend the involvement in program planning of the World Missions Executive Secretary and the Synodical Task Force on World Hunger acting with the advice of other denominational agencies.

Thus, our basic response to the question of *who* will carry out a denominational program of hunger alleviation is to designate the CRWRC as the lead agency* and designate its Executive Director as the coordinator to supervise this activity. We further recommend that the Education Department be commissioned to prepare appropriate educational materials, that these efforts be coordinated with the work of Christian Reformed World Missions, and that other agencies, e.g. the Back to God Hour, be utilized in the significant roles they fill in the denomination's life.

One last comment. Much of our report deals with the need for structural or systemic change, both in North America and worldwide. We find that no denominational agency or committee at this time is prepared to deal with that question. Thus, we recommend that your Task Force be continued for a time to continue investigation of this problem and to develop an appropriate response. In particular, we hope that our discussions with the proposed Synodical Committee on Social Justice may result in ongoing examination of these issues.

* The lead agency concept requires that the agency with the greatest experience and expertise in achieving the objectives of the program be given responsibility for the overall direction and coordination of the program. At the same time, that agency is prohibited from performing tasks which are better performed by another agency, and should refer those tasks to the other agency.

F. *The Timetable*

When is our response to be carried out? We believe the world hunger problem to be of extreme urgency, and encourage implementation of a hunger-alleviation program as soon as possible. Again, we have been hesitant to establish a strict timetable because we lack the requisite knowledge of the internal operations of the agencies involved, but the preliminary program outlined in Appendix A indicates our thinking at this point. We hope that after a maximum planning and program development period of six months all agencies involved can begin rapid implementation of the approved program. We furthermore expect that all agencies involved will establish appropriate timetables so that rapid implementation may be planned for and assured.

G. *Recommendations*

We now wish to present the recommendations resulting from our study and deliberations.

Recommendation 1: That synod adopt the following declaration as its foundational response to the issue of world hunger:

Recognizing God as the Creator of all things, and man as his steward;
Confessing that God breaks into the lives of his people with his Word and Spirit, training them in patterns of love and justice;

Finding in God's Word his liberality for men and the whole creation, and protective laws for the defenseless and underprivileged;

Remembering the grace of the Lord Jesus Christ, who entered poverty so that others might become rich; and

Listening to God's call to his people to disciple all nations and to practice love and justice in the earth;—

the synod of the Christian Reformed Church

acknowledges

that the alleviation of hunger at home and abroad is an integral part of our Christian responsibility,

and asks

that all members of the Christian Reformed Church devote themselves to gratitude, compassion, repentance, and justice as they respond to world hunger with a ministry of word and deed.

Recommendation 2: That synod instruct the Executive Director of the Christian Reformed World Relief Committee and the Executive Secretary of Christian Reformed World Missions to prepare a detailed action program along the lines outlined in Appendix B. Advice is to be sought from the various denominational agencies potentially involved, and the comprehensive program is to be submitted (within six months) to the Synodical Task Force on World Hunger for its concurrence. Implementation of each agency's portion of the plan shall occur only after that agency concurs with the action requested from it. The plan shall include the following components:

a. Selection of a hungry country as the initial target for an intensive, long-range ministry to the whole person, with several alternate countries indicated. Congregations and classes will be encouraged to adopt sections of the target country.

- b. Establishment of a special Hunger Fund, to be lodged with CRWRC but distinct from its regular operational budget. This Hunger Fund shall be used to finance the word/deed ministry outlined in the action program.
- c. Encouragement of life style modification and utilization of the resulting savings for hunger alleviation.
- d. An appeal to the members of our church to devote a total of one per cent of their income to alleviation of hunger, without a decrease in their contributions to other work of the kingdom.
- e. Development of a corps of hunger coordinator volunteers at the classical and congregational level.

Grounds:

- 1) Such a unified and comprehensive effort must arise from, and be guided by, a carefully developed, long-range plan.
- 2) The dual involvement of staff members from both CRWRC and CRWM will result in a well coordinated program, and recognizes the considerable experience and expertise both agencies have in developing relief and evangelism programs, respectively.
- 3) The involvement of both CRWRC and CRWM also emphasizes the fundamental conviction evident in this report that the problem for world hunger must be addressed comprehensively by a joint word/deed outreach.

Recommendation 3: That synod designate the Christian Reformed World Relief Committee as the lead agency to coordinate implementation of the plan developed as a result of Recommendation 2, and that the Executive Director of the CRWRC be appointed the coordinator of this program, with other denominational agencies to be included and involved in the implementation as appropriate and necessary.

Ground: The CRWRC, as the denominational agency already directly involved in hunger alleviation, is the logical lead agency; and its Executive Director is the logical choice to direct and coordinate the program due to the nature of his agency and its task.

Recommendation 4: That synod request all denominationally related agencies involved in the program developed as a result of Recommendation 2 to work with the Christian Reformed World Relief Committee and its Hunger Program Coordinator to fulfill their part in the program.

Grounds:

- a. The multifaceted nature of the program requires the assistance and cooperation of a number of denominationally related agencies.
- b. The success of the program requires that the Education Department, in cooperation with the CRWRC and its Hunger Program Coordinator, continue to expand, develop, and acquire suitable educational materials dealing with world hunger, so that these materials may be used in workshops, church schools, adult education classes, and adult fellowship groups. A great many members of the Christian Reformed Church are unaware of the nature and magnitude of the world hunger problem. We believe these persons will respond generously when the situation is made apparent to them.

- c. It is essential that the Christian Reformed World Missions Agency work with the CRWRC and its Hunger Program Coordinator in the implementation of the hunger alleviation program, so that physical hunger alleviation may be appropriately accompanied by a presentation of the Word. A vigorous evangelism program is a fitting partner for a hunger alleviation program, and there are many advantages to a joint effort. Furthermore, an effective hunger alleviation program often provides an excellent opportunity for introducing the Word.
- d. The Back to God Hour can effectively use its ministry to instruct its North American listeners regarding the world hunger problem and the responsibility which Christians and the North American nations have in alleviating that problem, and to instruct its listeners in hungry nations regarding the need to develop just (and Christian) governmental structures and food distribution systems.
- e. Other denominationally related agencies, such as the Seminary, the colleges, and the Home Mission agency, can be effective and fitting partners in the total overall program of hunger alleviation.

Recommendation 5: That synod designate the first Sunday of each November to be a denominational day of fasting, with the resulting savings to be contributed to the Christian Reformed World Relief Committee for alleviation of hunger.

Grounds:

- a. Such unified action will result in an increased awareness of the world hunger situation.
- b. This symbolic action will demonstrate and signify our concern for the world's hungry and our commitment to assist them.
- c. The funds thus raised will be effective in alleviating hunger.
- d. This date, situated between the Canadian and American Thanksgiving days, is an appropriate time to remember the world's hungry in the midst of our plenty.

Recommendation 6: That synod instruct the Christian Reformed World Relief Committee, with the assistance of other denominational agencies, to sponsor conferences and workshops in each classis.

Grounds:

- a. A concerted response to the world hunger problem demands that our leaders be informed in detail about the problem and then use their position or the pulpit to acquaint our people with the many dimensions of the problem.
- b. Direct contact with knowledgeable speakers is needed to improve the level of awareness of our people regarding the hunger problem.
- c. Group interactions at such conferences will help to develop a comprehensive understanding of an attack on the hunger problem.

Recommendation 7: That synod authorize the Synodical Task Force on World Hunger to collect, prepare, and distribute to the ministers of our church appropriate information regarding world hunger.

Grounds:

- a. The pulpit must be a prophetic witness to our Christian responsibilities in alleviating hunger.

b. If the pulpit is to be a prophetic voice in dealing with the hunger problem, it is necessary for the ministers of our churches to be knowledgeable about the problem. The distribution of appropriate materials to our ministers will assist them in preparing their messages.

Recommendation 8: That synod affirm that in today's shrinking world the nature of the deacons' responsibilities is international in scope, and that offerings for world benevolence are as necessary as offerings for local benevolence.

Grounds:

a. As the world has become one small, international community, and as the benevolent needs of our local churches have been taken over more and more by our government, our deacons' responsibilities have broadened to the national and international needs evident today.

b. The diaconate is an effective means the church may use to alleviate hunger abroad.

Recommendation 9: That synod encourage the members of our church to study the materials listed in Appendix C so that they may develop a better understanding of the many facets of the world hunger problem.

Grounds:

a. Education is a necessary component of any action program.

b. These publications present a realistic analysis of the world hunger problem; many of them exhibit a biblical perspective as well.

Recommendation 10: That synod call upon the people of the Christian Reformed Church to respond to the hunger faced by so many persons in this world. This call specifically lays upon the members of our churches the direct responsibility to develop significant individual responses by means of meaningful modifications of life style, such as avoiding conspicuous consumption and waste, wisely using our natural resources, and fasting; contributing the money thus saved to hunger alleviation programs; and setting up congregational programs designed to alleviate hunger.

Grounds:

a. Scripture repeatedly calls upon God's people to exercise responsible stewardship, and self-denial.

b. Our Christian responsibility dictates that our resources be channeled effectively.

Recommendation 11: That synod urge all churches to encourage and challenge their members to use their dual citizenship in the kingdom of God and their country by being a citizen advocate on behalf of the hungry and starving world; by contacting their representatives in government on key issues surrounding this problem, urging Christian responses; by discussing such political issues in home, school, and church; and by active involvement in the political process, such as working for political parties, helping in campaigns for worthy persons, running for office, or joining political action groups.

Grounds:

a. The Scriptures clearly require us to be concerned about our civil government and seek to influence it appropriately. Because the hunger

problem depends so strongly upon governmental policy decisions, it is appropriate for individual Christians to seek to influence these policies.

b. In some cases an individual can achieve greater results by influencing public policy than by any other single contribution he can make.

c. Membership in the Committee for Justice and Liberty, the Association for Public Justice, or Bread for the World can be an extremely effective way for citizens to be informed about and influence governmental policies and pending legislation concerning justice and world hunger.

Recommendation 12: That synod call upon all members of the church to seek to do justice in their chosen vocations in an attempt to alleviate the structural or systemic injustice evident in today's world, and that synod call upon members of our churches to consider joining local or national organizations designed to have a Christian impact on society as a whole.

Grounds:

a. Scripture demands we display our faith in all areas, including our vocation.

b. Organizations permit us jointly to accomplish much more than we can do individually. By way of example only, we mention the Christian Farmers Federations of Alberta, Ontario, and Iowa; and the Christian Labor Associations of Canada and the United States; there are other similar organizations.

Recommendation 13: That synod continue the Synodical Task Force on World Hunger for an additional year, and charge it with the following specific tasks:

a. To work with the Executive Director of the Christian Reformed World Relief Committee and the Executive Secretary of the Board for Christian Reformed World Missions in the development of a comprehensive hunger alleviation program, and to monitor the implementation of that program as well as the other synodical decisions arising from this report.

b. To continue their work on the structural and systemic problems causing world hunger, and to develop, in conjunction with the Synodical Study Committee on Social Justice, appropriate responses to these problems.

c. To assemble and prepare appropriate informational materials on hunger and distribute them to the ministers of our church.

Grounds:

1) The knowledge and background of the Task Force should be utilized during the year of transition and implementation.

2) There is considerable work yet to be done in exploring questions of structural factors and determining needed changes.

APPENDIX A

What Can We Do About World Hunger?

I. *Individual Response*

Individual responses can make a significant impact on the world hunger problem. In order to do this an individual needs to have information about, and encourage action for, world hunger issues.

When one's own life style shows response to world hunger issues, others will find one's concern more credible. One must, therefore, begin with a reassessment and redirection of one's own values, time, and expenditures.

- A. *Purchase what you need* instead of what you want.
- B. Pledge a set percentage of your time/budget to alleviate hunger.
- C. Develop an understanding of the hunger needs of the world.
- D. Develop an understanding of the factors which cause hunger.
- E. Join national organizations which will keep you informed of world hunger issues (e.g., CJL Foundation or Bread for the World).
- F. Become actively involved in local churches and communities concerned about world hunger for mutual support.
- G. Contact and try to influence policy makers.
- H. Influence others to become informed about and responsive to world hunger issues.
- I. Sponsor world hunger meetings.
- J. Adopt a world hunger project.
- K. Adopt an orphan.

II. *Congregational Response*

- A. Identify and designate a hunger coordinator and a core of workers who are responsible for educating the church members about and creating a response to world hunger.
- B. Select and implement specific projects within the congregation such as gleaning programs or hunger workers.
- C. Take up offerings for hunger alleviation and for organizations seeking structural justice.

III. *Classical Response*

- A. Identify and designate a classical hunger coordinator who is responsible for educating the churches about and creating a response to world hunger needs.
- B. Adopt an area (state, province, village) of a hungry country.
- C. Select and implement diaconal projects.

APPENDIX B

A Tentative Long-Range World Hunger Action Program

The purpose of this long-range action plan is to create more knowledge about, and a better response to, the problems of world hunger. The

response to the problems of world hunger has two basic thrusts: mercy and justice. Achievement of a continuing modest Christian life style will enable us to have resources to provide mercy for the hungry of the world. Working for justice in both the market places and governments of the world will require the combined resources of informed Christians.

To achieve a significant improvement in both mercy and justice for the hungry of the world, a tentative five-year plan has been developed which concentrates on *educational action* and *hunger alleviation action*. This plan is spelled out below; a tabular summary is presented on page 471.

1978

Educational action will begin by setting up a mobilization task force which will stimulate and coordinate the work of the denomination on the problems of world hunger. A mobilization task force* will help agencies choose their part in the attack on world hunger and will work with individuals and congregations.

Hunger alleviation action will begin with a statistical need assessment (provided by the Board of World Missions/Christian Reformed World Relief Committee) based on:

1. An assessment of physical needs and resources.
2. An assessment of evangelism potential—can we expect openness to the preaching of the Word? How many mission agencies already exist in the area?
3. An impact assessment—where and how can we achieve improvements, and if, so, at what cost?

1979

Educational action will involve the mobilization of major denominational resources, including:

1. Individuals
2. Congregations
3. Classes
4. Denominationally related agencies
 - a. Calvin Seminary
 - b. Christian Schools and Colleges
 - c. Back to God Hour
 - d. Ministers' Institute
 - e. Chaplain Committee
 - f. Home Missions
 - g. World Missions
 - h. United Calvinist Youth
 - i. National Union of Christian Schools
 - j. World Relief Committee
 - k. Vocational Groups—e.g., Christian Farmers Federation

All of these individuals and groups will be involved in planning their role in fulfilling the tasks agreed upon with the mobilization task force.

* To be distinguished from the Synodical Task Force on World Hunger.

WORLD HUNGER - ACTION PROGRAM
(Tabular Summary)

YEAR	PROBLEMS OF WORLD HUNGER			SOLUTIONS TO WORLD HUNGER	
	1978	1979	1980	1981	1982
EDUCATIONAL ACTION	<p>Set up mobilization task force</p> <p>Task Force makes assignments to organizations and congregations listed under 1979.</p>	<p>Calvin Seminary</p> <p>Back to God Hour</p> <p>Chr. Schools/Colleges</p> <p>Ministers' Institute</p> <p>Chaplains' Committee</p> <p>BHM</p> <p>Bd. of Publications</p> <p>United Calvinist Youth</p> <p>CRWRC</p> <p>NUCS</p> <p>BWM</p> <p>Congregations</p> <p>Classes</p> <p>Individuals</p> <p>Vocational Groups</p> <p>Social Justice</p>	<p>Continued Ed. (Ministers)</p> <p>BTGH - TV and Radio</p> <p>Educational Impact</p> <p>Using Sem./Institute</p> <p>Identified Needs/Resources</p> <p>Consultants - facilitators</p> <p>Articles</p> <p><i>Insight</i> Magazine</p> <p>Staff Reports</p> <p>Educational Materials</p> <p>Staff Reports</p> <p>Educational Materials</p> <p>Staff Reports</p> <p>Lifestyle Study</p> <p>Seminary Impacts</p> <p>Redirection</p> <p>Resource & Consultants</p> <p>Joint Planning (M.T.F.)</p>	<p>Conoregations and classes "adopt" hunger areas</p> <p>Feedback Systems developed between hungry country and classis/congregations</p> <p>Mobilization Task Force phases out and social justice assumes task</p> <p>Assessment of organization impact and corrective changes</p>	<p>Second wave of organizational impact, re structures</p> <p>Evaluation of adoption program and corrective changes</p> <p>Social structure changes begin utilizing organizations listed under 1979</p> <p>Total responsibility assumed by social justice task force</p>
HUNGER ALLEVIATION ACTION	<p>Statistical Need Assessment by BWM, CRWRC based on:</p> <ul style="list-style-type: none"> - Physical assessment --Need --Existing Resources <p>Impact Assessment</p> <p>Evangelism Potential Assessment</p> <ul style="list-style-type: none"> --Openness. --Need --Existing Resources 	<p>Oversite Assessment</p> <ul style="list-style-type: none"> - Preliminary evaluation by field staff - Final site assessment and evaluation by CRWRC and BWM (Adm. & Board) <p>Final Decision</p> <ul style="list-style-type: none"> - Adopt ___ countries 	<p>One staff placed on each location</p> <p>Need assessment with base-lines</p> <p>Contracts</p> <ul style="list-style-type: none"> - Total project (9 years) - Annual 	<p>Add staff and volunteers</p> <ul style="list-style-type: none"> - Indigenously - operationalize community development projects --Technique skills --Management skills --Local control skills --Financial skills --Evangelism linkage skills <p>Feedback System operational</p>	<p>Feedback System Corrective response</p> <p>Add additional national staff</p> <p>Evaluate other sites</p>

Hunger alleviation action will continue with onsite assessments being completed by CRWM and CRWRC. Countries and areas will be chosen for new hunger alleviation action to begin.

1980

The educational action program takes the form of a massive effort to create awareness of, information about, and response to, world hunger in both the denomination and the rest of North America. World hunger issues will be addressed by:

1. The Back to God Hour—radio and television special programming.
2. Calvin Seminary—continuing education and contact with ministers.
3. Colleges and universities—faculty exchange, seminars, new courses, scholarship, and publication.
4. Chaplain Committee—resource and need identification.
5. Home Missions—assistance in mobilization of congregational resources.
6. World Missions—sight-sound presentations about hungry peoples.
7. World Relief Committee—sight-sound presentations about world hunger.
8. Board of Publications—expansion and development of educational materials; publication of articles.
9. United Calvinist Youth—articles in *Insight*.
10. National Union of Christian Schools—development of curriculum materials.
11. Social Justice Task Force (if appointed)—educational program concerning political and economic issues.
12. Local congregations—adult education programs and children's programs.
13. Vocational Groups—new perspectives on vocational responsibility and world hunger (e.g. Christian Farmers Federations—new perspectives on agriculture).

Hunger alleviation action continues with assignment of one staff member at each location selected in 1979. Each staff member will provide a total project plan consisting of:

1. An assessment of current local situations in regard to hunger, nutrition, sanitation, and evangelism potential.
2. An assessment of realistic goals for improving hunger, sanitation, and nutrition with a list of priorities for each area.
3. Establishment of goals for 1981 and longer (approximately nine years).

1981

Educational action focuses mainly on response to world hunger. Congregations and classes adopt hungry countries or areas within countries, and systems are developed for contact between these areas and North American churches. Assessments of the impact of our action are made and action to improve the impact is taken. If the Social Justice Committee has been formed by this time, selected issues will be referred to

this committee. They will give leadership for the denomination to take action on the matters of justice within the market place and the government.

Hunger alleviation action becomes operational. It avoids creating dependency by helping people to function more effectively in the following five skill areas:

1. Technique (food, health care, literacy)
2. Management
3. Local control
4. Finance
5. Evangelism

At the same time, a feedback system becomes operational which will monitor whether we are meeting our goals. Statistical need assessments for additional sites will begin.

1982

The *educational action* program will work to bring about justice, both within the market place and within governments, using the denominational resources which were developed in 1980. World hunger concerns will be incorporated as ongoing programs of existing agencies.

The *hunger alleviation* program will respond to the information being fed back to it and make corrective changes. Onsite assessments will continue and new locations will be adopted. Programs will be institutionalized into existing organizations.

APPENDIX C

Bibliography

I. BOOKS

Essential Reading

Sider, Ronald. *Rich Christians in an Age of Hunger: A Biblical Study* (Downers Grove, Illinois: InterVarsity Press, 1977). Excellent presentation of the biblical material on hunger with concrete action suggestions for the individual, the church, and the nation.

Simon, Arthur. *Bread for the World* (Grand Rapids, Michigan: Eerdmans; Paramus, New Jersey: Paulist Press, 1975). Overview from a Christian perspective of public policy issues involved in hunger. Introduction to the Christian citizens' movement, Bread for the World.

Mooneyham, W. Stanley. *What Do You Say to a Hungry World?* (Waco, Texas: Word Books, 1975). A solid analysis by the president of World Vision International.

For Further Study and Critical Reflection

Barnett, Richard J. and Ronald E. Muller. *Global Reach: The Power of the Multinational Corporations* (New York: Simon and Schuster, 1974). Analysis of effects of multinational corporations on poor countries.

Berg, Alan. *The Nutrition Factor: Its Role in National Development* (Washington: Brookings Institution, 1973).

Borgstrom, Georg. *The Food and People Dilemma* (Belmont, California: Duxbury Press, 1973).

Brown, Lester R. and Erik P. Eckhom. *By Bread Alone* (New York: Praeger, 1974).

Dumont, Rene and Bernard Rosier. *The Hungry Planet* (New York: Praeger, 1969).

C. Dean Freudenberger and Paul M. Minus, Jr., *Christian Responsibility in a Hungry World* (Nashville: Abingdon, 1976). It is a book that proposes positive solutions that can provide bread and justice for all. The authors set forth biblical wisdom and a sociological analysis of causes of, and possible solutions to, world hunger.

Gheddo, Piero, *Why is the Third World Poor?* (Maryknoll, New York: Orbis Books, 1973). A balanced perspective on the positive and negative contributions of the West by a Roman Catholic author.

Goudzwaard, Bob. *Aid to the Overdeveloped West* (Toronto: Wedge Publications, 1975). A solidly Reformed analysis of the situation of North America and Western Europe.

Lappe, Frances Moore and Joseph Collins. *Food First* (Boston: Houghton Mifflin Co., 1977).

Myrdal, Gunnar. *The Challenge of World Poverty* (New York: Random House, 1971). A classic analysis of world poverty. Well worth reading.

Schumacher, E. F. *Small is Beautiful: Economics as if People Mattered* (San Francisco: Harper & Row, 1975). A penetrating analysis of a materialistic economics and its effect on the poor countries. Should be read by every Christian business person.

Taylor, John V. *Enough is Enough* (London: SCM, 1975).

On Life Style

Alternatives, *Alternative Celebrations Catalog*. Box 20626, Greensboro, North Carolina 27420. Simple ways to celebrate birthdays, holidays, and other special times.

Ewald, Ellen Buchman. *Recipes for a Small Planet*. (New York: Ballantine Books, 1973). Recipes for meatless dishes.

Gish, Arthur G. *Beyond the Rat Race* (Scottsdale: Herald Press, 1973).

Lappe, Frances Moore. *Diet for a Small Planet*, Revised ed. (New York: Ballantine, 1975). "How to" book on a simple, nutritious diet.

Longacre, Doris Janzen. *More-With-Less Cookbook* (Scottsdale: Herald Press, 1976). Commissioned by the Mennonite Central Committee. Simple life style recipes of Pennsylvania Dutch quality.

II. FILMS AND FILMSTRIPS

BREAD FOR THE WORLD. 20 min. Color. Filmstrip with cassette. 1975. Solid introduction to hunger as a public policy issue and to the Christian citizens' movement, Bread for the World. Free from Bread for the World, 207 E. 16th St., New York, New York 10003.

BOTTLE BABIES, 26 min. Color. Film. 1976. Examination of advertising campaign by multinational corporations to convince mothers in poor countries to switch from breast to bottle feeding. Questions effect

of "business as usual" on the poor. Available from Tri-Continental Film Center, P.O. Box 4430, Berkeley, California 94704.

CHARLIE CHEDDAR'S CHOICE. 15 min. Color. Filmstrip with cassette. 1977. Story of a mouse, Charlie, who lives in a cheese barrel. After learning about world hunger, Charlie reduces his life style, decides to study the issue in depth, writes his representatives in government, and gives of his own financial resources. Delightfully done, but theologically weak. Available from the Hunger Office of the United Presbyterian Church in U.S.A., 1268 InterChurch Center, 475 Riverside Drive, New York, New York 10027.

THE EDGE OF HOPE. 24 min. Color. Film. 1974. Depicts lives of the poor in Mexico, Bolivia, Colombia, and Paraguay. Roman Catholic. Free from Maryknoll Library of Third World Films, 7838 San Fernando Road, Sun Valley, California 91352.

GIVE US DAILY BREAD. 23 min. Color. Film. Comparison of needs of people in poor country with North American patterns of living and food production. Tactfully done and solidly biblical. Highly recommended. Free from Mennonite Central Committee, Audio-Visual Library, 21 S. 12th St., Akron, Pennsylvania 17501.

GLASS HOUSE. 12 min. Color. Film. 1974. A provocative modern "rich man and Lazarus" parable about world hunger. Excellent as a discussion starter. Roman Catholic. Available from TeleKetics, Franciscan Communications Center, 1229 S. Santee St., Los Angeles, California 90015.

KEEP THE PEOPLE ALIVE: MALNUTRITION. 27 min. Color. Film. 1975. Second in the three-part series **ONE PLANET—TWO WORLDS**. Graphic picture of malnutrition and its meaning for people in poor countries contrasted with the materialism of the rich. Secular, one-world emphasis, but penetrating presentation of the moral choices. Available from Films, Inc., 1144 Wilmette Ave., Wilmette, Illinois 60091.

TILT. 19 min. Color. Film. 1972. This animated film by the National Film Board of Canada is built around a series of vignettes, each of which presents a different element of the hunger problem. Good discussion starter. Available from CRM Educational Films, Del Mar, California 92014.

A WORLD HUNGRY. Series of five filmstrips, each approximately 10 min., with cassettes. Color. 1974. The first three filmstrips deal respectively with myths about hunger, the real causes of hunger, and our responsibility toward the hungry. The last two filmstrips present positive responses Christians can take. Can be used as part of a five week church school course. Comes with teaching aids. Roman Catholic. Available from TeleKetics, Franciscan Communications Center, 1229 S. Santee St., Los Angeles, California 90015.

III. SIMULATION GAMES

Baldicer. Simulation on world food problems. John Knox Press, Box 1175, Richmond, VA 23209.

Starpower. Simulates consequences of concentration of wealth and power. Simile II, P.O. Box 1023, La Jolla, California 92037.

IV. CHRISTIAN ORGANIZATIONS INVOLVED IN STRUCTURAL CHANGE

Bread for the World.

Bread for the World is an ecumenical Christian citizens' movement to influence United States public policy on issues relating to hunger. Members of the Board of Directors of Bread for the World include Roman Catholics, mainline Protestants, and such evangelicals as Paul Rees, Frank Gaebelein and Senator Mark Hatfield. Executive Director of Bread for the World is Arthur Simon, a Missouri Synod Lutheran pastor.

Individuals join Bread for the World for a \$10 membership fee and receive a monthly newsletter which keeps them informed on hunger issues before the United States Congress. Members then write letters, send delegations to visit their congressional representatives, bring the hunger issue before the media, and take other political actions on behalf of the hungry. In many localities, Bread for the World has local chapters in which members can participate in addition to the national organization.

During its short four year history, Bread for the World has successfully introduced a number of public policy initiatives into the United States Congress, including passage of a Right to Food Resolution and the creation of a national grain reserve. This Task Force urges members of the Christian Reformed Church to become active in Bread for the World as an effective Christian organizations involved in structural change around the hunger issue.

Address: Bread for the World
207 E. 16th St.
New York, New York 10003

The Association for Public Justice.

The Association for Public Justice (APJ), formerly National Association for Christian Political Action (NACPA) is an association of Christian citizens whose aim is to nurture responsible, active citizenship in accord with Christian principles. Working for justice in the public domain, APJ is guided by the biblical revelation of the restoration of the creation in Jesus Christ, through whom justice is promised to all, especially to the poor and oppressed. APJ is convinced that good citizenship requires active, principled, and organized political service that is oriented to the entire range of governmental responsibilities.

Address: The Association for Public Justice
Box 5769
Washington, D.C. 20014

The CJL Foundation.

The CJL is an independent Canadian people's movement which seeks to develop political, economic, education, and social policies and action programs from a Christian life perspective. It does so via research, pub-

lications, and education in the conviction that there should be justice and liberty for all.

Address: The CJL Foundation
 220 College Street
 Toronto, Ontario, Canada M5T 1R4

The Christian Farmers Federations.

The Christian Farmers Federations are organizations of Christian farmers whose purpose is to research various issues associated with agriculture, such as production and distribution of food, land use, stewardly use of our resources, and the preservation of the family farm. They seek to encourage each other in personal and communal responsibility in developing a Christian life style and in being a witness to the community and to other organizations, including the governments of the states and provinces and of Canada and the United States.

Addresses: Christian Farmers Federation of Alberta
 RR 6, Box 168A
 Edmonton, Alberta, Canada T5B 4K3

 Christian Farmers Federation of Ontario
 Box 47
 Drayton, Ontario, Canada N0G 1P0

 Christian Farmers Association of Iowa
 Box 37
 Orange City, Iowa 51041

REPORT 38

STUDY RE A STANDING COMMITTEE ON SOCIAL JUSTICE

(Art. 50)

I. MANDATE

Classis Hackensack submitted Overture 16 to the Synod of 1977 requesting appointment of a Standing Committee on Social Justice. Synod decided to appoint a one-year Study Committee. The Study Committee was given the mandate "of dealing with Overture 16, which requests a standing committee on social justice. This committee is to study the way that we as Christians of Reformed faith, as individuals, and as a denomination can most effectively speak to the issues of social justice in our world. . . ."

Synod authorized the SIC to appoint a study committee and this was done. The committee interpreted the mandate as directing the committee to go further than merely recommending adoption or rejection of Overture 16. The committee is recommending hereinafter a Standing Committee on Social Justice with a role somewhat different from the role the committee requested in Overture 16.

II. CONTACT WITH ORGANIZATIONS WITH SIMILAR CONCERNS

Your committee attempted to familiarize itself with the activities of the Task Force on World Hunger, SCORR, and other organizations active in the broad area of social justice. The committee members met with representatives of SCORR and of the Task Force on World Hunger.

Your committee presents summary information about a few organizations below. The committee obtained the information either from the organization's literature or through correspondence with the organization.

A. *The Council of Canadian Christian Reformed Churches*

The Council of Canadian Christian Reformed Churches through its newly-appointed Executive Secretary has a great opportunity for strengthening the communion of the saints in various expressions on the Canadian national scene. By the unity afforded them the churches may speak with a clear and strong voice on many contemporary national issues. At present there are many moral, political, social and economic issues which beg for confessional, biblical insights and presentation as a Reformed contribution to a needy citizenry. This mode of expression, the voice of the churches, is open to the call of individual and congregation. (From *The Banner*, December 23, 1977.)

B. *Committee for Justice and Liberty (CJL)*

CJL is located at 229 College Street, Toronto, Ontario, M5T 1R4. CJL is available as an independent Canadian people's movement which seeks to develop political, economic and social policies and action programs for a Christian life perspective. Grounded in broad informational resources, CJL seeks to present an alternative vision, viewpoint and

policies based on the Christian principles of justice, stewardship, love and compassion. The modes of publications, educational meetings, and participation in public hearings enable CJL to invoke its public contribution to the ongoing formulation of political, economic, and social policies. A membership, including participation at various levels, is available to all who desire to seek this avenue of faith-action expression. Interested in procedural justice, this group welcomes all who are interested in learning the issues and sharing in the support of an incisive entry into the large scene involving public decisions and multinational corporation determinations. A primary regard for the spiritual view of man, his creational needs, and a concerted effort for their fulfillment are the goals of CJL. The approach is not only correctional but assertive of a positive reforming of the community to make it attentive to considerations for social justice. This organization has most recently been engaged in efforts to seek justice for all the interests represented in the MacKenzie Valley Pipeline project.

C. *RCA Social Ministries*

The RCA has a general synod commission which is able to address questions of policy directly to its synod and, through a Program Council, also reflect advocacy and social concern. Two of the five permanent committees of the Program Council relate to poverty, hunger and oppression. In contrasting the RCA Program Council with CRWRC, the Social Ministries Secretary sees that what the CRWRC does falls into human welfare and the RCA Program Council goals go more into advocacy and justice. The secretary sees his most important staff role as "issue advocacy" with the current issue being world hunger. He seeks to go beyond relief and assistance and to move into a biblical and Christian stance focusing on justice. The secretary emphasized his goal to get people in local congregations to wrestle with relating their faith to societal concerns in a provocative way — to deal with the concept of justice in the light of our God who is both just and the justifier of believers.

Specific activities include organizing deacons' workshops, promoting Bread for the World memberships, organizing clergy retreats focusing on structural evil and justice, participation in World Hunger Education and Action Together, and participating as a board member of IMPACT, the action-arm of the Interreligious Task Force on United States Food Policy.

D. *The Association for Public Justice (APJ)*

APJ is located at Box 5769, Washington, DC 20014. The Association for Public Justice as a collective organization (supplemental to the institutional church) may well be the United States model for Christian action. With its nine person board which is conservatively Christian, and about five-hundred members, it is emerging in its identity as an excellent prophetic and practical action group. Previously known as the Christian Action Foundation, later as the National Association for Christian Political Action, the APJ is striving to gain greater involvement through increased membership and projection of effective political witness and through clarity and sharper focus of the issues. So far the work

has been confined to analysis of issues, research and modest publication. It has a Washington office and several local chapters in Reformed centers. It hopes in the near future to have an executive director. A summer institute undertakes a moderate program of issue study and has emerged with counsel on several key issues. Its newsletters are timely. APJ strives for strengthened Christian citizenship projected towards social-structure responsibility.

E. Mennonite Central Committee

Your study committee engaged in correspondence with the Mennonite Central Committee and received information as follows: a year ago the denomination appointed a seven person Task Force on Justice with this basic statement:

Recognizing the current major focus on injustice as a root cause of national and international problems such as violence, poverty, war, and hunger, and considering the need for a more thorough study of the implications of these realities for our peace theology, the administrative committee recommends the appointment of a task force on justice and liberation for up to three years with the following assignment:

- A. to formulate a biblical perspective on justice;
- B. to examine and critique some of the current literature on justice and liberation against the background of our peace position and the context in which today's injustices are felt most acutely;
- C. to interrelate a biblical concern for justice with the Mennonite peace emphasis on reconciliation and peaceful resolution of conflict;
- D. to elaborate and test alternative models by which Mennonites can witness to the Gospel of peace and respond more significantly in situations of injustice and conflict.

The Executive Secretary further stated that "It has become increasingly apparent that in our national and international efforts the systemic questions cannot be ignored and that there are structural implications in the exercise of charity and a Christian compassion."

F. Bread for the World (BFW)

The BREAD FOR THE WORLD organization is an Education-Action nationally organized group. Incidentally, a representative of the World Education Fund Division of BFW was the keynote speaker at the Conference on the Inequitable Distribution of Power and Wealth, Grand Rapids, June 1977. BFW deals with the issues of food distribution in the world as its major goal in the quest for social justice. It enlists members who, in turn, contact governmental leaders on policy matters that have a direct bearing on world hunger. It is a movement that holds promise for helping, with others, to turn the United States around on the hunger issue. Here follow some identifying thoughts on that organization.

A central theme of action of BFW is that freedom from hunger should become part of a unified world view so that also the allied environmental problems shall be considered with it. Their goals call for Christians

united to make changes of policy on the national levels so as to effect changes on the international scene. It calls for a sacrifice of time and energy. It asserts a change of life style that befits the individual who would exercise his ballot, and heed other calls for justice. This group relates all aspects of justice to the Scriptures. The Christian response to others in need is in God's love in Christ.

BFW is indeed a citizens' lobby, consisting of voters from the grass-roots willing to advocate the cause of hungry people to the elected representatives. Citizenship is the tool for enabling people to work more effectively toward long-range remedies for those in need. This group has developed the congressional district as an area of education and promotion. Small groups are afforded an understanding of action by coordinating committees, neighborhood associations, and parish organization. The latest monthly newsletter has a statement as follows: BFW was cited by Martin Tolchin, New York Times reporter on Capitol Hill affairs, as one of the several single purpose lobbies that "have proved effective" (Nov. 20, 1977, editorial section of the *New York Times*).

BFW has the vision that its members can multiply contacts with government officials on targeted issues through a telephone network, and form coalitions with others of a like mind to achieve particular goals. "Christians as citizens" are to exercise their renewed consciences and contact decision-makers.

G. Right to Life Groups

Another organization available to the Christian is a Right to Life Group. Developed in state and local areas they have approached the issues in the problem of abortion on a "justice" basis.

H. Impact

Impact is an interreligious (Protestant, Catholic, Jewish) organization based at Washington, DC, covering a wide agenda of social justice issues. It engages in background studies with follow-up reports, and sends "action-alerts" to its network of members in order to influence legislation.

III. CHURCH POLITY CONSIDERATIONS

An underlying concern to the question assigned our committee is whether the appointment of a synodical standing committee on Social Justice is within the province of synod and whether the work of such a committee would properly fall under the legitimate concerns of the church as an organization.

The Scriptures speak plainly and directly to the need of God's people to be concerned with the proclamation and practice of God's demands for justice in society. God's prophets frequently sounded God's demands and spoke "Thus says the Lord" to rulers and authorities as well as to God's people themselves. Moses, Isaiah, Ezekiel, Daniel, Micah, John the Baptist, and Paul are only a few of those whose ministries included this call to justice and righteousness in human society. (Cf. Ex. 6:10-13; Isa. 3:14; Ezek. 45:9; Dan. 4:27; Luke 3:18-20; Acts 24:25.)

Would the appointment of a Committee for Social Justice be con-

sistent with our Reformed tradition and the understanding of the responsibilities of the church's broadest assembly as well as consistent with the functions we as a church have traditionally assigned our assemblies?

There is no easy answer to the question. Our Church Order in Article 28 speaks most directly to what matters are properly within the sphere of our ecclesiastical assemblies, providing the following:

A. These assemblies (consistory, classis, synod) shall transact *ecclesiastical matters only*, and shall deal with them *in an ecclesiastical manner*.

B. Major assemblies shall deal only with those matters which concern the churches in common or which could not be finished in the minor assemblies.

(brackets and italics are not part of the original).

There is no official definition or commentary (to our knowledge) which provides a clear definition as to what this article means. When is a matter "an ecclesiastical matter"? What does it mean to deal with matters "in an ecclesiastical manner"? Are there any limitations as to when a matter is one of concern to the "churches in common"? For example, have the churches on the east coast no concern in matters of social concern that are being addressed by the churches on the west coast? Can the churches in the United States say they have no concern for the questions of justice crying for an answer which confront the churches of Canada, and vice versa? Or must we remain officially silent when we see our brethren in other countries disobedient to the Word in matters of social concern?

We discovered some guidelines in the decisions of previous synods. The Synod of 1937, when treating the question regarding "Our Attitude to War," made the following declaration:

Political, social and economical questions are ecclesiastical matters only when doctrinal and ethical issues of sufficient moment and magnitude are involved according to the Word of God and our standards.

In support of this declaration the synod said:

Reformed Confessions have not hesitated to formulate positive doctrinal statements denouncing the heresies and the ethical teachings of the Anabaptists.

Our synods have done the same in regard to socialism and birth control. If we as a church keep before us this fundamental principle, enunciated above, we shall not follow in the wake of some of the American churches, nor invade the rights of the state, nor erase the boundary between our duty as a church institute and the duty of Christian citizens. (Acts of Synod 1937, p. 11.)

There is a significant and important difference between the situation in 1937 and Overture 16. In 1937 the synod was making a declaration regarding a specific subject, namely our attitude toward war. The overture, on the other hand, contemplates the appointment of a committee which will presumably initiate action on its own, when and if necessary, without such matters arising out of the concern of the churches in common and hence by that means reaching the synodical level.

This raises another important question: In what way would such a committee speak for the Christian Reformed Church. If we may use the Church Order's reference to the Christian Reformed Church's stance over against the decisions of Reformed ecumenical synods, we note that article 50c provides that

Decisions of Reformed ecumenical synods shall be binding upon the Christian Reformed Church only when they have been ratified by its synod.

This would seem to imply that the synod of the Christian Reformed Church is the only official voice of the church. No committee may usurp this right or prerogative to itself. Only in synod are the churches gathered officially to conduct the affairs of the church. The opinions and judgments of its committees are always subject to synod's review and ratification. Would a Committee on Social Justice such as contemplated in the overture be able to function very well under such a structure?

The overture also contemplates a somewhat new departure in the church's life in still another direction. This raises the question with respect to the way in which the church has come to deal with such matters in the past.

Past practice of our church has involved the engagement of the church as a body in reflection on social and ethical issues. Some fine statements have been made and worthy guidelines provided the churches and their members. Such reflection has greatly benefited the church as a whole. But in the past, as the church addressed the issues raised in its contact with the world and from within its own response to the society of which we are part, the questions were posed by the church as a body and not by a committee which posed them for the church.

This is not an insignificant consideration. It is a question which touches the heart of how the church does its work and carries out its mission. We must ask whether issues which are raised from "the top down" are as effectively addressed as they would be if the local churches in their ministries would seriously assume and fulfill their duty to be prophetic in their communities and age.

With these considerations in mind and at the same time desiring earnestly that the church will be truly prophetic to its society, our committee is agreed that a structure can be created within which a committee on social justice can operate effectively and serve the church and its age well.

IV. PRECEDENTS

While addressing problems of justice, synod has related its decisions on such matters a number of times to the duties and practices of government. In so doing, it reveals something of its concept of appropriate ways for the church to approach the state.

What synod has said and done in the past in relation to the government provides both precedent and guidance in the establishment of a Social Justice Committee. For this purpose, we here recount some relevant materials from seven synodical decisions on three justice issues.

A. *Race Relations*

Synod in 1959 adopted "The Testimony of the Christian Reformed Church on Race Relations." This originated as a declaration of the Reformed Ecumenical Synod. The eighth point begins, "The responsibility of the church in connection with race relations lies in three areas." Point "c." under it reads, "with respect to the policies of the central government and other civil bodies, which policies the church should scrutinize in the light of God's Word" (Acts of Synod 1959, page 259).

Synod did communicate its testimony to a number of government officials and received response (Acts of Synod 1959, page 110).

The Synod of 1969 ratified fifteen resolutions on race which the Reformed Ecumenical Synod had previously adopted. Resolutions six, seven, and portions of fifteen are relevant to our concern:

6. In the proclamation of the Word, the church, to whom has been entrusted the message of Christ's kingdom, should speak courageously and relevantly on the issues of the day, both for the edification and correction of her members and, where necessary, in criticism of the activities and policies of governments and organizations.

7. Believers should be equipped by the church through teaching and discipline to serve God, in all spheres of society, individually, and where possible, corporately. Believers must also proclaim the commandment of love in race relations and make it applicable to the affairs of civil government and the structures of society.

15. Recognizing that the real problem of race relations in member churches of the RES lies not so much in the area of the acceptance, but in that of the application, of the above principles, synod urges its member churches:

c. to reject every attempt to maintain racial supremacy by military, economic, or any other means;

d. to reject the subtle forms of racial discrimination found in many countries today with respect to housing, employment, education, law enforcement, etc. . . . (Acts of Synod 1969, pages 96-99).

B. *Abortion*

Synod in 1972 adopted three statements regarding induced abortion and four statements concerning the role of the believing community in this issue. The fourth among the latter statement says:

That synod call believers to a ringing testimony against the evils of abortion as practiced in our society, and encourage them to promote action and legislation that reflects the teaching of Scripture (Acts of Synod 1972, pages 63-64).

C. *War, Pacifism and Amnesty*

The "Testimony Regarding the Christian's Attitude Toward War and Peace," adopted by the Synod of 1939, includes a paragraph setting out the duties of government to promote mutual understanding and peace, and the support needed from Christians for such efforts.

This is likewise the duty of the government and of every citizen in the sphere of civil, national, and international life, both individual citizens

and those standing between individuals, between racial, religious, economic, and social groups within the nation, and between nations as such. All inflammatory propaganda designed to stir up hatred and animosity between nations and races is to be condemned. Every effort to settle differences between nations in a peaceful way, by arbitration, by frank discussion around the conference table, is deserving of the support of Christian individuals and nations. We should strengthen the hands of all those who strive in an honorable way to settle international differences peaceably without recourse to war (Acts of Synod 1939, page 27).

The Synod of 1969 sent to the President and to members of Congress copies of the decisions of 1939 and further decisions adopted by the Synod of 1969. (See Acts of Synod 1969, page 99.)

The Synod of 1973 sent these same decisions to the President and to members of Congress again, urging, in addition, that amnesty be granted to those in legal difficulty on account of their conscientious objection to the Vietnam conflict. (See Acts of Synod 1973, page 80.)

The Synod of 1977 adopted "Guidelines for Ethical Decisions About War." Certain of these guidelines speak of the responsibilities of the membership *and the assemblies of the church* in relation to the government.

b. If the nation has or is about to become involved in a war or in any military action against another nation, Christians, as morally responsible citizens of the nation and of God's kingdom, should evaluate their nation's involvement by diligently seeking the answers to questions like the following, drawing on the counsel of fellow members with special qualifications as well as the pastors and the assemblies of the church

i. The members of the church, out of reverence for the righteousness and justice of God, should be willing always to test the policies and practices of all governments by the teachings of Holy Scripture, and never assume a blind and proud nationalistic spirit that regards one's own nation as always above criticism. Moreover, they should consider it their duty under God to give discreet expression to their conscientious views in whatever manner is open to them.

j. Whether to prevent the outbreak of war, to hasten the cessation of hostilities, or to encourage support of or resistance to a given war, the assemblies of the church, by means of public testimony or petitions addressed to the government concerned, must give clear and courageous witness to the teachings of the Scriptures.

k. In order to give informed witness in times of war and international crisis, the assemblies of the church should use the best available resources in areas such as ethics, law, history, international relations, political science, economics, and psychology. The assemblies should also urge knowledgeable Christians to offer freely their services to all in the Christian community to whom war or the threat of war presents pressing problems — both conscientious objectors and their families.

l. Christians should use their rights and privileges of citizenship to

secure such legislation as is calculated to prevent unjust war, correct moral wrong, and establish just policies.

(Acts of Synod 1977, pages 44-48.)

V. CONCLUSIONS

A. The matter synod assigned to the study committee is important for the Christian Reformed Church, involving the relationship of action by the church as an organization and action by believers as individuals and as groups.

B. The experience and activity of other organizations functioning as part of the church organizational structure or as voluntary groups of Christians point to the need of concern and activity at the local level.

C. Church polity considerations indicate that a structure can be created within which a Committee on Social Justice can operate effectively and serve the church and its age well.

D. A review of past actions of synod on social justice matters indicates that the synod has in the past:

1. adopted positions on social issues,
2. communicated its positions and views directly to government officials,
3. urged lower church assemblies to act on social justice issues, and
4. urged Christians to use their rights as citizens to correct social injustice.

E. There is, in our society, great need for humble and obedient action by informed and sensitized Christians to work for social justice in the small and large communities and provincial and state government and on the national and international scenes.

F. A Christian's action and concern for social justice is not isolated from his total Christian life. To be vocal and effective in the ethical realm, the Christian advocate must see his own contributory sin, his own failure as well as "the missing of the mark" by others. A basic consideration is a total absence of self-righteousness. A clean heart displayed in complete devotion to the cause will win the hearts and hands of supporters. This approach calls for a life style that is characterized by an uncluttered life, filled with the riches of simplicity. The full meaning of the change becomes more apparent as the action becomes more intense. Thus the Christian is noted to be a wellspring of action when motivated for justice. The Scriptures reveal that seeking justice is an integral part of the Christian life.

G. The purpose of the educational and promotional part of the program carried out by the proposed Social Justice or Social Concerns Committee is the establishment of local, mutually-involved, congregational units. This is the focal point not only of preparedness, but also of action. Having learned concerning the cause and character of injustice and having been led to engage in action by the compulsion of the Spirit, the Christian is ready to join ranks with others of similar heart and mind. Some Christian Reformed congregations already have Social Justice Committees. The proposed committee will seek the best modes of education

in conjunction with all denominational resources to attain the goal of a sensitized individual believer ready to go into action.

VI RECOMMENDATIONS

- A. That synod appoint a Committee on Social Justice for a three-year period with no paid administrative staff.
- B. That the committee consist of five members, each of whom has demonstrated Christian concern and has expertise in an area of social justice, or expertise in organizational ability.
- C. That the mandate of the committee be as follows:
1. To provide a Christian educational vehicle, grounded in the Bible and the Reformed faith, to stimulate mutual awareness of, knowledge about, and active response to, issues of social justice.
 2. In carrying out the above general mandate to:
 - a. Study social justice issues. Such study may be done by committee members or through use of subcommittees of one or more persons who need not be members of the committee.
 - b. Assemble already published material on social justice issues.
 - c. Assemble a list of organizations concerned with social justice issues from a Christian perspective, and appropriately to utilize resources of other organizations involved in social justice matters.
 - d. Distribute study results and other materials to Christian Reformed congregational and classical social justice committees and interested organizations and individuals.
 - e. Assist classes and congregations in forming social justice committees.
 - f. Stimulate study of distributed materials and other materials relating to social justice issues by members of the Christian Reformed Church.
 - g. Stimulate action by classical and congregational social justice committees and by church members to achieve social justice.
 - h. Maintain liaison with other agencies and committees of the Christian Reformed Church which are involved with social justice concerns, and maintain liaison with other groups and organizations involved in social justice concerns.
 - i. Work with the Board of Publications (Education Committee) in preparing materials for study.
 - j. Organize workshops and seminars on social justice matters.
- D. That the Synod of 1981 receive an evaluation from the committee concerning the committee's functioning and mandate. The evaluation shall recommend whether or not the committee should be continued, and if the recommendation is that the committee be continued, the evaluation shall also make recommendations as to changes in mandate and structure. In proposing recommendations as to any changes in structure, particular attention is to be given to the relationship of the Social Justice to other committees or agencies of the Christian Reformed Church which are involved in social justice concerns.

E. That synod urge each classis and congregation to form a social justice committee.

F. That synod grant the committee a budget of \$25,000 through calendar year 1979 to cover secretarial, publication, mailing, and other expenses.

G. That synod recommend the following program to the committee as a general guideline for its activities through 1981:

<i>Year</i>	<i>Planned Activity</i>
From appointment through 1979	<ul style="list-style-type: none"> —Prepare mailing list starting with conference list of "Conference Committee on Wealth and Power" —Inform the Christian Reformed churches of committee formation, objective and program —Publish bimonthly Newsletter, except June through August —Establish subcommittees to work in at least two areas —Organize additional writing pool —Arrange for secretarial service, plus duplicating and mailing —Identify other efforts: <ul style="list-style-type: none"> By individuals By organizations such as the AACS <p style="margin-left: 20px;">Anticipated cost: \$25,000</p>
1980	<ul style="list-style-type: none"> —Publish bimonthly Newsletter —Development of relationship with other organizations involved with social justice —Building Newsletter network of not less than 300 individuals —One Conference/Seminar <ul style="list-style-type: none"> Should be presented at Dordt College, Calvin College, Trinity College, and Canadian Institute utilizing some faculty members from each location —Preparation for local congregational study groups <p style="margin-left: 20px;">Anticipated cost: \$22,500</p>
1981	<ul style="list-style-type: none"> —Monthly Newsletter —Development of three "Reflections" reports for discussion in local congregations —Network of 400 individuals —Two additional subcommittees —Determine whether or not more staff is needed —Two Conference/Seminars <ul style="list-style-type: none"> Dordt, Calvin, Trinity Colleges and Canadian Institute <p style="margin-left: 20px;">Anticipated cost: \$25,000</p>

VII. SUMMARY OF ITEMS ON WHICH THE COMMITTEE REQUESTS SYNODICAL ACTION

A. That the chairman and secretary be granted the privilege of meeting with the advisory committee of synod and with synod during consideration of this report.

B. That synod adopt the recommendations of the committee in Part 6.

C. That synod discharge the committee.

Committee to Study a Standing Committee on Social Justice	
Cornelius Van Valkenburg, chairman	John DeHaan
Donald F. Oosterhouse, secretary	Richard R. DeRidder
Dennis W. Boonstra	Robert Vander Laan

Overtures

Overture 1 — Reconsider Rule re Moving of Candidates

(Art. 53)

Classis Atlantic Northeast overtures synod to reconsider a synodical rule adopted by the Synod of 1972 pertaining to Article 10 of the Church Order, which reads as follows:

“That it recommends that no candidate move into the parsonage of the calling church before he has sustained the classical examination.”

Ground: The existing rule as it is now being applied may be a source of unreasonable inconvenience and expense to the candidate and the calling church. Since the rules require that the candidate preach a sermon in the calling church before the classical examination, special arrangements must be made to delay moving or to store household effects, or to provide special housing for family or children, etc. The problem is of concern particularly for churches in distant and outlying localities.

Classis Atlantic Northeast
Ralph Wildschut, stated clerk

Overture 2 — Study Revision of Church Order Article 17

(Art. 26)

Classis Cadillac overtures the Synod of the Christian Reformed Church to appoint a study committee to devise and implement by way of revision or amendment of the Church Order a method whereby the resolution of an intolerable situation between a minister and congregation can be more amiably effected without the often divisive trauma experienced by both and without the negative stigma which often results for both.

Grounds:

1. Article 17 of the Church Order does not accomplish this.
2. The increasing regularity with which this problem must be faced warrants such a study.

Classis Cadillac
Fred J. Van Dyk, stated clerk

Overture 3 — Proposed Regulations re Church Order Article 17

(Art. 26)

Classis Columbia overtures the Synod of 1978 to adopt the following regulations relating to Article 17 of the Church Order:

I. When a decision to release a minister from active ministerial service in his congregation is made, the classis must compile a dossier of the background, circumstances, and contributing factors which led to the intolerable situation. This dossier would be available upon request to those consistories considering this minister for a call and to ministers considering a call to the church involved, and is to be adopted by classis before classis declares this minister eligible for a call.

Grounds:

1. Such a dossier would allay the idle speculation that often arises when any severance is announced. Such a dossier would help to protect the reputation of both the minister and congregation involved.
 2. Such a dossier would provide interested churches and ministers with facts needed for their decision.
- II. When a minister is released under Article 17 of the Church Order, classis may do so with reservations and contingencies it deems appropriate and necessary (such as continuing education, counseling, or some form of supervision). Such a conditional release must have the concurrence of the synodical deputies.

Grounds:

1. This would implement the classis' pastoral care of its ministers.
2. This would give clarity to the recommendation for call.
3. This would insure that the minister would follow a correctional program, making him accountable with regard to the reservations and contingencies specified by classis.

Classis Columbia

Howard B. Spaan, stated clerk

Overture 4—Grant Exception for Korean Congregation re Church Order Article 23

(Art. 31)

Classis Toronto overtures synod to grant the First Korean Presbyterian congregation of Toronto, upon their union with the Christian Reformed Church, the right to maintain their tradition of having elders ordained for life, by way of exception to Church Order Article 23.

Grounds:

1. There is no biblical injunction disallowing eldership for life.
2. Church Order Article 23 allows for continuity of service when "the circumstances and the profit of the church make" this advisable.
3. An exception in this case is warranted for the following reasons:
 - a. Unlike other Korean groups which have organized within the Christian Reformed Church and adopted our practice upon organization, this group has been organized and has had elders ordained for life prior to their application to the Christian Reformed Church.
 - b. While the Korean Presbyterian congregation is prepared after a period of time to adopt the Christian Reformed pattern of term eldership, they judge that adoption of this practice at this time would be unnecessarily disruptive pastorally, culturally, and in receiving new immigrants from Korea.

Classis Toronto

H. D. Praamsma, stated clerk

Note: Background materials from a Study Committee of Classis Toronto and from the Minutes of Classis Toronto will be duplicated and sent to synodical delegates in accord with the request of Classis Toronto.

Wm. P. Brink, Stated Clerk

Overture 5—Reorganize Back to God Hour Committee

(Art. 32)

Classis Hudson overtures the Synod of 1978 to bring about the reorganization of the Back to God Hour Committee in such a manner that it will hereafter be constituted as a denominational board comprised of one representative from each classis plus a number of members-at-large chosen by the newly constituted board from our constituency and approved by synod.

Grounds:

1. Although the Back to God Hour is classified as a "board" in the Agenda and the Acts of Synod, its administration is not constituted nor does it function in the same manner as the other denominational boards such as Calvin College and Seminary, World Missions, Home Missions, Board of Publications and the Christian Reformed World Relief Committee.
2. While the principal membership of the other boards listed above is chosen by the respective classes from their constituencies, the members of the Back to God Hour Committee are nominated by the committee itself and presented to synod. The membership of the committee has been augmented since its inception. The present committee of fourteen represents, at best, only one third of our classes. Thus the method of choosing board members is not a choice from the "grass roots." It is a designation from the top with the inherent danger of becoming a self-perpetuating committee.

3. From its modest beginning in 1939 (financed by church offerings), the Back to God Hour has grown into an agency supported by a 1978 budget of \$35.00 per family. In terms of the total synodical quota, the Back to God Hour quota now amounts to over 16% (depending upon the area). It is within striking distance of the Calvin College quota and at the present rate of growth will soon outdistance it. This large amount collected from our churches should be handled by a committee that is as accountable to the members of the Christian Reformed Church as is the Calvin College Board, Home Missions Board, World Missions Board, Board of Publications, and the Christian Reformed World Relief Committee.

4. The greatly increased demands upon our constituency to raise not only higher quotas but additional free-will offerings as well, should bring with it greater participation by the constituency in the determination of fiscal and operating policies. We should not have "taxation without representation."

5. Constituting the Back to God Hour Committee as a regular denominational Board will result in closer contact with our constituency through the classical delegates and will naturally result in a greater feed-back from the constituency to the Back to God Hour.

6. A change in organization at this stage (when the media of TV is being added to the program) is very auspicious. The Back to God Hour should welcome participation of the entire denomination in planning and administering this project so that it can best serve the denomination and the world commensurate with the ability of our constituency to bear the financial load.

Classis Hudson

Carroll E. Keegstra, stated clerk

Overture 6 — Articulate Nature and Strategy of Reformed Evangelism

(Art. 30)

Classis Alberta North, having adopted the recommendations of a study committee which has met since October 1976, overtures the Synod of 1978:

A. to serve the churches with a clearly articulated biblical view of the nature of evangelism, specifically as this relates to evangelism strategy and

B. in the light of such articulation, to reassess the relevant mandate given to the Board of Home Missions.

Grounds:

1. There is confusion in the churches as to the biblical view of evangelism, its nature, strategy and methods.

2. The proliferation of methods, as presented to the churches in recent years by the Christian Reformed Board of Home Missions, lacks a *clearly discernible* biblical or Reformed basis underlying and unifying these various approaches. The impression is given that there is a method to suit every "taste." In addition, such methods as the Board of Home Missions has promoted have frequently been modified and adopted for use in our churches (e.g. modified "four spiritual laws"; modified "Kennedy method"). But mere modifications in the judgment of classis have not been able to disguise such non-Reformed birthmarks as are typical of fundamentalism and pragmatism.

3. Current evangelism methods tend not to address themselves to the integration of the church member's daily vocation and witnessing task.

4. Our concern is more than a local one. The Board of Trustees of Calvin College and Seminary has expressed "concern regarding the urgency of continuing leadership in the development of a Reformed theology and methodology of evangelism" (Acts of Synod 1977, p. 208).

5. No synodical study or guidelines exist which address themselves specifically to the important matter of evangelism strategy and methods. Classis is aware that the Synod of 1977 adopted two reports which relate to our concern, namely Report 42, "Mission Principles," and Report 43, "Evangelism Manifesto." These are valuable reports. They both draw out certain "Implications."

Yet, in neither case are the implications explicitly directed to our concerns, namely, evangelism strategy. The "Evangelism Manifesto" states the implications largely in the form of questions; and Report 42 on "Mission Principles" does not pretend to address itself explicitly to our concerns. On the contrary, the latter states: "We felt that our mandate required of us that we prepare a set of principal statements . . . and not all possible questions that concern the contemporary missionary enterprise of the church. For example, we have not given attention to the contemporary interest in and discussion of church growth theory and principles" (Acts of Synod 1977, p. 618). Or again: "We have not understood our mandate to include such *important* and *far-reaching* questions as church growth, liberation theology, *evangelism strategies*, urban missions, moratorium in missions and the like" (Acts of Synod 1977, p. 628, emphasis added).

Classis Alberta North
Henry Jonker, stated clerk

Overture 7—Reports on Salary Schedules

(Art. 77)

Classis Sioux Center overtures the Synod of 1978 to instruct all those requesting quota support to include their salary and fringe benefit schedules in their annual reports to be included in the Agenda, and to instruct the Synodical Finance Advisory Committee to include proposed salary schedules for all such agencies in all budget requests presented to synod.

Ground: The constituency paying the quota is entitled to this information.

Classis Sioux Center
Paul E. Bakker, stated clerk

Overture 8—Study New American Standard Bible

(Art. 42)

Classis Pacific Northwest overtures Synod of 1978 to study the New American Standard Bible with a view to its approval for use in the worship services.

Grounds:

1. Article 52b requires that only approved versions be used, that is, the King James (Authorized), the American Standard and Revised Standard Versions; each of which is reported to have translation weaknesses.
2. Churches should be authorized to use the best available translations.
3. The New American Standard Bible purports to be the result of "revising the ASV," a previously approved version.

Classis Pacific Northwest
Stuart C. Pastine, stated clerk

Overture 9—Prepare New Form for Lord's Supper for Shut-ins

(Art. 42)

Classis Sioux Center overtures the 1978 Synod of the Christian Reformed Church to instruct the Liturgical Committee to prepare a Form For the Celebration of the Lord's Supper to be used in nursing homes, old people's homes or private homes, under the supervision of the consistory.

Grounds:

1. Members of the church who, through extended sickness or because of physical infirmities, may be unable to come to the house of worship, but yet desire home communion, should be able to avail themselves of this means of grace.
2. The present forms are adapted for use in public worship services and do not always lend themselves for the extraordinary celebration of the Lord's Supper.

3. The attention span of such persons often is limited. Our existing forms are lengthy and abbreviating or summarizing them takes away from their beauty, unity and instructional effectiveness.
4. Since more and more of our members reside in nursing homes and old people's homes, in many congregations such requests no longer are the rare exception but rather commonplace. The church should minister to the spiritual needs of all its members.
5. The formulation and adoption of this form will bring about a unified practice throughout the denomination.

Classis Sioux Center
Paul E. Bakker, stated clerk

Overture 10 — Revise Procedure re Distribution of Synodical Materials

(Art. 43)

Classis Wisconsin overtures synod to revise synodical procedure to require that all overtures, appeals and communications addressed to synod and endorsed by a consistory or classis be duplicated and distributed to all delegates of synod, if these communications do not appear in the printed Agenda.

Grounds:

1. Delegates are often required to vote that a particular synodical action is an appropriate response to a series of communications. If delegates have not read all such communications, the vote needlessly becomes a vote of confidence in a synodical advisory committee rather than one based upon adequate information.
2. Though a communication may be repetitious of that of another consistory or classis, the argumentation and approach may differ, influencing floor debate.
3. Consistories possessing original authority in the denomination have a right to expect that their communications addressed to synod be read by all delegates of that synod, not merely members of a synodical advisory committee.

Classis Wisconsin
Louis F. Bakker, stated clerk

Overture 11 — Mailing of All Personal Appeals

(Art. 43)

Classis Minnesota North overtures synod to mail all Personal Appeals, or resumé of such appeals, not exceeding 500 words, to all delegates of synod, informing them that these materials are for personal use only, in order to safeguard the delicate nature of such information.

Grounds:

1. All delegates will have an opportunity to study the appeal.
2. The appellant will receive a fair hearing.

Classis Minnesota North
Carl J. Toeset, stated clerk

Overture 12 — Christian Care of Retarded Persons

(Art. 49)

Classis Rocky Mountain presents an overture to the Synod of 1978 concerning the adequacy and availability of Christian care for severely retarded (uneducable) persons within our denomination.

Classis decided to preface its overture with the following history.

HISTORY OF THE PROBLEM

A. Pine Rest Christian Hospital Association established the Children's Retreat in 1953 to care for retarded children. The program included inpatient services for 120 children and a broad special education program for handicapped children in the community. On May 19, 1977 the Board of Trustees decided to phase out the inpatient care to the retarded. The following reasons were given:

1. Treatment of the retarded has changed in the past several years. The trend has shifted from institutional to residential care.
2. There has been a change in philosophy and attitude of the community toward the retarded person, resulting in more public and government resources available to meet the needs of certain types of retardation and not others.
3. The requirements of the State of Michigan for care of the retarded has changed (staffing, building, record keeping).
4. The cost of providing adequate care which meets the present standards has become prohibitive to most families with children at the Retreat.

B. Due to the above reasons, the census at the Children's Retreat has dropped from 120 to 35 residents. Some are being placed in community residences, and many are being transferred to other institutions funded by the state. There are a number of children currently at the Children's Retreat who cannot be placed in any facility other than one that offers twenty-four hour nursing care. These persons are not eligible for care in other suitable Christian facilities because they are profoundly retarded (uneducable children). Some are from states other than Michigan. These states have, for the most part, very poor facilities and inadequate care for the severely retarded children and these institutions are completely unacceptable. From the standpoint of a covenantal Christian commitment to our children, they cannot be used.

C. This problem was taken to Classis Rocky Mountain in September 1977. Classis took several actions:

1. It was decided to address a letter to the Board of Trustees of Pine Rest Christian Hospital expressing concern regarding the decision to phase out inpatient care for the severely retarded person at Children's Retreat.
2. It was also decided to write the CRWRC requesting possible temporary financial support until alternative solutions could be explored and found.
3. The Synodical Interim Committee was notified and a request made to form a committee *in loco* to begin dialogue with the Pine Rest Hospital Board of Trustees to explore possible solutions.
4. The Reformed Church in America was notified regarding classis' concern and was requested to cooperate in seeking possible solutions.

D. The responses from these actions of classis are as follows:

1. The Pine Rest Board of Trustees responded favorably and cooperatively to classis' request. At their board meeting of October 21, 1977, a representative of the families whose children are at Children's Retreat (Mr. and Mrs. P. Ipema of Denver, CO), explained the pressing need for continued care at the Retreat. The board was favorably inclined to cooperate with the Synodical Interim Committee or others to find a solution.
2. The CRWRC responded stating that the matter would be discussed at a domestic committee meeting of October 25. The letter stated a reluctance to become involved in what was conceived as a very costly program.
3. The SIC responded that classis' request did not fall within the scope of their work and responsibility since Pine Rest Christian Hospital is not a denominational agency.
4. The RCA wrote that it was necessary to wait for Reformed Church members to make direct contact with members of the Board of Directors or other appropriate Reformed Church structures.

In light of the above, Classis Rocky Mountain overtures the Synod of 1978 to appoint a task force to study the adequacy and availability of Christian care for severely retarded (uneducable) persons (of our denomination) and recommend appropriate action.

Grounds:

1. The need for such a study is *urgent* since the Board of Pine Rest Christian Hospital decided on May 19, 1977, to phase out such care of severely retarded children at the Children's Retreat.
2. This problem may involve parents and children *from many sectors* of our denomination, who may find that individually or even with the help of local congregations it is not possible to manage such care.
3. Christian mercy demands that we express such love and concern to these persons who are severely retarded. "Truly, I say to you, as you did it to the least of my brethren, so you did it to me" (Matt. 25:40).

Classis Rocky Mountain
Gerald R. Erffmeyer, stated clerk

Overture 13 — Re Increased Ministers' Pension Benefits

(Art. 77)

Classis British Columbia overtures the Synod of 1978 to instruct the Ministers' Pension Committee to submit annually to synod recommendations for increasing the Ministers' Pension benefits in accordance with the increase of the cost of living.

Grounds:

1. This is in line with the decision taken by the Synod of 1969, when the new pension plan was adopted: "Synod instructs the Ministers' Pension Committee to review annually the adequacy of the pension benefits in relation to the cost of living during the ten-year transition period and at intervals of not less than three years thereafter" (Acts of Synod 1969, p. 47, Recommendation 2a).
2. According to the official statistics, the cost of living from January 1, 1970, to January 1, 1978, increased 65% (annual average 8.1%) in the United States, and 74.6% (annual average 9.3%) in Canada. During this same period the ministers' pension benefits increased only twice from \$3,620 to \$4,840, which is an increase of 33.7% (annual average 4.2%).
3. By way of comparison it must be noted that from January 1, 1970, to January 1, 1978, the minimum salary of ministers serving in subsidized churches increased from \$6,000 to \$12,000 which is an increase of 100% (annual average 12.5%).

Classis British Columbia
H. G. Samplonius, stated clerk

Overture 14 — Re Synodical Approval of Social Dancing

(Art. 84)

The Consistory of the Rehoboth Christian Reformed Church of Bellflower, CA, overtures synod not to approve social dancing at the Calvin Campus.

Grounds:

1. Approval of social dancing would conflict with the spirit of our confessions, particularly answer 109 of the Heidelberg Catechism.
2. Although we do have liberty in Christ, he also demands self denial as a cost of discipleship. We may not cause our weaker brother to stumble.
3. Calvin College, by God's grace, may provide moral leadership and be a spiritual example. Approval of social dancing will not be a good example, and will make it difficult for our leaders to prevent worldliness in their own communities.
4. The modern dance is an expression of secular culture. As confessors of Christ we are in the world, not of the world.

Rehoboth Christian Reformed Church
Sidney VanderWal, clerk

Note: This overture was submitted to Classis California South meeting on January 18, 1978, but was not adopted.

Overture 15—Request for Synodical Support of Koinonia Declaration

(Art. 25)

Classis Eastern Canada overtures synod to declare its support of the signatories of "The Koinonia Declaration" in their attempt to be faithful to the Christian gospel over against the heresy of apartheid, and that synod make this support known to The Dutch Reformed Church (NGK) in South Africa.

Grounds:

1. The church itself—and especially the Calvinistic churches—must accept particular responsibility for the evils of apartheid which proceed from false doctrine in the church and have achieved demonic force through the state in the name of Christian Nationalism.
2. Formal subscription to the Belgic Confession, Heidelberg Catechism, and the Canons of Dort cannot be substituted for commitment in faith to the fundamental doctrines of the faith, such as the teaching of racial equality in Christ.
3. The institutional racism of the government of South Africa is not only a matter of local concern but also the concern of all mankind.
4. The systematic persecution of Christians on account of their attempts to promote a more just and Christian society must be a special matter of concern to Christians everywhere.

Classis Eastern Canada
John DeVries, stated clerk

Note: The complete text of "The Koinonia Declaration" is contained in Report 19 of the Agenda for Synod of 1978.—WPB

Overture 16—Define Nature and Authority of the Council of Christian Reformed Churches in Canada

(Art. 101)

Classis Eastern Canada overtures the Synod of 1978 for a precise declaration as to the nature and authority of bodies such as the Canadian Council of the Christian Reformed Churches established under Article 44 of the Church Order.

Grounds:

1. Synod gave approval to the formation of the council on the basis of Article 44. Let synod elucidate Article 44 specifically in regard to the authority of such a council to function as an assembly making binding decisions.
2. Synod gave approval to "the agreement of cooperation" which gave the council the authority to "make binding decisions," but synod did not specifically guarantee the autonomy of the classis entering the council so that a classis could remain free from the responsibility of certain decisions of the council with which the classis cannot agree.
3. Since the matter of the nature and authority of the council is a matter of concern for a number of churches (classes) in common, it is within the jurisdiction of synod to deal with this matter, according to Article 28 b of the Church Order.

Classis Eastern Canada
John De Vries, Jr., stated clerk

Overture 17—Additional Stipulations re New Form for Marriage

(Art. 74)

Classis Northcentral Iowa overtures synod to delay final consideration of the new Marriage Form, approved for trial use by the Synod of 1977 (Acts of Synod 1977, pp. 87, 88), until after the Liturgical Committee furnishes the church, in

sufficient time for adequate study, the results of its 1964 mandate to review the old form "in the light of its history, its theological content, and the contemporary needs of the churches," which review apparently has led the committee to submit a substantially new form.

Grounds:

1. Synod has urged the church to study and react to this form, but the church can hardly do this adequately if the committee has not shared the results of its mandated review by way of an Agenda or the Acts of Synod. The mandate (point a) calls upon the committee "to review all our liturgical literature in the light of its history, its theological content, and the contemporary needs of the churches; and to recommend such revisions or substitutions as the results of this review might recommend" (Acts of Synod 1964, p. 60).

2. Although the liturgical forms of the church do not have confessional status, the mere fact that they are used far more often than the confessions in the worship and life of the church makes them more powerful instruments of instruction in the church than the confessions themselves, and changes of substance should not be made without making available to the whole church the reasons for such changes.

3. As with the confessions, the burden of proof for making such substantial changes as found in the new form for marriage falls on the committee that proposes them. Among the major shifts of emphasis apparent in the new form that call for theological justification, we call attention to the following:

a. The relative neglect in the new form of the material given in Ephesians 5:22-33 specifying the behavior of Christian husbands and wives toward each other, which passage gives the most detailed and concrete instruction on such behavior found in all of Scripture.

b. The omission of the vow of the wife that she *obey* her husband, and of the husband that he *maintain* his wife.

c. In describing the meaning of *service* in the vows, omitting those requirements of service that are peculiar to the marriage relationship and substituting a general service of one another that does not differ from that expected of all Christians in every relationship of life, non-marital as well as marital.

Classis Northcentral Iowa
John Elenbaas, stated clerk

Overture 18 — Delay Decision on Social Dancing

(Art. 84)

Classis Wisconsin overtures synod to delay the instituting of social dancing at Calvin College for at least another year.

Ground: There has been insufficient time to react to the report appearing in the 1978 synodical agenda.

Classis Wisconsin
Louis F. Baker, stated clerk

Overture 19 — Request for Declaration of Candidacy

(Art. 63)

Classis Hackensack hereby overtures the Synod of 1978 to declare Dr. W. Robert Godfrey a candidate for the ministry of the Word and sacraments in the CRC and eligible for a call, waiving the stipulation in Article 6c of the Church Order which calls for attendance at Calvin Seminary for one year and an interview by the Board of Trustees.

Classis Hackensack also overtures synod to appoint the Trinity CRC of

Broomall, PA as the calling church for Dr. Godfrey as the professor of Church History at Westminster Seminary. This ordination to take place upon successful completion of a classical exam for ordination.

Grounds:

1. In light of Dr. Godfrey's extensive academic and professional background and expertise in Reformation studies, it is superfluous that he be required to go one year to Calvin Seminary. Dr. Godfrey holds an A.B. from Stanford, a M.Div. from Gordon-Conwell Seminary, and M.A. and Ph.D. from Stanford University, in Reformation History.
 2. Dr. Godfrey has been teaching at Westminster for four years, he has had a 6 hour C.P.E. course. He has had three summers of field work and a teaching fellowship at Gordon-Conwell and Stanford. He presently serves as an elder in the Trinity, Broomall church. He has been preaching with licensure in the churches of Classis Hackensack.
 3. The above procedure for those primarily in a seminary teaching ministry has precedents (Dr. H. Stob, Acts of Synod 1953, p. 82; Dr. R. Stob, Acts of Synod 1954, p. 123; Dr. B. Van Elderen, Acts of Synod 1959, p. 10).
- Enclosures for Advisory Committee attached.

Classis Hackensack
Cecil N. Van Dalfsen, stated clerk

Overture 20 — Deacons as "Hunger Coordinators"

(Art. 73)

Classis Quinte overtures synod that the "Hunger Coordinators," as proposed in the report of the study committee Task Force On World Hunger be members of local diaconates during their term of service as "Hunger Coordinators."

(Note: Report 37 allows non-deacons to serve as proposed "Hunger Coordinators.")

Grounds:

1. "The work of the deacons consists in the faithful and diligent ingathering of the offerings which God's people in gratitude make to the Lord, in the prevention of poverty" (Form for the Ordination of Elders and Deacons in the CRC).
2. The diaconate is an effective means the church is using and must continue to use in alleviating hunger abroad.
3. We must not remove from the deacons' task matters which are specifically diaconal in nature and by such removal fragment the diaconal work of the church.

Classis Quinte
Guy Corvers, stated clerk

Overture 21 — Support Koinonia Declaration

(Art. 25)

Classis Toronto endorses particularly Point D of the recommendation of SCORR stated in Report 19 VI: "That synod declare that it considers the Koinonia Declaration to be the most appropriate statement *to date* on the part of White South African Christians regarding race relations in South Africa." Classis Toronto strongly urges that the CRC do all in its power to encourage the South African member churches of the RES to endorse the principles of the Koinonia Declaration.

Classis Toronto
H. D. Praamsma, stated clerk

Overture 22 — Re Committee on Social Justice

(Art. 50)

Classis Atlantic Northeast overtures the Synod of 1978 to refrain from establishing a "Committee on Social Justice" at the present time, as proposed by the study committee which is recommending this action.

Ground: The study committee has not properly fulfilled its mandate from the Synod of 1977 "to study the *ways* (emphasis ours) that we as Christians of the Reformed faith, as individuals and as a denomination can most effectively speak to the issues of social justice in our world." Instead the study committee has basically dealt with only *one way*—a standing committee—and has not evaluated or compared alternative ways of addressing social issues. (Note also the observation of the advisory committee of the Synod of 1977: "Your advisory committee feels that there are likely other possibilities than another standing committee of synod".)

Classis Atlantic Northeast
Ralph Wildschut, stated clerk

Overture 23 — Declaration re Ordination of Women

(Art. 80)

The Council of the Dutton Christian Reformed Church overtures synod to declare that the Bible does not permit the ordination of women to the offices of minister, elder and deacon within our churches.

Grounds:

1. The Bible in the inspired apostle's directions for behavior in the "church of the living God" (I Tim. 3:15) and particularly for the ordering of its offices, stipulates that "a woman learn in quietness with all subjection. But I permit not a woman to teach nor to have dominion over a man, but to be in quietness." He grounds this order not in passing custom but in God's creation (as the Lord grounded his instructions about marriage in Matt. 19:4ff.) and in the fact of the fall. And Paul goes on, in stating the qualifications for the office of bishop, to restrict this to men (I Tim. 2:11-3:7). Titus 1:6 repeats this instruction.

Similarly (I Cor. 14:32-38) the apostle, counteracting disorders in the church especially in the misuse of the gifts of the Holy Spirit, has to correct the conduct of the women: "As in all the churches of the saints, let the women keep silence in the churches: for it is not permitted to them to speak but let them be in subjection as also saith the law." Answering objections which might arise then as now, he responds, "If any man thinketh himself to be a prophet, or spiritual, let him take knowledge of the things which I write unto you that they are the commandment of the Lord."

2. Although the New Testament indicates that women "served" the gospel in various ways, there is no proof that they were ordained to an "office" in such service. Since in our Church Order (Article 35, a) the deacons with the elders are "responsible for the general government of the church" and, according to our Confession of Faith (Article XXX on "The Government of the Church and its Offices"), are part of the governing "council of the church", to ordain them to this office in the governing council violates "the commandment of the Lord."

Dutton Christian Reformed Church,
William Hulst, clerk

Note: This overture was submitted to the May 1978, meeting of Classis Grand Rapids East, but was not adopted.

Overture 24 — Withhold Final Approval of Proposal of Calvin Board of Trustees

(Art. 84)

The Consistory of the Immanuel Christian Reformed Church of Ripon, California herewith overtures Synod to withhold final approval of the proposal of the Board of Trustees of Calvin College to allow social dancing among the students of the College; and to appoint a committee to make further study of this matter and to bring its report to the Synod of 1979.

Grounds:

1. No desperate or even urgent need has been established to call for speedy action.
2. The Board of Trustees senses the need for deliberate action, when in its conclusion to its Report to Synod it states "IF MORE TIME IS NEEDED FOR CLARITY AND UNDERSTANDING, THE BOARD MAY HAVE TO CONSIDER A DELAY IN ITS IMPLEMENTATION OF ITS DECISION" (Report 2, Section III)

Note: This overture was submitted to Classis Central California at its May 16, 1978 meeting, but was not adopted.

Immanuel Christian Reformed Church
Theodore Kuik, clerk

Overture 25 — Withhold Adoption of Revisions for Ministers' Pension Plan

(Art. 77)

Classis Lake Erie overtures synod to withhold adoption of Report 17, Appendix B (Ministers' Pension Fund Retirement Plan for Ministers of the Christian Reformed Church), until it can be written in language understandable by the participants.

Grounds:

1. The highly technical language of the plan tends to confuse. Example from Report 17, Appendix B, Section 5, 2, c: part 5-2c
"In any other case, an amount equal to 1/12 of the dollar figure in subpart 2, b. II of this Part, multiplied by a fraction, the numerator of which is the Participant's total number of months of credited Participation in the Plan, and the denominator of which is the total number of months of Credited Participation in the Plan which the Participant would have if his Active Participation continued without interruption from the date he first became a Participant in the Plan, until his Normal Retirement Date. Provided, however, the denominator of such fraction shall not be less than 360. Provided further that in no event shall the fraction ever exceed 1."
2. A representative of a national accounting firm commented that this looks too much like an IRS Manual. He suggested that examples and formulas should be part of the plan to aid in understanding.

Classis Lake Erie
George Vander Weit, stated clerk

Overture 26 — Response to Report 31

(Art. 80)

Classis Lake Erie, submitting the attached observations as one response to Report 31, "Hermeneutical Principles Concerning Women in Ecclesiastical Office," overtures synod to:

1. Declare that "any discussion of the issue of women in ecclesiastical office must be done with an awareness of 1) the spiritual equality of women and men, 2) the pastoral responsibilities of the church toward its women members, and 3) the church's responsibility to faithfully use the gifts of all its members."
2. Reject the declaration by Synod of 1975 "that the practice of excluding women from the ecclesiastical offices recognized in the Church Order be maintained unless compelling biblical grounds are advanced for changing the practice."

Ground: This declaration "appears to be out of harmony with the Reformed understanding of settling questions of church policy" (Report 31).

3. Refrain from adopting the committee's recommendations dealing with men's headship of women, and to pursue further study of this issue. (Recommendations C-1; D-2,3,4,5,7; F-1b)

Grounds:

- a. The committee found it "difficult to formulate rules on the basis of Paul's teaching taken only from a few of his explicit statements."
 - b. Adequate grounds for the recommendations dealing with headship have not been presented.
4. Open the office of deacon to all professing members of the Christian Reformed Church.

Grounds:

- a. There is biblical (Rom. 16:1, I Tim. 3:11) and historical (Synod of Wezel, 1568) precedent for women functioning in the office of deacon.
 - b. Report 46 (Synod, 1975) concluded that the church is not ready or willing to open her offices to women. However, we believe some churches are ready now to ordain women to the office of deacon. The Council of the First Christian Reformed Church of East Lansing is ready to discontinue its practice of excluding certain professing members from consideration for nomination to the office of deacon solely on the basis of gender. A Christian Reformed Church in Honduras has women deacons who are full voting members.
 - c. In the past, synod has sanctioned the autonomy of the local congregation in decisions regarding women voting.
 - d. Many women have gifts which could be used more fully if they functioned as deacons.
5. Continue to study the question of admitting women to the office of elder and minister.

Grounds:

- a. The Holy Spirit gave "gifts" to all members of the church, young and old, men and women (I Cor. 12:4-11). The use of all the gifts that the Spirit has given to all of its members must be the ongoing concern of the church.
- b. There is a need to discuss the concepts of "headship," "submissive," and "authority." In the Hermeneutics report, the words are being used as evidence against opening offices of elder and minister to women, without definition. (In Report 44, "Ecclesiastical Office and Ordination," 1973, the concept of "authority" has been defined in terms of service.)
- c. The evidence from the Bible is not clear-cut on this issue. In the absence of such evidence, we believe that the church should continue to study the question.

Classis Lake Erie

George Vander Weit, stated clerk

Notes The observations referred to above were submitted to Synod of 1978 and copies are retained in Synodical Files.

Wm. P. Brink, Stated Clerk

Overture 27 — Re Restructuring of the Editorship of The Banner

(Art. 93)

A. Background

In 1964 Classis California South overtured synod with respect to a possible restructuring of the editorship of The Banner so as to create an editorial staff of up to five or more members working under a managing editor, which staff would be representative of the broad geographic area of the church. This staff would meet and confer at stated intervals to plan and expedite the labors involved. The ground for this overture was as follows: "A broadly based consensus of editorial viewpoint and opinion would provide the churches with much-needed leadership in the large variety of problems that face us in these troubled times" (Acts of Synod 1964, p. 492).

Synod referred this overture with its ground to the Publications Committee for study and advice. It gave the following grounds for so doing:

"a. In reviewing the many tasks the editor-in-chief of The Banner is expected to perform, your advisory committee concludes that some reorganization of the editor's office may well be necessary.

b. Such a study lies within the province of the committee.

c. It would not be proper for synod to act upon a matter involving the major restructuring of the committee's work without affording the committee an opportunity for study and recommendations" (Acts of Synod 1964, p. 93).

The Publications Committee, responding to this instruction in 1966 recommended that synod not accede to the overture of California South, giving four grounds for its recommendation. Synod endorsed the recommendation of the committee and adopted its grounds as follows:

"a. The proper time for a 'major restructuring' of our editorial organization and personnel would have been at the time of the editor's reappointment (1964) or could be at the end of his present appointment in 1970.

b. The present editor has been provided assistance in reading and editing copy, etc., so that the committee does not feel the work load is too heavy for him.

c. The Publications Committee recognizes that the broader 'consensus of editorial viewpoint and opinion' of an editorial staff could be beneficial to the churches, but feels that in a measure this is now met by appointing special writers and guest editorial writers from various geographical areas of the church and from various areas of interests.

d. An editorial staff of five or more members from the broad geographic area of the church would incur considerable expense for The Banner if they were to function in a truly meaningful way."

It should be noted that Classis California South, having noted the negative advice of the Publications Committee, submitted an overture to the Synod of 1966 in which it urged synod, if it should follow the advice of its Publications Committee, "to instruct the Publications Committee to initiate a study of the restructuring of the editorial work of The Banner along the lines suggested by the overture of Classis California South, with a view to the implementation of the same in 1970 should it be judged desirable.

Ground: The basic thrust of the overture of Classis California South has not been challenged by the Publications Committee and the Committee itself suggests the need for such a study" (Acts of Synod 1966, p. 554).

This led synod to take a second decision as follows: "That synod instruct the Publications Committee to initiate a study of the restructuring of the editorial work of The Banner with a view to the possible implementation of the same in 1970.

Grounds:

- a. Such a study lies within the province of the Publications Committee.
- b. The Publications Committee recommends that serious thought and study be given to a restructuring of the editorial work of *The Banner*.
- c. This desire was expressed in Overture 42 to the Synod of 1964 and Overture 32 to the Synod of 1966" (Acts of Synod 1966, pp. 71,72).

A search of the Acts of Synod from 1967 to 1970 reveals that this instruction of the Synod of 1966 was not carried out. A new editor was appointed in 1969 and he began his work in 1970.

In 1977 the Board of Publications informed synod that it had appointed a special study committee with the following mandate: "To *consider* whether, in order to do full justice to the diversity of the Christian Reformed Church, *The Banner* should be under multiple editorship or possibly some other option."

It should be noted that the mandate has no specific reference to the instructions of the Synod of 1966.

B. From the report of the Board of Publications to the Synod of 1978 we learn that it is the intention of the board to present a nomination for editor-in-chief of *The Banner* to the Synod of 1979, which entails that a search for nominees will begin immediately after synod, with the February 1979 meeting of the board being committed to determine the nomination. Further, there is no substantive report about the work of the board's study committee referred to in its report to the Synod of 1977. We believe it was the expectation of the churches that this would be a matter for synodical action at this synod in light of the board's 1977 report. Since it would seem wise to determine the structure of the editorship of *The Banner* before embarking on the choice of an editor, we raise the question of the necessity of synod addressing itself to the matter of the restructuring of the editorship at this time, particularly in view of the concern of the Synod of 1966 that this should come at a time when a new editor is being appointed. We also judge that if synod is to have a meaningful role in the matter of restructuring or not restructuring, the question ought to be considered now.

C. Therefore, Classis Grand Rapids East overtures synod:

1. That, if synod approves the recommendation of the Board of Publications to approve the schedule for appointing a new editor-in-chief of *The Banner*, synod also instruct the Board of Publications to draw up a specific plan for the restructuring of the editorship of *The Banner* which will incorporate an editorial "staff" of five persons in addition to the editor-in-chief, two of whom shall be residents of Canada. This staff shall be chosen with the approval of the editor-in-chief, shall be designated as associate editors, shall serve on the staff for a limited time, without remuneration (except for whatever writing they may do which shall be remunerated at regular special-writer rates), and shall meet on a quarterly or bi-monthly basis in order to assess the editorial challenge, to identify areas of need and concern in the life of the church and the world, to analyze seriously the "agenda" of the church in our times, and to seek to arrive at a broad "consensus of editorial viewpoint and opinion" on vital issues in the life of the churches, while ensuring editorial freedom and responsibility for each writer under the continued supervision of the Periodicals Committee and the Board of Publications.

This would assume that each associate editor would be responsible for an assigned number of editorials each year as designated by the staff and approved by the Periodicals Committee, with the editor-in-chief carrying out a major role in editorial writing and being responsible for the general administration of the affairs of *The Banner*.

2. That the plan be submitted for the approval of the Synod of 1979 for implementation in 1980 for a three-year trial period.

Grounds:

- a. The long-standing and recurring concern for restructuring with a form of multiple editorship is indicative of a very persistent need for more broadly-based editorial leadership.
- b. The dimensions of the challenges and problems of the church are such that no one person can reasonably be expected to give vital leadership in all areas, nor to write nearly 52 meaningful editorials per year.
- c. Greater breadth and diversity in the editorship will serve to bring greater unity in the midst of the very fine and growing diversity of the CRC, for it will introduce a breadth of experience and insight and greater mutual appreciation.
- d. The unique bi-national nature of the CRC must be given totally serious consideration if The Banner is to serve a leadership role in the whole CRC. That will require knowledgeable editorializing which will not be attained without some form of multiple editorship.
- e. The cost of such restructuring will not be prohibitive. Whereas regional diversity of the "staff" would be a "plus" factor, it should not be deemed essential except with respect to the inclusion of Canadian residents.
- f. There is a reservoir of competent and effective persons who would be able to serve in this capacity for limited periods of time.
- g. Since this is a significant restructuring of the editorship, it ought to be adopted on a trial basis in order to ensure an in-depth review at the end of a suitable period.

Classis Grand Rapids East
John A. Vander Ark, stated clerk

Printed Appeals

1. — Calvary CRC Consistory of Ottawa-East Appeals Decision of Classis Eastern Canada

(Art. 101)

The Consistory of the Calvary Christian Reformed Church of Ottawa-East protests the decision of Classis Eastern Canada of March 15, 1978 "to withdraw from the Council of Christian Reformed Churches of Canada."

Classis' decision reads as follows: "Classis Eastern Canada withdraw from the council.

Grounds:

1. Classis cannot agree with the present 'Agreement of Cooperation,' which gives the Council the authority of a major ecclesiastical assembly, which makes binding decisions, since classis questions the legitimacy and validity of the 'Agreement,' whereby the classis delegates some of its authority to a non-ecclesiastical body.
2. Classis can not surrender some of its authority to a non-ecclesiastical body.
3. Classis can only participate in a council-taking and joint-action taking council, which is a servant of the classes, and which is only of a cooperative and deliberative character; and thus retains its own authority as an official ecclesiastical assembly, which makes its own binding decisions in matters of character and domain."

We protest this decision on the following grounds:

1. This decision is in conflict with Matthew 18:15,16.

We feel that classis should have informed the council of its intention to withdraw in case the difficulties which classis has with the ecclesiastical status of the council and with the binding character of council's decisions, could not be solved to the satisfaction of all ten member classes involved. For almost ten years the Canadian classes have through the council lived and worked together as brothers who dwelled in unity (Ps. 133:1). The Rules of Order, providing the right of appeal to the next meeting of council or to synod, and the "Agreement of Cooperation" have never officially been challenged or questioned by Classis Eastern Canada.

To break up this unanimity and unity unilaterally without officially notifying council of its problems and offering council the opportunity to present to classis their arguments over against those of classis, is, in our opinion, in conflict with the Scriptures and cannot stand the test of commonly accepted ecclesiastical procedure.

2. This decision is in conflict with Article 29 of our Church Order.

The "Agreement of Cooperation" of the CCRCC was approved by synod in 1967 (Acts of Synod 1967, Art. 35, p. 16) and stands approved by synod as of this date.

By questioning the legitimacy and validity of this agreement, and by disagreeing with the clause in the "Agreement," approved by synod, authorizing council to make binding decisions, Classis Eastern Canada in EFFECT disagrees with a synodical decision.

In making the decision to withdraw from council before asking synod to elucidate the precise nature and authority of bodies such as the Canadian Council of the Christian Reformed Churches established under Article 44 of the Church Order, (See: Overture 16 of Classis Eastern Canada) classis in EFFECT has declared synod's approval of the "Agreement of Cooperation of the CCRCC" to be invalid before appealing to synod to rescind its approval by showing it to be contrary to the Church Order. This unilateral action is in conflict with our existing Church Order.

3. Classis Eastern Canada erred when it referred to the council as a non-ecclesiastical body.

Council is constituted by delegation from the various classes in the same way as the other ecclesiastical assemblies. Within the limits of its "Agreement of Cooperation" Council has the same authority as a classis or synod has according to Article 96 of the Church Order ("by common consent").

In spite of its name "Council" the CCRC is not a conference. The element of "Right of ratification" by the memberclasses is foreign to Christian Reformed Church policy and dangerous as well.

We therefore, petition synod to declare that the decision of Classis Eastern Canada to withdraw from the Council of Christian Reformed Churches in Canada was in conflict with the Lord's words in Matthew 18:15, 16, and also in conflict with Article 29 of the Church Order of the Christian Reformed Church.

Calvary, Ottawa-East, Consistory
Gerard Ringnald, chairman
Gerrit Van Oenen, clerk

2. — Grand Rapids Church of the Servant Appeals Decision of Calvin Board of Trustees

(Art. 84)

The Council of the Church of the Servant CRC humbly asks synod to declare Marchiene Rienstra a candidate for the ministry in the Christian Reformed Church. We ask this of synod at this point because we have been told that synod is the only body which can rule on Marchiene's candidacy. So far, the following steps have been pursued:

1. In February of this year, Marchiene began the process of asking for candidacy when she petitioned the faculty to recommend her for candidacy to the Board of Trustees along with other seniors who wished to be considered.
2. Our council also wrote a letter to the faculty containing the same request. We were informed that while the faculty was happy to write a letter describing Marchiene's qualifications for ministry, it could not recommend her for candidacy, since it was an arm of synod, and synod has so far ruled that women may not be ordained, and therefore, not considered for candidacy.
3. Marchiene wrote to the Board of Trustees Executive Committee, asking that she be assigned a text so that she could submit the required sermon, along with all the other documents required of senior seminarians who are applying for candidacy. The board, through its Executive Committee, replied that it could not do this, on the grounds that, as an arm of synod, it was not authorized to grant such a request, since it could only have meaning as a step towards candidacy, and as a woman, Marchiene could not be considered a viable candidate.
4. In April, Marchiene submitted all the documents which candidates normally submit to the board, along with a letter of endorsement from us, to the Executive Committee of the Board of Trustees. This was accompanied by a special letter of request from us asking the board to examine her credentials as it does those of other applicants; to arrange for a personal interview with her, and finally, to recommend her to synod for candidacy in the ministry of the CRC.

The board replied again that they could not do any of these things, since neither the Executive Committee nor the Board of Trustees is authorized to allow any step towards candidacy, in view of the existing rules of the church which admit only males to church office.

It is therefore necessary for us to now go directly to synod, in order that it may deal with the requests which we have processed through all proper channels. Therefore, we ask that Synod of 1978 examine Marchiene Rienstra's credentials; arrange for a personal interview with her in order that the synod may have first-hand knowledge of Marchiene, her sense of calling, her love for the Lord, her theological competence, and her insights into the ministry; and finally, that synod declare her to be a candidate for the ministry in the CRC.

Our grounds are:

1. Marchiene has amply demonstrated that the Holy Spirit has given to her the gifts necessary for the ministry of the Word and sacraments.
2. Marchiene will have completed the training required for the ministerial office.
3. Marchiene has a strong sense of calling to the ministry.
4. The above considerations are of greater weight to us than church orderly rules which would appear to stand in the way of her exercising that ministry.
5. The Hermeneutic Study Committee, majority report, has concluded that a group of members (women) should only be restricted on the basis of unambiguously clear Biblical evidence (Cf. Report 31, V, F, 2, A-C.) Since no such evidence has been found by any of our study committees, we conclude that Marchiene should not be restricted from exercising her gifts in the office of the ministry. Since there are some churches ready and willing to use her gifts, she should be allowed the opportunity of being a candidate in the Christian Reformed Church.

A record of the correspondence relevant to our action on behalf of Marchiene is submitted to the Advisory Committee, along with copies of the documents which she had submitted as evidence of her competence and readiness for candidacy. They include all the items normally submitted by male applicants for candidacy.

Thank you for your kind attention to this pressing matter.

Church of the Servant Consistory
Wesley J. Bonzelaar, president
Kenneth L. Andree, clerk

3. — Second Fremont Consistory Appeals Decision of Classis Muskegon (Art. 96)

The Council of the Second Christian Reformed Church of Fremont, Michigan, appeals the decisions of Classis Muskegon of January 18, 1978 and May 18, 1978. The January 18 decision reads "each church be represented by the pastor (or elder if vacant) and an elder and one deacon, that after the opening and constitution of classes the deacons and elders separate so that each group may deal with matters that pertain to their office, and that before the closing of classis the whole group reassemble to deal with matters of mutual interest, and for closing devotions.

"Grounds:

1. The deacons are in some areas more concerned than the elders. Examples are: CRWRC report, approval of classical budget, election of CRWRC representative, report of finance committee, etc.
2. This would give more standing to the office of deacon.
3. This would alleviate the Diaconal Conference from many of its frustrations."

This decision was adopted on a trial basis for the next three classical meetings (Article 39B). The May 18 decision was simply not to sustain the protest which the Second Fremont Church made to this decision.

A. History

1. Classis Muskegon overtured the 1975 Synod to revise the Church Order to provide for the delegation of deacons to meetings of classes and synods. The Church Order articles in question were 40a and 45.
2. The 1975 Synod referred this overture back to Classis Muskegon for further study and reflection and suggested that Classis Muskegon address itself to the recurring reservations which previous synods have expressed to the practice of delegating deacons to major assemblies.
3. Classis Muskegon resubmitted its overture to the 1976 Synod, stating that the 1975 Synod had missed the point of the overture submitted the year before and stating that the adoption of the guidelines on ecclesiastical office by the 1973 Synod created an entirely new situation.
4. The 1976 Synod did not adopt this overture, grounding its decision by stating that the overture failed to demonstrate that the guidelines on ecclesiastical office passed by the 1973 Synod created an entirely new situation. Furthermore, the 1976 Synod implications of the guidelines on ecclesiastical office, stating as a ground, "neither the fact that it was synod that adopted the new guidelines nor the observation that the matter pertains to all the churches relieves Classis Muskegon of the responsibility to make such a study if they feel it necessary."
5. Classis Muskegon, in its meeting of January 18, 1978, made the decision to seat deacons at its next three meetings.
6. Second Fremont and Allen Avenue, Muskegon sent protests against this action to the meeting of Classis Muskegon of May 18, 1978.

Grounds of Second Fremont protest were:

- a. The action of Classis Muskegon is a violation of Article 40a of the Church Order, which reads "The consistory of each church shall delegate a minister and an elder to the classis." and
- b. By taking the aforementioned decision, Classis Muskegon clearly bypassed the directive of the Synod of 1976 (Article 51, II, B2).

B. Observations

1. In making this appeal, Second Fremont Consistory is not in any sense making a judgment on the question of whether deacons should or should not be delegated to major assemblies. The church in question is completely aware of the history of the matter as it has been presented to various synods. It is also aware of certain statements of our past synods, including the decision of the 1973 Synod concerning guidelines on ecclesiastical office, which may have bearing on this question.
2. The only concern which Second Fremont has in this matter is the legality of sending deacons to our major assembly and seating them without a prior authorization to do so in our Church Order and with approval of synod.

C. The Appeal

The Second Fremont CRC appeals to synod to sustain the protest of Second Fremont against the January 18 and May 18 decisions of Classis Muskegon. It also appeals synod to remind Classis Muskegon of its directive of 1976, that classis, if it feels necessary, should make a study of the matter of whether the guidelines of ecclesiastical office passed by the 1973 Synod contain implications which warrant the necessary change in our Church Order which would provide for the delegation of deacons to major assemblies.

The Council of the Second Christian Reformed
Church of Fremont, Michigan
Arthur W. Hoogstrate, president
Gerald Deur, clerk

LIST OF PERSONAL APPEALS

1. The Rev. Rodney Westveer appeals Decision of Classis Zeeland Requesting Formal Adjudication via the Judicial Code of Rights and Procedures.
(Arts. 16, 89, 100)
2. Mr. Clarence A. Reyneveld appeals Decision of Classis Grand Rapids South re Use of the Law in Worship Services.
(Art. 42)
3. Dr. R. J. Van Putten appeals Decision of Classis Grand Rapids East.
(Art. 61)

LIST OF REPRESENTATIVE REPORTS

1. American Bible Society.
(Art. 96)
2. Canadian Bible Society (no report).
(Art. 96)
3. Christian Laymen's League.
(Art. 32)
4. Faith, Prayer and Tract League.
(Art. 23)
5. Lord's Day Alliance of Canada.
(Art. 96)
6. Lord's Day Alliance of the U.S.
(Art. 96)
7. Luke Society.
(Art. 35)
8. The Evangelical Literature League (TELL).
(Art. 29)
9. World Home Bible League.
(Art. 96)

INDEX

(Figures indicate pages in the Acts of Synod)

A

Above Quota Funds, 97

Accredited Denominational and Non-Denominational Agencies, 97-98

Addresses to Synod:

- | | |
|---------------------------------|------------------------------------|
| 1. the Rev. Carl Afman, 49 | 10. the Rev. Wilhelm Medes, 17 |
| 2. the Rev. Juan Boonstra, 105 | 11. Cand. Wm. Renkema, 49 |
| 3. Chap. John De Vries, Jr., 16 | 12. the Rev. Carl Schroeder, 16 |
| 4. the Rev. Myung Dong, 111 | 13. the Rev. Wesley Smedes, 79 |
| 5. the Rev. Neville Koch, 48 | 14. Chap. Philip Touw, 16 |
| 6. the Rev. In Jae Lee, 78 | 15. Miss Geraldine Vanden Berg, 49 |
| 7. the Rev. Yung Soo Lee, 113 | 16. Dr. Wilbur Wallace, 79 |
| 8. the Rev. James Lont, 66 | 17. Prof. Ray Zorn, 67 |
| 9. the Rev. C. Mak, 67 | |

Advisory Committees of Synod, 12-13

Agenda, Rules and practice re printing and distribution confirmed, 52; Rules and practice re distribution of appeals confirmed, 52

American Bible Society, 115; Support, 98

American Calvinist Fellowship, Support, 98

Amman International Church (See also World Missions), 114

Appeals—Personal:

1. The Rev. Rodney Westveer appeals Decision of Classis Zeeland (Judicial Code), 15, 111, 116
2. Mr. Clarence Reyneveld appeals Decision of Classis Grand Rapids South, 50
3. Dr. Ronald Van Putten appeals Decision of Classis Grand Rapids East, 69

Appeals—Printed:

1. Calvary CRC Consistory of Ottawa-East appeals Decision of Classis Eastern Canada, 118
2. Grand Rapids Church of the Servant appeals Decision of Calvin Board of Trustees, 107-109
3. Second Fremont Consistory appeals Decision of Classis Muskegon, 115

Appointments to Boards and Committees, 26, 120-129

Armed Forces Fund, Support, 97

Association for Advancement of Christian Scholarship, Support, 96; *Report*, 450

B

Back to God Hour, 42; Address of the Rev. Juan Boonstra, 105; Proposal re restructuring committee, 42; Support, 96; Board members, 121; *Report*, 131-153; Log of Stations, 141-146; Eight ministries, 131-138; Television, 147-151

Back to God Tract Committee, 17; Support, 97; Committee members, 126; *Report*, 273

Banner, The, Schedule re new editor-in-chief, 42, 113; Proposal re the restructuring of editorship, 112; *Report*, 237

Baptism, New form for Adult Baptism, 57; Correction in form for Baptism of Children, 57; *Report*, 324-328

Belgic Confession, New translation, Committee members, 128

Benevolence Agencies recommended for support, 98

Bethany Christian Services, Support, 98

- Bethesda Hospital, Support, 98
 Bible Translation Committee, 49; Re new translations, 49; Committee members, 126; *Report*, 275
 Block, the Rev. Bert, Deposition, 57
 Boards and Committee Members, 120-129
 Board for Christian Reformed World Missions (See World Missions)
 Board of Publications of the Christian Reformed Church (See also Banner, The; Education in the Church; Wachter, De) Appointments, 42; Schedule re new editor-in-chief, 42, 113; Re publishing pamphlet on lodge membership, 44; Support, 96; Board members, 124; *Report*, 228-252
 Bode, the Rev. Harold, Reappointed as Executive Secretary of Chaplain Committee, 31
 Boomsma, the Rev. Clarence, Elected President of Synod, 11
 Brink, the Rev. William P., Reappointment as Stated Clerk, 27.
 Budget, 96 ff; Statement of assets and liabilities, 101; *Report*, 433 ff.

C

- Calvary Rehabilitation Center, Support, 98
 Calvin College and Seminary (See also Seminary Matters), Appointments, 19-21; Retirees, 21-22; Chair of Systematic Theology, 22, 26; Social dancing, 106; Funding of Student Internships, 23; Declaration of Candidacy, 22; Support, 96; Area quotas, 97; Board members, 121; *Report*, 154-180; Tuition, 162; Social dancing, 167 ff; Recognition of B.R.E. degree, 158
 Calvinettes, Support, 97; *Report*, 462
 Calvinist Cadets, Support, 97; *Report*, 462
 Canadian Bible Society, Support, 98; Representative, 128
 Candidates for the Ministry, Method of evaluation, 13; Approval of group, 14; Declaration of candidacy, 22; Classical credentials, 24; Rule re moving rescinded, 65; Method of admission by candidacy reaffirmed, 73; *Report*, 165, 644
 Capital Punishment, 50; Committee members, 128
 Chaplain Committee, 31; Reappointment of the Rev. H. Bode as Executive Secretary, 31; Support, 96; Committee members, 127; *Report*, 276
 Chaplains' Deposit Fund, 89
 Chaplains presented to synod, 16
 Christian Health Care Center, Support, 98
 Christian Labour Association of Canada, Support, 98
 Christian Laymen's League, 43; Support, 98; Representative, 128
 Christian Reformed Board of Home Missions (See Home Missions)
 Christian Reformed Board of Publications (See Board of Publications of the Christian Reformed Church)
 Christian Reformed Church in North America, Incorporator of the Reformed Ecumenical Synod, 109; *Report*, 429
 Christian Reformed World Relief Committee (See World Relief)
 Christian School Educational Foundation, Support, 98
 Christian School Employees' Relief Fund, Support, 98
 Christian Schools (See National Union of Christian Schools)
 Chula Vista Christian Reformed Church, Withdrawal of, 31
 Church Discipline, Minister deposed, 57
 Church Help Fund, 87; Committee members, 127; *Report*, 286; Outstanding loans, 287 ff
 Church Order, Revision of Arts. 11-14 ratified, 45-48; *Report*, 474-483; Addition to Art. 94, 48; Provisional revision of Art. 3, 105; Committee re Church Order revisions re Office of Evangelist, 78; Committee members, 129

Classical Credentials, 24
 Clinton in loco committee, 50; *Report*, 561
 Colloquium Doctum, Reports: Rev. Eric Evenhuis, Rev. Harrison Harnden, Rev. Arnold Kress, 54-55
 Committees of Synod, 12-13
 Communications (Retained in Synodical File)
 Contemporary Testimony, Committee members, 128
 Convening church for 1978 Synod, 2, 26
 Convening church for 1979 Synod, 120
 Council of Christian Reformed Churches in Canada, 117, 119

D

Dancing, Committee to study social dancing, 106-107; Committee members, 129; *Report*, 167 ff
 Deacons, Ordination of Women, 104-105; *Report*, 484-533; Appeal re deacons at major assemblies, 115
 Delegates to Synod, 9-11
 Denominational Boards and Committees, 120-129
 Denominational Building, Occupancy costs, 93 f.
 Denominational Financial Coordinator, Salary survey of ministers, 91 f.; *Report*, 421, 432 ff
 Denominational services, 96
 Devotions Committee, Members, 15
 Discipline (See Church Discipline)
 Dordt College, 64; Support, 98; *Report*, 453

E

Educational Assistance to Churches Abroad, 65; Committee members, 127; *Report*, 292 ff
 Education in the Church, Appointment, 42; Bible Way curriculum, 35; Adult Education curriculum, 36-41; Support, 96; Committee members, 125; *Report*, 228-235, 243-251
 Elim Christian School, Support, 98
 Emeritation of Ministers, 119
 Engelhard, Dr. David, Reappointment as Professor of Old Testament, 22
 Evangelist, Office of (See Lay Evangelist)
 Examination of Candidates (See Candidates)

F

Faith, Prayer, and Tract League, 17; Support, 98; Representative, 128
 Financial Policies, Ministers' Compensation Guide needs cooperation of ministers and congregations, 91-92; Improved financial controls, 92; Financial reporting of agencies, 93; Denominational Building occupancy costs, 93 f.; Uniform salary policy, 94; *Report*, 421, 432-440
 Food for Starving People (See World Hunger)
 Foreign Missions (See World Missions)
 Fraternal Delegates:
 1. Christian Reformed Church of Philippines, the Rev. Wilhelm Medes, 17
 2. Dutch Reformed Church of Sri Lanka, the Rev. Neville Koch, 48
 3. Gereformeerde Kerken in Nederland, the Rev. C. Mak and Mr. Rein Westrate, 67
 4. Hapdong Presbyterian Church, the Rev Yung Soo Lee, 113
 5. Korean American Presbyterian Church, the Rev. In Jae Lee, 78

6. Koryu Pa Presbyterian Church, the Rev. Myung Dong, 111
7. Reformed Church in America, the Rev. Carl Schroeder, 16
8. Reformed Church of Australia and New Zealand, Prof. Ray Zorn, 67
9. Reformed Presbyterian Church—Evangelical Synod, Dr. Wilbur Wallace, 79

Fund for Needy Churches, Minimum salary and allowances, 88; Per family contribution, 88; Allowance for stated supply, 88; Support, 96; Committee members, 127; *Report*, 299-306

G

Gereformeerde Kerken (Vrijgemaakt-Buitenverband), Invited to become a Church in Ecclesiastical Fellowship, 33

Gideons, Support, 98

Godfrey, Dr. W. Robert, Procedure for admission to CR ministry indicated, 73

Grant-in-Aid, Approval, 17

Gravamen of Dr. Harry Boer, Committee members, 128; *Report*, 466

H

Handbook for Christian Reformed Churches, 91-92; *Report*, 418, 432

Haverkamp, the Rev. Wm., Reappointed editor of *De Wachter*, 42

Healing ministry for ministers and churches, Research by Synodical Interim Committee, 27; *Report*, 431

Historical Committee, 25; Committee members, 127; *Report*, 307

Home Missions—Christian Reformed Board of, Reappointments, 17; Grants-in-Aid, 17; Study of Nature and Strategy of Reformed Evangelism, 30; Support, 96; Board members, 123; *Report*, 207-227: "Graduated Churches," 215; New Fields, 215; Evangelism, 218-220

Hunger (See World Hunger)

I

Interchurch Relations, Reformed Presbyterian Church of North America welcomed as a Church in Ecclesiastical Fellowship, 33; Invitation to Gereformeerde Kerken (Vrijgemaakt-Buitenverband), 33; NAPARC conference, 33; Letters from two Reformed Churches of South Africa, 33-34; Nardin Park Detroit Community Church, 116; Committee members, 127; *Report*, 309-322: NAPARC, 311; RCA, 313; Reformed Churches of Australia, New Zealand and Japan, 314; Reformed Churches of South Africa, 314; WARC, 319; NCC, 320; Gereformeerde Kerken of the Netherlands, 320

InterVarsity Christian Fellowship, Support, 96

J

Jonkman, Mr. David, Extension of candidacy, 23

Judicial Code, Re the Rev. Rodney Westveer, 15, 111, 116; Committee members, 128

K

Koinonia Declaration, Endorsed, 24; *Report*, 402-408, 314-319

Korean Presbyterian Church of Toronto, 34

Kuyvenhoven, the Rev. Andrew, Elected Vice-President of Synod, 11

L

- Lay Evangelists, Office of Evangelist approved, 74-78; Regulations established, 77; Study re Church Order revisions, 78; Committee members, 129; *Report*, 534-555
- Liturgical Committee, Mandate for new form for ordination of ministers, 48; Form for ordination of evangelists, 78; Study re a Service Book, 67; Committee members, 127; *Report*, 323-358
- Liturgical Matters:
- Church Music: Re formulation of principle appropriate for church music, 58; Workshops for new songs, 59; Publication of song collections, 59; Re education in liturgy and church music, 67-68; Committee members, 128, 129; *Reports*, 468-473, 557-560
 - Forms: Adult baptism, 57; Correction in form for baptism of children, 57; Form for Lord's Supper for Shut-ins to be locally adapted, 51; New form for Lord's Supper, 59; Marriage form, 86; Orders of worship, 67; *Report*, 324-358
- Lodge Oath and Church Membership, Publication of pamphlet, 44; *Report*, 252
- Lord's Day Alliance of Canada, 115; Support, 98; Representative, 128
- Lord's Day Alliance of United States, 115; Support, 98; Representative, 128
- Lord's Supper, Form for Shut-ins to be locally adapted, 51; New form, 59; Orders of worship, 67; *Report*, 328-356
- Luke Society, 44; Support, 98; Representative, 128

M

- Members' Gifts, Use of, 49; Committee members, 128; *Report*, 562
- Minimum salary (FNC), 88; *Report*, 299
- Ministerial Information Service, 25; Re pastoral exchanges, 25; Committee members, 127; *Report*, 359
- Ministers and Ministerial Matters:
1. Admittance from other denominations, Rev. Eric Evenhuis, Rev. Harrison Harnden, Rev. Arnold Kress, 54-55
 2. Deposition, Rev. Bert Block, 57
 3. In extraordinary service, Rev. H. De Jong (Hospital chaplain), Rev. Sidney Draayer (Counseling), Rev. Dirk Evans (Hospital chaplain), Rev. Dennis Mulder (World Home Bible League), Rev. Robert Uken (Hospital chaplain), Candidate D. Van Gelder (Hospital chaplain), 55-56
 4. Releases from congregation, Rev. Albert De Vries, Rev. Nelson Gebben, Rev. Sherman Van Klompenberg, Rev. Robert Wiebenga, 56
 5. Release from office, Rule re, 73
 6. Salaries, Minimum, 88; Ministers' Compensation Guide, 91 f; *Report*, 432
- Ministers' Pension Fund (See Pension Matters)
- Ministers' Resignation and Releases, Rev. Gilbert Haan and Rev. Gordon Klouw, 72-73; Proper procedure necessary, 73
- Ministry of the Word, Admittance by candidacy, 73
- Minnema, Dr. Theodore, Reappointment as Professor of Philosophical and Moral Theology, 22
- Missionaries presented to synod; World Missions, 48; Home Missions, 79

N

- National Union of Christian Schools, Support, 98
- NAPARC, Conferences on divorce and biblical hermeneutics, 33
- New Confession, Committee members, 128

O

Offerings recommended, 97-98

Officers of synod, 11

Overtures to synod, 644-659; See also Table of Contents, 5-8

(Decisions of synod are listed under the subject matter of each overture)

P

Pension Matters:

1. Ministers' Pension Fund, Housing allowance, 89; Supplemental fund quota, 89; Revision of Pension Plan, 90; Ministers outside CRC, 90; Consolidation of Chaplains' Deposit Fund, 89; Basic pension, 91; Preparation of handbook, 95; Support, 96; Committee members, 127; *Report*, 361-393
2. Unordained Employees' Fund, Amendments adopted, 94; Committee members, 127; *Report*, 446-449

Pine Rest Christian Hospital, Support, 98

Plantinga, the Rev. Neal, Elected for the chair of Systematic Theology, 22, 66

Prayer Service for synod, 2

Program Committee report, 12-13

Psalter Hymnal, Re topical index, 43; Re formulation of principle for music in the church, 58-59; Publication of collections of songs for trial use, 59; Committee members, 128; *Report*, 468-473

Psalter Hymnal Supplement, 43; *Report*, 467

Publications (See also Board of Publications of Christian Reformed Church)
SIC publications, 417

Q

Quotas and Recommended Agencies, List, 96-98; see also insert; Report and recommendation of SIC, 433 ff

R

Race relations (See also Synodical Committee on Race Relations). Koinonia Declaration endorsed, 24

Reception Committee, Members, 15

Recommended agencies, 97-98

Reference Guide for Councils of Christian Reformed Churches (See Handbook for Christian Reformed Churches)

Reformed Bible College, 64; Support, 98; *Report*, 457

Reformed Church in America, Address by delegate, 66; *Report*, 313

Reformed Churches in South Africa, Letters, 33

Reformed Ecumenical Synod, Incorporation, 109; *Report*, 429

Reformed Presbyterian Church of North America, Accepted as Church in Ecclesiastical Fellowship, 33

Rehoboth Christian Hospital (See Luke Society)

Retarded Persons, Care of, 61; Committee members, 129

Roseland Christian School, Support, 98

Rules:

1. Rules re ministers in non-pastoral positions, 47
2. Rules re office of evangelist, 77
3. Rule re moving of candidate, 65
4. Rule re classical credentials, 24
5. Rules re synodical procedure confirmed, 52

S

- Salary survey of ministers, 91; *Report*, 432
- Seminary matters, Reappointments, 22; Appointment for the chair of Systematic Theology, 66; Declaration of candidacy, 22; Funding of student internships, 23; Classical credentials, 24
- Sergeant-at-arms, 15
- Sermons for reading services, 43; Committee members, 127; *Report*, 394
- Smedes, the Rev. Wesley, Reappointment as Minister of Evangelism, 17
- Social Justice, Statement adopted, 62; Local action urged, 63; Organizations and agencies challenged, 63; *Report*, 633-643
- Spaan, the Rev. Howard, Elected First Clerk of Synod, 11
- Spanish Literature, Support, 96; *Report*, 197
- Stated Clerk, Reappointment of the Rev. William P. Brink, 27; *Report*, 411-445
- Stated Supply, Allowance, 88
- Synodical arrangements and reports, 120
- Synodical Committee on Race Relations (SCORR), 28; Koinonia Declaration endorsed, 24; Committee members, 127; *Report*, 396-409
- Synodical delegates and officers, 9-11
- Synodical Deputies, Reports, 52-57; Members, 120
- Synodical Interim Committee (SIC), Approval of interim decisions, 26; Policy re regional agencies, 26; Reappointment of Stated Clerk, 27; Publications, 27; Healing ministry for ministers and churches, 27; Membership information certificates, 28; Coordinated Services appraisal and cost justification, 91; Uniform salary policy, 94; Task of Committee on Appointments, 129; Committee members, 126; *Report*, 411-445
- Synodical liaison representatives, 128
- Synodical Matters, Prayer service, 2, Convener, 9
- Synodical procedure, Proposals re distribution of synodical materials and personal appeals, 52; Review of matters legally before synod, 16

T

- The Evangelical Literature League (TELL), 29; Support, 98; Representative, 128
- Trinity Christian College, 65; Support, 98; *Report*, 458

U

- United Calvinist Youth, 65; Support, 97; *Report*, 462 ff
- Unordained Employees' Pension Fund (See Pension Matters)

V

- Van Tol, the Rev. W., Reappointment as Africa Secretary, 30
- Venema, the Rev. Alvin H., Elected Second Clerk of Synod, 11

W

- Walhout, Dr. Edwin, Reappointment as Adult Education Editor, 42
- Westminster Seminary, Support, 98
- Westveer, the Rev. Rodney, Appeals decision of Classis Zeeland, 15, 111, 116; Pastoral committee, 129
- Women in Ecclesiastical Office, Ordination as deacons, 101-105; *Report*, 484-533; Appeal of Grand Rapids Church of the Servant, 107-109

- Women's Gifts in the Church (See Members' Gifts, Use of)
- World Home Bible League, 115; Support, 98; Representative, 128
- World Hunger, 79; Publication of report, 80; Individual and congregational action urged, 81; Organizational action, 83-86; Committee members, 129; *Report*, 563-632
- World Missions, Board for Christian Reformed, Reappointment of the Rev. W. Van Tol, 30; World language literature, 29; Delegate from the Philippines, 29; Amman International Church, 114; Support, 96; Board members, 122; *Report*, 181-206: Argentina, 196; Bangladesh, 195; Brazil, 196; Central America, 196; Guam, 192; Japan, 193; Liberia, 189; Mexico, 196; Nigeria, 189; Philippine Islands, 194; Puerto Rico, 196; Taiwan, 194; Spanish Literature, 197
- World Relief, Christian Reformed, 71; Approve program in Guatemala, 71; Change fiscal year, 71; Revision of constitution, 72; Approve projected program, 71; Support, 97; Committee members, 125; *Report*, 253-272: Disaster relief, 254; Asia, 255; Africa, 256; Latin America, 257; Domestic programming, 258; Disaster preparedness, 261; Refugees, 261; Material resource center, 265

Y

- Yearbook, 417
- Young Calvinist Federation, 65; Support, 97; *Report*, 463
- Your Church in Action (See Handbook for Christian Reformed Churches)