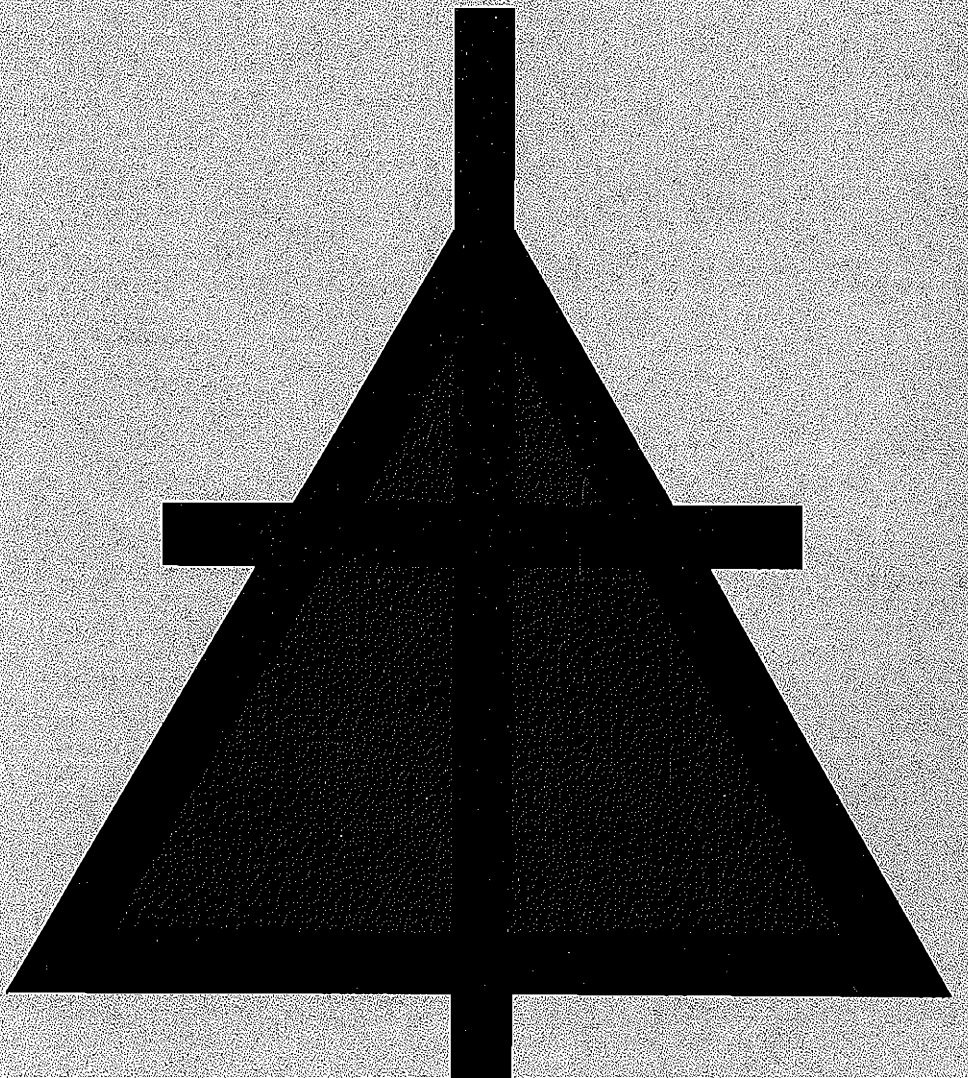


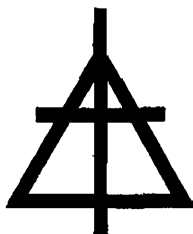
1974 ACTS OF SYNOD



ACTS OF SYNOD 1974

June 11 to 21, 1974

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



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

Prayer Service for Synod, 1974

Sponsored by

THE NELAND AVENUE CHRISTIAN REFORMED CHURCH

REV. TYMEN E. HOFMAN, pastor

Fine Arts Center - Calvin College

Monday, 8:00 P.M. — June 10, 1974

ORGAN PRELUDE: "In God, My Faithful God" *Bohm*
"Lord Jesus Christ, Be Present Now" *J. S. Bach*

CHORAL CALL TO WORSHIP

*SALUTATION *Rev. Tymen E. Hofman*

*HYMN 231 "Praise Jehovah, All Ye Nations"

RESPONSIVE READING Psalm 96 (R.S.V.)

Intern David Sieplinga, leader

ANTHEM: "The Old Hundredth Psalm Tune"

Arr. by R. Vaughn Williams

Neland Church Choir

Trumpets: Paul LaMaire, John Kromminga, Jr., Mark Ekdorf

Tympani: Richard Walstra

Prayer of Praise and Thanksgiving

*HYMN 392 "Spirit Divine, Attend Our Prayer"

SCRIPTURE LESSON John 17

SERMON: "IN THE GLOW OF HIS GLORY"

John 17:4, 5; 19:30a (R.S.V.)

*CONFESSION OF OUR FAITH: The Apostles' Creed

ANTHEM: "O God, Our Help in Ages Past" *Croft-Pasquet*

Neland Church Choir

Prayer for the Fellowship and Ministry of the Church

Dr. William Spoelhof

*HYMN 426 "Jesus, with Thy Church Abide"

Prayer for the Assemblies of the Church *Elder E. R. Post*

PRESENTATION OF OFFERINGS: Offering for CRWRC

OFFERTORY PRAYER *Deacon Alfred Stremler*

OFFERTORY: "With the Lord Begin Thy Task" *Boeringer*

*DOXOLOGY: "Praise God from Whom All Blessings Flow"

*BENEDICTION

*CHORAL AMEN

POSTLUDE: "Now Let Us God Be Blessing" *Lubeck*

Sylvia Ten Broek, organist

Harold Geerdes, choir director

*Congregation Standing

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ACTS OF SYNOD

of the

CHRISTIAN REFORMED CHURCH

TUESDAY MORNING, JUNE 11, 1974

First Session

ARTICLE 1

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

ARTICLE 2

On behalf of the convening church, the Rev. Tymen Hofman welcomes the delegates to synod and addresses the assembly as follows:
TO THE DELEGATES OF THE SYNOD OF 1974:

In behalf of the Neland Ave. Church, its consistory and members, I and our clerk, Elder Sid Stuk, are here to welcome you to the fair city of Grand Rapids as delegates from the churches and classes to the Synod of the Christian Reformed Church. We are grateful that you have arrived in safety and that you bring with you the vigor of that special dedication that is the particular gift bestowed on synodical delegates and which is highly necessary for accomplishing the arduous tasks of the next ten days. We welcome some of you as veteran delegates to synod; we especially welcome those of you who are first-timers and for whom synod will at least be quite a learning experience. Many of you have brought your wives—also a hearty welcome to you the “synodical wives”! While Grand Rapids is the city of churches and you are undoubtedly welcome in all of them, you have a special invitation to attend Neland Church next Sunday; knowing you were coming we arranged to have an especially good preacher for the day!

I would remind you that this is the meeting of the churches, not just a meeting of elders and ministers. Though not every consistory is directly represented, you have been delegated by mandate of all the consistories in your classis. So you have a task to perform for Christ and the churches which sent you. You are not “just doing your own thing”; you have the highest calling that can be placed upon anyone, having the mandate of Christ’s church.

And the churches which have sent you constitute a unique church in their full unity—not the only one of its kind but one of a few—an international church. The CRC is international not only in its work of missions and mercy and its relationship to other churches; it is so in its Canadian and American congregations and members. Not only does that enrich the fellowship at synodical gatherings; it is also the perspective from which we do our thinking and our work in the church. That may have constituted some problems twenty years ago, but it has added an exciting dimension to the business of the church. In recent years the Canadian churches have attained a place of equal partnership in the life of the denomination. If you are new to this aspect of the church’s fellowship, let the traces of new-Canadian English and the distinctive tones of New Jersey and Whitinsville assure you that you have arrived in a truly international company.

I will not preach to you about the way to be faithful, for I will in a few minutes exchange the hat of Neland's minister for that of delegate of Classis Grand Rapids East; so I cannot assume the role of your "preacher." But we must always be faithful of course. You must in every thought, word and deed answer to Christ.

Permit me to remind you, however, of the seriousness of the synodical task. For in addition to supervising the work of the denomination and rendering judgment where that is required response to the appeals from the churches, the meeting of synod is the occasion for the molding of the broad and basic tradition of the church. That tradition is what bark is to a tree. Some of it, being old and worn will be sloughed off or set aside; some of it will be maintained and strengthened; and some new tradition will have to be created and laid down—all for the protection of the life and the equipping of the church for service. Therefore, let the demand of truth, true faith and faithfulness guide you in the forming of our tradition and life. May God bless you richly as you pursue this great task.

Tymen E. Hofman

ARTICLE 3

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

Classis Alberta North

Ministers.....	N. B. Knoppers	Elders.....	Dr. T. Greidanus
	J. Westerhof		J. H. Vanden Brink

Classis Alberta South

Ministers.....	H. Samplonius	Elders.....	W. Hummel
	E. Den Haan		S. Vanden Berg

Classis British Columbia

Ministers.....	P. Van Egmond	Elders.....	O. Storteboom
	B. Nederlof		W. Jaarsma

Classis Cadillac

Ministers.....	G. Compaan	Elders.....	H. Boehm
	B. Van Antwerpen		J. Kloet

Classis California South

Ministers.....	A. Schoonveld	Elders.....	R. Kamps
	D. Negen		F. Wind

Classis Central California

Ministers.....	J. Versluys	Elders.....	H. Camping
	H. D. Clark		O. Heersink

Classis Chatham

Ministers.....	J. J. Hoytema	Elders.....	E. Ennema
	J. Vugteveen		R. Byma

Classis Chicago North

Ministers.....	W. R. Witte	Elders.....	T. De Jong
	J. La Grand, Jr.		W. Bajema

Classis Chicago South

Ministers.....	J. Bylsma	Elders.....	D. A. Ridderhoff
	M. Hoogland		H. Bieze

Classis Columbia

Ministers E. P. Meyer
K. R. Slager
Elders..... S. Kooima
Dr. J. W. VanderBeek

Classis Eastern Canada

Ministers H. Numan, Jr.
J. A. Quartel
Elders..... W. Verburg
H. Staal

Classis Florida

Ministers F. Diemer
J. Osterhouse
Elders..... W. Hollemans
P. Witte

Classis Grand Rapids East

Ministers T. E. Hofman
J. C. Medendorp
Elders..... Dr. J. Vanden Berg
J. De Vries

Classis Grand Rapids North

Ministers M. Doornbos
C. Werkema
Elders..... A. Scholtens
L. Kloet

Classis Grand Rapids South

Ministers M. Goote
A. E. Pontier
Elders..... J. S. Vander Heide
Dr. C. Orlebeke

Classis Grandville

Ministers G. Gritter
L. Hofman
Elders..... Dr. P. Boonstra
H. Bruxvoort

Classis Hackensack

Ministers D. Zandstra
E. Bradford
Elders..... D. Struyk
R. Alkema

Classis Hamilton

Ministers A. W. Schaafsma
A. H. Venema
Elders..... S. Antonides
J. Rintjema

Classis Holland

Ministers R. Graves
F. W. Van Houten
Elders..... A. Vannette
R. Van Til

Classis Hudson

Ministers P. C. Holtrop
A. A. Arkema
Elders..... N. Bruinsma
E. De Vries

Classis Huron

Ministers P. J. Boodt
A. A. Van Geest
Elders..... A. Hummel
A. Peters

Classis Illiana

Ministers J. H. Piersma
W. D. Ribbens
Elders..... R. Wunderink
M. Dykstra

Classis Kalamazoo

Ministers J. Mulder
J. Witvliet
Elders..... H. Bos
I. Visser

Classis Lake Erie

Ministers R. Opperwall
Dr. F. Steen
Elders..... J. VanderZyden

Classis Minnesota North	
Ministers.....G. Kramer P. Ouwinga	Elders.....W. Pater J. Van Eps
Classis Minnesota South	
Ministers.....P. W. Brouwer Dr. J. Vander Laan	Elders.....E. De Vries G. Vander Ziel
Classis Muskegon	
Ministers.....A. Hoogstrate E. Oostendorp	Elders.....J. Heethuis L. Van Rees
Classis Northcentral Iowa	
Ministers.....D. Van Gent M. Van Donselaar	Elders.....L. Meyer W. Veldman
Classis Orange City	
Ministers.....H. De Groot N. Vogelzang	Elders.....Dr. A. Boeve J. Bonnema
Classis Pacific Northwest	
Ministers.....H. Ouwinga A. Leegwater	Elders.....E. Terpstra P. Bulthuis
Classis Pella	
Ministers.....H. Petersen H. Bossenbroek	Elders.....W. Roose C. Vos
Classis Quinte	
Ministers.....A. J. Vanden Pol C. D. Tuyl	Elders.....C. Vermeulen C. Hyma
Classis Rocky Mountain	
Ministers.....H. De Young J. Hekman	Elders.....M. Bosch Rev. H. Van Dam
Classis Sioux Center	
Ministers.....D. Houseman P. Bakker	Elders.....P. Kooima E. Mulder
Classis Toronto	
Ministers.....L. Tamminga Dr. S. Greidanus	Elders.....J. Vroom C. Sinkgraven
Classis Wisconsin	
Ministers.....J. C. Verbrugge A. Cammenga	Elders.....A. DeJong A. Westra
Classis Zeeland	
Ministers.....A. Besteman H. C. Van Wyk	Elders.....G. Postema S. Kroll

ARTICLE 4

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

- a. *President*, the Rev. George Gritter
- b. *Vice-president*, the Rev. J. C. Verbrugge
- c. *First Clerk*, the Rev. B. Nederlof
- d. *Second Clerk*, Dr. J. Vanden Berg

ARTICLE 5

The president of synod, the Rev. George Gritter, expresses the appreciation of synod to the president pro-tem, the Rev. Tymen Hofman, for his services connected with the opening of synod. He acknowledges gratefully the confidence shown to the officers of synod by the delegates and he solicits their prayers for God's blessing upon the work of the officers and the entire synod.

ARTICLE 6

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

ARTICLE 7

The president of synod welcomes the presidents of Calvin College and Seminary, the faculty advisers, representatives of denominational boards, and the editors of *The Banner* and *De Wachter*.

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:

COMMITTEE 1—*Appeals*

Chairman, the Rev. A. W. Schaafsma; Reporter, the Rev. H. Petersen; the Revs. R. Graves, J. J. Hoytema, P. Ouwinga, M. Van Donselaar; Elders E. De Vries, W. Hummel, C. Hyma, M. Verburg, C. Vos; Faculty advisers, Profs. H. Dekker and D. Engelhard.

COMMITTEE 2—*Church Order I*

Chairman, the Rev. J. Bylsma; Reporter, the Rev. L. Hofman; the Revs. H. Bossenbroek, P. Brouwer, G. Compaan, J. Versluys; Elders J. De Vries, J. Heethuis, H. Staal, E. Terpstra, J. H. Vanden Brink, P. Witte; Faculty adviser, Prof. H. Dekker.

COMMITTEE 3—*Church Order II*

Chairman, the Rev. J. Mulder; Reporter, the Rev. M. Doornbos; the Revs. Dr. S. Greidanus, G. Kramer, J. Osterhouse, A. J. Schoonveld; Elders M. Dykstra, A. Hummel, P. Kooima, Dr. K. Ludema, W. Roose, A. Vannette; Faculty adviser, Dr. M. Hugen.

COMMITTEE 4—*Church Order III*

Chairman, the Rev. E. Bradford; Reporter, the Rev. T. Hofman; the Revs. J. Hekman, M. Hoogland, A. J. Vanden Pol, P. Van Egmond; Elders P. Bulthuis, Dr. T. Greidanus, E. Mulder, G. Vander Ziel, R. Van Til; Faculty adviser, Dr. H. Zwaanstra.

COMMITTEE 5—*Doctrinal Matters*

Chairman, the Rev. N. B. Knoppers; Reporter, the Rev. E. Oostendorp; the Revs. P. C. Holtrop, H. Samplonius, Dr. F. Steen; Elders Dr. A. Boeve, A. De Jong, W. Jaarsma, G. Postema, J. Vroom, R. Wunderink; Faculty adviser, Dr. H. Stob.

COMMITTEE 6—Educational Matters

Chairman, the Rev. M. Goote; Reporter, the Rev. L. Tamminga; the Revs. P. Bakker, Dr. J. Vander Laan, J. Vugteveen, D. Zandstra; Elders W. Bajema, H. Bos, O. Storteboom, D. Struyk, C. Vermeulen; Faculty advisers, Dr. J. Kromminga, Dr. W. Spoelhof.

COMMITTEE 7—Foreign Missions

Chairman, the Rev. A. Hoogstrate; Reporter, Dr. J. W. Vander Beek; the Revs. J. La Grand, Jr., J. Quartel, B. Van Antwerpen, D. Van Gent, N. Vogelzang; Elders H. Camping, E. Ennema, W. Hollemans, R. Kamps; Faculty adviser, Dr. A. Bandstra.

COMMITTEE 8—Home Missions

Chairman, the Rev. A. E. Pontier; Reporter, the Rev. D. Negen; the Revs. D. Houseman, H. Ouwinga, A. Van Geest, C. Werkema; Elders R. Alkema, H. Boehm, O. Heersink, S. Vanden Berg, W. Veldman; Faculty adviser, Dr. A. Bandstra.

COMMITTEE 9—Inter-Church

Chairman, Dr. C. Orlebeke; Reporter, the Rev. W. Ribbens; the Revs. H. D. Clark, H. De Groot, E. Den Haan, C. Tuyl; Elders S. Antonides, N. Bruinsma, S. Kooima, S. Kroll, L. Meyer; Faculty adviser, Dr. J. Kromminga.

COMMITTEE 10—Publications

Chairman, the Rev. R. Opperwall; Reporter, the Rev. J. Medendorp; the Revs. A. Besteman, A. Cammenga, J. Westerhof, J. Witvliet; Elders H. Bruxvoort, T. De Jong, A. Peters, C. Sinkgraven, J. Van Eps; Faculty adviser, Dr. D. Engelhard.

COMMITTEE 11—Varia

Chairman, the Rev. J. Piersma; Reporter, the Rev. E. P. Meyer; the Revs. P. J. Boodt, H. Numan, Jr., H. C. Van Wyk; Elders H. Bieze, J. Rintjema, A. Scholtens, the Rev. H. Van Dam, J. VanderZyden, A. Westra; Faculty adviser, Dr. M. Hugen.

COMMITTEE 11—Appointments

Chairman, the Rev. F. Van Houten; Reporter, the Rev. W. Witte; the Revs. F. Diemer, H. De Young, K. R. Slager, A. H. Venema; Elders J. Bonnema, R. Byma, E. De Vries, L. Van Rees, F. Wind.

COMMITTEE 13—Budget Matters

Chairman, M. Bosch; Reporter, Dr. P. Boonstra; the Revs. A. Arkema, A. Leegwater; Elders J. Kloet, L. Kloet, W. Pater, D. Ridderhof, J. Vander Heide, I. Visser.

—Adopted

ARTICLE 10

The president of synod announces the following appointments:

- a. *Reception Committee*: the Revs. M. Goote and N. B. Knoppers
- b. *Obituary Committee*: the Revs. J. Mulder and F. Van Houten
- c. *Devotion Assignments*: Mr. P. Witte and the Rev. N. Vogelzang
- d. *News Releases*: the Revs. M. Doornbos and A. Hoogstrate

ARTICLE 11

The Rev. L. J. Hofman, Secretary of the Board of Trustees of Calvin College and Seminary, presents the following:

1. 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. 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 a sermon manuscript is 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.

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

Case Admiraal
Anthony Begay
J. Karel Boersma
G. John Bosma
Roger Bultman
Albert J. De Vries
Maurice De Young
C. Eric Fennema

Terry Genzink
Lawrence J. Howerzyl
Jack Huttenga
Dennis Kamper
Ronald J. Nydam
Tony J. Ouwehand
John Ouwinga

Thomas E. Pettinga
David L. Smit
James VanderSchaaf
Ren Vande Steeg (Marinus)
Sherwin Van Klompenberg
John Van Regenmorter
Jacob C. L. Weeda

This declaration of candidacy will be valid for one year. Candidates are to be eligible for call on June 26, 1974. —*Adopted*

3. That synod grant an extension of candidacy for one year to Mr. Ronald Cok. —*Adopted*

The session is closed with prayer.

TUESDAY AFTERNOON, JUNE 11, 1974

Second Session

ARTICLE 12

After opening devotions the Rev. M. Goote of the Reception Committee presents Chaplain H. Guikema, who addresses synod on behalf of the Christian Reformed chaplains on active duty. The Rev. F. Van Houten responds.

The afternoon session is closed with devotions. The advisory committees meet for the remainder of the day.

WEDNESDAY MORNING, JUNE 12, 1974

Third Session

ARTICLE 13

The session is opened with devotions.

The roll is called.

The minutes of Tuesday's sessions are read and approved.

ARTICLE 14

The officers of synod present the following report to synod for information:

The Stated Clerk has received a number of Overtures after the deadline of March 15, 1974. They are not included in the material under consideration by Advisory Committees. The officers concur with the Stated Clerk that these matters are not legally before synod. They are:

1. The Queens, New York, Church overtures synod re Chinese work. This overture was not properly processed through classis.

2. The Second Highland, Indiana, Church submitted an overture to the Synod of 1973 to reduce the quota for the Pension Fund to \$20.00. Synod 1973 did not consider it to be legally before synod because it had not been carried as far as possible in the minor assemblies (Rule V, B). Thereupon this church presented its overture to its classis but was not sustained. The church waited till April 22, 1974 before sending this overture to this synod. In view of the long delay in submitting this overture the officers cannot see any weighty grounds for consideration by this synod.

3. The Coopersville Church sent an endorsement of an overture of II Toronto to the Synod of 1973 to rescind earlier decisions on the nature of biblical authority. The Synod of 1973 dealt with the Toronto overture.

The officers consider an overture endorsing an overture that is not before this synod not to be legally before synod.

4. Classis Grandville filed a protest against the decision of the synod of 1973 to approach the government of the United States on the matter of amnesty. It came in after the deadline and is not related to material in the Agenda (Rule V, G).

5. The Kettering, Ohio, Church sent an overture dated June 10, 1974, that synod rescind the 1973 decision on amnesty. In addition to the rules mentioned above, the officers refer to Rule VII, H, 2, that "rescinding does not apply to decisions taken by previous synods."

ARTICLE 15

The following fraternal delegates are welcomed by the chair:

Dr. H. B. Weyland and Dr. A. Wind, representing the Gereformeerde Kerken in Nederland.

The Rev. M. Goote of the Reception Committee presents the Rev. John H. White of the Reformed Presbyterian Church of North America who addresses synod. The Rev. J. C. Verbrugge responds.

ARTICLE 16

Synod convenes in executive session.
The session is closed with devotions.

WEDNESDAY AFTERNOON, JUNE 12, 1974

Fourth Session

ARTICLE 17

The session is opened with devotions.

ARTICLE 18

Advisory Committee 6, *Educational Matters*, the Rev. L. Tamminga 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. H. De Mots, president of the Board of Trustees, and to the Rev. L. Hofman, secretary of the Board of Trustees, to represent the Board of Trustees in matters pertaining to Calvin College and Seminary.

—*Adopted*

II. NEW APPOINTMENTS TO STAFF POSITIONS

A. *Materials*:

1. Report 2.
2. Report 2-A.
3. Report 2-B.

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

1. Brink, Daryl, Ph.D., Visiting Assistant Professor of Mathematics for one year.
2. Brink, John H., A.M., Instructor in Psychology (advance to Assistant Professor when he receives the Ph.D. degree), for two years.
3. Bootsma, Kenneth B., Ed.D., Executive Director of College and Seminary Development for two years.
4. De Vries, Claudia L., A.B., Assistant in Psychology for one year.
5. Jager, Thomas L., Ph.D., Assistant Professor of Mathematics for two years.
6. Medema, Robert L., M.B.A. (C.P.A.), Instructor in Economics for one year.
7. Ramaker, David E., Ph.D., Visiting Assistant Professor of Physics for one year.
8. Vanderhill, Matthew J., A.M. (Ph.D. in August 1974), Visiting Assistant Professor of Physics for one year.

—*Adopted*

III. REAPPOINTMENTS

A. *Materials*:

1. Report 2.
2. Report 2-A.
3. Report 2-B.

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

1. Alberts, Robert J., Ph.D., *Associate Professor* of Chemistry for two years.
2. Baldwin, Claude-Marie, B.A., Visiting Assistant in Romance Languages (French) for one year.
3. Bolt, Martin, Ph.D., *Associate Professor* of Psychology for two years.
4. De Blaey, Gordon, Ph.D., *Associate Professor* of Sociology for two years.
5. De Borst, James, Ph.D., Professor of Political Science for two years.
6. De Jong, Peter Y., Ph.D., *Associate Professor* of Sociology for two years.
7. De Vos, Peter A., Ph.D., *Professor* of Philosophy for two years.
8. De Vries, Robert L., Ph.D., Instructor in Political Science for one year.
9. Henry, Paul, Ph.D., *Associate Professor* of Political Science for two years.
10. Hoekenga, James P., A.M., Executive Director of College and Alumni Relations for two years.
11. Hoeks, Henry J., B.S.A.E., M.C.E., *Associate Professor* of Religion and Theology for two years.
12. Hook, Harmon, Ph.D., Associate Professor of English for two years.
13. Joosse, Wayne, M.A., *Associate Professor* of Psychology for two years.
14. Korf, James D., M.A., *Visiting Assistant Professor* of Speech for two years.
15. Kreuzer, Bernard, Ph.D., Associate Professor of Germanic Languages for two years.
16. Kroese, Irvin, Ph.D., *Professor* of English for two years.
17. Miller, Charles, Ph.D., Assistant Dean for Academic Affairs for four years.
18. Mouw, Richard J., Ph.D., *Professor* of Philosophy for two years.
19. Nykamp, Delwin G., M.A., *Associate Professor* of Speech for two years.
20. Overvoorde, Chris, M.F.A., *Associate Professor* of Art for two years.
21. Rice, Rodger R., Ph.D., *Professor* of Sociology for two years.
22. Smalligan, Donald H., M.B.A., M.S.W., Assistant Professor of Sociology for two years.
23. Stouwie, Roger J., Ph.D., Associate Professor of Psychology for two years.
24. Teitsma, Larry, M.Div., Ph.D., Counselor in the Broene Center for two years.
25. Timmer, James R., Ph.D., Assistant Professor of Physical Education for two years.
26. Vander Kooi, Ronald, Ph.D., Associate Professor of Sociology for two years.
27. Van Doorne, William, Ph.D., *Professor* of Chemistry for two years.
28. Van Poolen, Lambert J., Ph.D., *Associate Professor* of Engineering for two years.
29. Weidenaar, Evelyn, A.M.L.S., Librarian.
30. Wiersma, Jack, Ph.D., *Professor* of Education for two years.
31. Zuiderveen, George W., M.A., Counselor in the Broene Center.—*Adopted*

Note. The name of Knoppers, Annelies, listed in the Agenda has been taken from the list by virtue of her leaving Calvin College for another position.

IV. APPOINTMENT TO TENURE

A. *Materials*:

1. Report 2.
2. Report 2-B.

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

1. Hegewald, Cornelius, M.A., D.A.G., Associate Professor of Germanic Languages.

2. Klooster, Beverly, Ph.D., Professor of Biology.
3. Marsden, George, Ph.D., Professor of History.
4. Monsma, Stephen, Ph.D., Professor of Political Science.
5. Nyhoff, Larry, Ph.D., Professor of Mathematics.
6. Ozinga, Thomas J., Ph.D., Professor of Speech.
7. Reynolds, Alfred, Ph.D., Professor of Psychology.
8. Vos, Louis, Th.D., Professor of Religion and Theology.
9. Walhout, Clarence, Ph.D., Professor of English.
10. Zuidema, Doris, M.A., Assistant Professor of Physical Education.
11. Zylstra, Mildred, M.A.L.S., Assistant Professor of English.

—*Adopted*

V. RETIREMENT OF MEMBERS OF THE CALVIN COLLEGE STAFF

A. *Material*: Report 2-A.

B. *Recommendations*:

1. That synod confirm the action of the Board of Trustees in conferring the appropriate titles upon the following members of the Calvin College staff:

- a. Dr. Clarence Boersma, Professor of Germanic Languages, Emeritus.
- b. Dr. John Daling, Professor of Psychology, Emeritus.
- c. Miss Gertrude Vander Ark, Assistant Professor of Education, Emerita.
- d. Mr. Sydney Youngsma, Assistant to the President for College Relations, Emeritus.

—*Adopted*

2. That synod recognize with appreciation the services rendered by the four named emeriti and by Miss Carol Veen, secretary to five presidents of Calvin College over a span of 42 years, at a testimonial dinner to be held on Tuesday, June 18.

—*Adopted*

VI. TWENTY-FIFTH ANNIVERSARY OF TEACHING AT CALVIN COLLEGE

A. *Material*: Report 2-A.

B. *Recommendation*: That synod recognize the twenty-five years of service given to Calvin College by Dr. Enno Wolthuis at a testimonial dinner to be held on Tuesday, June 18.

—*Adopted*

VII. EXTENSION OF TENURE OF PRESIDENT SPOELHOF

A. *Material*: Report 2-A.

B. *Recommendation*: That synod concur in the recommendation of the Board of Trustees that President Spoelhof continue in office through the February 1976 meeting of the board, and that the definition of responsibilities be referred to the executive committee.

—*Adopted*

VIII. BACHELOR OF FINE ARTS IN ART DEGREE

A. *Material*: Report 2-A.

B. *Recommendation*: That synod approve the recommendation of the Board of Trustees that Calvin College establish a program leading to a Bachelor of Fine Arts degree in Art.

—*Adopted*

IX. MASTER OF ARTS IN TEACHING DEGREE

A. *Material*: Report 2-A.

B. *Recommendation*: That synod approve the recommendation of the Board of Trustees that Calvin College establish a program leading to a Master of Arts in Teaching degree. —*Adopted*

X. CENTENNIAL CRUSADE

A. *Material*: Report 2-A.

B. *Recommendation*: That synod encourage the ardent prayers and active support of all our people in view of the fact that the synodically-authorized Calvin Centennial Crusade will soon enter a new phase of the campaign. —*Adopted*

(The report of Advisory Committee 6 is continued in Article 22.)

ARTICLE 19

Advisory Committee 10, *Publications*, the Rev. J. Medendorp, reporting, presents the following:

I. BACK TO GOD TRACT COMMITTEE

A. *Material*: Report 7.

B. *Recommendation*: That synod express appreciation to The Back to God Tract Committee for its work and encourage it to continue to edit and review the present materials for updating. —*Adopted*

II. FAITH, PRAYER AND TRACT LEAGUE

A. *Material*: Report 26.

B. *Recommendation*: That synod recommend the Faith, Prayer and Tract League to our churches for their moral and financial support. —*Adopted*

III. SERMONS FOR READING SERVICES

A. *Material*: Report 18.

B. *Recommendations*:

1. That synod approve the publication of the *Living Word* sermons series from June 1, 1975 to May 31, 1976. —*Adopted*

2. That synod encourage our churches to subscribe to and use the *Living Word* sermons and instruct the committee to advertise the availability of the sermons by way of an announcement in *The Banner* and *De Wachter*.

Grounds:

a. This may increase circulation of the sermons series and make continued publication possible at a reasonable cost.

b. This publication of the *Living Word* sermons series can serve our churches with suitable sermons for reading services and for personal devotions.

c. It is within the mandate of this committee to promote the *Living Word* sermons series. —*Adopted*

3. That synod continue the Committee on Sermons for Reading Services. —*Adopted*

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

ARTICLE 20

Advisory Committee 12, *Appointments*, the Rev. W. Witte reporting, presents nominations to be approved for elections for the following boards and committees: the Back to God Hour, the Christian Reformed Board of Foreign Missions, the Christian Reformed Board of Home Missions, the Christian Reformed Board of Publications, the Chaplain Committee, the Church Help Fund, the Liturgical Committee, the Ministers' Pension Fund Committee, the Committee on Sermons for Reading Services, the Educational Assistance to Churches Abroad Committee, the Fund for Needy Churches, the Ministerial Information Service, the Back to God Tract Committee, and the Synodical Interim Committee.

The attention of synod is called to the fact that some of the standing committees did not provide nominations but requested appointments. The Rules for Synodical Procedure (VI, B, 4, b, 2) state: "Standing committees in which vacancies must be filled shall present multiple nominees for election rather than a single name for appointment."

The results of synodical appointments and elections are tabulated in Article 90 of the Acts of Synod, 1974.

(The report of Advisory Committee 12 is continued in Article 35.)

ARTICLE 21

The session is closed with prayer.

WEDNESDAY EVENING, JUNE 12, 1974

Fifth Session

ARTICLE 22

The session is opened with prayer.

Advisory Committee 6, *Educational Matters*, the Rev. L. Tamminga reporting, presents:

(The report of Advisory Committee 6 is continued from Article 18.)

I. NOMINATION IN PHILOSOPHICAL AND MORAL THEOLOGY

A. *Materials*:

1. Report 2.
2. Report 2-B.
3. Personal Appeal 4.
4. Personal Appeal 5.
5. Communications 22, 30.

B. *Recommendation*: That synod invite Dr. L. Smedes for an interview early in the second week of synod.

Grounds:

1. Protests have been received regarding his nomination for the Chair of Philosophical and Moral Theology.

2. Questions have been raised in published materials. —*Adopted*

(The report of Advisory Committee 6 is continued in Article 32.)

ARTICLE 23

Advisory Committee 1, *Appeals*, the Rev. H. Petersen reporting, presents the following:

I. COMMUNICATION FROM SECOND CRC OF TORONTO

A. *Material*: Letter dated May 2, 1974.

B. *Recommendation*: That this communication be considered legally before synod.

Ground: The attitude expressed in the communication demands an immediate response. (Reference is to the refusal to be bound by the decisions of synod.) —*Adopted*

II. ACRL LITERATURE

A. *Materials*:

1. Communication 15 from Classis Toronto, dated May 9, 1974.

2. Communication 8 from Classis Chatham, dated May 27, 1974.

B. *Recommendation*: That these communications be considered legally before synod.

Ground: There was no earlier opportunity to bring the serious matter concerning the distribution of literature by the ACRL in March to the attention of synod. —*Adopted*

(The report of Advisory Committee 1 is continued in Article 44.)

ARTICLE 24

The session is closed with devotions.

THURSDAY MORNING, JUNE 13, 1974

Sixth Session

ARTICLE 25

The session is opened with devotions.

The roll is called.

The minutes of Wednesday's sessions are read and approved.

ARTICLE 26

The Rev. N. B. Knoppers, introduces the fraternal delegates from the Gereformeerde Kerken in Nederland. Dr. A. Wind and Dr. H. B. Weyland both address synod. The Rev. John Mulder responds.

ARTICLE 27

Advisory Committee 2, *Church Order I*, the Rev. L. Hofman reporting, presents the following:

I. MINISTERIAL INFORMATION SERVICE

A. *Material*: Report 16.

B. *Recommendations*:

1. That the Rev. Donald Negen be granted the privilege of the floor when this report is considered by synod. —*Adopted*

2. That synod accept this report with gratitude. —*Adopted*
3. That synod commend the committee for its work. —*Adopted*
4. That synod encourage our vacant churches to use this service. —*Adopted*
5. That synod encourage our ministers to supply the Ministerial Information Service Committee with completed profiles. —*Adopted*

II. SYNODICAL INTERIM COMMITTEE

A. *Materials:*

1. Report 20.
2. Report 20-A.

B. *Recommendations:*

1. That synod grant the request that the Rev. Arthur Hoogstrate, vice-president, represent the committee when matters pertaining to it are discussed, and that Mr. Fred Hollebeek and Dr. Marvin De Vries, chairman and secretary of the Finance Committee, be granted the privilege of the floor when matters of finance are discussed (See Report 20-A, VII, A). —*Adopted*

2. That synod approve the planning and coordination work of the Synodical Interim Committee (See Report 20, Sections II and III). —*Adopted*

3. That synod once again urge "the churches to give priority in their offerings, and in other contributions from societies and individuals, to the above-quota needs of our own denominational causes, so that the work of the church may be carried on and expanded without unduly raising denominational quotas.

Ground: Our churches, societies, and members are being constantly solicited by a wide variety of causes outside our denomination not approved by synod and neither directly responsible to synod nor related to our Reformed witness. The result is that our own causes are in grave need, and in some instances have to be curtailed, while a substantial amount of money is going outside the church" (See Report 20, Section V and Acts of Synod, 1961, page 108). —*Adopted*

4. That synod take note of the following clarification of the rules for the advisory committee on appointments, to be placed on the instructions for advisory committees:

"The advisory committee on appointments shall process all appointments and elections at synod pertaining to the convening church for synod, synodical deputies, board members, and members of standing and study committees.

"The election or appointment of full-time or executive personnel serving our boards and committees shall be processed by the advisory committees dealing with the reports of the board and committees involved" (See Report 20, Section VI, A and Rules for Synodical Procedure, page 11). —*Adopted*

5. That synod, in accord with the request of the Synodical Interim Committee, delete item III, C, 6, p. 25 from the Second Supplement to the Church Order (See Report 20, Section VI, B). —*Adopted*

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

7. That synod not accede to the request of the Synodical Interim Committee to approve the change of title from Denominational Stated Clerk to General Secretary of the Christian Reformed Church (See Report 20, Section VII).

Grounds:

a. The present title corresponds accurately with the job description of the Stated Clerk adopted by the Synod of 1971 (See Acts of Synod, 1971, Art. 87).

b. The grounds given for the change are not convincing.

c. The proposed title could suggest broader responsibilities than those presently specified in the job description of the Stated Clerk. —*Adopted*

8. That synod approve the interim appointments made by the Synodical Interim Committee (See Report 20, Section IX). —*Adopted*

(The report of Advisory Committee 2 is continued in Article 45.)

ARTICLE 28

Advisory Committee 3, *Church Order II*, the Rev. M. Doornbos, reporting, presents the following:

I. LITURGICAL COMMITTEE

A. *Material*: Report 15.

B. *Recommendations*:

1. That synod grant the privilege of the floor to Dr. Carl Kromminga and the Rev. John Schuurmann when the report of the Liturgical Committee is being considered. —*Adopted*

2. That synod approve the revised schedule for the adoption of the Forms for Baptism and the Form for Public Profession of Faith. (To be adopted by the Synod of 1976.)

Ground: Since the Synod of 1973 decided to publish these forms in the "Supplement to the Psalter Hymnal" they were not generally available to the membership of the denomination until the spring of 1974.

—*Adopted*

3. That synod remind the churches that the deadline for the reactions of the churches to the Forms for Baptism and the Form for Public Profession of Faith is September 15, 1975.

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

ARTICLE 29

Advisory Committee 8, *Home Missions*, the Rev. D. Negen reporting, presents the following:

I. BIBLE TRANSLATION COMMITTEE

A. *Material*: Report 8.

B. *Recommendation*: That synod exempt the Bible Translation Committee from the six year rule governing membership on standing committees.

Grounds:

- a. The work of this committee is specialized.
- b. The nature of this committee's task does not require the safeguards of the maximum six year tenure. —Adopted

II. CHRISTIAN LAYMEN'S LEAGUE

A. *Material:* Report 24.

B. *Recommendations:*

- 1. That synod express appreciation for the work of the League. —Adopted
- 2. That synod continue to name a representative to the Christian Laymen's League. —Adopted

III. CHRISTIAN REFORMED BOARD OF HOME MISSIONS

A. *Materials:*

- 1. Report 4.
- 2. Report 4-A.
- 3. Overture 30.
- 4. Overture 34.
- 5. Communication 13.

B. *Recommendations:*

- 1. That synod grant the privilege of the floor to the board's president, the Rev. Edward Knott; the treasurer Mr. Gerard Borst; and the minister of evangelism, the Rev. Wesley Smedes. —Adopted
- 2. That synod provide one hour during its sessions for a graphic presentation of what is taking place in our churches through the Evangelism Thrust process and what is our present growth rate in our churches and our denomination.

Grounds:

a. There are current trends in the Christian Reformed Church of which synod should be aware.

- b. A report to the church on Evangelism Thrust is due at this time. —Adopted

3. That synod do not accede to the request of Classis Hamilton to grant \$7000 in aid rather than \$6000 recommended by the CRBHM.

Grounds:

a. It is normal procedure to reduce the grants-in-aid each year and to encourage an increasing local involvement.

b. Classis Hamilton has not demonstrated its inability to raise the additional amount locally. —Adopted

4. That synod approve the following grants-in-aid for evangelism:

Oak Harbor, WA (Anacortes)	\$ 3,500	
Rapid City, SD	\$ 2,500	
Madison Ave., Paterson, NJ	\$10,000	\$7,000 for full-time worker, \$3,000 for part-time worker.

Classis Northcentral Iowa
(Ames)\$ 3,000

Classis Eastern Ont. (seaway) \$ 4,500 With the understanding all summer seminarian expenses will be paid by the Board of Seaway Ministries.

Classis Cadillac (Mt. Pleasant)	\$ 6,500	
Lansing, MI	\$ 4,000	With the understanding GIA support be phased out by 1977.
Sun Valley, Denver CO	\$ 7,000	
Zion-Oshawa (YES)	\$ 5,000	With the understanding this grant be phased out by the rate of \$1,000 per year according to the following schedule: 1976 - \$4,000; 1977 - \$3,000; 1978 - \$2,000; 1979 - \$1,000; 1980 - 0.
Bellingham, WA	\$ 5,500	With condition that the consistory provide a Minister's Pension contribution.
Northside Church, Paterson, NJ	\$10,000	Salary for second staff person plus part-time third worker.
Vermillion, SD	\$ 5,500	
Lighthouse, Toronto, Ont.	\$ 8,000	
Classis British Columbia (Seamen's Ministry)	\$ 4,500	With the understanding \$500 of the amount will be used to employ a summer seminarian.
First, Los Angeles, CA	\$ 9,000	Including free use of BHM house with understanding they take care of maintenance.
First, Denver - Indian Work	\$ 7,500	
Lawndale, Chicago	\$ 9,000	Including housing allowance for a "single" person.
Classis Hamilton - Campus	\$ 6,000	
Holland Marsh, Ont. (River Drive Park)	\$ 3,000	With the reminder of the BHM's decision Feb. '73 that this grant be phased out at the rate of \$1,000 per year.
Visalia, CA	\$ 2,500	
Pullman, Chicago	\$ 7,500	
Alto, WI (Beaver Dam)	\$ 2,500	With the understanding this grant will be phased out by 1976.
Pease, MN (St. Cloud)	\$ 7,500	
Sacramento, CA	\$ 9,000	
Colorado Springs, CO	\$ 8,500	
Pella, IA (Dallas)	\$ 8,500	With the understanding this field will be reviewed with a MAP in two years (prior to Nov. 1, 1976) and that no capital expenditures will be made before this time.
Kalamazoo, III, MI (Lexington Green)	\$ 3,000	With the understanding this grant will be decreased in the amount of \$1,000 per year.
East Muskegon, MI	\$ 5,000	
Rochester, NY (Owego)	\$ 5,500	
Truro, N.S.	\$ 8,000	Subject to approval of Classis Eastern Canada which will review the legitimacy of the work at its Sept. 1974 session.
Canadian Council - Winnipeg Indian ministry	\$ 5,000	All capital expenditures must be approved by the BHM and also, if no capital expenditures are made, the GIA will be reduced accordingly. Also, with the understanding that this grant will be phased out in three years.

Clinton, Ont. (Vanastra)\$ 6,000 On the condition the second-staff person be considered the Minister of Evangelism for the whole congregation with emphasis upon training the membership in evangelism, and that Vanastra be part of that responsibility. Further, that the GIA be on a decreasing scale of \$1,200 per year to be phased out in five years with at least a Mini-MAP prior to Nov. 1, 1975.

Goshen, NY
(Richfield Springs)\$ 7,500

—*Adopted*

5. That synod approve the grants-in-aid policy change which states that grants under the GIA program be given the same year that approval is given by the Christian Reformed Board of Home Missions and synod. This means that the year of the grant will begin July 1 (following synod), continuing to June 30 of the following year (grant year: July 1-June 30).

Note: This is to begin for the requests that come in November, 1974, for the first six months of 1976 (January 1, 1976, to June 30, 1976). The grant would then be for a six-month period.

Grounds:

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

—*Adopted*

(The report of Advisory Committee 8 is continued in Article 29.)

ARTICLE 30

The session is closed with devotions.

THURSDAY AFTERNOON, JUNE 13, 1974
Seventh Session

ARTICLE 31

The session is opened with devotions.

The Rev. A. Hannink replaces the Rev. A. Besteman for Classis Zeeland and expresses agreement with the forms of unity.

The Rev. T. Hofman addresses the appreciation of synod to Mr. S. Youngsma, upon his retirement, for his years of service to Calvin College and Seminary and to the Christian Reformed Church.

A letter is received from the Rev. William P. Brink indicating his acceptance of his reappointment as Stated Clerk of the Christian Reformed Church.

ARTICLE 32

Advisory Committee 6, *Educational Matters*, the Rev. L. Tamminga reporting, presents the following: (The report of Advisory Committee 6 is continued from Article 22.)

I. PROCEDURE FOR APPOINTING A PRESIDENT OF CALVIN COLLEGE

A. *Material*: Report 2-A.

B. *Recommendation*: That synod approve the following: *Procedure for Appointing a President of Calvin College.*

Whenever a vacancy in the office of President of Calvin College exists or is anticipated, a committee shall be formed to prepare a list of nominees for that office.

1. Formation of the Presidential Search Committee

a. Either the Board of Trustees or the faculty may propose that a Presidential Search Committee be formed. The decision on such a proposal lies with the Board of Trustees or its executive committee.

b. Composition of the Presidential Search Committee

The committee shall be constituted of five (5) members of the Board of Trustees, one of whom shall be the president of the board, the others to be selected by the board or its executive committee; four (4) members of the college faculty or administration, to be selected by the college faculty; and two (2) representatives of the constituency who are alumni of Calvin College. The representatives of the constituency shall be selected in the following way: The Executive Board of the Calvin Alumni Association shall be invited to suggest a maximum of five names. The Board of Trustees may add names of alumni to the suggested list. From this completed list the Board of Trustees shall elect two persons to serve as members of the Presidential Search Committee.

c. Qualifications of Committee Members

The members of this committee should be from among the best qualified for this special task. The committee should be such that there will be confidence in its integrity, in the discretion of its members, in its vision, in its knowledge of the long-range aspects of Christian education as well as of denominational life and needs, in its corporate experience and judgment, in its corporate ability to interview intelligently and relevantly, in the proved and positive and constructive and intelligent devotion of its members to Christian education.

2. The Type of Person to be Sought

a. He should be a person of positive Reformed convictions and of admirable Christian character, enjoying the respect and confidence of the church.

b. He should be a person of high educational attainments. It is preferable that he have a degree at least equal to that possessed by any member of the faculty. Preferably he should have experience as a college teacher. He should have a hearty interest in the cause of Christian education in its widest scope, and at the same time be equally conversant with North American religious and educational life. He should have the ability favorably to approach the constituency of our church and to speak acceptably at public meetings.

- c. He should be a good administrator, gifted with executive ability and the talent of supervision.
3. Work of the Presidential Search Committee
- a. The committee shall develop a list of qualified persons for the office of President of Calvin College. The committee shall canvass the field of possible candidates. The committee shall invite members of the Board of Trustees and of the college faculty to submit (in writing) names for consideration. The committee shall establish a time limit for the reception of names.
 - b. The committee is expected to consult with official representatives of the student body as to what kind of persons they could consider desirable as candidates for the presidency.
 - c. The committee shall give opportunity to consistories, or councils, of the Christian Reformed Church to suggest names of qualified persons for this position.
 - d. The committee shall be expected to interview prospective candidates and to make use of any other regularly approved method to gain whatever information it needs in order to arrive at a satisfactory list. In the interest of safeguarding privacy and confidentiality the interviews should generally not be held on campus.
4. Report of the Presidential Search Committee
- a. The committee shall present its list of nominees to the College Faculty, which shall prepare a written evaluation of the recommendation of the Presidential Search Committee for presentation to the Board of Trustees.
 - b. The committee shall present its list of nominees to the board which shall, after having given serious and due consideration to the faculty's evaluation, and after having interviewed the prospective candidates, make its nomination from the recommendation of the Presidential Search Committee. Should the board reject the recommendation or find the evaluation of the faculty a serious obstruction to the making of a final selection, then the Search Committee shall be asked to prepare a new recommendation. This new recommendation shall, in turn, be submitted to the faculty for evaluation before being presented to the board. The nomination which the board eventually approves shall be submitted to the synod of the Christian Reformed Church.
 - c. The Board of Trustees shall present its nomination to synod and synod shall elect a president from the nomination. However, if synod should judge the nomination to be unacceptable, synod shall instruct the Board of Trustees to prepare a new nomination.

—Adopted

II. DESIGNATION OF CALLING CHURCH FOR THE REV. VERNON GEURKINK

A. Materials:

Report 2.

Acts of Synod, 1963, p. 67.

B. Recommendation: That synod designate the Madison Square Christian Reformed Church as the calling church for the Rev. Vernon Geurkink as Coordinator of Field Education at Calvin Seminary.

Ground: This is the arrangement resulting from consultation with "the person and consistory involved" as provided for in the Acts of 1963.

—*Adopted*

III. APPOINTMENT OF DR. J. MARION SNAPPER

A. Materials:

1. Report 2.
2. Report 2-A.
3. Personal Appeal 4.
4. Printed Appeal 4.
5. Communication 17.

B. Recommendations:

1. That synod appoint Dr. J. Marion Snapper to a position in the Church and Ministry Division, with special assignment in Church Education, for a term of three years to begin in September 1974, recognizing that this appointment involves a nominee with many excellent qualifications for a special teaching assignment, whose formal education does not fully meet the requirements that a member of the seminary instructional staff shall have received . . . a thorough Reformed theological training.

Grounds:

a. The pressing needs in the area of church education make substantial amounts of training in pedagogy, and experience in student teacher supervision indispensable. Dr. Snapper is well qualified in these areas.

b. The nominee has rendered two years of very satisfactory service in the area of church education in Calvin Seminary. His core course has met with good response from the students and his supervision of student teaching is valued highly by students and ministers alike.

c. Dr. Snapper's proven qualifications will bring to the seminary faculty competencies which complement and utilize the high level of specialized theological training presently reflected in the faculty.

d. No other candidate meets the specific and multiple requirements of this position to an equal degree.

—*Adopted*

2. That synod approve the suggested program for further theological study for Dr. Snapper as it bears on the competency in his area of instruction, as submitted by the Board of Trustees, outlined in Report 2-A.

—*Adopted*

3. That this constitutes synod's answer to Personal Appeal 4, Printed Appeal 4, Communication 17.

—*Adopted*

IV. PLACE OF WOMEN IN THE CHURCH AND STUDENT EXHORTATION

A. Material: Report 2.

B. Recommendation: That synod charge its study committee on Women in Ecclesiastical Office to give specific consideration to the distinction between licensure and ordination, and exhorting and preaching,

as this distinction may bear on the place of women in the seminary's field education. —*Adopted*

V. TENURE DOCUMENT

A. *Material*: Report 2-A.

B. *Recommendation*: That synod approve the Tenure Document, adopted by the Board of Trustees in its May, 1974 meeting, as contained in Report 2-A. —*Adopted*

VI. UNITED CALVINIST YOUTH

A. *Material*: Report 32.

B. *Observations*:

The synodical representatives on the United Calvinist Youth Board each submitted to synod reports on:

1. Young Calvinist Federation
2. Calvinettes
3. Calvinist Cadet Corps

Each report contains statements of continuing growth and great enthusiasm within the organizations and evidence of effective ministry among the youth of the Christian Reformed Church.

C. *Recommendations*:

1. That synod gratefully acknowledge to the board the work of the United Calvinist Youth organizations and assure the agency of the continued involvement of the church in prayers for this ministry. —*Adopted*

2. That synod convey thanks to all leaders and workers in the United Calvinist Youth organizations for their dedication and devotion to this excellent work. —*Adopted*

VII. REFORMED BIBLE COLLEGE

A. *Material*: Report 30.

B. *Recommendation*: That synod take grateful note of the steady growth and expansion of the Reformed Bible College as is indicated by the synodical representative in his report to synod. —*Adopted*

VIII. DORDT COLLEGE

A. *Material*: Report 25.

B. *Recommendation*: That synod commend Dordt College for those evidences, reported by the synodical representative, of continued growth; and that synod ask the churches to continue to remember the specific needs of the College in their prayer to God. —*Adopted*

IX. EDUCATIONAL ASSISTANCE TO CHURCHES ABROAD

A. *Material*: Report 11.

B. *Recommendations*:

1. That synod approve the work of the committee. —*Adopted*

2. That synod recommend to the churches prayerful support for the cause represented and encouragement of the membership to contribute English books such as commentaries, books on doctrine, Bible histories,

and Bible dictionaries for the use of the committee's book distribution program. —*Adopted*

(The report of Advisory Committee 6 is continued in Article 40.)

ARTICLE 33

Advisory Committee 4, *Church Order III*, the Rev. T. Hofman reporting, presents the following:

REPRESENTATION ON JUDICIAL CODE

A. *Material*: Overture 33.

B. *Recommendation*: That synod grant the privilege of the floor and of appearing before the advisory committee to Elder R. Volkema and Judge J. Feikens while Overture 3 requesting the adoption of a judicial code for church assemblies is being considered.

Ground: Both men are intimately acquainted with the proposed judicial code and its rationale. —*Adopted*

(The report of Advisory Committee 4 is continued in Article 73.)

The session is closed with prayer.

FRIDAY MORNING, JUNE 14, 1974

Eighth Session

ARTICLE 34

The session is opened with devotions.

The roll is called.

The minutes of Thursday's sessions are read and approved.

The Rev. A. Besteman, ministerial delegate from Classis Zeeland, resumes his seat.

Dr. D. Kuiper, elder delegate from Classis Lake Erie, is seated and indicates his agreement with the forms of unity.

ARTICLE 35

Advisory Committee 12, *Appointments*, the Rev. W. Witte reporting, presents nominations to be approved for elections for the following boards and committees: (The report of Advisory Committee 12 is continued from Article 20.)

Christian Reformed Board of Foreign Missions, Board of Trustees of Calvin College and Seminary, and the Christian Reformed World Relief Committee.

The results of synodical appointments and elections are tabulated in Article 90 of the Acts of Synod, 1974.

(The report of Advisory Committee 12 is continued in Article 85.)

ARTICLE 36

Advisory Committee 5, *Doctrinal Matters*, the Rev. E. Oostendorp reporting, presents the following:

NEO-PENTECOSTALISM AND OFFICE-BEARERS

A. *Material*: Report 40.

B. *Recommendations*:

1. That synod recognize Dr. David Holwerda as spokesman for the committee. —*Adopted*

2. That synod adopt the following guidelines as its advice to the churches:

a. Synod itself has already drawn the conclusion that anyone who holds the second-blessing teaching is thereby disqualified for office in the Christian Reformed Church and must be dealt with according to the Church Order. —*Adopted*

b. Synod's decisions imply that not everyone who claims to have certain "charismatic" experiences is by that fact alone to be disqualified for office in the Christian Reformed Church. —*Adopted*

c. Those who occupy an office in the church, whether that of pastor, elder or deacon, must remember that the church remains judge of what gifts of the Spirit may or should be employed in the exercise of these offices. It is the Spirit-filled church that appoints to office, in the name of Christ, the King of the church. —*Adopted*

d. Synod's decisions imply that there are degrees to which an office bearer may display neo-pentecostal tendencies. As long as he has not violated the biblical demands of office and the stipulations of the Form of Subscription, the church must accept him in the performance of his office. —*Adopted*

e. It is possible that an office bearer, while disavowing the second-blessing teaching, may still consistently show certain other features of neo-pentecostalism; e.g., it is possible that he uses Scripture in an atomistic and private way, or unduly stresses the extraordinary gifts of the Spirit. In such instances the church needs to determine whether or not he has in fact embraced the second-blessing teaching. —*Adopted*

f. Evaluations of such office bearers must be conducted in a balanced way and according to proper procedures. —*Adopted*

3. That synod urge the churches diligently to attend to the decisions about neo-pentecostalism made by the Synod of 1973, so that they may be implemented with equity. —*Adopted*

4. That synod discharge the committee and thank them for their work. —*Adopted*

(The report of Advisory Committee 5 is continued in Article 65.)

ARTICLE 37

Advisory Committee 9, *Inter-Church*, the Rev. W. Ribbens reporting, presents the following:

DELEGATES TO THE REFORMED ECUMENICAL SYNOD OF 1972

A. *Material*: Report 34.

B. *Recommendations*:

1. That synod grant the privilege of the floor to Dr. Gordon Spykman, one of the delegates to RES, 1972, and to Dr. John Bratt, chairman of

the Inter-Church Committee, when matters pertaining to Report 34 are discussed. —Adopted

2. That synod refer the fifteen resolutions of the RES of 1968 on race relations as revised by the RES of 1972 to the SCORR, which should seek advice from the appropriate denominational agencies, for continued study and possible implementation (cf. RES, Acts, 1972, pp. 328-330). —Adopted

3. That synod refer the report of the South African regional conference to the SCORR for its study, especially the South African reformulation of Resolution 12 (RES, Acts, 1972, pp. 250-258). —Adopted

4. That synod commend to the churches the RES statement on Eschatology (RES, Acts of 1972, pp. 128-145) for study. —Adopted

5. That synod declares that "current discussions of eschatology in the light of scriptural data" in our circles are in a sufficient state of flux to warrant further study by the RES, and accordingly submits a request for further critical study to the Interim Committee of the RES. —Adopted

6. That synod appoint a study committee, to report to the synod of 1975, with the following mandate:

to delineate the issues concerning eschatology, with special reference to the situation in North America, that need specific attention by the RES study committee. —Adopted

7. That synod receive the expression of appreciation adopted by the RES in response to the document presented on the Authority of Scripture. —Adopted

8. That synod reaffirm the urgent need, as expressed by the RES of 1972, for promoting the diligent use of Scripture with a view to both personal and communal scriptural living. —Adopted

9. That, in keeping with the special resolution adopted by the RES of 1972, synod urge our churches to "guard the celebration of the glad day of the Lord against the onslaughts of secularization." —Adopted

10. That synod instruct the Stated Clerk to forward to the convener of the RES study committee on the baptism of the Holy Spirit whatever study materials we may have on this matter. —Adopted

11. That synod instruct the Stated Clerk to forward to the secretariat of the RES its Report 44, Acts, 1973, pp. 635-716, and the synodical decisions regarding this report. —Adopted

12. That synod take note of the fact that our delegates to RES, 1972, followed the counsel given them by synod (Acts, 1972, p. 61, C, 4.) and that RES, 1972 followed that counsel. —Adopted

13. That synod endorse the revised constitution and regulations of the RES as a sound framework for carrying on the work of the RES. —Adopted

14. That synod accept the offer of the RES to provide printed copies of the revised Constitution and Regulation in pamphlet form for official use in the CRC. —Adopted

15. That synod instruct its Stated Clerk to forward to the secretariat of the RES any decisions it takes which are related to the work of the RES. —*Adopted*

16. That synod encourage theologians in the CRC to participate in the newly established RES Commission for Theological Interchange. —*Adopted*

17. That the Synod of 1975 appoint delegates to the RES 1976. —*Adopted*

(The report of Advisory Committee 9 is continued in Article 49.)

The session is closed with prayer.

FRIDAY AFTERNOON, JUNE 14, 1974

Ninth Session

ARTICLE 38

The session is opened with devotions.

The Rev. A. Hoogstrate, Classis Muskegon, is replaced by the Rev. T. Verseput who indicates his agreement with the forms of unity.

The chairman recognizes the Rev. M. Goote of the Reception Committee, who in turn presents the Rev. H. Evenhouse, executive secretary of foreign missions. The Rev. Mr. Evenhouse presents to synod the following missionaries who are present:

Africa Area

Liberia - Dr. and Mrs. Peter Ipema; Nigeria - Mr. and Mrs. Charles Jansen, Rev. and Mrs. Ralph Baker, Mr. and Mrs. Nolan Vander Ark, Mr. and Mrs. Frank Maas, Mr. and Mrs. Ron Zoet, Mr. and Mrs. Ray Browneye.

Far East Area

Japan - Rev. and Mrs. Henry Buinooge and Mr. and Mrs. John De Hoog; Philippines - Mr. Vicente Apostol; Guam - Mr. Conrad Douma; Taiwan - Rev. and Mrs. Mike Vander Pol.

Latin America Area

Honduras - Rev. and Mrs. Cornelius Persenaire; Mexico - Mrs. Abe Marcus and Mr. and Mrs. Wayne Clousing; Argentina - Rev. John Hutt.

The Rev. Henry Evenhouse also introduces Mr. Lou Van Ess, Executive Director of the CRWRC, who in turn introduced Mr. Lou Have- man, Christian Reformed World Relief worker in Africa.

Mr. Ray Browneye, missionary from Nigeria, responds on behalf of the missionaries.

Dr. E. Rubingh reports on the recruitment program of the Foreign Mission Board and presents the following persons who are soon to enter services as foreign missionaries: Nigeria - Miss Faith Nobel, Miss Jean Zoet, and Mr. and Mrs. John De Jager; Guam - Mr. and Mrs. Bruce Bode; Argentina - Candidate and Mrs. Jack Huttinga.

Mr. Peter Bulthuis, former missionary to Nigeria, responds on behalf of synod.

The Rev. M. Goote introduces Mr. Gerard Borst, Head of Staff of the Board of Home Missions. Mr. Borst introduces the following home missionaries to synod: the Revs. James Versluys, James Osterhouse, Fred Diemer, Harry Van Dam, Marvin Hoogland, and Anthonie Vanden Ende.

The Rev. F. Diemer addresses synod on behalf of the Board of Home Missions.

Dr. James Vander Laan responds for synod.

ARTICLE 39

Advisory Committee 8, *Home Missions*, the Rev. D. Negen reporting, presents the following: (The report of Advisory Committee 8 is continued from Article 29.)

I. CHRISTIAN REFORMED BOARD OF HOME MISSIONS

Recommendations:

1. That synod approve a change in the organizational structure of the CRBHM by adding the position of *Personnel Secretary* with the following duties and responsibilities:

GENERAL DUTIES

The Personnel-Secretary shall be responsible for recruiting, testing and training candidates for missionary positions with the Board of Home Missions.

SPECIFIC RESPONSIBILITIES

The Personnel-Secretary shall:

- a. Secure resumes of missionary candidates for positions.
- b. Test applicants, arrange for psychological and physical examinations where required.
- c. Interview applicants and wives when required and feasible.
- d. Arrange for interviews on-field, by Regional Home Missionaries and other staff, as required.
- e. Conduct training programs and arrange for special training where recommended and approved.
- f. Arrange for therapy counseling and arrange for continued counseling where recommended and approved.
- g. Maintain personnel records.
- h. Process, with the Director of Fields, the personnel evaluation program.
- i. Process reappointments, according to approved policies.
- j. Recruit for Volunteers' Program.
- k. Keep current the Home Missions Manual and its distribution.
- l. Arrange and present the agenda for the Personnel Committee meeting.
- m. Execute any other duties as the board and/or the executive committee may direct, and such other assignments as may be made by the Executive Secretary.

—*Adopted*

2. That synod reappoint the Rev. Wesley Smedes as Minister of Evangelism for a four-year term. —*Adopted*

II. APPOINTMENT OF EXECUTIVE SECRETARY OF THE BOARD OF HOME MISSIONS

A. *Materials:*

1. Report 4.
2. Overture 34 from Classis Lake Erie
3. Communication 13 from the Garfield CRC, Chicago, Illinois

B. Information: The CRBHM is requesting synod to appoint the Rev. John Van Ryn to serve as Executive Secretary of the board for an initial period of two years. In response to this request found in the Agenda Report, Classis Lake Erie sent an overture and the consistory of the Garfield Church sent a communication to synod. The former asks that the Rev. Harold Dekker be placed on nomination for this position. The latter communication suggested that the Rev. Duane Vander Brug, Dr. Eugene Rubingh and the Rev. Roger Van Harn have outstanding qualifications for this position. Your committee has considered these materials carefully and presents the recommendations below.

C. *Recommendations:*

1. That synod appoint the Rev. John Van Ryn as Executive Secretary of the Board of Home Missions for an initial period of two years.

Ground: After careful consideration and evaluation the Rev. John Van Ryn is felt to be the most qualified to meet the following needs:

- a. A person who can work effectively in a staff situation and knit a staff into an effective team for ministry.
 - b. A person who can give leadership to the program of Home Missions, having a good sense of ministry priorities and a sensitivity to what is Reformed mission.
 - c. A person who can represent dynamically the cause of Home Missions to the denomination while possessing an awareness of where our church is. —*Adopted*
2. That synod declare the above decision to be its answer to Overture 34 and Communication 13. —*Adopted*

III. CHURCH HELP FUND

A. *Material:* Report 10.

B. Recommendation: That synod take grateful note of the faithful work of the Church Help Fund Committee. —*Adopted*

(The report of Advisory Committee 8 is continued in Article 69.)

ARTICLE 40

Advisory Committee 6, *Educational Matters*, the Rev. L. Tamminga reporting, presents the following: (The report of Advisory Committee 6 is continued from Article 32.)

REAPPOINTMENT OF DR. DAVID ENGELHARD

A. *Material:* Report 2.

B. Recommendation: That synod reappoint Dr. David Engelhard as Associate Professor in the Department of Old Testament for a period of two years.

—*Adopted*

(The report of Advisory Committee 6 is continued in Article 42.)

The session is closed with prayer.

SATURDAY MORNING, JUNE 15, 1974

Tenth Session

ARTICLE 41

The session is opened with devotions.

The roll is called.

The minutes of Friday's sessions are read and approved.

ARTICLE 42

Advisory Committee 6, *Educational Matters*, the Rev. L. Tamminga reporting, presents the following: (The report of Advisory Committee 6 is continued from Article 40.)

SEMINARY BUILDING EXPANSION

A. *Material:* Report 2-A.

B. *Explanation:* The seminary building, on which construction began in 1959, was the first building erected on the Knollcrest campus. The original program and the initial plans for the building called for a plant of considerably larger size than that which was actually erected. Completion of the full plant as originally envisioned was postponed in the interest of completing the transfer of the college to the Knollcrest campus. This has now been completed.

The delay in implementing plans for expansion of the seminary building (plans which were under more or less active consideration at least since 1967) was advantageous in a way. It allowed the seminary personnel to assess their needs in the light of their experience with the new building. Among the areas on which attention focused in this reflection are the following:

1. The value of seminar-size classrooms in the developing educational methodology of the seminary.

2. The growth in staff - teachers and administrators - due principally to greater diversification in the seminary's academic program in the interests of serving the Christian Reformed Church better.

3. The need for appropriate facilities to accommodate greater use of audio-visual equipment.

4. The considerable value of providing faculty offices to enhance professor-student contact. This concept was impossible to implement in the former seminary building; its value in the new building even exceeded the hopes and expectations of the faculty.

5. The need for more space than was originally planned for such auxiliary services as bookstore, faculty and student lounge areas, and secretarial space.

6. The growth of the role of student government in the functioning of the school.

The proposed plans are designed to meet these considerations, partly by way of new construction and partly by way of remodeling of the existing facilities. All economic indications are that if such changes and additions are to be made at all, the time to do so is as soon as possible. Building costs are rising rapidly and there is no indication that this trend will be reversed, halted, or even greatly modified in the near future. We are not faced with a choice of making these changes "now or a little later," but much rather with the choice between making them now or not at all in the foreseeable future.

C. Recommendations:

1. That synod authorize the Board of Trustees to spend up to \$550,000 for seminary building expansion.

Ground: The enhancement of the seminary's educational program, which this addition will make possible, justifies this investment in the seminary's facilities. —*Adopted*

2. That synod urge the board to begin construction as soon as possible.

Ground: The rising building costs make speedy action imperative.

—*Adopted*

(The report of Advisory Committee 6 is continued in Article 68.)

ARTICLE 43

Advisory Committee 10, *Publications*, the Rev. J. Medendorp reporting, presents the following: (The report of Advisory Committee 10 is continued from Article 19.)

I. BOARD OF PUBLICATIONS REPRESENTATIVES

A. Material: Report 5.

B. Recommendation: That synod permit the following members of the Board of Publications to represent it in all matters pertaining to the board when these are being considered by synod: the Rev. Clarence Boomsma, president; the Rev. John A. Mulder, secretary; the Rev. Andrew Kuyvenhoven, Acting Director of Education (in all matters pertaining to the Education Department); Dr. Lester De Koster and the Rev. William Haverkamp (in matters pertaining to their respective periodicals); Mr. Joseph Daverman (in matters pertaining to the building); and Mr. Peter Meeuwsen (Business Manager). —*Adopted*

II. EDUCATION DEPARTMENT

A. Materials:

1. Report 5-A

2. Booklet: "Church Education in the Christian Reformed Church."

B. Recommendation: That synod recommend to the churches the study of the booklet "Church Education in the Christian Reformed Church."

Grounds:

a. There is need for a more detailed statement of the rationale for synod's action in its adoption of the Unified Church School Plan.

b. Such a study will enable the churches to perform more competently their educational task. —*Adopted*

III. LETTER OF CLASSIS ALBERTA NORTH

A. *Material:* Copy of letter which Classis Alberta North sent to the Editor of *The Banner*.

B. *Recommendation:* That synod receive the letter of Classis Alberta North of the Christian Reformed Church as information since Classis Alberta North asks for no action on the part of synod. —*Adopted*

IV. RESTRUCTURING OF THE ORGANIZATION OF THE BOARD

A. *Material:* Report 5.

B. *Recommendation:* That synod permit the Board of Publications to make its final report on the restructuring of the organization of the board to the Synod of 1976.

Ground: The board is still trying to find a structure that will function best. —*Adopted*

V. APPOINTMENT OF THE REV. ANDREW KUYVENHOVEN

A. *Material:* Report 5.

B. *Recommendation:* That the Rev. Andrew Kuyvenhoven be appointed to the position of Director of Education for a term of two years while retaining the position of Theological Editor. —*Adopted*

VI. EVERY FAMILY PLAN

A. *Material:* Report 5.

B. *Recommendation:* That synod again encourage the congregations to consider adopting the Every Family Plan of subscribing to *The Banner*. —*Adopted*

VII. CONVEYANCE OF TITLE

A. *Material:* Report 5.

B. *Recommendations:*

1. That the Board of Publications convey to the Synodical Trustees all of the real estate presently owned by the Board of Publications, except that real estate being conveyed by the Applewood Corporation pursuant to a land contract, subject to the condition that, in consideration for the conveyance from the Board of Publications the Synodical Trustees grant to the Board of Publications a perpetual (or long term) interest in that portion of the building presently occupied by the Board of Publications and which can be designated on the blueprints of the building. Furthermore, that said agreement specifically recognize the contributions the Board of Publications has made to the land and building and the continuing need of the Board of Publications for complete autonomy over the use of the property which it occupies. —*Adopted*

2. That synod decide that all legal documentary and monetary considerations between the parties of this transaction be completed to their mutual satisfaction. —*Adopted*

(The report of Advisory Committee 10 is continued in Article 67.)

ARTICLE 44

Advisory Committee 1, *Appeals*, the Rev. H. Petersen reporting, presents the following: (The report of Advisory Committee 1 is continued from Article 23.)

I. HISTORICAL COMMITTEE

A. *Material*: Report 13.

B. *Recommendation*: That synod take grateful note of the work of the Historical Committee. —*Adopted*

II. APPEAL OF ALPINE AVENUE CONSISTORY

A. *Material*: Printed Appeal 1.

B. *Analysis*: The Alpine Avenue consistory appeals the decision of Classis Grand Rapids North in session May 15, 1973, permitting one of its member churches to pay quotas on twenty-five fewer families than are listed on its membership. This decision was protested to Classis Grand Rapids North on September 18, 1973, but classis did not sustain the protest. The consistory now appeals the decision to synod.

C. *Recommendation*: That synod sustain the appeal of the Alpine Avenue consistory and declare that the action taken by Classis Grand Rapids North re the Sunshine congregation stating, "That Sunshine be permitted to pay quotas on sixty-seven families instead of ninety-two," is contrary to the regulations and advice of synod and ought, therefore, to be rescinded.

Grounds:

1. The action of classis is directly contrary to the regulations of the synod of the Christian Reformed Church, most recently re-emphasized by the Synod of 1968 (cf. Acts of Synod, 1968, Article 117, II, C, page 88). In response to the approval by Classis Grand Rapids East of the report of one of its churches that it wishes to be regarded as fully paid on its denominational quotas on the basis of nineteen paying families out of thirty listed, synod adopted the following recommendation: "That synod declare that all families in the Christian Reformed Church should be tabulated according to the existing synodical rules."

2. This action does not take into account the alternative course of action recommended by Synod of 1970. The report of the Quota Equalization Study Committee adopted by synod contains the following declaration (Acts of Synod, 1970, p. 81): "That synod urge the classis to instruct its church visitors in addition to their regular duties as church visitors to delve into reasons for any church not meeting its denominational quotas. When a classis is convinced that a member church is unable to pay the quotas, the churches within a classis, if possible through

a combined effort, be requested to assist a church to meet its denominational obligations.”

3. The action of classis follows a practice which sets a dangerous precedent, and which, if generally applied would do serious injury to the support of denominational programs supported by quotas. —*Adopted*

III. RECONSIDERATION OF AACS FOR FINANCIAL SUPPORT

A. *Material*: Overture 23.

B. *Analysis*: Classis Sioux Center overtures synod to reconsider the AACS (Association for the Advancement of Christian Scholarships) as an approved cause for financial support. The main ground is that “the position of the AACS as reflected in their writings concerning sphere sovereignty, the Word of God, the kingdom of God, and the church has caused much confusion in the churches.”

C. *Recommendation*: That synod not accede to the overture of Classis Sioux Center.

Ground: No specific objections to the position of the AACS on sphere sovereignty, the Word of God, the kingdom of God, and the church are given to warrant a reconsideration of the AACS as an approved cause for financial support. —*Adopted*

(The report of Advisory Committee 1 is continued in Article 79.)

ARTICLE 45

Advisory Committee 2, *Church Order I*, the Rev. L. Hofman reporting, presents the following: (The report of Advisory Committee 2 is continued from Article 27.)

I. AMEND RULES OF SYNODICAL PROCEDURE

A. *Material*: Overture 7.

B. *Recommendation*: That synod not accede to the Overture of Classis Grand Rapids East to amend the rules of synodical procedure.

Ground: It is the present practice of the office of the Stated Clerk to include in the printed Agenda and Acts of Synod all new materials. (See Acts of Synod, 1973, Overtures 5 and 16, with the note of the Stated Clerk.) —*Adopted*

II. SYNODICAL DECISIONS AND THE CONFESSIONS

A. *Material*: Report 36.

B. *Observation*: The committee to study Synodical Decisions and the Confessions was appointed and mandated by the Synod of 1973. After one year of study Report 36 is presented as a progress report.

C. *Recommendations*:

1. That synod approve the work of the committee done thus far.

—*Adopted*

2. That synod instruct the committee to complete its study of “the use and function of synodical pronouncements on doctrinal and ethical matters and their relation to the confessions.” (See Report 36, I.)

Ground: While the study has been initiated, more study is necessary to provide a clear statement as to how synodical decisions fit into our confessional structure. —*Adopted*

3. That synod authorize the committee to complete the compilation of materials for a book to contain pertinent synodical decisions as well as a clear statement as to how synodical decisions fit into our confessional structure.

Grounds:

a. Such a book will be useful for office bearers, leaders, synodical and classical study committees, and/or advisory committees. It will be especially useful when the time element makes detailed research impossible.

b. Such a book will be helpful for interested church members who do not have access to full reports but have an interest in becoming informed. This would apply in a special way to consistory members facing problems and making decisions.

c. Such a book will be helpful for anyone outside of our immediate communion who is interested in learning about the stands and decisions of the Christian Reformed Church. —*Adopted*

4. That synod instruct the committee to present specific proposals as to the format, distribution, and costs for publication of such a book. —*Adopted*

III. STUDY RE SYNODICAL AGENDA

A. *Materials:*

1. Overture 9 (Classis Toronto).
2. Communication 18 (Classis Chicago South).
3. Synodical Interim Committee Report 20-A, III, B.

B. *Recommendations:*

1. That synod establish the following deadlines for materials to be received by the Stated Clerk for the Synodical Agenda.

- a. Standing Committee reports, Representatives' reports, and Study Committee reports are due on February 15.
- b. Board reports are due ten (10) days after the conclusion of the board meetings.
- c. Overtures are due on March 15. —*Adopted*

2. That synod set April 10 as the date for the completion of the printing of the Agenda, and authorize the business manager of the Christian Reformed Publishing House to make use of other printing firms, if necessary, to meet this deadline. —*Adopted*

3. That synod declare this its answer to Classis Toronto (Overture 9), Classis Chicago South (Communication 18), and the Synodical Interim Committee (Report 20-A). —*Adopted*

(The report of Advisory Committee 2 is continued in Article 53.)

The session is closed with prayer.

MONDAY MORNING, JUNE 17, 1974
Eleventh Session

ARTICLE 46

The session is opened with devotions.

Elder K. Ludema, delegate from Classis Lake Erie, is seated and indicates his agreement with the forms of unity.

The minutes of the sessions held on Saturday, June 15 are read and approved.

ARTICLE 47

Advisory Committee 13, *Budget Matters*, Dr. P. Boonstra reporting, presents the following:

SYNODICAL DELEGATES MILEAGE ALLOWANCE

A. *Material*: Request from the Finance Committee of the Synodical Interim Committee.

B. *Recommendations*:

1. That Mr. Fred Hollebeek and Dr. Marvin De Vries, president and secretary of the Finance Committee, and all other members of the Finance Committee, be granted the privilege of the floor when finance matters are discussed. —*Adopted*

2. That synod authorize payment for traveling expenses according to the following rules:

a. Up to 300 miles (in one direction), \$.12 per mile.

b. Over 300 miles, the lower of either coach air fare or auto mileage.

c. In computing expenses, the treasurer will consider the number of delegates transported in one auto. —*Adopted*

Ground: Increased costs.

ARTICLE 48

Advisory Committee 7, *Foreign Missions*, Dr. J. W. Vander Beek reporting, presents the following:

I. CHRISTIAN REFORMED WORLD RELIEF COMMITTEE

I. *Materials*:

1. Report 6.

2. Report 34.

B. *Recommendations*:

1. That synod commend CRWRC for its effective representation of the mercy of Christ. —*Adopted*

2. That synod grant the privilege of the floor to Mr. T. Prins, president of CRWRC; Rev. W. M. Van Dyk, board member; and Mr. Louis Van Ess, executive director, when matters pertaining to the CRWRC are discussed. —*Adopted*

3. That synod approve the planned programming for 1974 as given in Report 6, Section VIII.

Grounds:

- a. The need for this ministry is obvious.
 - b. Ongoing programs of CRWRC need to be continued.
 - c. The specific programs of CRWRC provide a positive Christian witness and complement Word ministries of other church agencies.
—*Adopted*
4. That synod approve CRWRC for representation on the committee for the Unordained Employees' Pension Fund.

Ground: As a denominational agency they deserve such representation.
—*Adopted*

5. That synod encourage the CRWRC in carrying out its task to continue to coordinate its efforts as much as possible with the work of similar agencies in other RES member churches, when feasible through the secretariat of the RES.
—*Adopted*

II. CHRISTIAN REFORMED BOARD OF FOREIGN MISSIONS

A. *Materials:*

1. Report 3.
2. Report 3-A.
3. Overture 31.
4. Communication 16.

B. *Recommendations:*

1. That synod grant the privilege of the floor to the Rev. Henry N. Erffmeyer, the chairman of the board; Mr. Donald Zwier, treasurer of the board; and the Rev. Henry Evenhouse, the executive secretary, when matters concerning foreign missions are discussed.
—*Adopted*
2. That synod set apart a time for the introduction of missionaries who are home on furlough and those who are preparing to leave for their first assignment in a foreign country.
—*Adopted*
3. That synod accede to the request of the Board of Foreign Missions to withdraw the Revised Mission Order which appears in Report 3, from the attention of synod.
—*Adopted*
4. That Nicaragua be added to the list of regular foreign mission fields and that two missionaries be called for this field.

Grounds:

- a. The need in this area already exists and approximately 50% of the funds for that endeavor are already available.
 - b. With CRWRC already in Nicaragua it would be desirable to supplement this program to deal with the evangelization of that area.
 - c. It is usual procedure to send missionaries to new foreign fields two at a time to combat problems of loneliness and also to get a broader perspective of the field.
—*Adopted*
5. That synod reappoint Dr. Roger S. Greenway as Latin America Secretary for two years.
—*Adopted*
6. That synod, in reference to Report 3, remind the Board of Foreign Missions of Rule VI, B, 4, b, 2 of the Rules for Synodical Procedure which states: "Standing committees in which vacancies must be filled

shall present multiple nominees for election rather than a single name for appointment. —*Adopted*

7. That synod instruct the Board of Foreign Missions to make available annually to our churches statistical information about our mission fields, including in this report any or all of the items included in Overture 31 of Classis Hamilton which are possible and feasible to gather.

Grounds:

a. The present method of giving out information re mission fields via articles in church papers, agenda reports, and letters requesting funds gives only a very sketchy impression of the mission situation.

b. The work of missions is the obligation of the local churches through their board; they should therefore be fully informed. —*Adopted*

8. That synod, in light of a communication from the Evangelical Reformed Church of Brazil indicating interest in calling pastors from the CRC on a loan basis, authorize the Board of Foreign Missions to meet such requests as are made by making arrangements similar to those of previous cases.

Grounds:

a. There is some precedent for this action.

b. Such a request was specifically made by the Evangelical Reformed Church of Brazil. —*Adopted*

III. REFORMED ECUMENICAL SYNOD OF 1972

A. *Materials:* Report 34.

B. *Recommendation:* That synod instruct the Board of Foreign Missions to consider purchasing in quantity, for distribution, one for each congregation of the denomination, copies of the World Survey of Reformed Missions as soon as they become available. —*Adopted*

IV. LUKE SOCIETY

A. *Materials:* Report 29.

B. *Recommendations:*

1. That synod grant the privilege of the floor to a representative of The Luke Society when matters pertaining to it are discussed. —*Adopted*

2. That synod commend the work of The Luke Society, recognize this organization as deserving of our prayers and continuing interest, and thank the synodical representative for his report. —*Adopted*

V. THE EVANGELICAL LITERATURE LEAGUE

A. *Material:* Report 31.

B. *Recommendation:* That synod commend the work of The Evangelical Literature League as deserving of our prayers and continuing interest, and thank David Bosscher, the synodical representative, for his report. —*Adopted*

VI. AMERICAN BIBLE SOCIETY

A. *Material:* Report 22.

B. *Recommendation:* That synod commend the work of the American Bible Society, recognize this organization as deserving of our prayers and

continuing interest, and thank the synodical representative, John Last, for his report. —*Adopted*

VII. CANADIAN BIBLE SOCIETY

A. *Material*: Report 23.

B. *Recommendation*: That synod commend the work of the Canadian Bible Society, recognize this organization as deserving of our prayers and continuing interest, and thank the synodical representative, Ken Verhulst, for his report. —*Adopted*

(The report of Advisory Committee 7 is continued in Article 54.)

ARTICLE 49

Advisory Committee 9, *Inter-Church*, the Rev. W. Ribbens reporting, presents the following: (The report of Advisory Committee 9 is continued from Article 37.)

I. LORD'S DAY ALLIANCE OF THE UNITED STATES

A. *Material*: Report 28.

B. *Recommendations*:

1. That synod commend the work of the Lord's Day Alliance of the United States, recognize this organization as worthy of our prayers and continuing interest, and thank our synodical representative for his report. —*Adopted*

2. That synod maintain representation on the Lord's Day Alliance Board. —*Adopted*

3. That synod send two additional representatives to the 1975 "Consultation on the Lord's Day in Contemporary Culture," these two to be appointed by the Inter-Church Relations Committee at the time and place determined. —*Adopted*

II. INTER-CHURCH RELATIONS

A. *Materials*:

1. Report 14.

2. Report 14-A.

B. *Recommendations*:

1. That synod grant the privilege of the floor to Dr. John H. Bratt, president of the Inter-Church Relations Committee. —*Adopted*

2. That synod advise the Inter-Church Relations Committee not to send the letter of concern mentioned in Report 14, B, 1.

Grounds:

a. Such a letter would be needlessly divisive among the South African churches.

b. The CRC has not sufficiently studied the fifteen resolutions on race relations as revised by RES, 1972.

c. An opportunity to pursue this subject *in loco* will be available in RES, 1976. —*Adopted*

Note: The Rev. J. La Grand requests that his negative vote be recorded.

3. That synod encourage the Inter-Church Relations Committee to stimulate the interest of our churches in the accomplishments and activities of the RES. —*Adopted*

4. That synod endorse the policy of the Inter-Church Relations Committee to encourage exploration of increased CRC-RCA contact at the local and regional levels, where feasible, and instruct the Inter-Church Relations Committee to serve as a clearing house of information on such activities. —*Adopted*

5. That synod, with gratitude to God, take note of the markedly improved relationships with the Orthodox Presbyterian Church. —*Adopted*

6. That synod, in the light of this bettered fellowship, invite a fraternal delegation (two or three delegates) from the OPC, with a view to participation (with privilege of the floor) throughout the entire meeting of Synod, 1975. —*Adopted*

7. That synod take note of the October 25, 26, 1974 meeting of Inter-church committees in Pittsburgh, and requests the ICRC to disseminate any significant results of this meeting to the church through its publications. —*Adopted*

III. DELEGATES TO THE REFORMED ECUMENICAL SYNOD OF 1972

A. *Material*: Report 34.

B. *Recommendations*:

1. That synod take note of the report on Eschatology received by the RES, 1972, and presently available in published form from its secretariat. —*Adopted*

2. That synod refer decisions 1, 2, and 6 on "Office in the New Testament" adopted by the RES, 1972 (pp. 279-280) to its study committee on Women in Ecclesiastical Office, for continuing reflection. —*Adopted*

IV. COUNCIL OF THE CHRISTIAN REFORMED CHURCHES IN CANADA

A. *Materials*:

1. Communication 23.

2. Acts of Council of CRC in Canada, 1973.

B. *Recommendation*: That synod take note of the Acts of the Council of the CRC in Canada, 1973, and of the united efforts carried on by the council. —*Adopted*

(The report of Advisory Committee 9 is continued in Article 62.)

ARTICLE 50

Advisory Committee 3, *Church Order II*, the Rev. M. Doornbos reporting, presents the following: (The report of Advisory Committee 3 is continued from Article 28.)

I. COMMUNICATION FROM THE CONSISTORY OF THE WILLIAMSBURG CHRISTIAN REFORMED CHURCH OF WILLIAMSBURG, ONTARIO

A. *Materials*:

1. Communication 10 of the Consistory of the Williamsburg Christian Reformed Church.

2. Reply of the Stated Clerk, March 28, 1974.
3. Appeal from the Consistory of the Williamsburg CRC protesting the decision of the Stated Clerk not to publish the overture, dated May 1, 1974.
4. Reply of the Stated Clerk, May 10, 1974.

B. Background Information:

1. The Williamsburg Consistory overtured synod not to adopt the provisional form for the baptism of children for permanent use (which was originally scheduled for approval by the Synod of 1974), with four grounds. The consistory failed to properly identify the form with which it was concerned.

2. The Stated Clerk interpreted the overture as dealing with the updated form for baptism acted on by the Synod of 1973, and in consultation with the Church Polity and Program subcommittee of the Synodical Interim Committee, declared the overture premature and therefore not properly in order for inclusion in the Agenda for the Synod of 1974.

3. The consistory, in a letter dated May 1, 1974, admits it failed properly to identify the form against which the protest was directed, insisting, however, that from the content of the overture it should have been clear which provisional form it had in mind in the overture. The consistory asks synod for a reply "that may alleviate the fear that consistories of the Christian Reformed Church can simply be disregarded when they attempt to speak to the church in the only ecclesiastical way left open to them."

4. The Stated Clerk on May 10, 1974 replied: "I want to express my regrets that I did not understand what form you referred to. Your letter of May 1, 1974 makes the matter much more clear to me." He indicated that he would present the overture to the advisory committee dealing with the Liturgical Committee Report, together with all correspondence on this matter. The Stated Clerk also quoted the request of the Liturgical Committee seeking synod's approval of a revised schedule which would bring this matter to the Synod of 1976 for final disposition. He closes by once again expressing his regrets for misunderstanding the consistory's letter.

C. Recommendations:

1. That synod not sustain the appeal of the Williamsburg consistory.

Grounds:

- a. The Stated Clerk and the Church Polity and Program Committee of the Synodical Interim Committee were technically correct in refusing to include this overture in the Agenda as they understood the overture.
- b. The consistory failed to properly identify the provisional form against which it was protesting, as the consistory admits in the letter of appeal. This brought about the misunderstanding which led to the decision not to publish the overture. —*Adopted*

2. That synod assure the consistory that had the provisional form of 1971 been dealt with by the Synod of 1974, the overture of the consistory

would have been recognized as being legally before synod and would have been duly considered. —*Adopted*

3. Synod refer the content of the material in the overture to the Liturgical Committee for its consideration, since the overture expresses this consistory's concern about certain expressions in the form provisionally adopted in 1971 and which is due for final action by the Synod of 1976.

Ground: The Liturgical Committee is still seeking reactions of consistories to this provisional form. —*Adopted*

II. APPEAL OF MR. AND MRS. J. JONKER

A. *Material:* Personal Appeal 9.

B. *Analysis:* A careful reading of the letter of Mr. and Mrs. J. Jonker indicates that the letter only informs synod concerning conditions in the Woodstock Church rather than constituting an appeal against either the Consistory of Woodstock or Classis Chatham.

C. *Recommendation:* That synod request the Stated Clerk to correspond with Mr. and Mrs. J. Jonker in order to advise them concerning the proper procedure to follow in making an appeal to synod. —*Adopted*
(The report of Advisory Committee 3 is continued in Article 70.)

The session is closed with prayer.

MONDAY AFTERNOON, JUNE 17, 1974

Twelfth Session

ARTICLE 51

The session is opened with devotions.

The Rev. J. Bergsma, representing Classis Grand Rapids North, replaces the Rev. M. Doornbos. He indicates his agreement with the forms of unity.

ARTICLE 52

The Rev. N. B. Knoppers introduces Dr. Robert Visscher, M.D., fraternal delegate of the Reformed Church of America. Dr. Visscher addresses synod.

The Rev. E. Bradford responds on behalf of synod.

ARTICLE 53

Advisory Committee 2, *Church Order I*, the Rev. L. Hofman reporting, presents the following: (The report of Advisory Committee 2 is continued from Article 45.)

I. MAILING PROCEDURES OF DENOMINATIONAL AGENCIES

A. *Material:* Overture 12.

B. *Recommendation:* That synod direct the Denominational Financial Coordinator to review the mailing procedures of all denominational agencies used in seeking funds, with a view to greater economy, efficiency, and cooperation, and report to the Synod of 1975.

Ground: This kind of review falls within the duties and responsibilities of the Denominational Financial Coordinator (See Job Description III, A and H, Acts of Synod, 1971, page 111). —*Adopted*

II. SYNODICAL INTERIM COMMITTEE: INCORPORATION

A. *Material:* Report 20-A, Section I and Appendix A.

B. *Recommendations:*

1. That synod approve the proposed Articles of Incorporation and By-Laws of the new corporation, The Christian Reformed Church in North America (See Report 20-A, Appendix A). —*Adopted*

2. That synod authorize the Synodical Interim Committee to complete the incorporation procedures and application for group exemption ruling. —*Adopted*

III. SYNODICAL INTERIM COMMITTEE: EVALUATION OF CAUSES SEEKING ACCREDITATION

A. *Material:* Report 20-A, Section II.

B. *Recommendation:* That synod approve the following guidelines used by the Synodical Interim Committee in evaluating the program of causes seeking accreditation (See Report 20-A, Section II):

1. "The church as an organization (institution) should consider itself responsible for appraising the programs and agencies which are closely related to its integral work (works of mercy, of Christian education, or the distribution of the Word of God, and of such avenues as will serve to the furthering of the Gospel of our Lord Jesus Christ). While the church has an unlimited interest in the work of the Lord's kingdom, and every Christian is in a real sense doing the work of the Lord's kingdom, the church cannot and should not assume the responsibility of making judgment on the worth of every kind of kingdom activity, nor the responsibility of assuming the financing of the Lord's work in every sphere of life." —*Adopted*

2. "Accreditation of causes which are within the scope of the above limitation (works of mercy, of Christian education, of the distribution of the Word of God, and of such avenues as will serve to the furthering of the Gospel of our Lord Jesus Christ) and are local, or regional, should be carried on by the local or regional assemblies, unless their unique character or need make this impossible." —*Adopted*

3. "In order to move in the direction of accrediting only such causes which are intimately related with the mandate of the church as an organization and to limit the support of the synodical assembly only to such causes as cannot be carried by local or regional assemblies, the Synodical Interim Committee stipulates that synod does not assume the responsibility for any additional causes unless they are clearly and closely allied with our ecclesiastical task and ought with good reason to be recommended to the entire denomination for support." —*Adopted*

4. "The lines of procedure above are not only an indication as to procedure with respect to new causes, but should serve as well as guidelines for the review of all of the causes that have in the past been placed upon the accreditation list of synod." —*Adopted*
5. "Whereas the Synodical Interim Committee and the synod ought to live by the guidelines above, this in no way infringes upon the broad scope of the work of the Lord in every avenue of life. Such support ought to be given on an individual basis rather than by way of ecclesiastical offerings or recommendations." —*Adopted*

IV. SYNODICAL INTERIM COMMITTEE: UNITED STATES BI-CENTENNIAL CELEBRATION

A. *Material*: Report 20-A, Section IV.

B. *Recommendation*: That synod mandate the Synodical Interim Committee to work in conjunction with our boards and agencies to implement a suitable program for a Bi-Centennial Celebration. —*Adopted*

V. SYNODICAL INTERIM COMMITTEE: UNORDAINED EMPLOYEES' PENSION FUND

A. *Material*: Report 20-A, Section V, C.

B. *Recommendation*: That synod grant an extension of one year to complete this study.

Ground: The Finance Committee has not had sufficient time to work with the Denominational Financial Coordinator on this matter.

—*Adopted*

VI. SYNODICAL INTERIM COMMITTEE: REGIONAL CAUSES RECOMMENDED FOR FINANCIAL SUPPORT

A. *Material*: Report 20-A, Section V, D.

B. *Recommendation*: That synod approve a one-year extension to complete the study of regional causes recommended for financial support.

Ground: Additional time is needed to complete the survey of all causes recommended for financial support.

—*Adopted*

VII. SYNODICAL INTERIM COMMITTEE: ORDAINED MEN SALARY SURVEY

A. *Materials*:

1. Report 20-A, Section V, E.

2. Report: Ordained Men Salary Survey and Findings.

B. *Recommendations*:

1. That synod declare this report, "Ordained Men Salary Survey and Findings," requested by the synod of 1973, (See Acts of Synod, 1973, Art. 37, I, B, 6, a), to be synod's approved and updated supplement to the *Guidelines for Ministers' Salaries* adopted by the Synod of 1970.

—*Adopted*

2. That synod adopt this report in form and substance as to such portions thereof which are applicable for the continued acquisition and retention of data for use in updating ministers compensation reviews on a year-to-year basis.

—*Adopted*

3. That synod authorize the Synodical Interim Committee, in establishing basic salaries for ministers, to be guided by available current United States Department of Labor Bureau of Labor Statistics and Canada's Office of Ministry of Industry and Trade statistics, with other pertinent statistical data, including, if available, the report of the findings of the inter-denominational Clergy Support Study which is now in the course of completion for 1974 by Intelicor, Inc. of New York (we also being participants in this study) under the direction of the Department of Ministry of the National Council of Churches. —*Adopted*

4. That synod, through the applicable statistics shown in this report, inform the consistories that the Minimum Compensation Cost of Living Index figures in the Summary and Findings reports are by no means to be construed as nor intended to be rigid or mandatory in their usage as compensation guides. —*Adopted*

NOTE: a. The figures are median for a family of four. This assumes that there are as many families of four under the Minimum Compensation C.L.I. figure as there are over the figure. Obviously, there are ministers with both greater and lesser households; therefore, the amount of compensation is strictly a decision at the local level, depending on many and variable conditions; nevertheless, compensation levels should reasonably relate to the statistical figures and for families of four the fluctuation should probably not be greater than \$1,200—either up or down. The question of whether suburban or urban minimums should be applied is discretionary.

b. The ministry has within its brotherhood those who are more proficient at their profession than others and who may, therefore, be compensated accordingly. Compensation also has its flexibility as applied to years of experience, size of congregation and complexities of the minister's assignments. —*Adopted*

5. That synod urge the consistories to cooperate by immediately commencing modification actions to correct their ministers' total compensation figures, and in order to assist consistories, direct that portions of this report, as determined by the Finance Committee to be appropriate, be published as part of the annual publication known as the "Reference Guide for Councils of the Christian Reformed Churches," and that all similar updated minister compensation statistics and data likewise be published in the "Reference Guide" on an annual basis. —*Adopted*

6. That synod approve a one-year extension to complete the study of special financial problems of churches unable to pay minimum salary amounts as required under the rules of the Fund for Needy Churches. —*Adopted*

7. That synod remind the churches and the classes of the existing procedures for assisting churches unable to pay their quotas. (See Acts of Synod, 1970, Art. 143, III, C, 3 which reads as follows: "That synod urge the classis to instruct its church visitors in addition to their regular duties as church visitors to delve into reasons for any church not meeting its denominational quotas. When a classis is convinced that a member church is unable to pay the quotas, the churches within a classis, if possible through a combined effort be requested to assist a church to meet its denominational obligations.") —*Adopted*

VIII. FUND FOR NEEDY CHURCHES

A. *Material*: Report 12.B. *Recommendations*:

1. That the minimum salary for ministers serving churches which receive assistance from FNC be set at \$8500. This involves an increase of \$500. —*Adopted*

2. That a child allowance of \$300 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. This is an increase of \$50 per child. —*Adopted*

3. That:

a. A \$500 car allowance for FNC be given to each minister. This is an increase of \$150, made necessary by the increase in cost of operating an automobile.

b. Synod instruct the local churches to increase their car allowance to \$600, an increase of \$100. This is in keeping with the synodical declaration that churches should face their responsibility as much as possible on the local level. —*Adopted*

4. That the per family contribution toward the minister's salary in congregations receiving aid from FNC in 1975 be not less (and if possible more) than \$130 in both the United States and Canada. —*Adopted*

5. That the allowance for a Stated Supply be set at \$125 per week. The Synod of 1969 set the weekly allowance for a Stated Supply at \$75 per week and this has not been revised upward since that date. —*Adopted*

6. That synod instruct the FNC to make every attempt to comply with *Guidelines for Ministers' Salaries* published in 1970 and to take into consideration current information available from the Synodical Interim Finance Committee as published in the annual "Reference Guide for Councils of the Christian Reformed Church." —*Adopted*

(The report of Advisory Committee 2 is continued in Article 74.)

ARTICLE 54

Advisory Committee 7, *Foreign Missions*, Dr. J. W. Vander Beek reporting for the majority and the Rev. James La Grand for the minority, present the following: (The report of Advisory Committee 7 is continued from Article 48.)

THE BACK TO GOD HOUR

A. *Materials*:

1. Report 1.
2. Report 1-A.
3. Overture 27.

B. *Recommendations*:

1. That synod grant the privilege of the floor to Dr. J. Nederhood and either the Rev. Donald Negen, president, or the Rev. Neal Punt,

secretary, when matters pertaining to The Back to God Hour are discussed. —*Adopted*

2. That synod grant the Rev. Isaac Jen opportunity to address the synod on behalf of The Back to God Hour. —*Adopted*

3. That synod approve the continuation of the French broadcast through June, 1977.

Grounds:

a. It is a continuation of a successful six year program.

b. It has proved its worth in Quebec and in Europe.

c. Responses to the program have been substantial and impressive.

d. It represents an important voice of the Reformed community in the European continent. —*Adopted*

4. That synod approve the experimental Japanese language broadcast for two years.

Grounds:

a. Initial success since March 1974 warrants its continuation.

b. The possibility of the Board of Foreign Missions and The Back to God Hour working together ensures the continuation of this effort. —*Adopted*

5. That synod encourage the churches to recognize that Sunday, December 8, 1974, marks the 35th anniversary of The Back to God Hour broadcasting. —*Adopted*

Note: the following recommendations, 6 through 9, are presented by the majority:

6. That synod authorize The Back to God Hour to build a facility which will provide adequate space and equipment for its broadcasting ministry with the proviso that the acquisition of the necessary finances be from sources excluding operational funds, quota funds, and denomination-wide solicitation.

Grounds:

a. The present facilities are inadequate relative to the current level of radio programming and inhibit the work.

b. Developments in cable television demand that potential operational television capability be achieved which requires the construction of a special studio and equipment.

c. There are assurances that funding is available. —*Adopted*

7. That synod charge The Back to God Hour to exercise every means to find a user or users for the present building who will use the building for a Christian ministry to the neighborhood, giving first preference to CRC denominational agencies and secondly to others such as Christian colleges.

Grounds:

a. This would maintain the Christian Reformed presence in the same neighborhood.

b. This would be efficient stewardship of the present facilities. —*Adopted*

8. That synod empower The Back to God Hour to choose a site for its new facilities.

Grounds:

- a. They have already done extensive work on this question.
- b. They are the agency which must occupy and operate this facility. —*Adopted*

9. That synod consider the above action to be their answer to Over-
ture 27 from Classis Chicago North. —*Adopted*

Note: the following recommendations, 6 through 8, as presented by the minority, are defeated by synod's action to adopt the majority recommendations:

6. That synod authorize immediate expansion of radio broadcasting facilities in the more than 9,000 square feet currently used by other agencies in the present building and also authorize appropriate remodeling in the 9,367 square feet in current use.

Grounds:

a. The present facilities are inadequate relative to the current level of radio programming and inhibit the work.

b. Space is available in the present building but demands considerable investment of funds (approaching the cost of all-new construction for the unused half of the building) to be completely satisfactory as a broadcasting tool.

c. Testimony received by the advisory committee makes it apparent that funds available for all-new construction (18-20,000 square feet) in a suburban location would not be available for the construction of an all-new building within the city of Chicago.

d. The technical and symbolic advantages of a new building in the suburbs are far out-weighed by the same advantages, carefully considered and equally judged, in the historic, urban location. Some important *technical considerations* for new-site selection clearly indicate that a location in the far suburbs can only be second best, e.g., adequate postal facilities, maintenance of a Chicago mailing address, accessibility in terms of expressways and airports. *Symbolic advantages* are more difficult to assess. If the Back to God Hour intends to continue and improve its communication of the Gospel to world population centers, however, even the apparent irritations of everyday involvement in urban America can be an important advantage in identifying with urban listeners.

7. That synod authorize the Back to God Hour to build a new facility in the immediate neighborhood of the present structure for television programming.

Grounds:

a. Development of television programming is an urgent need now, according to testimony received by the advisory committee.

b. Such development is impossible within the building now used for radio programming. Land is available in the immediate vicinity, however, and new construction is welcome and as important symbolically here as in the suburbs. Additional facilities that would have to be rented (for certain highly technical requirements of color productions) would also be closer at hand than they would be from a location in the far suburbs.

8. That synod authorize financing through Racom, a denomination-wide drive, and, if necessary, by a specific quota increase.

Grounds:

a. Good stewardship requires that we choose the best location for this tool of evangelism in terms consistent with the work itself.

b. We are confident that the churches will be able and willing to meet this need when presented to them so that the Back to God Hour Committee can be freed from considering interests outside of their mandate.

(The report of Advisory Committee 7 is continued in Article 83.)

The session is closed with prayer.

MONDAY EVENING, JUNE 17, 1974**Thirteenth Session****ARTICLE 55**

The session is opened with devotions. The Rcv. J. Lont, executive director of United Calvinist Youth, leads in prayer and introduces three young people, recently returned from a tour of Latin America, who sing several songs.

The Rev. M. Doornbos returns to represent Classis Grand Rapids North.

ARTICLE 56

A discussion is held with the fraternal delegates of the Gereformeerde Kerken in Nederland, Dr. H. B. Weyland and Dr. A. Wind. The Rev. B. Nederlof presents written questions, submitted earlier by the delegates to synod, and, subsequently, oral questions are accepted from the floor.

The session is closed with devotions.

TUESDAY MORNING, JUNE 18, 1974**Fourteenth Session****ARTICLE 57**

The session is opened with prayer.

The roll is called.

The minutes of the sessions of Monday, June 17 are read and approved.

ARTICLE 58

The Rev. M. Goote introduces Dr. Richard B. Gaffin, Jr., fraternal delegate of the Orthodox Presbyterian Church. Dr. Gaffin addresses synod. Dr. Marvin Hoogland responds on behalf of synod.

Dr. Paul Schrottenboer, General Secretary of the Reformed Ecumenical Synod, is introduced by the chair and addresses synod.

The Rev. James Kok is introduced by the chair and addresses synod on behalf of the institutional chaplains. Dr. D. Kuiper responds for synod.

ARTICLE 59

Synod begins discussion of the recommendations presented by the Inter-Church Committee, the Rev. W. Ribbens reporting.

The session is closed with prayer.

TUESDAY AFTERNOON, JUNE 18, 1974

Fifteenth Session

ARTICLE 60

The afternoon session is opened with devotions.

Elder P. Kladder, Jr. replaces Elder J. De Vries as delegate of Classis Grand Rapids East. He expresses his agreement with the forms of unity.

The Rev. Isaac Jen, Associate Radio Minister of the Back to God Hour for Chinese broadcasting, addresses synod.

ARTICLE 61

The Rev. L. Tamminga, reporter of Committee 6, *Educational Matters*, begins the interview with Dr. L. Smedes. Questions from the floor are added.

ARTICLE 62

Advisory Committee 9, *Inter-Church Matters*, the Rev. W. D. Ribbens reporting, presents the following: (The report of Advisory Committee 9 is continued from Article 49.)

INTER-CHURCH RELATIONS

A. *Material*: Report 14.

B. *Observations*:

1. The Synods of 1970 and 1971 mandated the ICRC to study our relationship to the GKN in the light of recent theological trends in our sister church.

2. In its report to the Synod of 1973 the ICRC stated that it had "come to question, with ever more serious reservations, whether the relationship of 'sister church' as defined by the Synod of 1944 should be applied to any church with which we are in correspondence . . . the full implication of being sister churches has not been accepted by the CRC since 1944 . . . for many years we have had an official position which in application we were not ready to accept fully nor to reject."

3. The Synod of 1973 mandated the ICRC to study the problem of sister-church relationship.

4. The recommendations of the ICRC constitute the ICRC's response to that mandate.

5. In preparing its recommendations your advisory committee has consulted extensively with three members of the ICRC and with our fraternal delegate, Dr. A. Wind. Your committee considered three separate options:

- a. the ICRC recommendations,
- b. the status quo, or

- c. creating a new relationship alongside of the existing relationships of sister church and church in correspondence.

It chose to follow "a" substantially, and therefore submits the following recommendations.

C. Recommendations:

1. In place of the existing "sister church" and "corresponding church" relationships in denominational inter-church relations, synod establishes one relationship to be designated "Churches in Ecclesiastical Fellowship."

Grounds:

a. This relationship provides a realistic way of facing the complexities of contemporary inter-church relations.

b. This relationship can and should be employed to strengthen rather than weaken inter-church bonds wherever this is warranted by Reformed ecumenical principles.

c. This relationship protects the church's integrity in inter-church fellowship. —*Adopted*

2. Synod declares that the receiving of churches into ecclesiastical fellowship shall imply, and where possible and desirable shall involve:

a. exchange of fraternal delegates at major assemblies,

b. occasional pulpit fellowship,

c. intercommunion (i.e. fellowship at the table of the Lord),

d. joint action in areas of common responsibility,

e. communication on major issues of joint concern,

f. the exercise of mutual concern and admonition with a view to promoting the fundamentals of Christian unity. —*Adopted*

3. Synod declares that all churches presently recognized as "sister churches" shall be considered churches in ecclesiastical fellowship. —*Adopted*

4. Synod mandates its Inter-Church Relations Committee to recommend which additional churches are to be received into ecclesiastical fellowship. —*Adopted*

5. Synod mandates its ICRC to recommend which specific kinds of fellowship and cooperation shall apply to each church in ecclesiastical fellowship. —*Adopted*

6. Synod amends the Church Order as follows:

In Article 8a, omit the words "and ministers of sister churches."

—*Adopted*

7. With regard to the GKN, synod encourages its ICRC to pursue appropriate avenues of increased contact. —*Adopted*

8. Synod declares that the specific mandate given to the ICRC in re the GKN by the Synods of 1970 and 1971 is fulfilled. —*Adopted*

9. Synod endorses the suggestion of the ICRC to send an observer (observers) to the August 1975 meeting of the WCC in Indonesia. —*Adopted*

10. Synod increase the membership of the ICRC by adding one representative from our Canadian churches. —*Adopted*

(The report of Advisory Committee 9 is continued in Article 84.)

ARTICLE 63

Letters of acceptance of their appointments by Dr. J. Marion Snapper and the Rev. John G. Van Ryn, are read.

The session is closed with prayer, and on Tuesday evening synod honors its special guests at a testimonial dinner.

WEDNESDAY MORNING, JUNE 19, 1974

Sixteenth Session

ARTICLE 64

The session is opened with devotions.

Roll call. Elder A. Heyboer, delegate from Classis Muskegon, replaces J. Heethuis, and indicates his agreement with the forms of unity. Elder J. De Vries, delegate from Grand Rapids East, replaces P. Kladder, Jr.

The minutes of the sessions of Tuesday, June 18 are read and approved.

ARTICLE 65

Advisory Committee 5, *Doctrinal Matters*, the Rev. E. Oostendorp reporting, presents the following: (The report of Advisory Committee 5 is continued from Article 36.)

LODGE AND CHURCH MEMBERSHIP

A. *Materials*:

1. Report 37.
2. Overture 32—East Side, Cleveland, Ohio Council

B. *Recommendations*:

1. That synod reaffirm as the basic position of the Christian Reformed Church that there is an irreconcilable conflict between the teachings and practices of the lodge and biblical Christianity, and that therefore simultaneous membership in the lodge and in the church of Jesus Christ is incompatible and contrary to Scripture. —*Adopted*

2. Regarding the recommendations of the study committee to accept the report and to publish it as a popular pamphlet, we recommend:

- a. That synod accept the report of the study committee (up to the recommendations) as a resource document for the guidance of the churches regarding "the lodge and church membership." —*Adopted*

- b. That synod appoint a committee of three members which shall report to the synod of 1975 with the mandate of preparing a summary pamphlet stating the stand of the church in the light of the study committee's report, with a view to its adoption as the official witness of the Christian Reformed Church's position on "the lodge and church membership."

Grounds:

- 1) The study committee recommends that synod accept its report "as a contemporary statement of the Christian Reformed Church's position on "the lodge and church membership, up-

dating and strengthening the statement made by the synod of 1900." However, this report is much too detailed and extensive to serve this purpose as called for by the mandate given by synod in 1972, especially ground "b" under I, B, 2 that it serve as an "asset in our evangelism effort."

- 2) The study committee recommends that a summary pamphlet of the report be prepared and printed "for distribution as a witness of the Christian Reformed Church's position on 'lodge and church membership'." It would seem that such a pamphlet and witness should not be only a popular summary of the report, but an officially endorsed and synodically adopted statement which will update and replace the document accepted for a similar purpose in 1900. Such a brief official pamphlet would serve as a valuable asset in our evangelism efforts and also in other ways more adequately fulfill the mandate given in 1972.

—*Adopted*

3. That synod declare in the light of the committee's report, that:
 - a. The Bible clearly teaches that God's covenant people, as members of his church and citizens of his kingdom, owe full and exclusive allegiance to their Savior and Lord Jesus Christ. The covenantal life is a life of separation from sin and of consecration to the service of God and does not permit a double allegiance in which one's allegiance to Christ is in any way compromised. —*Adopted*
 - b. The lodge (as defined and discussed in the report) in its essential character holds to and practices an anti-Christian religion. Its beliefs and rites cannot be harmonized with the claims of God's Word and are contrary to true Christian faith. —*Adopted*
 - c. Because of what God's covenant people are, and because of what the lodge is, simultaneous membership in the church of Jesus Christ and a lodge is a violation of God's demands in the Scriptures. —*Adopted*
 - d. Relative to lodge membership and related problems, the church, in obedience to Jesus Christ, must do all it can to preserve and manifest its specific distinguishing attributes of unity, catholicity and holiness. Furthermore, the church must preserve the "marks" of the true church by proclaiming the gospel to all men and teaching them to observe all things the Lord has commanded it, by administering the sacrament according to the instructions given in the Scriptures, and by exercising discipline according to the guidelines taught in the Scriptures. —*Adopted*
 - e. The church in obedience to the Great Commission given it by its Lord must be ready, willing, consistent and persistent in its efforts to bring the gospel to all the people in our modern society, including lodge members. It must seek out the lost and wandering, bind up the wounded, bring Christ's healing to the sick and proclaim liberty to all captives in the bondage of sin and sinful relationships. —*Adopted*
 - f. The lodge member who desires to become a member of the church must be kindly but firmly shown that his lodge membership is con-

trary to the will of God and that membership in the lodge and in the church of Jesus Christ involves a double commitment which our Lord himself does not tolerate. Those in the church who affiliate with the lodge must be shown the error of their way, and if they refuse to repent must be placed under the censure of the church. —*Adopted*

- g. The church must constantly remain aware of the complexity of its contemporary society and do its utmost to minister in an understanding manner to people who are deeply involved in specific complex situations. This ministry is to be exercised in loyalty to Jesus Christ, with steadfast prayer on behalf of those receiving the church's ministry and in the patient reliance on the work of the Holy Spirit in applying the will of God to specific life situations. —*Adopted*

4. That synod do not establish a standing committee on organizations as recommended by the study committee in recommendation E.

Grounds:

a. Information is available from evangelical churches (e.g. Lutheran Church, Missouri Synod, see report), and from such organizations as the National Christian Association. —*Adopted*

b. Our ecclesiastical assemblies, councils, classes and synods, can act as study committees when specific cases arise. —*Adopted*

5. That synod declare that the above decisions constitute its answer to the overture of the Council of the East Side, Cleveland, Ohio, Church. —*Adopted*

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

(The report of Advisory Committee 5 is continued in Article 82.)

ARTICLE 66

Advisory Committee 11, *Varia*, the Rev. E. P. Meyer reporting, presents the following:

I. MINISTERS' PENSION FUND

A. *Materials:*

1. Report 17.
2. Ministers' Pension Fund Retirement Plan, Part I, Acts of Synod 1970
3. Administrative Rules and Interpretations (Accumulation of decisions since 1970)
4. Report 20-A.
5. Overtures 2, 16, and 25.

B. *Recommendations:*

1. That synod accord the privilege of the floor to Mr. J. Stoecker, administrator, and/or any member of the committee. —*Adopted*

2. That synod approve the following plan adjustments as the Ministers' Pension Fund Committee's response to the 1973 synodical mandate:

a. "Currency" regulation of plan, p. 4 and "Administrative Rules and Interpretations" for those ministers who served in two countries and are subject to receive their pension in the form of two checks, one from a bank of each nation served—

- 1) For any minister or spouse who served in both the United States and Canada, but at least thirty years in a given country, a full pension will be paid by a single check drawn on the country of the nation he served for thirty years.
- 2) For any minister or spouse who served in both the United States and Canada, but less than thirty years in a given country, a pension will be paid according to the percent of years served in Canada with a Canadian drawn check, and the percent of years served in the United States with a United States drawn check.
- 3) For any minister or spouse who served in both the United States and Canada, with less than thirty years in a given country, but over thirty years of total active participation, a pension will be paid by two checks—the country with the most years of accrued credit becomes the base for percent computation, using thirty years as the computing factor. —*Adopted*

b. Resolved that the retirement plan for ministers of the Christian Reformed Church be amended by revising the definition of "Termination of Active Participation" under part 3.

Observation: Advisory Committee 11 calls attention to the fact that the following proposed revision relative to the Ministers' Pension Fund directly affects overtures No. 2, 16 and 25.

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

Proposed reading: TERMINATION OF ACTIVE PARTICIPATION: a Participant's active participation under this plan shall terminate on the date he ceases to be in the eligible class for reasons other than:

- (a) death
- (b) disability for which he is entitled to benefits under the provisions of part 8 of this plan;

provided, however, that the exemption from the requirement that he be in the eligible class in order to be an active participant shall continue only so long as disability benefits continue.

BE IT FURTHER RESOLVED that the foregoing amendment of part 3 shall go into effect on the 1st day of September, 1974.

Clarification: Part 8 of the approved plan states:

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

- (a) A Classis of the Christian Reformed Church has determined (on the basis of such medical evidence and other relevant data as is deemed necessary or desirable) that due to bodily injury or

disease the Participant is unable to engage in any occupation or employment for wage or profit and such disability is expected to be permanent and continuous during the remainder of his life.

- (b) The federal Social Security Administration has determined that the Participant is entitled to receive disability benefits under Title II of the Social Security Act or, in the case of a Participant who is classified by the Pension Committee as a Canadian Participant, the Minister of National Health and Welfare has determined that such Participant is entitled to receive a disability pension under the applicable provisions of The Canada Pension Plan." —*Adopted*

c. Our plan should continue on an objective formula basis, not varying basic benefits by need, geographic or national differences. —*Adopted*

d. The Supplemental Fund automatic subsidy to those receiving little or no old age pension from a federal government shall be increased from \$1,000 to \$1,200 annual maximum amount. —*Adopted*

e. *Observation:* This proposal removes the 50% offset clause for one receiving government disability benefits.

Resolved, that part 8 paragraph 3 of the plan be amended to read in its entirety as follows:

"Subject to the terms of paragraph 4 of this section, the monthly amount of disability benefits payable to a participant eligible to receive such payments in accordance with the terms of paragraph 2 of this section, shall be equal to the amount determined under paragraph (B) (1) of the Schedule of Annuity, assuming continued active participation by the disabled participant to his normal retirement date."

BE IT FURTHER RESOLVED that the foregoing amendment of part 8 shall go into effect on the first day of September, 1974.

—*Adopted*

f. That a seven percent "emergency bonus" be paid to beneficiaries of their annual pension for one year, payable quarterly as a separate benefit from regular pension, effective July 1, 1974, through June 30 of 1975.

Observation: Such a proposal is stating that no retired minister should receive in 1974-75 (12 months) less than \$5,000. Our plan formula currently pays a pension of \$3,620. From the Supplement Assistance Fund we guarantee up to \$1,200 to each minister receiving little or no federal pension. Now we propose an "emergency bonus" of \$253.00—constituting a minimum retirement income of \$5,073.00 to our emeriti ministers. —*Adopted*

3. That synod clarify the authority granted to the committee in 1970 by adding the word "Trustee" after the word "Agents." —*Adopted*

The paragraph will then state: "To engage such agents, trustee, depositories, investment advisors or counselors, accountants and attorneys as may be necessary or advisable from time to time" (Acts of Synod, 1970, III, B, 3, b, page 35).

4. That synod declare that the revised part 3 (effective September 1, 1974) "Termination of Active Participation" as found in the Ministers'

Pension Fund plan be considered an answer to Classis Chicago North, Overture 16 —*Adopted*

5. That synod do not accede to Overture 25 of Classis California South relative to revision of the definition of "Termination of Active Participation" as found in part 3 of the retirement plan.

Ground: This revision seeks to prevent accruing annual credit without regular payment by such emeriti ministers who are not receiving disability benefits from the US Social Security Administration or the Canadian Ministry of National Health and Welfare. —*Adopted*

6. That synod accept the "emergency bonus" plan of 2, f, above as a temporary and immediate response to the concern expressed by Classis Hamilton Overture 2. —*Adopted*

7. That synod mandate the Ministers' Pension Fund Committee to continue more specific actuarial and other studies with a view to increasing pension retirement compensation.

Grounds:

a. The inequities as pointed out in Report 20-A, "Ordained Men Salary Survey and Findings," warrant such studies.

b. The Ministers' Pension Fund Committee has the necessary expertise to perform this task most effectively. —*Adopted*

II. MINISTERS' PENSION FUND SUPPLEMENT (HOUSING)

A. *Material:* Report 17-A.

B. *History:* The salary survey, prepared under supervision of Synodical Interim Committee, indicates an immediate need to overcome certain financial inadequacies. The action of the Ministers' Pension Fund Committee with regard to an "emergency bonus" (see I, 2f above) points in the same direction. As an avenue of immediate relief, the Ministers' Pension Fund Committee is pursuing the idea of retirement housing as sketched in Report 17-A.

C. *Recommendation:* That synod approve the initial concept idea of "Housing for Retirement" and grant to the Ministers' Pension Fund Committee permission to proceed in setting up the necessary legal and administrative mechanics for such a plan.

Grounds:

a. Since ministers are traditionally furnished a parsonage during their entire ministry, the cost of housing upon retirement has often proven to be a strenuous financial burden for retirees.

b. The plan herein envisioned has been tested and proven to be successful in the United Presbyterian Church. —*Adopted*

Note: In Article 77 of these minutes it is further decided "That synod instruct the Ministers' Pension Fund Committee to involve the Financial Coordinator in their mandated study of the Pension Fund and of Ministers' Housing."

III. MINISTERS' PENSION FUND: EMERITATIONS

A. *Materials:*

1. Letters addressed to Stated Clerk.
2. Communication 27.

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

1. Rev. Clarence De Haan - Classis Lake Erie; reason; health; October 1, 1974
2. Rev. Walter Dubois - Classis Minnesota South; reason: health; September 1, 1973
3. Rev. Fred Handlogten - Classis Orange City; reason: age; October 1, 1973
4. Rev. Theodore Jansma - Classis Hudson; reason: age; October 1, 1974
5. Rev. Harmon J. Kuizema - Classis Grand Rapids East; reason: age; June 1, 1974.
6. Rev. John Pott - Classis Muskegon; reason: age; June 15, 1974
7. Dr. Louis Praamsma - Classis Huron; reason: health; September 1, 1974
8. Rev. John H. Schaal - Classis Grand Rapids East; reason: age; December 31, 1973
9. Rev. John Schuring - Classis Grand Rapids North; reason: age; October 1, 1974
10. Dr. George Stob - Classis Hudson; reason: age; August 1, 1974
11. Rev. Walter Tolsma - Classis Muskegon; reason: age; June 15, 1974
12. Rev. William Van Rees - Classis Zeeland; reason: age; August 31, 1974
13. Rev. Peter Van Tuinen - Classis Alberta South; reason: age; July 1, 1974
14. Rev. John C. Verbrugge - Classis Wisconsin; reason: age; October 1, 1974

—*Adopted*

(The report of Advisory Committee 11 is continued in Article 78.)

ARTICLE 67

Advisory Committee 10, *Publications*, the Rev. J. Medendorp reporting, presents the following: (The report of Advisory Committee 10 is continued from Article 43.)

I. TERMINATION DATE FOR DE WACHTER

A. *Material*: Report 5.

B. *Recommendation*: That synod set September 1, 1976 as the date to discontinue publication of De Wachter.

Grounds:

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

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

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

d. The small percentage of families served by this paper gives evidence that its function as a denominational paper is terminating.

—*Defeated*

II. PROOF TEXTS FOR THE HEIDELBERG CATECHISM

A. *Material*: Report 39.

B. *Observations*:

1. In conjunction with the decision to appoint a committee to prepare a new translation of the Heidelberg Catechism the Synod of 1968 appointed a committee "to review and revise the Scripture passages adduced in support of the Heidelberg Catechism" (Acts, 1968, p. 25).

2. "In addition to the original mandate, the Synod of 1973 requested the committee to prepare pertinent footnotes referring to the Belgic Confession and Canons of Dort to be added to the New Translation . . . so that the footnotes may be included in the provisional translation of the Heidelberg Catechism to be submitted to the Synod of 1975" (Acts, 1973, p. 27).

3. Because the texts listed under the several Lord's Days are not proof texts in the usual sense of the word, but rather "serve the purpose of demonstrating that the language of the Heidelberg Catechism and the concepts found in that confession find their origin in scripture" (Report 39), your advisory committee has taken the liberty of changing the phrase "proof text references" to "Scripture references" in its recommendations. This change is supported by the representatives of the study committee.

C. *Recommendations*:

1. That synod permit Dr. Willis De Boer and the Rev. Martin Geleyne to represent the study committee.

—*Adopted*

2. That synod provisionally approve the committee's list of Scripture references to be used with the New Provisional Translation of the Heidelberg Catechism with a view to the final adoption of these Scripture references by the Synod of 1975.

Ground: It is usual for matters of this kind to be submitted to the churches for study, reflection and reaction before a final decision is made.

—*Adopted*

3. That synod provisionally approve the Heidelberg Catechism footnote references to the other Confessions presented by the committee with a view to the final adoption of these footnote references by the Synod of 1975.

Ground: It is usual for matters of this kind to be submitted to the churches for study, reflection and reaction before a final decision is made.

—*Adopted*

4. That synod decide that these footnotes be published in the form of a harmony which will be appended to the Heidelberg Catechism.

Grounds:

a. The references to the confessions should not be placed in the same category as the references to the Scriptures. We do not prove confession with confession.

b. Further annotation within the text of the catechism would make the catechism less readable, quite unattractive and cumbersome.

—*Adopted*

Note: Publication in the Acts of Synod satisfies this recommendation.

5. That synod adopt the following as the opening statement for this proposed harmony:

“This ‘Harmony of the Confessions,’ based on the order of the Heidelberg Catechism, is intended to serve as an aid in locating related statements of doctrine found in the other confessions. However, a word of caution is in order. Each of the confessions has its own peculiar function, since each was designed to meet specific needs of the church at a given time. A harmony of the confessions can be used with profit only when the independence and integrity of each confession is respected.”

—*Adopted*

III. PSALTER HYMNAL SUPPLEMENT

A. *Material*: Report 5-A.

B. *Observations*:

1. There is an ambiguity between the synod decision of 1972 to furnish the churches with two free copies of the Psalter Hymnal Supplement (Acts, 1972, C, 3, p. 49) and the decision of 1973 “to make enough copies available for denominational use and evaluation” (Acts, 1973, p. 27, II, C, 2). The Synodical Interim Committee has ruled that “the decision of the Synod of 1973 superseded that of 1972 It is no longer a part of the synodical mandate that two free copies shall be distributed to the churches.”

2. The Board of Publications has experienced difficulty with the interpretation of the SIC. Only fifty-three churches have placed orders of the Supplement for church use and only thirty percent of our churches have ordered any copies of the Supplement. A significant number of those who have placed orders have returned them. Such returns would be avoided if the churches had opportunity to examine the Supplement beforehand. Also, the Music Committee would have a broader reaction and a better evaluation of their product from our churches if the wider distribution envisioned by the Synod of 1972 were carried out.

C. *Recommendations*:

1. That synod decide that the Psalter Hymnal Supplement continue as a separate publication.

Grounds:

a. The report of the Music Committee to synod (Acts, 1973, p. 417) indicates the Supplement will be revised and updated from time to time which creates uncertainty regarding the content of the Psalter Hymnal for future printings.

b. It is essential for the publishing house to know the mind of synod in order to plan future printings and inventory of the Psalter Hymnal.

—*Adopted*

2. That synod authorize the sending of a free copy of the Psalter Hymnal Supplement to each church.

Grounds:

a. Wider distribution of the Supplement, as envisioned by the Synod of 1972, will make for better evaluation and broader reaction from the churches.

b. The significant number of orders returned would be avoided if the churches had opportunity to receive copies beforehand. —*Adopted*

The session is closed with prayer.

WEDNESDAY AFTERNOON, JUNE 19, 1974

Seventeenth Session

The session is opened with devotions.

ARTICLE 68

Advisory Committee 6, *Educational Matters*, the Rev. L. Tamminga reporting, presents the following: (The report of Advisory Committee 6 is continued from Article 42.)

I. NOMINATION FOR THE CHAIR OF MORAL AND PHILOSOPHICAL THEOLOGY

A. *Materials:*

1. Report 3.
2. Personal Appeals 4 and 5.
3. Communications 22 and 30.

B. *Recommendations:*

1. That synod approve the nomination of Rev. Philip Holtrop, Dr. Theodore Minnema, and Dr. Lewis B. Smedes for the Chair of Moral and Philosophical Theology. —*Adopted*

2. That synod's action on the above nomination constitutes synod's answer to Personal Appeals 4 and 5 and Communications 22 and 30. —*Adopted*

Dr. J. Kromminga, President of Calvin Theological Seminary, presents the profiles of the nominees.

The delegates of synod vote by ballot and Dr. T. Minnema is elected.

II. ORDINATION OF DR. JOSEPH HALL

A. *Material:* Report 2-A.

B. *Observations:*

1. In its May 1974 meeting the executive committee of the Calvin Board of Trustees dealt with the request of Mr. J. Hall for ordination as a minister in the Christian Reformed Church. The committee decided that Mr. Hall was not eligible for candidacy because he had not spent a year at Calvin Seminary, according to the rule.

2. The Board of Trustees confirmed this ruling and now refers the matter to synod for adjudication.

C. *Recommendation:* That synod do not waive the rule of one year's study at Calvin Seminary at this time.

Ground: Sufficiently weighty reasons have not been adduced to warrant waiving the rule. —*Adopted*

ARTICLE 69

Advisory Committee 8, *Home Missions*, the Rev. D. Negen reporting, presents the following: (The report of Advisory Committee 8 is continued from Article 39.)

CHAPLAIN COMMITTEE AND STUDY COMMITTEE CONCERNING AN EXECUTIVE SECRETARY

A. *Materials:*

1. Report 9.
2. Report 35.
3. Communication 29 from the Beverly Christian Reformed Church.
4. Communication 12 from the Chaplain Committee.

B. *Information:*

The Chaplain Committee made a request to the Synod of 1973 to authorize the appointment of a full time executive secretary. The Board of Home Missions responded to that report requesting a careful study to determine whether the ministry now supervised by the Chaplain Committee should remain under this supervision or should be placed with the Board of Home Missions. Since the question of overlapping of ministries needed further clarification the Synod of 1973 placed this in the hands of a study committee.

Your committee of advice has concluded that the chaplaincy ministries can be divided into areas of jurisdiction which do not overlap. The CRBHM supervises the work that is done by the church directly, either by local churches (grants-in-aid), in cooperation with classis, or directly by the board itself. On the other hand, the Chaplain Committee supervises men who work either for the government (military), for government institutions (prisons, hospitals), or for private institutions (Pine Rest, nursing homes, rehabilitation centers) who are not serving a local church or a denominational agency.

Your advisory committee, impressed with the current work load and seeing the potential of expanding the chaplaincy service, has concluded that a full-time person is necessary to serve as executive secretary. Your committee also feels that this should be an ordained man. The question relative to an unordained man was considered in the light of the communication from the Beverly Christian Reformed Church.

C. *Recommendations:*

1. That synod grant the privilege of the floor to the Rev. T. Verseput, committee chairman, in matters pertaining to the Chaplain Committee. —*Adopted*

2. That synod declare that the Chaplain Committee is the appropriate agency for the administration of such ministries as are carried out by any ordained person who is working full time in pastoral care and/or counseling and is not serving a local church or denominational agency.

Grounds:

a. The members of the Chaplain Committee are chosen for their special competence in various areas because this work has a distinctive character and is of a specialized nature.

b. Since the work of this committee exclusively involves connections with non-ecclesiastical institutions and agencies, with standards and qualifications which differ from those of more usual ministries, it can be administered best by a separate committee.

c. Work of this type is increasingly available as an important challenge to our denomination. To do it justice, such work should be supervised by a special agency that concentrates on the problems and opportunities involved.

d. The historical development of this kind of ministry under the present Chaplain Committee has been endorsed by synod itself step by step. In view of this development and God's blessings upon the work, synod would need very urgent and compelling reasons to change this synodically approved program. —*Adopted*

3. That synod declare that there is need for a full time executive secretary to coordinate and administer the work of all chaplains who are under the supervision of the Chaplain Committee.

Grounds:

a. If the duties assigned by previous synods are to be carried out and the expanding opportunities are to be met in a responsible way, such a coordinator and administrator is essential.

b. There is need of a clearing house of position opportunities which must be sought out, investigated, evaluated and disseminated to interested ministers. Since chaplains are employed by a multiplicity of local, state and federal institutions, plus a wide range of private agencies, much time and effort are involved in effectively administering job openings in this field.

c. The training undertaken by our ministers for institutional work requires supervision insofar as this is funded by the Chaplain Committee.

d. For several years the work has been handicapped for lack of sufficient staff. —*Adopted*

4. That synod, during its current sessions, appoint a qualified, ordained man to serve full time as executive secretary for the Chaplain Committee.

Grounds:

a. The need of a full time man has been established.

b. The ordination requirement will enable him to assist the chaplains in a pastoral way, and will give him the professional stature necessary to deal effectively with the institutions and agencies involved. —*Adopted*

5. That synod declare the above recommendation and grounds to be its answer to Communication 29. —*Adopted*

6. That synod instruct the Chaplain Committee to draw up a job description for the executive secretary on the basis of the following general duties as guidelines:

He shall seek and investigate opportunities for the services of chaplains.

He shall challenge our ministers and seminarians with the opportunities afforded in these ministries.

He shall serve as coordinator for the training of men to fulfill various positions and help them to take advantage of training opportunities.

He shall give personal attention through visits and contacts with our men in the chaplaincy ministry.

Grounds:

a. This is in conformity with the practice of other boards and committees.

b. The Chaplain Committee has the obvious competency to draw up such a job description. —*Adopted*

7. That synod authorize the Chaplain Committee to appoint a limited number of chaplains to strategic positions and to arrange for calling and subsidized support to a maximum expenditure of \$20,000 during 1975.

—*Adopted*

8. That synod discharge the study committee and thank the members for their work.

—*Adopted*

(The report of Advisory Committee 8 is continued in Article 76.)

The session is closed with prayer.

WEDNESDAY EVENING, JUNE 19, 1974

Eighteenth Session

ARTICLE 70

The session is opened with prayer.

Advisory Committee 3, *Church Order II*, the Rev. M. Doornbos reporting, presents the following: (The report of Advisory Committee 3 is continued from Article 50.)

I. SYNODICAL COMMITTEE ON RACE RELATIONS (SCORR)

A. *Materials:*

1. Report 19.

2. Overture 6, Classis Lake Erie—Implementing Programs against Racism

B. *Background:* In 1968, synod requested the Christian Reformed Board of Home Missions "to design, organize, and implement programs through which the denomination, individual churches, and members can effectively use all available resources to eliminate racism, both causes and effects, within the body of believers and throughout the world in which we live" (Acts of Synod 1968, p. 18). In 1971, synod recognized that the work involved in carrying out the mandate was broader in scope than the task of the Board of Home Missions as specified in the Home Mission Order and therefore established the Synodical Committee on Race Relations for a period of three years at the end of which synod shall determine its future. Synod instructed "the Committee on

Race Relations to carry out its mandate by such functions as the following:

“a. Education of the church in racial understanding through

- 1) Producing and distributing materials;
- 2) Planning and convening conferences, seminars, and workshops;
- 3) Alerting the church to existing racial problems;
- 4) Engaging in research necessary for adequate programming.

“b. Ministry to the church in areas of racial understanding through

- 1) Providing scholarships to minority groups;
- 2) Providing counsel and advice;
- 3) Serve as agents of reconciliation, in consultation with ecclesiastical and related agencies involved;
- 4) Assisting in obtaining legal and economic aid where specific racial problems require.

“c. Liaison in matters of racial relations with denominational agencies and related agencies that serve our Christian Reformed community by means of consultation and mutual advice.

“d. Encouragement of the establishment of a privately supported Christian agency for the improvement of race relations” (Acts of Synod, 1971, p. 114).

Report 19 reveals that SCORR has followed its mandate in the four major areas outlined by the Synod of 1971.

Classis Lake Erie overtures synod to implement programs against racism through the setting of goals and timetables in relation to a number of race related concerns such as: hiring of American minorities in our denominationally controlled and supported agencies; establishing a denominational contract compliance program which would prevent the expenditure of synodically appropriated funds to any one who has failed to demonstrate an active and effective commitment to hire, train and promote minority citizens; a larger number of minority citizens of our college and other service organizations; a greater emphasis on education to correct a wide variety of unbiblical and unethical beliefs concerning race; and to assign authority, responsibility, and accountability to specific persons and/or offices for the achievement of these objectives; with the Synodical Committee on Race Relations offering assistance, monitoring progress, and where most appropriate or others fail, assuming full responsibility for implementing programs and achieving objectives.

C. Recommendations:

1. That synod give the privilege of the floor to Dr. Anthony Diekema, chairman of SCORR and to Mr. Karl Westerhof, executive secretary of SCORR when this report is discussed. —Adopted

2. That synod continue SCORR with its present mandate for another three years.

Grounds:

a. Racial problems continue to demand the best efforts of the church of Jesus Christ.

b. SCORR has made a significant impact on the racial problem and needs additional time to carry out its mandate. —Adopted

3. That synod approve the following as operational guidelines for committee membership for the Synodical Committee on Race Relations:
- That beginning September, 1974, one-third of the committee's membership be retired and replaced each year.
 - That a retirement schedule for the present membership be established by lot (providing opportunity for those preferring early retirement to so declare).
 - That new members be chosen annually by synod for three year terms from nominations provided by SCORR (at least two for each vacancy) in consultation with agencies that have representatives on SCORR where that is appropriate. —*Adopted*
4. That synod approve the reappointment of Mr. Karl Westerhof as Executive Secretary of SCORR for three years. —*Adopted*
5. That synod instruct the Stated Clerk to remind all denominational boards, committees and agencies to include in their reports to synod, the progress made in implementing synod's decision in which "synod urges our denominational boards and agencies to promote social justice in their hiring and purchasing policies and practices" (Acts of Synod 1971, Art. 144 V, C, 4). (See also Acts of Synod 1972, Art. 71, C, 4.)

Grounds:

- Overture 6 expresses concern that our church should improve in this area.
 - Synod holds its boards and agencies responsible to carry out a directive from synod. —*Adopted*
6. That synod declare the above action to be its answer to Overture 6. —*Adopted*

II. PSALTER HYMNAL SUPPLEMENT COMMITTEE

A. *Material:* Communication 21.

B. *Analysis:* Communication 21 is the Psalter Hymnal Supplement Committee's report to synod. It is a progress report of the work accomplished up to this time.

C. *Recommendation:* That synod remind the churches to send their reactions about the Psalter Hymnal Supplement by February 1, 1975 to:

Psalter Hymnal Supplement Committee
 %Mrs. Marie Post
 2105 East Shiawassee
 Grand Rapids, Michigan 49506

—*Adopted*

III. IMPLICATIONS OF GUIDELINES FOR OFFICE AND ORDINATION AND "LAYWORKERS IN EVANGELISM"

A. *Material:* Report 38.

B. *History and Observations:*

Report 38 deals with the ecclesiastical status of "layworkers in evangelism." For at least thirty years the precise, official status of these "evangelists" has been a problem. Over the years many suggestions to resolve the problem were made. The suggestions ranged from ordination

to "missionary elder," "licensed evangelist," etc., to simply maintaining the status quo. The status quo was indeed maintained—not by choice, but by default.

Finally, in 1969 synod 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, p. 85, Art. 121, C). This committee submitted a report in 1972 and an expanded report in 1973: "Ecclesiastical Office and Ordination" (Acts, 1973, pp. 635-716). Although this committee did not deal with the precise status of "layworkers in evangelism" as such, it did circumscribe its task as "that of providing a biblical and historical background in the light of which the problem of the status of the layworker in evangelism must be seen and in the light of which a solution to the problem must be found" (Acts, 1973, p. 635). Consequently, Synod of 1973 appointed the present committee with the mandate "to study the implications of the GUIDELINES FOR UNDERSTANDING THE NATURE OF ECCLESIASTICAL OFFICE AND ORDINATION, especially as they related to 'layworkers in evangelism,' and to report to the Synod of 1974" (Acts 1973, p. 64). Report 38 is the preliminary outcome of that study.

The present study committee requests "that synod approve the principal idea of ordaining 'laymen in evangelism' as an elder with the extraordinary task of evangelism" (Agenda 1974, p. 365). This request must be seen as a way of testing the mind of synod regarding the direction in which the solution is sought. (See p. 365, Ground 2.)

The committee arrives at its direction (ordination as elders) on the basis of its presupposition that the present ecclesiastical structure of three offices—minister, elder, and deacon—must be kept intact: "If we are to find a place in the official framework of our church government for the work of 'layworkers in evangelism' it must be found under one of these three offices. Our confessions, the Church Order, and usage give recognition only to three offices" (Agenda, 1974, p. 363).

Although your advisory committee can appreciate the attempt to find the solution within the present church structure of three offices, we also feel that this may well be a half-way measure which will not satisfy in the long run. Is not our thirty year history of indecisiveness on this issue evidence of the inadequacy of trying to fit twentieth century evangelists into sixteenth century structures? Is this solution to the problem not very much like putting new wine into old wineskins? Matthew 9:17 relates the disastrous results of such a procedure.

Moreover, your advisory committee is of the opinion that the study committee does not fulfill its mandate when "it works out the specifics involved" in "ordaining 'laymen in evangelism' as an elder with the extraordinary task of evangelism." The mandate was "to study the implications of the guidelines" adopted by Synod of 1973 (emphasis ours). These guidelines open the way (in principle) for ordaining certain persons to an office other than the office of minister, elder, or deacon.

In fact, the thrust of the report "Ecclesiastical Office and Ordination" was that three and only three offices was neither biblical nor in-

herently Reformed (the view of Calvin). To quote only a few relevant passages from the report:

The study of these Old Testament "officers" (prophets, priests, and kings) . . . does not offer us a normative pattern for ecclesiastical office and ordination in the church today (Acts 1973, p. 652).

These (New Testament) materials contain guiding principles significant for the church of every age. But they do not present a definitive church-organizational structure to which the church must remain bound for all time. Neither do they describe the offices of the church with such finality that no changes may be permitted in their number or in their functioning (Acts 1973, p. 673).

And, concerning Calvin's viewpoint:

He saw that the offices were not an end in themselves, but a means to the end of the building up of the people of God, "for the equipment of the saints for the work of ministry" (Ephesians 4:12). Calvin therefore allowed for the establishment of what he called extraordinary offices "as the need of the times demand" (Acts 1973, p. 684).

Synod of 1973 endorsed the thrust of this report by adopting 12 statements as "guidelines for understanding the nature of ecclesiastical office and ordination." These guidelines open in principle the way for returning to the New Testament flexibility as far as office and ordination is concerned. To quote only two guidelines:

9. '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. In this sense of appointment or setting apart, ordination has biblical precedent, and is valuable for the good order and well-being of the church (Acts 1973, p. 63).
12. 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 (Acts 1973, p. 64).

In adopting these guidelines however, synod warned against a hasty implementation that would violate our church polity. Synod declared:

These guidelines do not re-define the basic types of service currently assigned to deacons, elders and ministers; nor do the guidelines now authorize anyone other than ministers to administer the sacraments along with the preaching of the Word. *In keeping with our church polity, such changes may be introduced only by way of revision of the Church Order as decided by synod* (Acts of Synod, 1973, p. 62).

Consequently, synod appointed the present study committee with the 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. . .'" (Acts 1973, p. 64).

Your advisory committee is of the opinion that the proposed study on the specifics "of ordaining 'laymen in evangelism' as an elder with the extraordinary task of evangelism" does not fulfill this mandate. What synod desired and needs is a study on the specifics of ordaining "layworkers in evangelism" to the office of evangelist (or whatever name may be deemed most suitable for this new office). Before synod can decide to move in the direction of establishing this particular office, it must know all that is involved in such a change. For example: Is such flexibility contrary to our confessions? What revisions would be required in the Church Order and other ecclesiastical forms? What are the requirements for ordination to this office and what is the task of those so ordained? In short, synod needs a total picture of the impact and implications of implementing such a structural change. Only in the light of the total picture can synod come to a considered judgment on the question whether or not to establish this particular office.

C. Recommendations:

1. That synod give the privilege of the floor to the reporter and/or chairman of the study committee (the Rev. W. H. Ackerman and/or the Rev. B. Nederlof) when the report is discussed. —*Adopted*

2. That synod mandate the committee 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, and to report to the Synod of 1975.

Grounds:

a. This was the intent of the mandate of the Synod of 1973 (see observation above).

b. "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, to enable the church to carry out Christ's work in the world most effectively" (Guideline 4 adopted by Synod 1973, Acts 1973, p. 63).

c. "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" (Guideline 12b adopted by Synod 1973, Acts 1973, p. 64). —*Adopted*

3. That synod extend the mandate of the committee for one year.

Ground: The present mandate expires at this synod. —*Adopted*

IV. APPEAL OF MRS. G. VANDEZANDE

A. Material: Personal Appeal 3, Mrs. G. Vandezande appeals the decisions of the First Christian Reformed Church of Woodstock and Classis Chatham.

B: Background:

The appeal of Mrs. Vandezande grows out of a very troubled situation in the First Christian Reformed Church of Woodstock. The difficulty was occasioned by conflict involving the pastors, the consistory, and members of the congregation. In the materials there are copies of statements of charges, letters of explanation and apology, bulletin an-

nouncements, as well as proposals for reconciliation. There have been many meetings with the consistory, the classical interim committee as well as with Classis Chatham. All the efforts to resolve matters may have been hindered by the failure to follow good order on the part of all.

The appeal of Mrs. Vandezande is from a burdened heart seeking some relief from the situation that now obtains in the First Christian Reformed Church of Woodstock. However, the form in which the appeal is written makes it virtually impossible to deal with the matter. We so informed Mrs. Vandezande. Our advisory committee acceded to Mr. and Mrs. Vandezande's request to meet with us. We also met with the delegates of Classis Chatham. It is upon the basis of the materials in hand as well as the interviews that we make the following recommendations to synod.

C. Recommendations:

1. That synod express its deep sorrow that the situation prevailing in the First Christian Reformed Church of Woodstock has caused great pain and difficulty to many. —*Adopted*

2. That synod advise all parties to acknowledge and accept the status presently obtaining with respect to the former pastor, the Rev. Aren P. Geisterfer, since he has by his own decision removed himself from the office of the ministry in the Christian Reformed Church when he accepted his position with the Foundation for Christian Community Development contrary to the stipulations of the Church Order, as announced to the consistories of the Christian Reformed Churches: "that classis declare that Rev. A. P. Geisterfer is no longer a minister of the Word and sacraments in the Christian Reformed denomination.

"Grounds:

a. Rev. Geisterfer accepted a position outside of the Christian Reformed Church without the consent of the consistory or the approval of classis.

b. Rev. Geisterfer is guilty of desertion of office." —*Adopted*

3. That synod point out to the appellants that total justice in many controversies cannot be achieved in this world and therefore we need to forbear with and forgive one another as God in Christ has forgiven us. —*Adopted*

4. That synod commend the appellants for their declared love for the members of the First Christian Reformed Church of Woodstock, and therefore appeals to them and all parties to develop a truly reconciling spirit so that harmony and peace may be restored in that congregation. —*Adopted*

5. That synod advise the appellants to speak cautiously and with restraint, and to exercise the judgment of charity over against those with whom they differ. —*Adopted*

6. That synod advise the consistory of the First Christian Reformed Church of Woodstock to continue to do all it can to bring about reconciliation with those in the congregation who are presently disturbed about what has transpired in their church, so that harmony may be restored and the unity of the congregation be maintained. —*Adopted*

7. That synod advise the appellants, that if after an earnest and prayerful attempt to seek reconciliation, they find it impossible to rest, that they seek competent pastoral (ecclesiastical) help in preparing appeals to consistory, classis and synod so that these appeals may be properly and fruitfully adjudicated. —*Adopted*

8. That synod request the consistory of the First Christian Reformed Church of Woodstock to publish these eight recommendations in their church bulletin. —*Adopted*

ARTICLE 71

The Rev. Wesley Smedes, Minister of Evangelism, makes a graphic presentation of what is taking place in our churches through the Evangelism Thrust process and what our present growth rate is in our churches and our denomination.

The session is closed with prayer.

THURSDAY MORNING, JUNE 20, 1974

Nineteenth Session

ARTICLE 72

The session is opened with devotions.

The roll is called.

The minutes of Wednesday, June 19 are read and approved.

Letters of acceptance from Dr. David Engelhard and Dr. Roger Greenway are read.

ARTICLE 73

Advisory Committee 4, *Church Order III*, the Rev. T. Hofman reporting, presents the following: (The report of Advisory Committee 4 is continued from Article 33.)

I. AMEND CHURCH ORDER ARTICLE 86, b

A. *Material*: Overture 1.

B. *Recommendation*: That synod, in basic agreement with the overture of Classis Columbia, do amend Article 86, b of the Church Order to read as follows:

The consistory, before excommunicating anyone, shall make three announcements in which the nature of the offense and the obstinacy of the sinner are explained and the congregation is urged to pray for him and to admonish him. In the first announcement the name of the sinner shall ordinarily be withheld but may be mentioned at the discretion of the consistory. In the second, after the classis has given its approval to proceed with further discipline, his name shall be mentioned. In the third, the congregation shall be informed that unless the sinner repents he will be excommunicated on a specified date.

Ground: This would allow the consistory to determine whether in its judgment, in a specific situation the earlier announcement of the sin-

ner's name would be more effective in the administration of discipline.
—*Adopted*

II. AMEND DECISION ON HOMOSEXUALITY

A. *Materials:*

1. Overture 5.
2. Personal Appeal 1, from Rev. G. Vander Weit.

B. *Analysis:*

The Synod of 1970 appointed a committee with the mandate "to study the problem of homosexuality and to delineate the church's position on this matter." This committee presented a series of recommendations on pastoral advice re homosexuality that were adopted by the Synod of 1973. Classis Lake Erie has overtured synod to clarify certain terms and statements of this report and its recommendations. Rev. G. Vander Weit registered his negative vote at classis and has appealed to synod contending that the major portion of the requested changes and clarifications are unnecessary or introduce confusion.

Your committee observes first of all that Classis Lake Erie does not take issue with the fundamental position of the report and the pastoral advice adopted by the Synod of 1973. Nor is any particular statement of the report or its pastoral advice alleged to be unscriptural in any way. In this regard one can draw the inference that the overture of Classis Lake Erie is an endorsement of the report on homosexuality and of the pastoral advice adopted by synod.

Your committee observes, secondly, that in alleging ambiguity those who make the allegations must assume the burden of proof. Classis Lake Erie simply asks synod to "clarify and specify," without demonstrating wherein the ambiguity lies (cf. point 1 of the overture); classis suggests amendments without demonstrating that the original wording is inherently unclear or ambiguous (point 3 of the overture). In fact, your committee judges that Classis Lake Erie has done a good job of interpreting the meaning of the report and the synodical advice! This suggests that no real ambiguity exists in the report and pastoral advice as originally written and adopted.

Third, your committee observes that lack of clarity may come from either of two sources. It may be inherent in statements as written, or it may lie in the wrong assumptions or lack of perceptiveness that the reader brings to his reading. No report can ever completely guard itself against the second kind of ambiguity, which we judge to lie behind point 2 of the overture. What is stated in the last three paragraphs of the report is amply explained in the preceding two pages of the report (Acts of Synod, 1973, pp. 629-630); namely, in what way biblical injunctions and prohibitions may at times be superseded by "external necessity" or a "higher value." The last paragraph of the report, moreover, clearly indicates that there is "no warrant in either necessity or value" that would justify any such exception in the case of homosexual practice.

Fourth, your committee observes that the introduction to the pastoral advice (Acts of 1973, p. 51) carefully and clearly defines and distinguishes the terms "homosexual," "homosexuality," and "homosexual-

ism" in such a way that there can be no occasion for the homosexual to misinterpret the report "as a possible licensure (*sic*) for his thoughts and action" (cf. ground "c" for entire overture). Such a "misunderstanding" could occur only if one substitutes the definition of "homosexuality" for the very clear definition of "homosexual"—and that would be, not a misunderstanding, but a distortion of the pastoral advice. Moreover, substituting the *definition* of the word "homosexual" for the *word* "homosexual" only contributes additional words rather than actual clarity to statements (cf. 3b in the overture).

Fifth, your committee observes that the only amendment that proposes a change in the substance or thought of the pastoral advice is one which in fact raises questions and introduces confusion where the original advice was clear and simple (cf. 3a of the overture, compared to page 51, Acts 1973). Are we to say, for example, that though "this condition is not one of conscious choice," the homosexual must be told that he is unqualifiedly responsible for it before God?" Advice such as this proposed amendment gives would not "more clearly reflect our Reformed interpretation of sin, law, and love;" nor would it be "a practical tool in the hands of elders of the church" (cf. grounds "a" and "b" for the entire overture).

C. *Recommendations:*

1. That synod not accede to Overture 5 from Classis Lake Erie.

Grounds:

a. The report and its adopted pastoral advice is clear as it stands; the overture fails to demonstrate lack of clarity.

b. The suggested amendments do not contribute additional clarity to the pastoral advice. —Adopted

2. That synod consider this to be its answer also to Unprinted Appeal 1 and Informative Communication 7. —Adopted

III. OVERTURE TO ADOPT A JUDICIAL CODE FOR CHURCH ASSEMBLIES

A. *Materials:* Overtures 3, 28 and 33.

B. *Observations:*

Overture 3, requesting synod to adopt a Judicial Code for Church Assemblies is presented without extensive argumentation for the need for such a code. It simply states that while the CRC does have the Church Order to regulate judicial procedure, "there is lacking in the Order sufficiently clear and explicit articles pertaining to the substantive and procedural rights and privileges of its members who may, in respect of life or doctrine, be addressed or heard by their ecclesiastical supervisors. In order to insure that matters of this sort are dealt with in a fair manner and that true justice be done, it is proposed that the following regulation be incorporated in the Church Order."

Your committee determined to investigate whether the need for such a code does exist in the actual administration of discipline. In a rather quick review of the Acts of Synod from 1960 to the present, many instances were discovered where there were significant procedural problems which were directly indicated in the synodical record itself, many of which could have been avoided if a workable judicial code had been

in force to protect the rights and privileges of the members and the assemblies involved.

It may be pointed out that the Synod of 1969 appointed a study committee to consider the matter of appointing a Standing Judiciary Committee, as requested by overture. This committee would not have been unlike the Judicial Council now proposed by Classis Lake Erie but would have had some very different features. The fact that synod rejected the overture to appoint a Standing Judiciary Committee ought not weigh against a serious consideration of the proposed Judicial Code since the scope of this Code is more extensive than the creation of a Judicial Council. The Judicial Code would introduce some much needed judicial structure into the work of consistory and classis in matters of protest, appeal and discipline. Nor should the concept of a Judicial Council be rejected out-of-hand in the light of 1971 since there is a significant difference between the Judicial Council now proposed and the Standing Judiciary Committee proposed in 1969.

If some would argue that the overture of Lake Erie should therefore be adopted, we would point out that this would hardly be possible at this synod. Article 47 of the Church Order makes clear that no extensive revision of the Church Order can be made without the full knowledge and the informed insight of the churches. The extensive as well as the intensive argumentation for this Judicial Code has not yet been made and has obviously not been presented to the churches. Further, there is much about the proposed Judicial Code that needs to be critically evaluated from both a theological and a church order point-of-view. In a preliminary attempt to study the code, your committee found several areas where revision and refinement of language would make it more acceptable. We soon discovered the task to be too great for an advisory committee. It is also clear to your committee that much of the language of the proposed code is freighted with legal terminology; for the sake of acceptability and usefulness, ecclesiastical language should be employed as fully as possible.

C. Recommendations:

1. That synod recognize the desirability of adopting a formal judicial code for regulating procedure in matters of discipline, protest and appeal in harmony with the Church Order and subordinate to it.

Grounds:

a. The need for improving judicial procedures at all levels—consistory, classis, and synod—is urgent in the light of the historical review presented above (in synodical file).

b. We are pledged as churches to do all things decently and in good order and in fairness and truthfulness. In order to secure such equity, clear and explicit articles pertaining to the substantive and procedural rights and privileges of church members and assemblies are necessary.

c. Many churches have a “book” of discipline which functions as a judicial code, including the Orthodox Presbyterian Church. —*Adopted*

2. That synod appoint a committee to study and review the judicial code proposed by Classis Lake Erie, giving special consideration to the relationship between the judicial code and the Church Order and the

relationship between the proposed judicial council and synod; to amend or revise the code as necessary, to receive and evaluate opinions communicated by the consistories and classes regarding it; and to submit to synod proposals regarding its adoption and implementation.

Grounds:

a. The proposed code has great merit and would meet a distinct need in the churches.

b. The proposed judicial code is not in such form as could be given consideration at this time, nor have the churches had sufficient opportunity to consider it.

—*Adopted*

IV. REVISE RULES FOR LAPSED MEMBERSHIP

A. *Material:* Overture 11 (Classis Muskegon).

B. *Analysis:*

The problem of church members who have moved away from their church community and do not transfer to another church has been addressed by synod in two separate and apparently unrelated actions.

In 1881 synod established the principle and practice of lapsing the church membership of such persons while allowing the retention of membership upon request. The regulation adopted in 1910 says bluntly that members who move where there is no CRC must transfer to the nearest CRC or their membership is lapsed. Both agree that "membership lapses in (after) one year and six weeks."

Classis Muskegon has rightly pointed up the inconsistency in this, in view of the fact that both of these decisions are still technically in effect. The overture sets forth other relevant observations.

Your committee agrees with the thrust of the overture but would lay more emphasis on the obligation of the consistory to work pastorally with the members to effect a happy resolution of the problem. Your committee is also of the conviction that the regulations should make the lapsing of membership a reasoned and faithful decision of the consistory rather than an automatic application of a rule; therefore, the introduction of "may declare their membership lapsed" in place of "their membership lapses" is being introduced by your committee.

Further, your committee is convinced that when members are living away from their church community temporarily, which can easily be determined by a consistory, a consistory shall not be allowed to apply this regulation.

C. *Recommendations:*

1. That synod declare that baptized or confessing members who move away from the area of their church so that a meaningful church relationship is no longer possible, may retain their membership in their home church at their request and with the consent of the consistory. If they fail to make such a request, and do not transfer to a church near them, the consistory, having made serious attempts to rectify the situation, may declare their membership lapsed after a period of two years from the date of their departure. The member concerned shall be notified by the consistory of its action if at all possible.

This rule shall not apply to those whose absence from their home church is temporary.

Grounds:

a. This recommendation removes the inconsistency between the decisions of synod in 1881 and 1910.

b. The primary responsibility for church membership rests with the members, but this does not exclude a certain responsibility of the home church and its consistory.

c. The lapsing of membership should be by the action of the consistory in each individual case and not by automatic application of a rule, if proper pastoral work is to be carried out.

d. No delinquency should be assumed on the part of those who are absent from their home church temporarily, as for reasons of education, military service or comparable circumstances.

e. Pastoral concern for the wellbeing of the members warrants extending the time element from one year and six weeks to two years.

—*Adopted*

2. That this regulation shall supersede the rules of 1881 and 1910.

—*Adopted*

3. That synod declare this to be its answer to Overture 11.

—*Adopted*

V. NEW REGULATIONS RE MEMBER DISCIPLINE

A. *Material:* Overture 13 (Classis Chicago South)

B. *Analysis:*

The overture of Classis Chicago South seeks to make a case for lapsing of the membership of persons who withdraw themselves from the fellowship of the church, continue to claim the Christian faith and of whom the consistory is not aware of any other sin requiring discipline; this instead of the usual procedure of administering the discipline of the steps of censure for neglect of the means of grace.

However, the overture produces no direct argument for this new method of discipline. It infers that the lapsing of membership of those who are erring Christians is more in harmony with right action than is the course which leads to the ultimate end of procedural discipline which is excommunication out of the church of Jesus Christ with all that implies. Your committee agrees that this constitutes a large problem.

Further, in the present situation, where many people are increasingly less serious about the meaning of membership in a church, there is an ever greater number of persons who fall into this category. So the administration of discipline is increasingly preoccupied with this type of work.

However, before a decision could be made to move in the direction requested by the overture, much more study will have to go into the matter. There are church order principles involved as well as the implications of Article 28 of the Belgic Confession.

C. *Recommendation:* That synod appoint a committee of three to study Overture 13 in the broad scope of the problems as outlined in the above analysis.

Grounds:

a. The overture points up a significant problem which is a vital concern of all the churches.

b. The study necessary to arrive at a solution has not been made.

—*Adopted*

(The report of Advisory Committee 4 is continued in Article 87.)

ARTICLE 74

Advisory Committee 2, *Church Order I*, the Rev. L. Hofman reporting, presents the following: (The report of Advisory Committee 2 is continued from Article 53.)

I. MINISTERS IN "EXTRAORDINARY" SERVICE IN OTHER CHURCHES

A. *Materials*: Overture 14 (Classis Holland).

B. *Recommendations*:

1. That synod declare that it has already spoken to the situations in which ministers serve in institutions or agencies related to other denominations (See Acts of Synod, 1961, Art. 83, IV, D, 3, p. 58, and Art. 83, VI, C, 2, p. 59).

—*Adopted*

2. That synod judge that Article 13 of the Church Order cannot properly be understood as applying to the ordinary task of a minister serving in a local church of another denomination or an undenominational church.

Ground: In 1972 synod approved the work of synodical deputies who judged that the work of a minister as assistant pastor for visitation, an ordinary ministerial task, did not come under the regulation of Article 13 of the Church Order (See Acts of Synod, 1972, Art. 43, IV, A and B, page 53).

—*Adopted*

3. That synod appoint a committee to study the question of a minister of the Christian Reformed Church engaging in an ordinary ministerial task in a local church of another denomination or undenominational church, taking into account such considerations as have bearing on his call to that ministry, his fidelity to his ordination vows, and the supervision of his life and ministry, etc.

Grounds:

a. The practice of ministers serving in other denominations is becoming more and more prevalent, as indicated in the background information of Overture 14.

b. There is a growing need for clarification with respect to the use of phrases such as ministers being on "leave of absence" or "on loan" as these are related to their serving in other churches.

—*Adopted*

II. GARFIELD ASSISTANCE

A. *Material*: A request submitted by the Finance Committee of the Synodical Interim Committee.

B. *Recommendation*: That synod instruct the Fund for Needy Churches to provide assistance of eight thousand dollars for salary subsidy beginning January 1, 1975, to the Garfield Christian Reformed Church, by way of exception to the present rules, for one more year.

Ground: The Finance Committee of the Synodical Interim Committee has not yet completed its study of the special financial problems of churches unable to pay minimum salary amounts as required under the rules of the FNC.

—*Adopted*

ARTICLE 75

Advisory Committee 3, *Church Order II*, the Rev. M. Doornbos, reporting, presents the following: (The report of Advisory Committee 3 is continued from Article 70.)

APPEAL OF MEMBERS OF HEBRON, WHITBY, ONTARIO

A. *Materials:*

1. Personal Appeal 2 with supporting documents.
2. Communication 24—Classis Quinte re Personal Appeal 2.

B. *History:*

Some years ago the situation in the X family became intolerable because of the mental condition of Mrs. X, whereupon she was hospitalized indefinitely, and underwent a lobotomy. This left the home of the family X in shambles. Consequently, Mr. X filed for and was granted a legal divorce. Upon this, the Hebron consistory deemed it necessary to place Mr. X under discipline.

Since that time Mr. X has contracted a second marriage in order to reconstruct a family life for himself and the children. When the new Mrs. X transferred her membership to Hebron CRC she was also placed under discipline.

The above actions brought divisions within the consistory and, consequently the consistory sought the advice of classis. Classis Quinte appointed a committee *in loco* to render advice in the situation. In March 1973, the committee was able to bring about some reconciliation, and it advised "to maintain the censure of Mr. and Mrs. X until our synod (Synod, 1973) has made a pronouncement on the matter of divorce and remarriage."

The consistory of the Hebron congregation decided upon motion to accept this recommendation. However, the pastor could not support this decision and had his negative vote recorded and reserved for himself the right of appeal. The appeal was subsequently made at the classis meeting of May 8, 1973 in Bowmanville.

At this meeting Classis Quinte appointed a committee to "deal with the appeal of Rev. Tuyl against the decision of the consistory of the Whitby CRC with respect to a disciplinary case and come with recommendations to the next meeting of classis" (Art. 51 of May classis meeting).

On September 23, 1973 the classis took the following action:

"1. That classis advise the Hebron consistory to accept the present marriage of Mr. and Mrs. X.

Ground: Even though we recognize that there may not be a biblical ground for divorce, and do not judge on whether or not this was a valid divorce and remarriage, we may not indefinitely keep these people under

censure, because the offer of forgiveness holds for them as well as for everybody who repents.

2. That classis advise the Hebron consistory to lift the censure of Mr. and Mrs. X.

Grounds:

a. Mr. X has shown evidence of repentance. This is manifested in his continued submission to the church's disciplinary action and at the same time he continued to attend worship services faithfully.

b. There is continued support of the former Mrs. X.

c. Synod also addressed itself very clearly to this matter to repentance and reacceptance of divorced and remarried parties (Acts of Synod, 1956, Art. 97, p. 59 and Art. 152, p. 118).

3. That classis advise the Hebron consistory to continue its efforts to bring about reconciliation between the families of X and Y (in-laws) in the spirit of Christian love.

4. That classis advise the Hebron consistory to encourage Mr. X to continue his efforts to support his former wife morally and financially.

5. That classis declare these recommendations to be its answer to the appeal of Rev. Tuyl and the Hebron consistory."

Minutes of Classis Quinte

Article 53

September 23, 1973

At the January 1974 meeting Classis Quinte received notification that an appeal was being prepared by a few members of the Hebron CRC. Classis did not receive a copy of the appeal; however, one of the appellants was at the session of classis and stated that the appeal had been mailed to the stated clerk of classis. During the meeting of classis it was confirmed by telephone that the appeal had been mailed, but had been delayed by a mail strike. In view of this, classis decided to take up the matter of the appeal. An unsigned copy was made available by the minister of the Hebron CRC. The substance of this appeal is as follows: "(we protest) the advice of Classis Quinte and the subsequent decision of the majority of the consistory of the aforesaid church in the matter of lifting the censure of Mr. and Mrs. . . . in connection with the divorce of the former, followed by remarriage of both of them."

In response to this appeal, classis adopted the following as its communication to synod:

1. No new material is presented in this appeal that has not been previously presented to the consistory or classis, on the basis of which this appeal carries any weight.

2. That classis take note of the fact that the appeal contains some inaccuracies concerning:

a. The release of the former Mrs. X and her ability to function as wife and mother.

b. Re: Mr. X's support of his former wife.

3. That classis take note of the fact that in reality there is no disagreement on the part of the appellants with the decision of classis in

September, 1973, to accept a repentant sinner. The difference exists in whether or not this repentance was evident. The appellants judge it was not. Classis and consistory judged that it was" (Communication 24).

C. Recommendations:

1. That synod declare that Mr. X sinned when he divorced his wife on grounds other than adultery; that both Mr. and Mrs. X sinned when they remarried; and that the consistory erred in not adequately stressing the sinful nature of this divorce and remarriage. —*Adopted*

Note a: The following delegates register their negative vote: P. J. Boodt, T. E. Hofman, W. Jaarsma, B. Nederlof, H. Numan, Jr., A. W. Schaafsma, A. J. Vanden Pol, W. Verburg.

Note b: The undersigned protest the above decision. *Ground:* There was no evidence that action stronger than that of Classis Quinte was warranted. Dr. T. Greidanus, N. B. Knoppers, J. H. Vanden Brink, J. Westerhof.

2. That synod do not sustain the "appeal to the Synod of 1974 protesting the advice of Classis Quinte and the subsequent decision of the majority of the consistory of the aforesaid church in the matter of lifting censure of Mr. and Mrs. X in connection with the divorce of the former, followed by the remarriage of both of them."

Ground: The appellants failed to prove the lack of repentance.

—*Adopted*

3. That synod urge the Hebron consistory and congregation to work toward reconciliation in a spirit of Christian love. —*Adopted*

4. That synod declare this to be its answer to Unprinted Appeal 2. —*Adopted*

ARTICLE 76

Advisory Committee 8, *Home Missions*, the Rev. D. Negen reporting, presents the following: (The report of Advisory Committee 8 is continued from Article 69.)

APPOINTMENT—EXECUTIVE SECRETARY FOR THE CHAPLAIN COMMITTEE

A. Materials:

1. Report 9.
2. Report 35.

B. Information: The Chaplain Committee has indicated that there are several important qualifications which should be met when consideration is given to the selection of a man.

1. Knowledge of the church and pastoral capabilities
2. Administrative ability
3. Familiarity with the specialized work in both military and institutional chaplaincy
4. Familiarity with training programs
5. Experience in dealing with non-ecclesiastical agencies and with government officials
6. Ability in the area of promotion

After consideration of some men with the above qualifications as the criteria for selection, the Chaplain Committee became aware of the fact

that Chaplain Bode would soon be released from the Air Force due to a reduction in personnel. The committee met with him and decided to present him as a nominee for this position. Your advisory committee met with Chaplain Bode briefly and recommends his appointment.

C. *Recommendation*: That synod appoint Chaplain Major Harold Bode to a two-year appointment to serve as the full time executive secretary of the Chaplain Committee.

Ground: Chaplain Bode is the best available man for this position, having the following qualifications:

1. Twelve years as a chaplain in the U.S. Air Force with supervisory, planning and training responsibilities.
2. Professional military education by a chaplain orientation course; advanced chaplain's course; clinical pastoral education at the institute of religion, Texas Medical Center; seven weeks of chaplain development courses; three weeks of family life conferences.
3. Pastoral experience in two churches of our denomination.
4. Opportunity for some further training in institutional chaplaincy at Pine Rest immediately after his release from service in July, 1974.

—*Adopted*

(The report of Advisory Committee 8 is continued in Article 80.)

The session is closed with prayer.

THURSDAY AFTERNOON, JUNE 20, 1974

Twentieth Session

ARTICLE 77

The afternoon session is opened with prayer.

Advisory Committee 13, *Budget Matters*, Dr. P. Boonstra reporting, presents the following: (The report of Advisory Committee 13 is continued from Article 47.)

I. AMERICAN CALVINIST FELLOWSHIP

A. *Materials*:

1. Communication 2, American Calvinist Fellowship.
2. Letter from Board of Foreign Missions and the Spanish Literature League to Synodical Interim Committee.

B. *Background*: The American Calvinist Fellowship was placed on the list of approved causes in 1973, but the Synod of 1973 also gave the instruction, "That the Board of Foreign Missions and the Spanish Literature Committee appointed by the Synod of 1973 study the possible relationship of American Calvinist Fellowship to the Spanish Literature program of the denomination." (See Acts of Synod, 1973, p. 91.)

C. *Recommendation*: That synod not grant the request of the American Calvinist Fellowship.

Ground: The work of ACF in Spanish translation involves an overlapping of effort and work which could well be undertaken by our own Spanish Literature Committee.

—*Adopted*

II. DENOMINATIONAL QUOTAS

A. *Materials:*

1. Synodical Interim Committee, Report 20, XI B.
 2. Synodical Interim Committee, Report 20-A, V, A-B,
 3. Back-to-God Hour, Report 1, VI-VII.
 4. Board of Trustees—Calvin College and Seminary, Report 2-A,
- C, 2.
5. Board of Foreign Missions, Report 3, C-D.
 6. Board of Home Missions, Report 4, K.
 7. Board of Publications, Report 5, VIII, 8, 9, 12.
 8. CRWRC, Report 6, VII, C.
 9. Back to God Tract Committee, Report 7, IV.
 10. Chaplain Committee, Report 9, III, 3, 6.
 11. Committee for Educational Assistance to Churches Abroad, Report 11, 3.
 12. Fund for Needy Churches, Report 12, III, 5.
 13. Ministers' Pension Fund, Report 17, IV, 3, 7.
 14. SCORR, Report 19.

B. *Orientation:* In approaching the task of determining quotas to recommend for synodical action, the Advisory Committee for Budget Matters adopted the following policy:

The Financial Report of every organization supported by denominational quotas was carefully studied.

Explanation of its rationale for recommended action respecting quotas was obtained from the cognizant members of the Finance Committee, subcommittee of the Synodical Interim Committee.

Whenever the request of an organization was questioned, a representative of that organization was interviewed to determine more precisely the need for the request.

All reasonably available information was gathered and compared before any decisions were taken.

A great deal of careful screening and study had been conducted by the Finance Committee, without whose diligent continual monitoring and meticulous preliminary work the duties of this committee would have been impossible to complete. The Finance Committee in their report (Report 20A) indicate the efforts they made toward economy. Furthermore, every board demonstrated the lengths to which they had gone to achieve the greatest benefit to the Lord's work for the funds entrusted to them.

C. *Recommendations:*

1. That synod discuss all denominational quota requests before acting on any one of them. *—Adopted*
2. That synod adopt the following denominational quotas:

	1973	1974	Requested for 1975	Recom- mended for 1975
Back to God Hour	\$ 15.00	\$ 16.00	\$ 18.00	\$ 18.00
Board of Publications				
a. The Banner**			1.50	1.00
b. De Wachter .....	.25	.25	.50	.50

c. Unified Church				
School Curriculum	2.00	2.00	4.00	3.00
Calvin College & Seminary*	30.60	32.10	33.60	33.60
Seminary Addition***			1.50	1.00
Chaplain Committee			1.00	1.00
Chaplains' Deposit Fund .....	.50	.50	.50	.50
Foreign Missions	28.75	29.00	32.00	32.00
Fund for Needy Churches	11.25	12.75	14.00	13.50
Home Missions	41.10	41.10	41.10	41.10
Ministers' Pension Fund	22.00	22.75	22.75	22.75
Spanish Literature .....	.75	.50	.50	.50
SCORR	1.40	1.40	1.40	1.40
Synodical Expense Fund	2.75	3.25	4.00	4.05
Denominational Bldg. Addition	1.00	1.00	1.00	1.00
United Calvinist Fund	1.00			
Total	\$158.35	\$162.60	\$177.35	\$174.90

* Allocated on an area basis.

** Synod is alerted that The Banner will continue to require subsidy for the foreseeable future.

*** This request is projected for 5 years, subject to annual renewal by synod.

—Adopted

Note: This amounts to over \$11,000,000 in quotas.

3. That synod approve the following regional or area quotas for Calvin College and Seminary, which is in agreement with the decision of the Synod of 1962.

Area 1—comprises Classes Grand Rapids East, Grand Rapids South, Grand Rapids North, and Grandville	\$46.75
Area 2—comprises Classes Cadillac, Holland, Kalamazoo, Lake Erie, Muskegon and Zeeland	41.00
Area 3—comprises Classes Chicago North, Chicago South, Illiana, and Wisconsin	36.00
Area 4—comprises Classes Minnesota North, Minnesota South, Northcentral Iowa, Orange City, Pella and Sioux Center	17.00
Area 5—comprises Classes Hackensack, Hudson, and Florida	46.75
Area 6—comprises Classes Columbia, Pacific Northwest, California South, Central California and Rocky Mountain	30.25
Area 7—comprises Classes Alberta North, Alberta South, British Columbia, Chatham, Eastern Canada, Hamilton, Huron, Quinte, and Toronto	17.25

Areas which benefit from a quota reduction should employ the monies saved to finance their present area colleges (Acts of Synod, 1962, pages 54, 104, XXV).

—Adopted

4. The synod instruct the Board of Publications to make long-range budget study, considering costs and projected market penetration, of the Unified Church-School Program.

Ground: Without this information synod cannot determine the financial soundness of this program.

—Adopted

III. DENOMINATIONAL CAUSES RECOMMENDED FOR FINANCIAL SUPPORT

A. Regular Causes Recommended for One or More Offerings

1. Armed Forces Fund of Home Missions Board
2. Back to God Hour for above-quota needs
3. Back to God Tract Committee
4. Committee for Educational Assistance to Churches Abroad
5. Foreign Missions for above-quota needs

6. Home Missions for above-quota needs
 7. Minority Student Scholarship Fund
 8. Supplemental Relief Fund of Ministers' Pension Fund Committee.
—*Adopted*
- B. Benevolent Cause Recommended for One or More Offerings*
Christian Reformed World Relief Committee —*Adopted*
- C. Youth Causes Recommended for One or More Offerings*
1. Calvinettes (division of United Calvinist Youth)
 2. Calvinist Cadet Corps (division of UCY)
 3. Young Calvinist Federation (division of UCY)
 4. Young Calvinist Servicemen's Ministry —*Adopted*

IV. NON-DENOMINATIONAL CAUSES

The following non-denominational causes are recommended for financial support, *but not necessarily for one or more offerings*. The number of offerings, or any amount to be given to these causes, is a matter that *each council should decide*.

A. Benevolent Causes

1. Bethany Christian Home, Inc.
2. Bethesda Hospital
3. Calvary Rehabilitation Center
4. Christian Sanatorium Association
5. Christian School Employees Relief Fund (only when specifically requested)
6. Elim Christian School
7. The Luke Society
8. Pine Rest Christian Hospital Association (includes Children's Retreat)
—*Adopted*

B. Educational Causes

1. Association for Advancement of Christian Scholarship
2. Christian Schools Educational Foundation (NUCS)
3. Dordt College, Inc.
4. National Union of Christian Schools
5. Reformed Bible College
6. Roseland Christian School
7. Trinity Christian College
8. Westminster Theological Seminary —*Adopted*

C. Miscellaneous Causes

1. American Bible Society (U.S. churches only)
2. Canadian Bible Society (Canadian churches only)
3. Christian Labour Association of Canada (Canadian churches only)
4. Christian Laymen's League
5. Faith, Prayer, and Tract League
6. Gideons (for Bible distribution only)
7. Inter-Varsity Christian Fellowship
8. Lord's Day Alliance of Canada (Canadian churches only)
9. Lord's Day Alliance of U.S. (U.S. churches only)
10. T.E.L.L. (The Evangelical Literature League)
11. World Home Bible League (includes Canadian Home Bible League)
—*Adopted*

IV. RECOMMENDATIONS

1. That synod strongly urge the consistories to use the Reference Guide which will be forthcoming from the Synodical Interim Committee.

—*Adopted*

2. That synod instruct the Synodical Interim Committee, in consultation with representatives of the Chaplain Committee and of the Board of Home Missions, to study the finances of the Chaplain Committee.

—*Adopted*

3. That synod instruct the Ministers' Pension Fund Committee to involve the Financial Coordinator in their mandated study of the Pension Fund and of Ministers' Housing.

—*Adopted*

4. That synod commend the Finance Committee of the Synodical Interim Committee for its diligent service.

—*Adopted*

5. That synod commend Mrs. Joanne Sonneveldt for the enormous amount of work she did as secretary to the Finance Committee of the Synodical Interim Committee.

—*Adopted*

V. OBSERVATION: The Advisory Budget Committee observes that the role of Financial Coordinator, which has been recently established, is progressing in an excellent manner as it relates to the varied financial interests and concerns of synod and the church. As the committee endeavored to fulfill its mandate it was gratified to observe that efforts are being made to promote responsible financial planning and cost effectiveness in the total financial affairs of our church.

VI. SYNODICAL COMMITTEE ON RACE RELATIONS

Recommendation: That a treasurer be appointed for the funds of SCORR, and that this appointment be implemented by the Church Polity and Program Committee of the Synodical Interim Committee in consultation with SCORR.

—*Adopted*

ARTICLE 78

Advisory Committee 11, *Varia*, the Rev. E. P. Meyer reporting, presents the following: (The report of Advisory Committee 11 is continued from Article 66.)

I. UNORDAINED EMPLOYEES' PENSION FUND

A. *Materials:*

1. Report 21.
2. Report 21-A.

B. *Recommendations:*

1. That synod accord the privilege of the floor to Mr. Donald Oosterhouse, chairman of the Unordained Employees' Pension Fund Committee, and/or any member of the committee.

—*Adopted*

2. That synod approve the amended vesting schedule as set forth in the proposed amendment with grounds. (A schedule is attached to Re-

port 21-A comparing the present vesting schedule with the proposed vesting schedule at various stages at which employment begins.)

—*Adopted*

3. That synod approve the rotating system of representation on the committee among the six agencies served, as outlined in Report 21-A.

—*Adopted*

II. TAXATION AND CHRISTIAN EDUCATION

A. *Materials:*

Overtures 10 and 22.

B. *Analysis:* For many years United States and Canadian citizens, who because of their religious convictions have been led to find means of formal education other than those provided by the state or province, have had to bear the full cost of a double educational system. Although the governments of the United States and of Canada recognize the existence of a pluralistic school system, support is given only for one such system, namely, the public school, thereby causing an inequality in educational freedom and opportunities, and placing the principle of freedom of education based on religious convictions in jeopardy.

C. *Recommendations:*

1. That synod appoint a committee to prepare a statement addressing the appropriate bodies of the governments of the United States and Canada with the church's position on freedom and justice in education, outlining the present lack of freedom and the prevailing injustice in this field, especially as this comes to expression in taxation and in the disbursement of tax funds.

This committee shall seek full cooperation and information from such organizations in the United States and Canada (e.g. National Union of Christian Schools, National Association of Christian Schools, Citizens for Educational Freedom, Committee for Justice and Liberty, etc.) that have contact with these governments in the matters of justice and equality in education.

Grounds:

- a. The church is obligated to request the government to guarantee full justice and equality for every citizen of the nation.
 - b. No Christian Reformed synod has thus far addressed itself to governmental authorities relative to this issue.
 - c. Financial burdens are endangering the continued existence of a pluralistic school system.
2. That synod declare this to be an answer to Overtures 10 and 22.

—*Adopted*

—*Adopted*

ARTICLE 79

Advisory Committee 1, *Appeals*, the Rev. H. Petersen reporting, presents the following: (The report of Advisory Committee 1 is continued from Article 44.)

I. APPEAL OF CLASSIS ROCKY MOUNTAIN

A. *Materials:*

1. Printed Appeal 2.

2. Communication from Phoenix CRC.

3. Report of Synodical Deputies.

B. *Analysis*: Classis Rocky Mountain appeals the advice of the synodical deputies regarding the ministerial status of the Rev. Gary De Velder. The deputies were called to give their judgment on the request of the Palm Lane Christian Reformed Church of Scottsdale, Arizona to call the Rev. Mr. De Velder as assistant director of the National Teacher's Education Project (Arizona experiment). The deputies judged that "this position is not specifically related to the ministerial office as understood within our churches or distinctively ecclesiastical, and therefore does not fulfill the requirements outlined in Articles 11 and 13 of the Church Order." Two grounds were given. Classis Rocky Mountain, however, judged that the work of the Rev. G. De Gelder in the National Teacher's Education Project is "spiritual in character and directly related to the ministerial calling." (The Rev. Gary De Velder began this work September 1, 1973, before classis and the synodical deputies had expressed themselves on this matter. He had been serving as Director of Religious Education on the Indian Mission field before this.) Classis Rocky Mountain now comes to synod with this appeal "to permit the Rev. Gary De Velder to retain his ministerial credentials and be of wider service to the Christian community by using his gifts and experience beyond the Christian Reformed Church as well as to his own denomination." In its communication the consistory of the Phoenix CRC concurs in the judgment of the synodical deputies.

C. *Recommendations*:

1. That synod do not sustain the appeal of Classis Rocky Mountain.

Ground: The position that Mr. De Velder occupies is not primarily spiritual in character, nor directly related to the ministerial calling (cf. Church Order, Article 13). The job description found on pp. 11-12 of the information document of the National Teacher's Education Project indicates that the work is mainly administrative, promotional, and supervisory.

—*Defeated*

Note: by defeating this motion, synod sustains the appeal of Classis Rocky Mountain.

2. That synod approve the work of the synodical deputies: H. Hollander (Northcentral Iowa), J. H. Rubingh (Orange City), and P. Y. DeJong (Sioux Center).

—*Defeated*

II. COMMUNICATION FROM SECOND CRC OF TORONTO

A. *Material*: Communication 11, quoted herewith:

To the Synod of the Christian Reformed Church
to convene June 4, 1974
Rev. Wm. P. Brink, Stated Clerk
2850 Kalamazoo Ave., SE
Grand Rapids, Michigan

Dear Brothers:

We refer to a statement, dated March, 1974, published by the Association of Christian Reformed Laymen. A copy of this statement is attached to this letter.

The Consistory of Second CRC of Toronto wishes to inform you that it shares the concern of the ACRL for the direction in which our denomination is going, and that it agrees with the contents of the above statement.

We also wish to go on record that we are not bound by the decisions of Synod, as expressed in the statement under 'DEVIATIONS'. The Consistory has discussed this matter with the congregation, and the congregation is supporting the decisions of Consistory. It is our prayer that Synod may repent of its ways and return to the truth of the Scriptures.

A copy of this letter will be sent to the ACRL.

Yours in His Service,
for the Consistory of the
Second Christian Reformed Church
of Toronto

J. J. Byker, Pres. N. Gazendam, Clerk
(signature) (signature)

B. *Recommendations:*

1. That synod address the following reply:

To the Consistory and Congregation
Second CRC of Toronto, Ontario
Beloved in the Lord Jesus Christ:

This is in reply to the letter addressed to the 1974 synod, dated May 2, 1974, signed by the president and clerk of the consistory.

Synod regrets that your consistory and congregation agree with the contents of the statement published and circulated by the Association of Christian Reformed Laymen in March, 1974. That statement represents a wrong use of the privilege of protest against decisions of synod.

Furthermore, synod is shocked to read in your letter:

"We also wish to go on record that we are not bound by the decisions of synod, as expressed in the statement under 'DEVIATIONS'." Such a position is extremely dangerous for the unity and welfare of the denomination of which you are a part. It is clearly contrary to the Church Order, Article 29: "The decisions of the assemblies shall be considered settled and binding, unless it is proved that they conflict with the Word of God or the Church Order." Synod admonishes you to reconsider and to retract your statement quoted above.

It is synod's prayer that you will prayerfully reconsider your position so as to be and remain a responsible part of the Christian Reformed Church.

Yours in Christ,
The Synod of the Christian Reformed
Church, 1974

Rev. George Gritter, President
Rev. J. C. Verbrugge, Vice President
Rev. B. Nederlof, First Clerk
Dr. John Van Den Berg, Second Clerk

—*Adopted*

2. That synod appoint a committee of three to deliver this letter to the consistory and congregation of Second CRC of Toronto and to explain to them synod's position in this matter. —*Adopted*

III. ACRL LITERATURE

A. *Materials:*

1. Communication 8 from Classis Chatham.
2. Communication 15 from Classis Toronto.

B. *Analysis:* Both communications concern the circulation of the March, 1974 letter of the Association of Christian Reformed Laymen. Classis Toronto protests this action "and requests synod to express its disapproval and counter this literature by appropriate means." The Classis Chatham communication is a copy of a letter sent to the ACRL in which there is the following address to synod: "Classis Chatham hereby expresses its deep concern over the slanderous and schismatic letter circulated by the ACRL. . . . We urge synod to re-emphasize its decision of 1971 . . . respecting the ACRL, and that synod urges classes to encourage local churches and consistories with actively involved ACRL members to implement the disciplinary actions suggested in the 1971 decisions . . ."

C. *Recommendations:*

1. That synod declare that the circulation of the ACRL letter of March, 1974 to consistories and individuals in the CRC is divisive.

Ground: The letter states: "On the other hand, if your consistory refuses to act, you will know that the battle for the Reformed Faith is lost in your congregation. If this be the case, to be obedient to your Lord, you must seek a new church home where the Reformed Faith is honored and upheld." —*Adopted*

2. That synod instruct the consistories to deal in a disciplinary way with members who are actively involved in such divisive activities.

Ground: Synod so decided in 1971 (Acts 1971, Article 136, C, 3): "That synod reiterate that consistories have the duty to admonish and deal with members who persist in functioning individually or through extra-ecclesiastical organizations in attacking the church, in fomenting divisiveness in the body of our Lord, and in slandering fellow members." —*Adopted*

Note: Rev. C. Werkema registers his negative vote on both recommendations.

(The report of Advisory Committee 1 is continued in Article 81.)

The session is closed with prayer.

THURSDAY EVENING, JUNE 20, 1974

Twenty-first Session

The session is opened with prayer.

Elder E. Koops, delegate from Classis Holland, is seated and indicates his agreement with the forms of unity.

ARTICLE 80

Advisory Committee 8, *Home Missions*, the Rev. D. Negen reporting, presents the following: (The report of Advisory Committee 8 is continued from Article 76.)

CHURCH GROWTH REPORT

A. *Information*: Your advisory committee presents the following recommendation subsequent to the graphic presentation Wednesday evening.

B. *Recommendation*: That synod encourage the churches

a. To continue and strengthen the process of making evangelism a priority through planning, goal-setting, evangelistic action, with review and evaluation. —*Adopted*

b. To begin this process if they have not already done so. —*Adopted*
(The report of Advisory Committee 8 is continued in Article 88.)

ARTICLE 81

Advisory Committee 1, *Appeals*, the Rev. H. Petersen reporting, presents the following: (The report of Advisory Committee 1 is continued from Article 79.)

I. APPEALS OF DECISIONS OF CLASSIS MINNESOTA SOUTH

A. *Materials*:

Personal Appeal 6 of Mountain Lake consistory.

Personal Appeal 8 of the Rev. N. Roorda.

Letter of consistory of Pipestone CRC, dated November 19, 1973.

Copy of membership transfer of the Rev. N. Roorda.

Letter of consistory of Mountain Lake, Minnesota CRC, dated March 9, 1974.

Correspondence to and from Classical Committee of Classis Minnesota South.

Minutes of May 9, 1974 of Classis Minnesota South.

B. *Recommendation*: That synod declare that Classis Minnesota South had no jurisdiction in the matter of the Rev. N. Roorda's divorce and remarriage.

Grounds:

a. Synod of 1968 (Acts, Art. 86, XIII, D. p. 61) placed the responsibility for admitting or readmitting to membership in the church persons who have been divorced and have remarried in the hands of the local consistory and said that this "is the task of the consistory and is the responsibility of classis only in case of appeal."

b. There was no appeal from the decision of the Mountain Lake consistory to approve the Rev. Mr. Roorda's plans to marry. —*Adopted*

II. APPEAL OF DR. JOHN A. KRAFT AGAINST DECISION OF CLASSIS LAKE ERIE (Reporter: J. J. Hoytema)

A. *Materials*:

1. Letter of approval to synod. Personal Appeal 7 of Dr. J. A. Kraft.

2. Minutes of the September 1973 meeting of Classis Lake Erie.
3. Minutes of the May 1974 meeting of Classis Lake Erie.
4. Report of the committee to examine doctrinal matters with Dr. J. Harold Ellens to Classis Lake Erie, May 1974.

B. *Background:* Dr. John A. Kraft, a member of the University Hills CRC protests the decision of Classis Lake Erie in regard to an alleged doctrinal matter concerning Dr. Ellens. Dr. Kraft met privately with Dr. Ellens but the matter was not resolved to the satisfaction of Dr. Kraft. Dr. Kraft then took his protest to the steering committee of the University Hills CRC and then to the Cherry Hill CRC which was the supervising church. From there the matter was taken to Classis Lake Erie.

Classis then appointed a committee "to study the charges of Mr. John Kraft vs. Rev. H. Ellens." This committee came back to classis with the following recommendations:

- "1. That classis appoint three persons to examine with Dr. Ellens his beliefs that it is a possibility that all men go to heaven and that this possibility is supportable on the basis of Scripture.

Grounds:

- a. The studied opinion of the present committee is that Dr. Ellens' statement appears to be contrary to the Reformed creeds. This action would give him a chance to clarify and document his thoughts and examine them with representatives of the church community.
 - b. We believe Dr. Ellens would be best served if representatives of the church community could examine with him the degree of his agreement or disagreement with the Reformed creeds.
 - c. Hasty action is inadvisable. Careful investigation and study are necessary, since this is a central issue for Reformed theology.
 - d. This action takes seriously the efforts and concerns of Mr. Kraft in this matter.
- "2. That this committee examine with the Rev. Mr. Ellens the doctrines of hell, eternal punishment, election, and limited atonement, and the inspiration of Scripture in view of their relationship to his beliefs stated in (1) above.
 - "3. That this committee meet with Dr. Ellens frequently enough to *thoroughly* examine and clarify the issues and hopefully bring this matter to a resolution. This committee could advise Dr. Ellens on how to proceed with his examination of the issues; could offer him correction if needed, or could encourage him to present a *gravamen* if necessary.
 - "4. That this action be declared an answer to Mr. Kraft's charges and appeal, assuring him that classis will pursue the matter and seek a resolution."

These recommendations were adopted.

The newly appointed committee reported to the May classis meeting. This committee in its conclusion states: "We, with Dr. Ellens conclude that it is not proper to publicly reveal his questions and/or investigations

without having worked through the matter in the context of the creeds and of his responsibility as an ordained pastor of the CRC. It appears that Dr. Ellens did not make it clear to his congregation when he was discussing "possibilities" and questions *and* when he was stating definite solutions, and thus gave occasions for confusion in the minds of some members of the congregation, such as Mr. Kraft."

Classis then adopted the recommendations of the committee which read as follows:

- "a. That classis advise Dr. Ellens that at this stage of his investigation his statement that it is a possibility that all men go to heaven and that this possibility is supportable on the basis of Scripture disagrees with the statements and intent of the Reformed Creeds.
- "b. That classis urge Dr. Ellens to remember his responsibility as an ordained pastor of the CRC, and, in any further investigation of this issue, to carry out the investigation in the context of the creeds, as well as the context of Scripture.
- "c. That classis advise the consistory of the University Hills CRC to assist Dr. Ellens in fulfilling recommendation (b) above.
- "d. That classis accept this report as the fulfillment of the mandate given to this committee 'to examine with Dr. Ellens his beliefs that it is a possibility that all men go to heaven and that this possibility is supportable on the basis of Scripture.'
- "e. Motion to thank the committee for their work and to adopt the four recommendations (a-d). —Adopted"

Dr. Kraft then appealed to synod. In his letter of appeal he states, "I am appealing this matter to synod. Rev. Ellens has preached and taught that it is a 'possibility' or a live option that all men go to heaven and that this view is supportable on the basis of Scripture. He did this without first presenting his views in the form of a gravamen and getting approval of the church as required in the form of subscription. . . . In my judgment any CRC minister who so preaches and teaches should be required to confess and repent of his heresy or be removed from the ministry of the CRC. This has not occurred. My call is for discipline." Dr. Kraft furthermore states that the action of Classis Lake Erie is only a warning.

C. Summary:

On the one hand the charge that Dr. Ellens preaches and teaches "that it is a possibility or live option that all men go to heaven and that this view is supportable on the basis of Scripture" is a charge that is not substantiated by Dr. Kraft nor reflected in the decisions of Classis Lake Erie. On the other hand Classis Lake Erie did declare, "that classis advise Dr. Ellens that at this stage of his investigation his statement that it is a possibility that all men go to heaven and that this possibility is supportable on the basis of Scripture disagrees with the statements and intent of the Reformed creeds." The classical committee in its conclusions also states that it appeared that Dr. Ellens did not make clear to his congregation when he was discussing "possibilities" and questions and when he was stating definite conclusions, and thus gave occasion for confusion.

D. *Recommendations:*

1. That synod appoint a committee *in loco* to investigate the matter presented by the appeal of Dr. John A. Kraft and to deal pastorally with the parties involved.

Grounds:

a. There are conflicting interpretations of the report of Classis Lake Erie on the issues involved.

b. The history of the appeal as presented to synod indicates the need not only of investigation but also of pastoral guidance that can best be given by a committee *in loco*. —*Adopted*

2. That this committee report back to the Synod of 1975 for final adjudication of the appeal of Dr. Kraft. —*Adopted*

(Note: The Rev. H. Petersen abstained from voting on the above recommendations.)

ARTICLE 82

Advisory Committee 5, *Doctrinal Matters*, the Rev. E. Oostendorp reporting, presents the following: (The report of Advisory Committee 5 is continued from Article 65.)

I. REVISION OF THE NEW TRANSLATION OF THE HEIDELBERG CATECHISM

A. *Material:* Overture 18.B. *Observations:*

Your committee calls synod's attention to the fact that Classis Chicago North overtures synod "to instruct the Heidelberg Catechism Translation Committee to return to its original principle of using 'the original German as our official text' (NPT, 'Preface') also for the section commonly designated 'Lord's Day 30'." Four grounds are given which do not only argue the textual critical matter, but also enter into the material content of Question and Answer 80. Grounds 1 and 2 attack the answer on liturgical grounds ("polemical and normally out of place in divine worship services") and question its accuracy as a statement of Roman Catholic teaching about the Mass. It is the judgment of the advisory committee that these arguments should not have been used by classis because this introduces considerations that go beyond the mandate of the translation committee. Grounds 3 and 4 are germane to the overture in that they argue on the basis of textual critical consideration.

Addressing ourselves to ground 3 we observe that the translation committee did not add to the Heidelberg Catechism as it is found in the Third Edition. The expression "original German" text is not necessarily equivalent to the original first edition. It can also be understood to mean that the committee laid down, and synod adopted, the principle that its translation would not be second-hand from other translations, e.g., Latin or Dutch. This would appear to be the meaning of the statement referred to by the overture and found in the Acts of Synod, 1970, page 461: "4. We recognize that the original language of the Catechism is German, and so we take as our standard and authoritative text the original German. But we shall not hesitate to let early translations, e.g.,

Latin and Dutch, illumine, clarify, or give detail to our understanding of German text." This statement is one of the principles which Synod 1970 declared to be "consistent with the mandate given to the committee" (Article 110, I, C, 2). When the committee committed itself to translate the original German it did not necessarily commit itself to translating only the first edition.

We agree with classis that ground 'a' of Synod 1972 decision does not by itself support the action taken regarding Question and Answer 80. Understood in the light of the situation confronted by synod in 1972, however, the statement that the first edition did not have Question 80 means that the committee had to add this material from the third edition to fulfill the instruction of synod. When one reads ground 'a' in conjunction with recommendation 5 it does make sense; we quote: "5. That synod instruct the committee to publish in the booklet only the third edition version of Question and Answer 80. a. The first edition of the Heidelberg Catechism did not have Question and Answer 80." It can also be understood in the light of the fact that in its report to synod in 1972 the translation committee had indicated that the first edition did not have Question 80, and had also included the shorter form of the answer found in the second edition (Acts 1972, pp. 588 and 589).

Ground 'b' also supports the decision when it is interpreted to mean that the Heidelberg Catechism as found in the Psalter Hymnal is the official version adopted by the Christian Reformed Church as a standard of faith. Whether or not the synod was aware of the problem when it made its declaration about principle 4 in 1970, that translation should be from the "original German," it surely did not mean to change the content of the Catechism as an official standard by giving such assurance to a translation committee.

Addressing ourselves to ground 4 of the overture: This ground draws a parallel between the textual criticism of Scripture and of our creedal documents. But classis itself admits in its next to the last paragraph that this parallel cannot be applied consistently. Consequently many of the remarks made in the overture, e.g., about the Latin Bible and the King James Bible, are not to the point. Also it can be argued that by the very fact that the translation committee brought the three different editions to the attention of synod in 1972, it showed that it was using good textual critical procedure. The issue is really not one of textual criticism in the strict sense as it is applied to manuscripts and printings of old documents; in this case it is a matter of differing editions made by the church itself and intended to be improvements of the original book (the Heidelberg Catechism).

The overture states that even *internal evidence* indicates that this was an addition to the Catechism; we agree with this, but call attention to the fact that this addition was made by authorities who commissioned the writing of the Catechism in the first place and that the additional question and answer 80 has been adopted by the Reformed churches as part of the Heidelberg Catechism.

In light of the above observations we make the following recommendations:

C. Recommendations:

1. That synod recognize and give the privilege of the floor to Dr. Fred Klooster, chairman of the Heidelberg Catechism Translation Committee, when this matter is discussed.

Grounds:

a. The request of the overture concerns the work of this committee.
 b. Dr. Klooster is a recognized authority on the Catechism and is able to give much of the information called for in the discussion which led to recommitting this matter. —*Adopted*

2. That synod not accede to the overture of Classis Chicago North that synod "instruct the Heidelberg Catechism Translation Committee to return to its principle of using 'the original German of the Heidelberg Catechism as our official text,' also for the section commonly designated 'Lord's Day 30'."

Grounds:

1. It has been shown above that the translation committee did not depart from this principle as endorsed by the Synod of 1970, Article 110, I, C, 2 and stated in the report on page 461 as quoted above.
 2. The suggested procedure of instructing a translation committee to make a material alteration of a creedal standard would appear to be improper. The translation committee can only translate the Catechism in the form officially adopted by the church.
 3. The Catechism is an ecumenical document also held by other Reformed Churches and all these churches accept the Heidelberg Catechism with the inclusion of Question and Answer 80.

—*Adopted*

The Rev. James La Grand, Jr. requests that his negative vote be recorded.

II. THE AMENDED FORM OF SUBSCRIPTION

A. Materials:

1. Acts of Synod, 1973. Ratification of changes in the Form of Subscription.
2. Overture 4 - Classis Lake Erie.
3. Overture 15 - Classis Huron.
4. Overture 17 - Classis Zeeland.
5. Overture 19 - Smithers, B.C., consistory.
6. Overture 20 - Dresden, Ontario, consistory.
7. Overture 24 - Classis Illiana.
8. Overture 26 - Classis Kalamazoo.
9. Overture 29 - Classis Grand Rapids North
10. Communication 1 - Graafschap, Michigan, consistory.
11. Communication 3 - Emo, Ontario, consistory.
12. Communication 4 - Akron, Ohio, consistory.
13. Communication 7 - LaGrave Avenue, Grand Rapids, consistory.
14. Communication 8 - Ottewell, Alta., consistory.
15. Communication 9 - Cochrane, Ontario, consistory.
16. Communication 14 - Faith, Grand Rapids, consistory.
17. Communication 19 - Second Paterson, N.J., consistory.

18. Informative Communication 1 - Classis Chatham.
19. Informative Communication 3 - Welland Junction, Ont., consistory.
20. Informative Communication 4 - Classis Hamilton.
21. Informative Communication 5 - Ebenezer, Berwyn, consistory.
22. Informative Communication 6 - Rev. Neal Punt.

B. Observations:

The Synod of 1973 decided "that synod incorporate the following sentence into the Form of Subscription: 'After revealing such sentiments to the consistory, classis or synod for examination we shall have the freedom to discuss and defend these sentiments publicly, except in our preaching or official teaching, always with a spirit of meekness and love, and we understand that the church as a body of believers may openly reflect upon them until the matter has been conclusively adjudicated by consistory, classis or synod'." Two grounds were given. Three amendments were added, clarifying the adopted change (Article 89, I, D, 1, 2, 3, 4). The synod also decided to delay final ratification of this amended Form of Subscription until the Synod of 1974 (Article 89, I, D, 5) on the ground that "The crucial role of the Form of Subscription in the life of our churches demands no changes be made without ample reflection by the whole church."

As committee we point out that this amended Form of Subscription confronted the churches with questions like the following:

- Does not the addition of this amendment make the Form of Subscription contradict itself?
- Does this new form permit unrestricted liberty of expression of erroneous or questionable opinions?
- Does the amended Form of Subscription provide adequate control of the expression of differing sentiments of opinion? (cf. e.g., the overture of Classis Zeeland and the communication of the Rev. Neal Punt)
- Has the Form of Subscription functioned effectively in keeping the church free from error, or does it need to be made more strict?
- Has the present form historically discouraged the development of theological study in the Christian Reformed Church, and if so, will the adopted amendments encourage such development?
- Does the form reflect an understanding of TRUTH (theologically and philosophically) that is time conditioned and scholastic and thus contrary to Scripture?
- Should a Form of Subscription merely be a dike against departure from the truth to keep the church pure (negative), or should it also encourage further exploration of the truth (positive)?
- What is the character of a gravamen? Is "making one's sentiments known" about difficulties with our Reformed standards only a right or is it also a duty?
- Does the Form of Subscription imply that the last word about the Reformed understanding of Scripture was spoken by the National Synod of 1618-'19, that is, does it involve a static view of a confessional church?

Should not the form be revised (e.g. as is being done with the Catechism) from a purely literary point of view; isn't the style of our present edition (or translation) rather archaic?

Our concern has been with the duty and right of the individual office bearer in "making his sentiments known," but is the form sufficiently clear in spelling out the rights and duties of the assemblies in investigating and disciplining those concerning whom suspicion has arisen in the church (the last paragraph of the form)?

What is the difference between an office bearer's "official" and his "unofficial" teaching, speaking and writing?

What is the extent of an office bearer's responsibility "to refute and contradict" errors that militate against sound doctrine; in other words, can one be guilty of sins of omission in this respect?

Does the present and also the amended Form of 1973 provide safeguards against errors not specifically mentioned in our forms of unity?

Doesn't the Form of Subscription elevate the creeds to too lofty a height when it says they "fully agree with the Word of God?"

What about Article 7 of the Confession in this connection? (cf. communication of Akron, Ohio consistory)

Could a Form of Subscription spell out more carefully and completely in what sense an office bearer accepts the creeds? (cf. in this connection the history of Dr. Clarence Boersma's gravamen)

These and other questions are raised in the literature before synod in 1973 and in the reactions before synod in 1974, or surfaced in our discussion as an advisory committee. Although the committee discussed these and similar problems at great length and in some depth, it was decided that we were not able to enter into a study of these substantive issues so as to arrive at satisfactory conclusions. We feel that in the limited time at our disposal as committee and synod we can only address ourselves to the requests and arguments advanced in the documents mentioned under A above. Our recommendations arise from the reactions that express "the reflection of the churches" during the past year.

We would point out that there are at least four possible courses of action that synod can take with reference to the ratification of the amended form. These are:

1. to ratify the changes;
2. not to ratify the decisions of 1973;
3. to ratify the decisions and make some additional amendments as suggested in some communications;
4. to postpone action for more study by the churches and/or a study committee.

Of the total of twenty-one (21) communications received, sixteen (16) request that synod not ratify the decision of 1973; four (4) advise ratification, two (2) of these also suggesting further amendments, one (1) suggests withholding action and one (1) to postpone action.

By way of information for synod we list some of the reasons given for not ratifying. It is said that conditions in the churches are too critical to make this change, that the change would not prevent signing with

mental reservations, that there is confusion in terminology such as official versus unofficial speaking and writing, the change makes a disjunction between the assemblies of the church and the members as the body of Christ, it opens the way to the danger of popular appeal to the emotions, there is already an adequate process and the change is not needed, the free discussion permitted may cause unwarranted disharmony in the church, the adopted changes will hinder efforts toward closer relations with other denominations, the changes will cause disunity in the church, and similar considerations.

One consistory asks synod to postpone action because the churches need more time to study the matter and because it has a concrete case involving signing of the form by a consistory member. Classis Zeeland and the Rev. Neal Punt propose significant amendments to the form as adopted in 1973.

Reflecting on this large variety of material your committee felt that more time for reflection should be given to the churches. It is not in the interest of avoiding the profoundly meaningful issues involved, but out of pastoral concern about all aspects of this matter that we make the following recommendations:

C. Recommendations:

1. That synod postpone action on the final ratification of the changes in the Form of Subscription.

Grounds:

- a. The reactions received reveal that there is considerable misunderstanding of the nature of the proposed change and its implications and that the churches generally need more time for study of this amendment of the Form for Subscription which has such a crucial role in our churches.
- b. The suggested amendments need more study than the advisory committee or synod can give them at this time. Experience in the past has often shown that piece-meal amendment of a document that forms a unit can easily result in patchwork that is unsatisfactory. Such an important document as the Form of Subscription is worthy of careful editing for any proposed alterations.
- c. The LaGrave Avenue, Grand Rapids consistory requests such postponement in connection with a specific case involving problems in signing the form; this illustrates that the amendment adopted in 1973 does not solve some basic problems that remain in the midst of the churches. —*Adopted*

2. That synod appoint a study committee on the Form of Subscription to report to synod in 1976, and give it the following mandate:

- a. To review the history, nature and functioning of the Form of Subscription, especially in the Christian Reformed Church.
- b. To study the decisions of the Synod of 1973, the overtures and communications that occasioned these decisions and the reactions to these decisions that have been received by the synod in 1974.
- c. To correspond with other churches (denominations) which use the same historic Form of Subscription as to developments in this regard.

- d. To solicit comments, responses, and suggestions from all consistories and office bearers or others who are required to sign this form (e.g. teachers at Calvin College, etc.).
- e. To advise synod and make recommendations for whatever action its study and investigation would indicate.

Grounds:

- 1) Some of the reactions to the new version of the form show that there are several questions and problem areas that need to be studied in the interest of understanding the implications of the action of synod in 1973.
- 2) As indicated in the grounds under 1 above, the revision of this important historic document should be done more responsibly than is possible under the circumstances of a synodical gathering in piece-meal fashion.
- 3) The pressures for amendment of the Form of Subscription are not unique to our Christian Reformed Church. Other churches face similar problems. —*Adopted*

III. REVISION OF REPORT 44 (of 1972) ON BIBLICAL AUTHORITY

A. *Material:* Overture 21.

B. *Comment:* The overture asks synod to have Report 44 of the Synod of 1972 so revised that "it becomes readable and understandable to the average member of our denomination." Although very sympathetic to the consistory's desire for more understanding and clarity, we point out that while the overture speaks only of the *language* of the report, it is very difficult to popularize the meaning of highly technical terminology without becoming involved in *interpretation*. In fact, the overture itself points in this direction in ground 2 with its three points of objection because its *teaching* is understood in three different ways. What is being asked for would seem to be more than a revision (comparable, for instance, to the revisions of the KJV of the English Bible) and more of an interpretation (comparable, for instance, to a paraphrase or short commentary on the Bible).

So while we agree with the obvious fact that there are objections to the stand taken in the report, and also a measure of lack of clarity as to exactly what that stand is, it is our view that such differences can best be resolved by continued reflection and mutual discussion of the very complex issues involved in the light of Scripture and modern theological developments.

C. *Recommendation:* That synod not accede to the request of the overture.

Grounds:

1. It is possible that the kind of revision asked for would go beyond *verbal* to *material* changes.
2. The overture does not spell out the direction of interpretation expected nor specify areas where clarification is especially desired.
3. The Synod of 1973 again emphasized that this report is not intended as the final word on the subject but as guidelines for continued study and discussion (Acts 1973, Art. 32, II, B, 3, p. 34). —*Adopted*

ARTICLE 83

Advisory Committee 7, *Foreign Missions*, Dr. J. W. Vander Beek reporting, presents the following: (The report of Advisory Committee 7 is continued from Article 54.)

WORLD HOME BIBLE LEAGUE

A. *Material*: Report 33.

B. *Recommendations*:

1. That synod commend the work of the World Home Bible League, recognize this organization as deserving of our prayers and continuing interest, and thank the synodical representative, Alvin Vander Griend, for his report. —*Adopted*

2. That synod instruct the churches that our commendation of the World Home Bible League does not endorse the use of *The Living Bible* as paraphrased by Dr. Kenneth Taylor as a substitute for the Bible. —*Adopted*

3. That synod take note of the fact that in response to the action of the 1972 Synod (Acts 1972, p. 34) the WHBL has appointed a committee to improve the paraphrase indicated above. Furthermore, that synod commend the study committee of the WHBL and urge it to continue its efforts to improve the style and content of the paraphrase. —*Adopted*

Note: Elder Harold Camping offers the following minority report:

A. *Observations*:

The minority takes note of the continued widespread distribution by the WHBL of such books as that authored by Kenneth Taylor under titles as "Living Bible," "Reach Out," and "The Greatest Is Love." While many believe that the device of calling these books "paraphrases of the Bible" would remove any suggestion that they are the Bible, the fact is, in the minds of a great many who read these paraphrases they indeed *are* the Bible. This sad condition is attested to by the fact that within the title of Kenneth Taylor's book the phrase "Living Bible" was included by the author.

Moreover, while some would conclude that God is signally blessing such distribution (a very debatable conclusion in the light of the growing apostasy throughout the world) it must be noted that the end never justifies the means. The means must be as holy as the end if we would truly expect God's blessing.

Furthermore, the seriousness of the question of paraphrases goes far beyond their distribution by the WHBL, in view of the fact that paraphrases are used in so many areas of our denominational life.

B. *Recommendation*: Synod deplores the continued distribution of so-called paraphrases by the WHBL and encourages the WHBL to distribute only those translations approved by the CRC.

This recommendation is nullified by synod's adoption of the majority report.

ARTICLE 84

Advisory Committee 9, *Inter Church*, the Rev. W. Ribbens reporting, presents the following: (The report of Advisory Committee 9 is continued from Article 62.)

THE LORD'S DAY ALLIANCE OF CANADA

A. *Material*: Report 27.

B. *Recommendations*:

1. That synod continue representation to the Lord's Day Alliance of Canada. —*Adopted*

2. That synod instruct its representative to the LDAC to provide for the printed Agenda of 1975 materials on the basis of which synod could assess the program of the LDAC. —*Adopted*

3. That synod encourage our Canadian churches to continue to be actively involved in preserving Sunday as a day of rest. —*Adopted*

ARTICLE 85

Advisory Committee 12, *Appointments*, the Rev. W. Witte reporting, presents the following: (The report of Advisory Committee 12 is continued from Article 35.)

I. SYNODICAL TREASURER AND ALTERNATE

A. *Material*: Acts of Synod 1973 (Art. 90, I, A, 3 and 4).

B. *Observation*: The term of the Synodical Treasurer and the Alternate expires in 1974.

C. *Recommendations*:

1. That synod appoint Mr. L. Ippel for two-year term as Synodical Treasurer. —*Adopted*

2. That synod appoint Mr. Clarence De Vries to a two-year term as Alternate Synodical Treasurer. —*Adopted*

II. CONVENING CHURCH FOR 1975 SYNOD

A. *Materials*:

1. Letter from Burton Heights CRC, August 4, 1973.

2. Letter from First Jenison CRC, October 15, 1973.

3. Letter from Kelloggsville CRC, March 22, 1974.

4. Letter from East Paris CRC, May 7, 1974.

B. *Recommendation*: That synod designate the Kelloggsville CRC as the convening church for the 1975 Synod. —*Adopted*

III. REGARDING TERMS OF STANDING COMMITTEES

A. *Material*: Acts of Synod, 1973 (Art. 90, V, A-N).

B. *Observation*: Members of standing committees are appointed for terms of three years but many do not list the expiration dates for these terms.

C. *Recommendation*: That synod instruct the Stated Clerk to obtain the expiration dates of the terms of all standing committees and supply synod with this information in 1975. —*Adopted*

(The report of Advisory Committee 12 is continued in Article 89).
The session is closed with prayer.

FRIDAY MORNING, JUNE 21, 1974
Twenty-second Session

ARTICLE 86

The session is opened with devotions.

The roll is called.

The minutes of Thursday, June 20 are read and approved.

A letter acknowledging receipt of synod's appointment was received from the Rev. Harold Bode. The letter is read.

ARTICLE 87

Advisory Committee 4, *Church Order III*, the Rev. T. Hofman reporting, presents the following: (The report of Advisory Committee 4 is continued from Article 73.)

I. APPEAL OF FIRST GRAND RAPIDS CONSISTORY

A. *Material*: Printed Appeal 3.

B. *Analysis*:

1. There is a formal problem in this appeal in that it is an appeal in form but in essence it is an overture from a consistory to synod which did not receive the endorsement of classis. Therefore the option of ignoring the appeal and dealing with the overture is before us.

2. The consistory has outlined some recent history in the matter of synodical and classical decisions concerning the use of supplementary hymns in the worship service, citing the rejection by synod of the overture of Classis Rocky Mountain in 1972, and indicating something of the inadequacy of that overture while approving the fundamental objectives of it. Your committee judges that the overture from First Grand Rapids is significantly different from the overture of Classis Rocky Mountain though the concern is the same; namely, to revise the Church Order so that consistories may make use of supplementary hymns in the worship service. Your committee is of the opinion that the grounds for rejecting the overture of Classis Rocky Mountain are not applicable to the present overture, for the revision of section "c" of Article 52 of the Church Order while maintaining section "b" in its present form does maintain the "identifiable unity and uniformity in our worship and hymnody" sufficiently. And the presently available Psalter Hymnal Supplement is not an enduring solution to the problem of needs growing out of cultural diversity in the churches, nor does it meet the desire to use very contemporary hymns.

C. *Recommendations*:

1. That synod deal with this "appeal" as an overture to synod that did not receive the support of classis.

Ground: The consistory "requests synod to consider the overture which the First Christian Reformed Church of Grand Rapids made to Classis Grand Rapids East."
—*Adopted*

2. That synod, in essential agreement with the overture from First CRC of Grand Rapids, provisionally add the following to Article 52c of the Church Order, with final adoption to be considered by the Synod of 1975:

"These regulations shall also apply when supplementary hymns are sung by the congregation as a whole."

Grounds:

a. The right of the consistory to enrich the worship of the congregation with the use of hymns and anthems sung by "choirs and others" is granted in Article 52c, which establishes the prerogatives and responsibility of the consistory in determining acceptable praise materials. To extend this to congregational singing of certain hymns in addition to those directly approved by synod does not jeopardize the quality of congregational worship.

b. This addition will make explicit the responsibility of the consistory "to see to it that . . . the synodical regulations governing the content of hymns and anthems be observed" in each situation where such hymns are presently being used in addition to the synodically approved songs. (These regulations are found in the Second Supplement to the Church Order, Article X.) Synod calls special attention to the statement: "or such anthems or hymns which have previous consistorial approval as to their scriptural soundness and to the statement of the principles of music as found in the Psalter Hymnal.

c. This addition would allow the use of scripturally-sound hymns other than those synodically approved but in no way authorizes supplementary hymnals.
—*Adopted*

3. That synod declare this to be its answer to the "appeal" and overture of First Grand Rapids consistory.
—*Adopted*

II. AMEND PROCEDURE OF DISCIPLINE OF BAPTIZED MEMBERS

A. *Materials:*

Overture 8 (Classis Grandville)

Note on Overture 1 (Classis Columbia)

B. *Analysis:*

Classis Grandville is concerned that when baptized members are disciplined, prayers shall be requested for them both before and after the consistory seeks the advice of classis when that advice is to proceed to excluding them from the membership of the church.

Classis Columbia seeks to introduce the discretionary element of announcing the name of the unfaithful baptized member at the time the first request for the prayers of the church is announced, which would be in harmony with the decision of synod re the discipline of confessing members adopted under Report 4-A, II, B, 1.

C. Recommendations:

1. That synod amend the "five-fold declaration regarding unfaithful members-by-baptism" adopted by the Synod of 1918 and recorded in the Second Supplement to the Church Order, Article XIII, 3 to read: (additions are italicized).

3. that before a consistory proceeds to exclude unfaithful covenant members,
- a. an announcement, *ordinarily without mentioning names*, shall be made to the congregation with a request for prayer on behalf of them,
 - b. and thereupon the advice of classis shall be asked;
 - c. *after the advice of classis has been received and before the final announcement of exclusion from the church is made, another request for the prayers of the congregation be made, this time mentioning their names.* —*Adopted*

2. That synod declare that this decision shall supersede the decision taken by the Synod of 1926 in respect to the "declaration" in Article XIII, 3. —*Adopted*

ARTICLE 88

Advisory Committee 8, *Home Missions*, the Rev. D. Negen reporting, presents the following: (The report of Advisory Committee 8 is continued from Article 80.)

SYNODICAL DEPUTIES' REPORTS

A. Concerning the Classical Examination of Candidates

Classis	Candidate	Synodical Deputies
Alberta North	Henry Jonker	H. De Moor, Alberta South D. Tinklenberg, Pacific Northwest D. Pierik, British Columbia
British Columbia	John Bolt Peter Plug Arthur Helleman	H. De Moor, Alberta South J. D. Pereboom, Alberta North D. Tinklenberg, Pacific Northwest D. Tinklenberg, Pacific Northwest H. De Moor, Alberta South J. D. Pereboom, Alberta North
Cadillac	Robert Broekema	J. A. De Kruyter, Grand Rapids East E. H. Oostendorp, Muskegon H. De Wolf, Grandville
California South	Thomas Van't Land	D. Tinklenberg, Pacific Northwest C. O. Buus, Rocky Mountain H. Petroelje, Central California
Central California	L. Bryce Mensink Clair Vander Neut	D. Tinklenberg, Pacific Northwest K. Slager, Columbia H. Sonnema, California South
Chicago North	Edward Vander Berg	J. C. Verbrugge, Wisconsin J. Bylsma, Chicago South H. G. Arnold, Illiana
Chicago South	David Zylstra	L. A. Bazuin, Illiana T. Medema, Wisconsin J. A. Mulder, Kalamazoo

Classis	Candidate	Synodical Deputies
Eastern Canada	Daniel Tigchelaar	H. R. De Bolster, Hamilton J. Geuzebroek, Quinte J. B. Vos, Toronto
	Harry Kuperus	H. R. De Bolster, Hamilton D. C. Los, Quinte J. B. Vos, Toronto
Grand Rapids East	Henry Admiraal Donald Klop Lee Koning Robert De Lange	M. R. Doornbos, Grand Rapids North J. Blankespoor, Zeeland J. A. Mulder, Kalamazoo
Grand Rapids North	Gerrit Veenstra	J. A. DeKruyter, Grand Rapids East J. D. Eppinga, Grand Rapids South H. De Wolf, Grandville
Grand Rapids South	Robert Koornneef Peter Winkle	G. J. Rozenboom, Grand Rapids North J. A. DeKruyter, Grand Rapids East C. Bolt, Zeeland
Holland	Frank Pott	E. H. Oostendorp, Muskegon J. Blankespoor, Zeeland H. Vander Ark, Grand Rapids East
Hudson	J. George Aupperlee	S. Ten Brink, Hackensack A. L. Hoksbergen, Lake Erie J. G. Klomps, Hamilton
	Donald G. Belanus	S. Ten Brink, Hackensack J. T. Malestein, Lake Erie J. B. Vos, Toronto
Huron	Ted Hoogsteen	P. Jonker, Toronto P. Sluys, Chatham J. G. Klomps, Hamilton
Illiana	Carl Zylstra	C. Van Essen, Chicago North J. Bylsma, Chicago South B. Den Ouden, Holland
	Duane Van Loo	
Kalamazoo	Calvin Compagner	A. Brink, Grand Rapids South H. De Wolf, Grandville J. Blankespoor, Zeeland
Lake Erie	William De Vries	J. A. De Kruyter, Grand Rapids East L. C. Bossenbroek, Grandville J. A. Mulder, Kalamazoo
Minnesota North	Peter Veltman	H. Hollander, Northcentral Iowa J. H. Rubingh, Orange City P. Y. De Jong, Sioux Center
Minnesota South	William Van Hal	J. H. Rubingh, Orange City T. Wevers, Minnesota North J. H. Engbers, Sioux Center
	Leslie Kuiper	J. H. Engbers, Sioux Center F. Einfeld, Northcentral Iowa H. De Groot, Orange City
Northcentral Iowa	James Stoel	T. Heyboer, Minnesota South S. Kramer, Pella H. De Groot, Orange City
Orange City	Carl J. Bosma	T. Heyboer, Minnesota South H. Hollander, Northcentral Iowa P. Y. De Jong, Sioux Center
	James Cooper	T. Wevers, Minnesota North H. Hollander, Northcentral Iowa J. H. Engbers, Sioux Center

Classis	Candidate	Synodical Deputies
	Thomas Vander Ziel	T. Heyboer, Minnesota South F. Einfeld, Northcentral Iowa J. H. Engbers, Sioux Center
Pacific Northwest	Gerrit Haagsma William Vanden Bos	H. Petroelje, Central California K. Slager, Columbia D. Pierik, British Columbia
	Ronald Van Zomeren	H. Petroelje, Central California K. Slager, Columbia L. Slofstra, British Columbia
Quinte	Arie C. Leder	J. Vugteveen, Chatham G. Nonnekes, Huron P. M. Jonker, Toronto
Sioux Center	Wayne Kobes Harold Westra William Verhoef	J. H. Rubingh, Orange City T. Wevers, Minnesota North P. W. Brouwer, Minnesota South
Toronto	Siebert A. Van Houten	H. R. De Bolster, Hamilton G. Nonnekes, Huron J. Geuzebroek, Quinte
Zeeland	Dennis J. Boogerd	E. H. Oostendorp, Muskegon L. C. Bossenbroek, Grandville B. Den Ouden, Holland

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

B. Depositions

1. The synodical deputies J. Bylsma (Chicago South), L. Bazuin (Illiana), J. Malestein (Lake Erie) concurred in the decision of Classis Florida to depose the Rev. Gerald Hubers from the ministry of the Word and sacraments.

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

2. The synodical deputies M. Doornbos (Grand Rapids North), J. Blankespoor (Zeeland), J. Mulder (Kalamazoo) concurred in the decision of Classis Grand Rapids East to depose the Rev. William Heymen from the ministry of the Word and sacraments.

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

3. The synodical deputies J. Rubingh (Orange City), F. Einfeld (Northcentral Iowa), T. Wevers (Minnesota North) concurred in the decision of Classis Sioux Center to depose the Rev. M. Paul Van Houten from the ministry of the Word and sacraments.

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

C. Reinstatement

The synodical deputies J. Blankespoor (Zeeland), M. Doornbos (Grand Rapids North), J. Mulder (Kalamazoo) concurred in the decision of Classis Grand Rapids East to declare William Vander Hoven eligible for a call and to restore the prerogatives of the ministry to him when he is installed as a minister of a congregation.

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

D. Ministers from other denominations

1. The synodical deputies C. Van Essen (Chicago North), H. Hollander (Northcentral Iowa), H. De Groot (Orange City) informed Classis Pella that the need had not been established to proceed with declaring the Rev. Dennis Prutow eligible for a call.

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

2. The synodical deputies H. De Bolster (Hamilton), G. Nonnekes (Huron), J. Geuzebroek (Quinte) advised Classis Toronto to conduct a colloquium doctum with the Rev. Robert Malarkey and to declare him eligible for a call.

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

E. Severing pastoral-congregational relationships

1. The synodical deputies H. De Wolf (Grandville), J. Blankespoor (Zeeland), J. Mulder (Kalamazoo) did not concur with the motion on the floor of Classis Holland to depose the Rev. Gilbert Haan; and later concurred in the decision of said classis to sever the relationship between the congregation of Montello Park and the pastor, the Rev. Gilbert Haan.

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

2. The synodical deputies H. De Moor (Alberta South), D. Tinklenberg (Pacific Northwest), D. Pierik (British Columbia) acceded to the requests of the Peers Christian Reformed Church consistory and Classis Alberta North, in which the Rev. A. James Miedema concurred, that he be released as pastor of the Peers congregation.

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

F. Extraordinary Ministerial Tasks

1. The synodical deputies D. Pierik (British Columbia), H. De Moor (Alberta South), D. Tinklenberg (Pacific Northwest) concurred in the decision of Classis Alberta North that the work of a Campus Pastor at the University of Alberta is spiritual in character and in keeping with the ministerial calling.

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

2. The synodical deputies J. Blankespoor (Zeeland), M. Doornbos (Grand Rapids North), J. Mulder (Kalamazoo) judged with Classis Grand Rapids East that the position of Coordinator of Field Education at Calvin Seminary is spiritual in character and directly related to the ministerial calling.

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

3. The synodical deputies D. Tinklenberg (Pacific Northwest), H. Petroelje (Central California), C. O. Buus (Rocky Mountain) agreed with Classis California South that the work of the Rev. Donald Hekman for the Wycliffe Bible Translators was spiritual in character and directly related to the ministerial calling. They also admonished the classis and the calling church of Chula Vista for improper procedure.

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

4. The synodical deputies M. Doornbos (Grand Rapids North), J. Blankespoor (Zeeland), J. Mulder (Kalamazoo) concurred with the motion of Classis Grand Rapids East to grant permission to the Middleville Christian Reformed Church to call the Rev. Earl Schipper to serve as teacher of religion at Grand Rapids Christian High.

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

5. The synodical deputies J. Verbrugge (Wisconsin), J. Mulder (Kalamazoo), J. Bylsma (Chicago South) concurred with the judgment of Classis Illiana that the ministry of a chaplain at the Seamen's Mission of Chicago is spiritual in character and directly related to the ministry of the Word, and that the Munster Christian Reformed Church be granted permission to call an ordained man for this work.

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

6. The synodical deputies H. Hollander (Northcentral Iowa), J. Rubingh (Orange City), P. Y. De Jong (Sioux Center) concurred with the decision of Classis Rocky Mountain that the work of chaplain to serve under auspices of the Luke Society at the Rehoboth Christian Hospital is spiritual and ecclesiastical in character and that the Hillcrest Christian Reformed Church may proceed to call. The deputies also expressed regrets concerning some irregularities in procedure.

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

7. The synodical deputies J. Rubingh (Orange City), T. Wevers (Minnesota North), P. Brouwer (Minnesota South) concurred with the decision of Classis Sioux Center in approving the request of the Bethel Sioux Center consistory to loan its associate pastor, Dr. G. Van Groningen, to the Reformed Theological Seminary at Jackson, Mississippi, on the ground that this task is spiritual in character and directly related to the ministerial calling.

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

8. The synodical deputies J. Rubingh (Orange City), T. Wevers (Minnesota North), P. Brouwer (Minnesota South) concurred with the decision of Classis Sioux Center in approving the request of the First Sioux Center consistory to call Candidate Wayne Kobes as its associate pastor to be loaned to Dordt College as a teacher of Bible, on the ground

that this task is spiritual in character and directly related to the ministerial calling.

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

9. The synodical deputies T. Medema (Wisconsin), L. Bazuin (Illiana), J. Bylsma (Chicago South) concurred with the judgment of Classis Chicago North that the ministry at the Dixon State School to which the Rev. Gerald Oosterveen has been called to serve as chaplain by the Fulton I consistory is spiritual in character and directly related to the ministry of the Word.

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

10. The synodical deputies P. Jonker (Toronto), G. Stob (Hudson), A. Hoksbergen (Lake Erie) concurred with the decision of Classis Hackensack to grant permission to the consistory of the Summer Street Church to call the Rev. Dick Oostenink as associate pastor for service on the faculty of the United States Army Chaplain's School, Fort Hamilton, New York, as Superintendent of the school library.

Recommendation: That the report be returned to the synodical deputies for resubmission to the Synod of 1975.

Ground: The synodical deputies have not given any indication that this task is spiritual in character and directly related to the ministry of the Word. —*Adopted*

11. The synodical deputies H. Petroelje (Central California), K. Slager (Columbia), D. Pierik (British Columbia) concurred with the decisions of Classis Pacific Northwest that the work to which the following were called is spiritual in character and directly related to the ministerial calling:

- a. Candidate G. Haagsma for the Lynden Laymen's League
- b. The Rev. Rits Tadema for the work of Christian Perspectives

The deputies also admonished the classis for improper procedure.

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

G. Information: The stated clerk of Classis Muskegon informed synod that Wm. Vander Haak (Holland), G. Compaan (Cadillac), W. Buursma (Kalamazoo) agreed that the work of the Rev. Benjamin Ypma to serve as Pastoral Counselor at the Koinonia Medical Center of Muskegon Heights as associate pastor of First Grand Haven Church is basically spiritual in nature and in accordance with Article 13 of the Church Order.

The stated clerk of Classis Chatham informed synod that the synodical deputies of Classis Hamilton, Classis Huron and Classis Lake Erie (names not stated) concurred with the decision of classis in declaring that the Rev. A. P. Geisterfer is no longer a minister of the Word and sacraments in the Christian Reformed denomination.

Recommendation: That synod approve the work of the synodical deputies and remind stated clerks of their responsibility to communicate

with synod via our Stated Clerk concerning the work of the synodical deputies. —*Adopted*

ARTICLE 89

Advisory Committee 12, *Appointments*, the Rev. W. Witte reporting, presents: (The report of Advisory Committee 12 is continued from Article 85.)

I. NOMINATIONS FOR THE INTER-CHURCH RELATIONS COMMITTEE

These nominations are approved for the election ballot.

II. CHRISTIAN REFORMED BOARD OF PUBLICATIONS

A. *Materials:*

Report 5.

Letter of Board of Publications to Classis Grand Rapids East, November 13, 1973

Communication 6 of Classis Grand Rapids East, April 6, 1974

Communication 25 of Classis Chicago North, June 3, 1974

B. *Background:* The Board of Publications was organized on November 5, 1968, and held its first regular meeting in February of 1969. All the classes except two dated the terms of their representatives on this board from 1969 rather than from 1968. Classis Chicago North dated the term of Mrs. E. Van Reken from 1968, and Classis Grand Rapids East dated the term of the Rev. C. Boomsma also from 1968.

The board is concerned about the fact that in 1975 the terms of most of the executive committee members will terminate under the existing rules of synod. Consequently, the board has instructed the executive committee to present a plan which will stagger the terms of retirement so that a more orderly schedule may be established.

C. *Analysis:*

1. Classis Chicago North is requesting that the term of Mrs. E. Van Reken be declared as beginning in 1969, thus extending it to 1975. She has just been elected as treasurer.

2. The board is requesting that the term of the Rev. C. Boomsma be declared as beginning in 1969, and extending it two additional years, until 1977. The Rev. Mr. Boomsma is serving as president. Classis Grand Rapids East requests an extension of three years.

3. The board is requesting that the term of the Rev. John A. Mulder be extended one year, until 1976. The Rev. Mr. Mulder is serving as secretary.

4. The board is requesting that Mr. Raymond Holwerda be given another term of three years, so that he may serve until 1978. Mr. Holwerda is vice-president.

D. *Recommendations:*

1. That synod waive the rule limiting tenure of boards to six years and concur in the action of Classis Grand Rapids East in re-electing the Rev. Clarence Boomsma for a term of three years to the Board of Publications so that he may retire from the board in 1977.

Grounds:

- a. The Rev. Clarence Boomsma has been serving the board with great competency due to his wealth of experience gained over the years and his intimate knowledge of the board, its committees and its publishing plant.
- b. Most of the present members of the executive committee will retire on September 1, 1975, thus posing a problem in the continuity of leadership.
- c. Continuity of leadership is essential in this time of transition and possible reorganization. —*Adopted*
2. That synod waive the rule limiting tenure to six years and ask Classis Holland to grant Mr. Raymond Holwerda another term of three years so that he may retire from the board in 1978. —*Adopted*
3. That synod waive the rule limiting tenure to six years and ask Classis Kalamazoo to extend the term of the Rev. John A. Mulder one year, so that he may retire from the board in 1976. —*Adopted*
4. That synod declare that the term of Mrs. E. Van Reken be from 1969 to 1975. —*Adopted*

III. TRINITY CHRISTIAN COLLEGE

A. *Material:* Letter from Trinity Christian College, Palos Heights, Illinois.

B. *Information:* This letter requests the appointment of a representative to function as a liaison between synod and the college.

C. *Recommendation:* That synod appoint a representative to Trinity Christian College.

Grounds:

- a. The college requests this appointment.
- b. Synod also appoints representatives to Dordt College and the Reformed Bible College.
- c. Both prayerful and financial support (through quota reduction) is given by the Christian Reformed Church to Trinity College. —*Adopted*

(The report of Advisory Committee 12 is continued in Article 90.)

ARTICLE 90

Advisory Committee 12, *Appointments*, the Rev. W. Witte reporting, presents the following lists for synodical approval: (The report of Advisory Committee 12 is continued from Article 89.)

I. OFFICERS AND APPOINTEES

A. *Officers:*

1. Stated Clerk: the Rev. Wm. P. Brink (4 year to 1978)
2. Denominational Financial Coordinator: Mr. A. Vroon (3 year to 1976)
3. Synodical Treasurer: Mr. L. Ippel (2 year to 1976)
Alternate: Mr. Clarence De Vries (2 year to 1976)

B. Appointees:

1. Arrangements and Reports for synod: Mr. L. Ippel, Mr. G. Kamp
2. Correspondent to RES Committee on Missions: Rev. H. Evenhouse
3. Archivist: Dr. H. Brinks

C. *Convening Church for 1975 Synod:* Kelloggsville Christian Reformed Church.

II. SYNODICAL DEPUTIES

Classis	Delegate	Alternate
Alberta North.....	Rev. J. D. Pereboom.....	Rev. N. Knoppers
Alberta South.....	Rev. H. De Moor.....	Rev. L. Mulder
British Columbia.....	Rev. D. Pierik.....	Rev. L. Slofstra
Cadillac.....	Rev. G. Compaan.....	Rev. M. Stegink
California South.....	Rev. D. Negen.....	Rev. C. Vander Plate
Central California.....	Rev. H. Petroelje.....	Rev. R. Buining
Chatham.....	Rev. P. Sluys.....	Rev. J. Vugteveen
Chicago North.....	Rev. C. Van Essen.....	Rev. S. Vander Jagt
Chicago South.....	Rev. J. Bylsma.....	Dr. A. De Jong
Columbia.....	Rev. K. Slager.....	Rev. H. Leestma
Eastern Canada.....	Rev. W. Gritter.....	Rev. A. VandenEnde
Florida.....	Rev. F. Diemer.....	Rev. G. Stoutmeyer
Grand Rapids East.....	Rev. J. A. De Kruyter.....	Rev. H. G. VanderArk
Grand Rapids North.....	Rev. M. Doornbos.....	Dr. R. O. De Groot
Grand Rapids South.....	Rev. J. D. Eppinga.....	Rev. A. Brink
Grandville.....	Rev. H. De Wolf.....	Rev. L. Bossenbroek
Hackensack.....	Rev. W. C. Boelkins.....	Rev. E. Bradford
Hamilton.....	Rev. H. De Bolster.....	Rev. J. Klomps
Holland.....	Rev. W. Vander Haak.....	Rev. B. Den Ouden
Hudson.....	Rev. D. Wisse.....	Rev. P. Holtrop
Huron.....	Rev. G. Nonnekes.....	Rev. A. Beukema
Illiana.....	Rev. L. Bazuin.....	Rev. H. G. Arnold
Kalamazoo.....	Rev. W. Buursma.....	
Lake Erie.....	Rev. J. Malestein.....	Rev. A. Hoksbergen
Minnesota North.....	Rev. T. Wevers.....	Rev. P. Ouwinga
Minnesota South.....	Rev. T. Heyboer.....	Rev. P. Brouwer
Muskegon.....	Rev. E. Oostendorp.....	Rev. T. Verseput
Northcentral Iowa.....	Rev. M. Van Donselaar.....	Rev. J. Elenbaas
Orange City.....	Rev. J. H. Rubingh.....	Rev. H. De Groot
Pacific Northwest.....	Rev. D. Tinklenberg.....	Rev. R. Ver Meer
Pella.....	Rev. S. Kramer.....	Rev. S. Mast
Quinte.....	Rev. D. Los.....	Rev. J. Geuzebroek
Rocky Mountain.....	Rev. E. Boer.....	Rev. C. O. Buus
Sioux Center.....	Dr. P. Y. De Jong.....	Rev. J. Engbers
Toronto.....	Rev. J. B. Vos.....	Rev. L. Tamminga
Wisconsin.....	Rev. J. C. Verbrugge.....	Rev. T. Medema
Zeeland.....	Rev. J. Blankespoor.....	Rev. C. Bolt

III. BOARDS**A. Back to God Hour**

Member	Term Expires
Rev. D. Negen, president	1975
Rev. R. Wildschut, vice-president	1976
Rev. N. Punt, secretary	1976
Dr. A. Diekema, treasurer.....	1976
Mr. R. J. De Nooyer	1976
Rev. R. Venema	1977
Rev. J. W. Jongsma	1975

Member	Term Expires
Rev. Scott Redhouse	1975
Rev. R. Slater	1975
Dr. S. Greidanus	1977
Mr. C. Vander Brug	1975
Mr. W. Veldkamp	1975
Mr. R. Triemstra	1977

B. Board of Trustees - Calvin College and Seminary

Classis	Delegate	Alternate	Term Expires
Alberta North.....	Rev. J. Joosse.....	Rev. J. Vriend	1977
Alberta South.....	Rev. M. J. Lise.....	Rev. L. Mulder	1975
British Columbia.....	Rev. B. Nederlof.....	Rev. P. Van Egmond	1976
Cadillac.....	Rev. R. Wiebenga.....	Rev. B. Van Antwerpen	1965
California South.....	Rev. J. Hasper.....	Rev. C. Cooper	1977
Central California.....	Rev. H. Wigboldy.....	Rev. H. Petroelje	1977
Chatham.....	Rev. M. Pool.....	Rev. P. Sluys	1975
Chicago North.....	Rev. O. Breen.....	Rev. W. R. Witte	1976
Chicago South.....	Rev. H. De Mots.....	Rev. N. Punt	1975
Columbia.....	Mr. P. H. Advocaat.....	Rev. H. Leestma	1975
Eastern Canada.....	Rev. H. Numan, Jr.....	Rev. J. De Pater	1976
Florida.....	Rev. E. Heerema.....	Rev. J. Osterhouse	1974
Grand Rapids East.....	Rev. W. De Jong.....	Rev. J. Medendorp	1975
Grand Rapids North.....	Mr. R. Hoekstra.....	Rev. C. Werkema	1976
Grand Rapids South.....	Rev. J. M. Hofman.....	Rev. A. Brink	1976
Grandville.....	Rev. L. J. Hofman.....	Rev. P. VanderWeide	1976
Hackensack.....	Rev. R. Walter.....	Rev. D. Zandstra	1976
Hamilton.....	Rev. R. Sikkema.....	Rev. A. Venema	1976
Holland.....	Rev. W. Vander Haak.....	Rev. F. Van Houten	1977
Hudson.....	Rev. E. Walhout.....	.....	1975
Huron.....	Rev. J. Van Stempvoort.....	Rev. A. Beukema	1976
Illiana.....	Dr. E. Roels.....	Rev. J. DeVries	1976
Kalamazoo.....	Rev. H. Bouma, Jr.....	Rev. F. De Boer	1976
Lake Erie.....	Rev. R. Van Harn.....	Rev. F. Steen	1975
Minnesota North.....	Rev. A. Van Eek.....	Rev. E. De Vries	1977
Minnesota South.....	Rev. N. Roorda.....	Rev. L. Zoerhof	1977
Muskegon.....	Rev. R. De Vries.....	Rev. D. Van Beek	1977
Northcentral Iowa.....	Rev. H. Baak.....	Rev. M. Davies	1977
Orange City.....	Rev. J. Hellinga.....	Rev. H. Hiemstra	1976
Pacific Northwest.....	Rev. J. Wesseling.....	Rev. A. Leegwater	1977
Pella.....	Rev. H. Petersen.....	Rev. S. Kramer	1976
Quinte.....	Rev. G. Corvers.....	Rev. D. Los	1976
Rocky Mountain.....	Rev. J. Boonstra.....	Rev. R. Veenstra	1975
Sioux Center.....	Rev. J. Engbers.....	Rev. H. VandenHeuvel	1975
Toronto.....	Rev. A. Dreise.....	Rev. L. Tamminga	1975
Wisconsin.....	Rev. H. Exoo.....	Rev. L. Baker	1975
Zeeland.....	Rev. T. Brouwer.....	.....	1975
Eastern District.....	J. Last.....	A. Snope	1975
Central District.....	B. Sevensma.....	Dr. T. Vandenberg	1975
	W. Post.....	J. Van Houten	1976
	Dr. G. Niemeyer.....	H. Triezenberg	1977
	S. Geelhoed.....	W. De Young	1976
	Dr. J. Strikwerda.....	A. Bultman .....	.....
	N. De Graaf.....	M. De Boer	1976
Midwest.....	Mr. W. Geurkink.....	L. Veldhuizen	1977
Far West.....	M. Hekman.....	H. Te Velde	1975

C. Board of Foreign Missions

Classis	Delegate	Alternate	Term Expires
Alberta North.....	Rev. C. Vriend.....	Rev. J. Huizenga	1977
Alberta South.....	Rev. H. De Moor.....	Rev. D. H. Salomons	1976
British Columbia.....	Rev. P. Dekker.....	Rev. G. Hogeterp	1977
Cadillac.....	Rev. S. Bultman.....	Rev. K. Van Wyk	1977
California South.....	Rev. J. Howerzyl.....	Rev. J. Gray	1977
Central California.....	Rev. C. W. Flietstra.....	Rev. G. Ebbers	1977
Chatham.....	Rev. R. Koops.....	Mr. J. Vander Heide	1975
Chicago North.....	Rev. G. Vanderhill.....	Rev. A. Walma	1976
Chicago South.....	Rev. J. Bylsma.....	Rev. S. Voortman	1975
Columbia.....	Rev. E. Meyer.....	Rev. J. Petersen	1976
Eastern Canada.....	Rev. J. Veenstra.....	Rev. J. Quartel	1975
Florida.....	Rev. F. Djemer.....	Rev. R. Tjapkes	1976
Grand Rapids East.....	Rev. W. Timmer.....	Rev. D. M. Stravers	1975
Grand Rapids North.....	Rev. Dr. R. O. De Groot.....		1976
Grand Rapids South.....	Mr. A. Verduin.....	Mr. H. Scholten	1975
Grandville.....	Rev. H. N. Erfmeyer.....	Rev. S. T. Cammenga	1976
Hackensack.....	Rev. C. W. Niewenhuis.....	Rev. A. Kuiper	1977
Hamilton.....	Rev. J. De Jong.....	Rev. H. Vander Plaat	1976
Holland.....	Rev. J. Gunnink.....	Rev. F. Van Houten	1975
Hudson.....	Rev. I. Apol.....		1977
Huron.....	Rev. J. Kerssies.....	Rev. J. Roeda	1977
Illiana.....	Rev. A. J. Vander Griend.....	Rev. J. De Vries	1975
Kalamazoo.....	Rev. H. Brink.....	Rev. J. Stulp	1975
Lake Erie.....	Rev. J. Steigenga.....	Rev. A. J. Hoogewind	1976
Minnesota North.....	Rev. G. H. Vande Riet.....	Rev. P. Ouwinga	1975
Minnesota South.....	Rev. H. Vanderaa.....	Rev. J. Scholten	1977
Muskegon.....	Rev. N. Meyer.....	Rev. J. Morren	1977
Northcentral Iowa.....	Rev. K. Vande Griend.....	Rev. J. Entingh	1977
Orange City.....	Mr. F. Vogel.....	Rev. P. De Haan	1975
Pacific Northwest.....	Rev. A. Leegwater.....	Rev. F. Rietema	1976
Pella.....	Rev. G. Stuit.....	Rev. R. Holwerda	1976
Quinte.....	Rev. R. W. Popma.....	Rev. A. Vanden Pol	1976
Rocky Mountain.....	Rev. S. Redhouse.....	Rev. B. Byma	1976
Sioux Center.....	Rev. J. Kroon.....	Rev. G. L. Essenburg	1976
Toronto.....	Rev. C. T. Fennema.....	Rev. J. Vos	1976
Wisconsin.....	Rev. J. Hoeksema.....	Rev. P. Vis	1975
Zeeland.....	Rev. O. De Groot.....	Rev. J. Blankespoor	1977

Members-at-large

(Canada)..... Mr. J. Wiggers..... 1975

Members-at-large

(USA)..... Mr. A. Huijbregtse..... Mr. E. Dykstra

Mr. D. Radius..... Dr. M. Sharda

Mr. D. Bratt.....

Mr. S. De Young.....

D. Board of Home Missions

Classis	Delegate	Alternate	Term Expires
Alberta North.....	Rev. C. Bishop.....	Rev. J. Miedema	1975
Alberta South.....	Rev. H. Wildeboer.....	Rev. N. Vander Kwaak	1976
British Columbia.....	Rev. P. Kranenburg.....	Rev. G. Pols	1976
Cadillac.....	Rev. M. Stegink.....	Mr. G. Koster	1975
California South.....	Rev. L. Dykstra.....	Rev. G. Klouw	1977
Central California.....	Rev. E. Marlink.....	Dr. R. Gritter	1977
Chatham.....	Rev. S. Vander Meer.....	Rev. J. Lunshof	1976
Chicago North.....	Rev. J. Ebbers.....	Rev. A. Mulder	1976

Classis	Delegate	Alternate	Term Expires
Chicago South.....	Rev. R. Hartwell.....	Rev. J. Vander Lugt	1975
Columbia.....	Mr. J. Omta.....	Rev. J. Jeffers	1977
Eastern Canada.....	Rev. H. Uittenbosch.....	Rev. D. J. Tigchelaar	1977
Florida.....	Rev. E. J. Tamminga.....	Mr. J. Hofman	1976
Grand Rapids East.....	Rev. R. Timmerman.....	.....	1975
Grand Rapids North.....	Rev. E. J. Knott.....	Rev. M. Groenendyk	1976
Grand Rapids South.....	Rev. G. P. Holwerda.....	Rev. G. F. Van Oyen	1976
Grandville.....	Rev. H. Hoekstra.....	Rev. A. Jongsma	1977
Hackensack.....	Rev. A. Van Zanten.....	Rev. A. Rienstra	1975
Hamilton.....	Rev. G. Ringnalda.....	.....	1975
Holland.....	Rev. C. Steenstra.....	Rev. T. VandenHeuvel	1976
Hudson.....	Rev. B. Van Someren.....	Rev. A. Arkema	1976
Huron.....	Rev. J. Koole.....	Rev. P. J. Boodt	1975
Illiana.....	Rev. M. Buwalda.....	.....	1977
Kalamazoo.....	Rev. J. Witvliet.....	.....	1977
Lake Erie.....	Rev. R. Peterson.....	Rev. W. Dykstra	1976
Minnesota North.....	Rev. G. Kramer.....	Rev. M. Reitsma	1977
Minnesota South.....	Rev. W. P. Green.....	Rev. T. Heyboer	1977
Muskegon.....	Rev. T. Verseput.....	Mr. H. Poel	1977
Northcentral Iowa.....	Rev. D. Van Gent.....	Mr. D. Zoetewey	1977
Orange City.....	Rev. H. De Groot.....	Mr. C. Ruina	1977
Pacific Northwest.....	Rev. M. Flikkema.....	.....	1977
Pella.....	Rev. R. Venema.....	Mr. J. Hugen	1977
Quinte.....	Rev. D. Habermehl.....	Rev. H. Katerberg	1976
Rocky Mountain.....	Rev. J. Vander Laan.....	Dr. J. Kamps	1975
Sioux Center.....	Rev. J. Botting.....	Rev. S. De Young	1976
Toronto.....	Rev. H. Eshuis.....	Rev. S. Van Houten	1975
Wisconsin.....	Rev. J. Olthoff.....	Rev. R. Uken	1975
Zeeland.....	Rev. E. Los.....	Rev. B. Mulder	1976

Members-at-large:

Central U.S.....	Dr. F. Westendorp.....	Mr. J. H. Fleš	1976
	Mr. R. De Boer.....	Mr. M. Van Dellen	1975
	Mr. J. Van Eerden.....	Mr. H. Soper	1977
	Mr. E. Berends.....	Mr. W. Peterson	1976
	Mr. R. De Vos.....	Mr. J. Volkers	1975
Eastern U.S.....	Mr. C. Johnson.....	Mr. W. Hommes	1975
Western U.S.....	Dr. J. VanderBeek.....	Mr. M. Tanis	1975
Rocky Mountain.....	Mr. E. Begay.....	Mr. H. R. Thomas	1977
S.W. Ontario.....	Mr. B. Hoogendam.....	Mr. D. Velhuizen	1976
Eastern Canada.....	Dr. D. Poel.....	Mr. B. Kiesekamp	1975
Western Canada.....	Mr. B. Bolt.....	Mr. G. Monsma	1975

E. Board of Publications

Classis	Delegate	Alternate	Term Expires
Alberta North.....	Rev. J. Westerhof.....	Rev. J. Friend	1977
Alberta South.....	Mr. D. Bouwsema.....	Rev. C. H. Salomons	1976
British Columbia.....	Mr. G. W. Ensing.....	Rev. J. Tuininga	1977
Cadillac.....	Rev. F. J. Van Dyk.....	Rev. G. Heyboer	1977
California South.....	Rev. C. Nyenhuis.....	Rev. C. Vander Plate	1976
Central California.....	Rev. J. Versluys.....	Mr. H. De Jong	1977
Chatham.....	Rev. L. Schalkwyk.....	Rev. J. Nutma	1975
Chicago North.....	Mrs. E. Van Reken.....	Miss B. Bean	1975
Chicago South.....	Dr. A. C. De Jong.....	Rev. N. Punt	1975
Columbia.....	Rev. F. Breisch.....	Rev. T. Dykman	1977
Eastern Canada.....	Mrs. S. Cook.....	Mr. H. Van Schepen	1977
Florida.....	Mr. K. Tanis.....	Mr. R. Sikkenga	1975
Grand Rapids East.....	Rev. C. Boomsma.....	Rev. C. Terpstra	1977

Classis	Delegate	Alternate	Term Expires
Grand Rapids North	Mr. A. Van Maastrick	Mr. J. Day	1977
Grand Rapids South	Rev. W. De Vries	Rev. H. De Jong	1977
Grandville	Rev. W. Van Antwerpen	Rev. L. Bossenbroek	1975
Hackensack	Miss D. Kelder	Miss W. Knoll	1975
Hamilton	Rev. W. Vander Beek	Rev. J. Kuntz	
Holland	Mr. R. Holwerda	Mr. D. Zwier	1978
Hudson	Dr. R. Van Heyningen	Mr. A. Frieling	1975
Huron	Dr. H. J. Feenstra	Rev. J. Van Dyk	1977
Illiana	Rev. J. Piersma	Rev. D. Bos	1977
Kalamazoo	Rev. J. A. Mulder	Dr. S. Dykstra	1976
Lake Erie	Rev. D. Postema	Mrs. R. Chong	1975
Minnesota North	Rev. T. Wevers	Rev. B. Becksvooort	1976
Minnesota South	Rev. P. Brouwer	Rev. W. Green, Jr.	1975
Muskegon	Rev. M. Beelen	Mr. D. Schelhaas	1975
Northcentral Iowa	Mr. A. Cooper	Mr. J. Voss	1975
Orange City	Mr. G. De Vries, Jr.	Rev. N. Vogelzang	1976
Pacific Northwest	Rev. S. Pastine	Rev. A. Louwerse	1977
Pella	Rev. G. Vander Plaats	Mr. J. H. Hall	1977
Quinte	Rev. R. Praamsma	Mr. W. Vos	1975
Rocky Mountain	Dr. R. Post	Rev. G. De Velder	
Sioux Center	Dr. G. Rozeboom		1976
Toronto	Dr. H. Hart	Rev. L. Tamminga	1975
Wisconsin	Mr. W. Leys	Mr. F. Stremmer	1977
Zeeland	Rev. S. Newhouse	Rev. E. Haan	1977

Note for information:

Board of Publications - Education Committee

Dr. Derke Bergsma
 Dr. Sidney Dykstra
 Mr. Barry Foster
 Mr. Arnold Snoeyink
 Mr. Gordon Quist
 Prof. William Hendricks

Board of Publications - Periodical Committee

Mr. Casey Wondergem, Jr.
 Dr. John Timmerman

F. Christian Reformed World Relief Committee

Classis	Delegate	Alternate	Term Expires
Alberta North	J. Vanden Born	H. Vriend	1974
Alberta South	D. Vander Wekken	J. Vander Dool	1976
British Columbia	A. Tukker	B. Van't Riet	1977
Cadillac	P. Schierbeek	J. Germaat	1976
California South	P. Scholten		1977
Central California	H. Veneman	L. Fondse	1976
Chatham	P. Berghuis	A. Bisschop, Jr.	1977
Chicago North	G. Taylor	H. Burma	1974
Chicago South	F. Iwema	R. Wolterink	1975
Columbia	H. Buys	M. Feddes	1976
Eastern Canada	C. Hogeveen	E. De Kleer	1975
Florida	D. Bouwer	J. Meiste	1975
Grand Rapids East	P. Brouwers	K. H. Terpstra	1976
Grand Rapids North	R. Meeuwssen	D. Molewyk	1975
Grand Rapids South	G. Rietberg, D.D.S.	H. Kreulen, M.D.	1975
Grandville	H. De Jong	F. Visser	1976
Hackensack	G. Kuipers		1977
Hamilton	K. Mantel	P. De Vries	1975
Holland	H. Lubbers	P. Kuiper	1977

Classis	Delegate	Alternate	Term Expires
Hudson.....	A. Malefyt.....	C. Hekman	1976
Huron.....	H. Exel.....	M. Dijkstra	1976
Illiana.....	G. Kroll.....	N. Zuiderveen	1976
Kalamazoo.....	A. Wolterson.....	E. Joling	1975
Lake Erie.....	C. J. Vrieland.....	P. Bouman	1976
Minnesota North.....	S. Vander Kooi.....	G. Blok	1976
Minnesota South.....	L. Christoffels.....	R. Van Essen	1975
Muskegon.....	L. Van Rees.....	C. Van Coevering	1977
Northcentral Iowa.....	H. Eiten.....	C. Vander Ploeg	1976
Orange City.....	F. Ten Napel.....	C. Postma	1975
Pacific Northwest.....	J. Tjoelker.....	J. Van Ry	1977
Pella.....	L. Nugteren.....	F. Gritters	1976
Quinte.....	P. Feddema.....	W. Piersma	1975
Rocky Mountain.....	H. Hubers.....	D. Murry	1976
Sioux Center.....	R. De Stigter.....	W. Alberda, M.D.	1975
Toronto.....	A. Vander Meulen.....	W. Rekker	1976
Wisconsin.....	J. Thonus.....	F. Sterk	1977
Zeeland.....	O. Aukeman.....	R. Kalmink	1975
Members-at-large:			
Medical.....	D. A. De Vries, M.D.....	J. A. Rienstra, M.D.	1976
Businessman.....	T. Prins.....	J. Vander Ploeg	1975
Sociologist.....	J. Tuinstra.....	H. A. Start	1976
Attorney.....	H. Meyers, Jr.....	D. Vander Ploeg	1975
Accountant.....	D. Pruis.....	E. Westenbroek	1977
Minister.....	Rev. J. Bergsma.....	Rev. J. C. Medendorp	1977

IV. SYNODICAL INTERIM COMMITTEE

Regular	Alternate	Term Expires
Rev. F. De Jong	Rev. W. Ackerman	1976
Mr. E. Z. Blankers	Mr. J. N. Snapper	1975
Dr. P. Y. De Jong	Rev. S. Kramer	1977
Mr. H. Vermeer	Dr. S. Kanis	1975
Dr. M. De Vries	Mr. J. Jonker	1977
Mr. W. Sytsema, Jr.....	Mr. W. Van Lopik	1976
Mr. F. Hollebeek	Mr. H. Petersen	1975
Mr. B. Sevensma	Mr. A. Van Tuinen	1977
Rev. O. Breen	Rev. J. Verbrugge	1977
Rev. A. Hoogstrate	Rev. C. Greenfield	1976
Dr. G. Stob	Rev. I. Apol	1975
Rev. L. Slofstra	Rev. J. Vriend	1976
Rev. J. Van Harmelen.....	Rev. L. Tamminga	1975
Mr. M. Van Wijk	Mr. P. Feddema	1977
Stated Clerk, Denominational Financial Coordinator, and Synodical Treasurer, ex officio		

V. STANDING COMMITTEES

A. *Back to God Tract Committee:* Rev. E. Los (1975), Mr. W. Timmer (1975), Mr. M. De Boer (1976), Mr. P. Brink (1976), Mr. W. Willink (1975), Mr. V. De Weerd (1975), Mr. J. Tibbe (1976), Rev. C. Bremer (1976), Rev. J. Weigers (1977), Mr. G. De Young (1977).

B. *Bible Translation Committee:* Dr. A. Bandstra (1975), Dr. D. Holwerda (1975), Rev. S. Bultman (1975), Dr. D. Engelhard (1977), Dr. L. Vos (1975), Dr. C. Vos (1975), Dr. M. Woudstra (1975).

C. Chaplain Committee: Rev. C. Schoolland (1975), Mr. J. Holwerda (1975), Dr. M. Hugen (1976), Rev. J. Kok (1975), Rev. G. Meyer (1976), Rev. C. Tuyl (1976), Mr. N. Van Andel (1976), Dr. D. Van Halsema (1977), Mr. N. Berghoeff (1977).

D. Church Help Fund Committee: Rev. J. H. Rubingh (1977), Rev. J. H. Engbers (1976), Mr. M. Wiersma (1976), Rev. E. Blankespoor (1976), Mr. G. Post (1975), Mr. T. Van Bruggen (1976), Alt., Rev. D. Houseman (1976), Mr. H. J. De Groot (1976).

E. Educational Assistance to Churches Abroad Committee: Dr. E. Rubingh (1977), Rev. R. Heynen (1975), Rev. J. Lont (1977), Mr. P. Vande Guchte (1977), Rev. D. Vander Brug (1975), Mr. E. Vander Weele (1976), Rev. R. Recker (1976).

F. Fund for Needy Churches: Mr. G. Vande Werken (1975), Rev. H. De Mots (1975), Mr. H. Wierenga (1977), Rev. H. Arnold (1977), Mr. H. Stob (1977).

G. Historical Committee: Dr. L. Oostendorp (1975), Dr. H. Zwaanstra (1975), Dr. H. Ippel (1975), Rev. J. Leugs (1975).

H. Inter-Church Relations Committee: Rev. J. Bratt (1975), Rev. J. Eppinga (1977), Rev. T. E. Hofman (1977), Dr. J. Kromminga (1976), Rev. N. Vander Zee (1976), Mr. A. Bel (1976), Rev. G. Bouma (1975), Rev. A. W. Schaafsma (1977).

I. Liturgical Committee: Dr. Stanley Wiersma (1975), Rev. John Schuurmann (1975), Dr. Nicholas Wolterstorff (1976), Rev. Nicholas Knoppers (1976), Rev. Alvin Hoksbergen (1976), Rev. Clifford Bajema (1977), Rev. John Vriend (1977), Dr. Henrietta Ten Harmsel (1977).

J. Ministerial Information Service Committee: Rev. W. Van Peursem (1975), Rev. L. J. Dykstra (1975), Rev. D. Negen (1977), Mr. H. Te Velde (1975), Mr. C. Vander Brug (1976), Mr. George Groen (1977).

K. Ministers' Pension Fund Committee: Mr. A. Walters (1977), Rev. J. Van Harmelen (1976), Rev. J. Van Ryn (1975), Mr. P. Brouwers (1975), Mr. D. Oosterhouse (1975), Mr. R. Helder (1976), Dr. J. Harkema (1977).

L. Sermons for Reading Services Committee: Rev. C. Fennema (1976), Rev. A. Venema (1976), Dr. S. Greidanus (1977), Rev. H. D. Praamsma (1977), Alt., Dr. R. Kooistra.

M. Synodical Committee on Race Relations: Rev. Vernon Geurkink (1977), Rev. Virgil Patterson (1977), Mr. Dennis Crushshon (1977). Dr. Anthony Diekema (1975), Mr. Milton Geerdes (1975) Mr. Benito Infante (1975), Rev. D. Postema (1975), Mr. Wilfred Bowman (1976), Mr. Steven Jung (1976), Mr. Donald Minor (1976), Rev. S. Vander Klay (1976).

N. Unordained Employees' Pension Fund Committee: Messrs. A. Bielema (1975), G. Borst (1975), L. Ippel (1975), D. Oosterhouse (1976), D. Zwier (1976), Richard Baukema (1977).

VI. REPRESENTATIVES

A. *American Bible Society*: Mr. Douglas Bush (1977), Alt., Mrs. John Last.

B. *Canadian Bible Society*: Rev. K. Verhulst (1977), Alt., Rev. A. Vanden Pol.

C. *Christian Laymen's League*: Rev. G. Holwerda (1975), Alt., Rev. Harold De Jong.

D. *Dordt College*: Rev. N. Vogelzang (1975), Alt., Rev. J. Fondse.

E. *Faith, Prayer, and Tract League*: Mr. Herbert Kramer (1977), Alt., Mr. Kenneth Navis.

F. Lord's Day Alliance of Canada - Rev. S. Terpstra (1977)
Rev. J. Zantingh, alt.

G. Lord's Day Alliance of the U.S. - Mr. Fred Fisher (1977)
Rev. R. Wezeman, alt.

H. Luke Society - E. Van Reken, M.D., (1976)
J. Rienstra, M.D., alt.

I. Reformed Bible College - Rev. H. Vander Ark (1975)
Rev. D. Stravers, alt.

J. The Evangelical Literature League - Mr. W. Schultze (1977)
Rev. F. Pott, alt

K. United Calvinist Youth

a. Calvinist Cadet Corps - Rev. E. Piersma (1975)
Rev. T. Lapinsky, alt.

b. Calvinettes - Sharon Blohm (1975)
Vonnie Reiffer, alt.

c. Young Calvinist Federation - Marla Koning (1975)
Robert Menkveld, alt.

L. World Home Bible League - Rev. A. VanderGriend (1975)
Rev. J. Quartel, alt.

M. Trinity Christian College - Rev. W. Witte (1977)
Mr. A. Hoving, alt.

VII. STUDY COMMITTEES:

A. *New Confession*: Dr. L. Oostendorp, Rev. M. N. Greidanus, Dr. J. H. Kromminga, Rev. F. Van Houten, Mr. H. Arens, Mr. S. DeYoung.

B. *Psalter Hymnal Supplement*: Dr. J. Hamersma, Mr. M. McGervey, Rev. J. Schuurmann, Dr. C. Seerveld, Prof. G. Warmink, Prof. J. Worst, Miss Betty De Vries, Mrs. Marie Post, Miss Nancy Van Halsema.

C. *Proof Texts for the Heidelberg Catechism*: Dr. W. De Boer, Dr. C. Kromminga, Rev. H. De Wolf, Rev. M. D. Geleynse, Rev. C. Greenfield, Rev. E. Oostendorp, Dr. C. Vos.

D. *Translation of the Heidelberg Catechism*: Dr. F. Klooster, Prof. R. F. Wevers, Prof. C. Boersma, Dr. E. Masselink, Prof. S. Wiersma.

E. *Calvin Centennial Crusade Executive Committee*: Dr. W. Spoelhof and Dr. J. H. Kromminga - Honorary Chairmen; Dr. K. Bootsma - Campaign Director; Mr. H. De Wit - Director of Office Procedure; Dr. W. De Young; Mr. J. Hoekenga - Executive Secretary.

F. *Examination of Candidates and Admission to the Ministry*: Rev. J. Van Ryn, Rev. H. Arnold, Rev. H. Dekker, Mr. D. Dykstra, Dr. E. VanderWeele.

G. *Marriage Guidelines*: Mr. C. Van Valkenburg, Rev. W. Vander Haak, Dr. A. Bandstra, Dr. D. Bergsma, Rev. M. De Vries, Rev. G. Gritter, Dr. T. Minnema, Rev. A. Persenaire, Dr. B. T. Duthler.

H. *Synodical Decisions and the Confessions*: Rev. H. VanderKam, Rev. J. De Kruyter, Rev. J. T. Holwerda, Dr. F. Klooster, Mr. H. Bratt, Mr. E. R. Post.

I. *Joint Commission CRC/RCA for Study of Theology of Evangelism*: Dr. R. S. Wierenga, Dr. R. De Ridder, Dr. R. Greenway, Rev. W. Smedes, Dr. C. Kromminga.

J. *Ethical Decisions on War*: Rev. R. Opperwall, Rev. E. Bradford, Rev. N. Plantinga, Chaplain J. Hoogland, Rev. J. Quartel.

K. *Women in Ecclesiastical Office*: Rev. J. Hellinga, Rev. H. Petersen, Rev. D. Aardsma, Dr. J. Vander Laan, Mrs. M. Alons.

L. *Implications of Guidelines for Office and Ordination and "Layworkers in Evangelism"*: Rev. T. Van Kooten, Rev. W. Ackerman, Rev. S. De Vries, Rev. H. Spaan, Rev. P. Van Egmond, Rev. J. Kits, Rev. D. Pierik.

M. *Supervision re Visitors at the Lord's Supper*: Rev. J. Vriend, Rev. L. Mulder, Rev. J. Pereboom, Rev. J. Westerhof, Mr. D. Zeilstra, Rev. H. Samplonius, Alt., Rev. N. B. Knoppers.

N. *Judicial Code Committee*: Dr. F. Steen, Dr. C. Orlebeke, Rev. J. Hoytema, Dr. H. Stob, Judge J. Feikens.

O. *Christian Reformed Ministers Serving in Other Churches*: Rev. J. Fondse, Rev. P. Bakker, Dr. J. Vander Laan, Dr. Marvin De Young, Mr. Evert De Vries.

P. *Form of Subscription*: Rev. H. Arnold, Dr. E. Roels, Rev. E. Oostendorp, Dr. A. C. De Jong, Dr. R. Prince, Mr. W. Post, Prof. J. Stek, Dr. D. Hoitenga, Jr.

Q. *Committee on Member Discipline*: Rev. J. Hasper, Rev. L. Dykstra, Mr. F. Wind.

R. *Taxation and Christian School*: Dr. J. Vanden Berg, Rev. L. Tamminga, Dr. P. Henry, Mr. H. Nieman, Mr. Robert Vander Laan.

S. *Lodge and Church Membership Summary Pamphlet*: Rev. C. Van Ens, Rev. E. Heerema, Rev. J. Osterhouse.

T. *Eschatological Issues in North America*: Rev. J. Schuurmann, Dr. B. Van Elderen, Rev. A. Kuyvenhoven, Dr. W. De Boer, Dr. A. A. Hoekema.

U. Committee in loco University Hills: Rev. H. Vander Kam, Rev. W. Vander Haak, Rev. R. Koops, Mr. H. Bos.

V. Committee re Letter to Toronto II: Rev. G. Gritter, Rev. J. Verbrugge, Mr. E. Ennema.

—Adopted

ARTICLE 91

The *Obituary Committee*, the Rev. J. Van Houten reporting, presents the following:

During our sessions here at synod we are reminded of the diligent efforts on the part of office bearers in the church of our Lord Jesus Christ to be obedient to the King of the church. While grateful for the open and effectual doors, we realize that there are many adversaries. With reminders that we are laboring in the militant church, we hear the call of our Lord to carry on faithfully until he calls to the church triumphant. Since the Synod of 1973 seven of our ministers were summoned to heavenly glory in the presence of our Lord. It is fitting that we pause for a few moments to think of those whom our gracious God has lifted to the fulness of their redemption.

1. Dr. William Masselink (1897–1973)

William Masselink was born February 15, 1897 in Meservey, Iowa. He began his theological training at Grundy College in Iowa, and took his seminary work in Princeton Theological Seminary because of his love for the teaching of Dr. Gerhardus Vos. While in the ministry he studied at Southern Baptist Seminary in Louisville, Kentucky with Dr. A. T. Robertson, where he earned the Th.D. degree. Some years later he pursued additional graduate studies at the Free University with Dr. Valentine Hepp, and received another Th.D. degree.

Ordained to the ministry in 1922, he began his service of the Lord in Lafayette, Indiana. His subsequent charges were Fourteenth Street, Holland, Michigan; Alpine Avenue, Grand Rapids, Michigan, and Second Englewood, Chicago, Illinois. His last position, from 1952 until emeritating in 1963, was that of Teacher of Bible Doctrine at the Reformed Bible Institute.

Dr. Masselink was a man with a great heart, full of love for his wife Mary, for his daughter and two sons, and also for the people in the churches he served. He was a fervent minister of the Word, with great love for the Reformed truth and with ability to inspire his people for Christian living. On October 19, 1973, at the age of 76 years, God called this consecrated ambassador of the cross to his heavenly home.

2. Rev. Frederick L. Netz (1910–1973)

Frederick Netz was born in Paterson, New Jersey in 1910. He received his early education there, and in due time completed his studies in Calvin College and Seminary. In 1941 he graduated from the seminary and was ordained as a minister of the Gospel. Shortly before graduating from the seminary he was united in marriage to Louise Goris. From this union five children were born, one daughter and four sons. The Rev. Mr. Netz began his ministry at North Blendon, Michigan, and served Grant, Michigan; First Paterson, New Jersey; Prinsburg, Minnesota; Lucas, Michigan, and Inwood, Iowa until his untimely death on November 4, 1973 at the age of 63.

The Rev. Fred Netz was known for his enthusiastic preaching of God's Word and his tender heart for God's people. Our heavenly Father removed him from this earthly scene very suddenly while he was still in the active ministry.

3. Rev. Nicholas J. Monsma (1892-1973)

Nicholas J. Monsma was born in Friesland, The Netherlands on January 30, 1892. At the age of ten he arrived in Grand Rapids with his parents, and became affiliated with the Eastern Avenue Church. At the age of sixteen he made confession of his faith in Christ. In 1912 he enrolled in the Preparatory School of Calvin College, and graduated from Calvin Seminary in 1922. In the same year, when he became a candidate for the ministry, he was united in marriage to Effie Kuiper. They were blessed with six children, two daughters and four sons.

The congregations served by the Rev. N. Monsma were Hull, North Dakota; First Orange City, Iowa; Ninth Street, Holland, Michigan, and Second Paterson, New Jersey until his retirement in 1960. As an author he wrote "The Trial of Denominationalism" and "This I Confess." The brother served on various denominational boards, was president of synod in 1941 and 1957, and was delegated to the Synod of De Gereformeerde Kerken in 1946. He departed this life on December 1, 1973 at the age of 81.

The Rev. Nicholas Monsma was outstanding in his ability as a preacher of the Word, as leader in the church, and as an exponent of the Reformed faith.

4. Rev. Peter J. Hoekstra (1897-1973)

Peter John Hoekstra was born near Waupun, Wisconsin in 1897 and passed away on September 22, 1973 at the age of 76 years. He served the Christian Reformed congregations of Vancouver, British Columbia; Sultan-Duvall, Washington; and Nobleford, Alberta. From 1949 until his emeritation in 1962 he served as home missionary among the Reformed Dutch immigrants in Southern Alberta. He humbly ministered with complete dedication to his task, and was known for pastoral love, practical wisdom, patient labor in dealing with the new immigrants. The Dutch government acknowledged his dedicated service by bestowing on him one of the highest medals of merit.

From its very inception he was president of the Immigrant Society of the Christian Reformed Church and served with distinctive dedication for some twelve years. Working with the Canadian and Dutch governments and supervising the field agents, he never tired of the taxing and trying problems of the new immigrants. Taking care of both body and soul, he ministered to the immigrants in their frustrations and hardships. In his own time God called this noble servant to receive the everlasting crown of life.

5. Rev. John G. Vande Lune (1887-1973)

John Vande Lune was born in a farm home near Pella, Iowa in the year 1887. Already in his early teens he felt the call to the ministry, and spent his preparatory years at Central College in Pella, Iowa. Later he transferred to Calvin and completed his seminary training in 1913. In the same year he was married to Dena Broekstra, and they were blessed with two sons and three daughters. The Rev. Mr. Vande Lune was ordained in Firth, Nebraska, and served subsequently in Corsica, South Dakota; Pease, Minnesota; Sanborn, Iowa; Carnes, Iowa; Colton, South Dakota; and Hills, Minnesota. After a ministry of forty years he was emeritated in 1953. The Lord of glory called him home on December 19, 1973.

The Rev. Mr. Vande Lune served the Lord and his people in the midwest area of our land through some very difficult years, but always with a rich faith in God. Now he has received the crown of righteousness and the joys of eternal life.

6. Rev. Harry Blystra (1891-1974)

Harry Blystra was born in Friesland, The Netherlands, on April 29, 1891, and emigrated with his family to America in 1904 at the age of thirteen. At an early age he felt a real desire to study for the ministry. In 1919 he graduated from Calvin Seminary, and was united in marriage the same year to Louise Bos. From this union were born seven daughters and three sons. It may be said of him that he was a family man with intense devotion to his wife and children. The departure of his wife six years prior to his death moved him very deeply, although he remained submissive to the will of God. He was called to join "the spirits of the just made perfect" on May 2, 1974 at the age of 83 years.

The four congregations, to which this noble servant of the Lord ministered, were Sullivan, Michigan; Prinsburg, Minnesota; Sully, Iowa, and Graafschap, Michigan. He is remembered especially as the first Executive Secretary of Home Missions, which position he held from 1947 until his retirement in 1960. On every level he was diligent and zealous for the promotion of the cause of home missions, both in Canada and in the United States. Outstanding in his ability to analyze situations, he was equally gifted with wisdom to lead in an effective manner. Throughout it all he remained deeply devoted to the truth of God and the church he loved.

7. Rev. Edward B. Pekelder (1896-1974)

Edward Pekelder was born in Muskegon, Michigan on February 24, 1896. While at Calvin Seminary he was married to Helen Schoonbeek in 1920. The Lord blessed this union with a daughter, Thelma, and a son, the Rev. Bernard Pekelder. He graduated from Calvin Seminary in 1921, and served the following churches: Wyoming Park, Wyoming, Michigan; Coldbrook, Grand Rapids, Michigan; Sheboygan, Wisconsin; First Kalamazoo, Michigan; Lamont, Michigan, and Godwin Heights, Grand Rapids, Michigan. Although he became emeritus in 1962, he served various congregations after that time, and was very effective in the ministry of the Gospel. Our Lord called him to glory on May 25, 1974.

The Rev. Mr. Pekelder counted it a real privilege to serve on the Board of Trustees of Calvin College and Seminary for sixteen years, and later he served on the Board of Home Missions. He has the distinction of being one of our first ministers to make use of radio broadcasting in an extensive manner. While in Sheboygan he preached on the radio regularly in addition to all his other duties in a large congregation. Many congregations benefited from his preaching, even after his official retirement. In a practical sense, he never did retire, but served the churches tirelessly until the Master's call.

Synod also takes special note of two members who have made special contributions to the work of the Lord.

1. Mr. Jacob H. Bosscher (1887-1974)

Jacob Bosscher was one of our best known laymen, and distinguished himself as a pioneer on our Indian Mission field. Born in Grand Rapids, Michigan on March 22, 1887, he moved early in life to Lucas, Michigan, where he later married Nellie Lucas. The Lord blessed this marriage with nine children. In 1910 the young couple moved to the frontier country of the great Southwest, where he served as business manager of the Rehoboth Mission until 1952 when he retired and moved to Grand Rapids. Although that was a full time position, Mr. Bosscher did much more. Throughout the years he was an ardent advocate of the Southwest Bible Conference in Flagstaff, Arizona, and

served on its board for over thirty years. Politics interested him also, and he was state senator of New Mexico from 1924 to 1932.

Mr. Bosscher was a humble and helpful friend to all the missionaries on the field, and was loved very dearly by the Indians as well. Missionaries and travelers said frequently during those years. "What would Rehoboth be without the Bosschers?" Although removed from the earthly scene, he still speaks through the famous well at Rehoboth, the buildings and facilities on the complex. Best of all, he sings God's praises with the heavenly choir, where God called him on March 17, 1974.

2. Mr. John Vander Hoven (-1974)

We are reminded that three months ago, in March 1974, Mr. John Vander Hoven was called into the presence of the Lord. He is well known for composing the music for Psalter Hymnal Number 469, "By the Sea of Crystal," the words of which were written by the Rev. William Kuipers in 1933. Now he is also in the glorious church rejoicing at God's throne, face to face with the Lord Jesus Christ.

As we think of our departed brethren we thank our God for the opportunities we have in the land of the living and dedicate ourselves anew to the service of our Savior and Lord. We hear his word in John 9:4, "We must work the works of him that sent me, while it is day; the night comes when no man can work." With an eye to God who gives the victory, may we hear his word, "Therefore, my beloved brethren, be steadfast, unmoveable, always abounding in the work of the Lord, knowing that in the Lord your labor is not in vain" (I Corinthians 15:58).

Your Obituary Committee recommends that:

1. Synod express its humble thanks to God for the service rendered by these servants, who have received the recompense of reward by God's grace.
 2. Synod express its sympathy to all the bereaved and commends them to the Lord for his sufficient grace and comfort.
 3. Synod send a copy of these expressions to the bereaved families, and make these a part of the synodical record.
 4. Synod rise to sing Psalter Hymnal Number 469 in acknowledging the present joy and triumph of these saints in glory.
 5. Synod be led in prayer by the Rev. John A. Mulder, chairman of the Obituary Committee.
- Adopted

ARTICLE 92

Dr. A. Wind expresses words of appreciation and farewell.

The president of synod, the Rev. George Gritter, expresses his gratitude for the work of synod and for the spirit of cooperation and mutual concern which was manifest throughout the sessions of synod. He also thanks those persons who expedited the work of synod.

The Stated Clerk, the Rev. Wm. P. Brink, addresses the officers of synod with words of appreciation, and presents inscribed gavels to the president and vice-president, and gratuities to the clerks.

The vice-president, the Rev. John Verbrugge, expresses the gratitude of synod for the fair, efficient, and cordial manner in which the Rev. Mr. Gritter conducted the business of synod.

ARTICLE 93

The final word of thanksgiving and praise is offered by the president, the Rev. G. Gritter.

Synod concludes by singing the doxology.

GEORGE GRITTER, president
JOHN VERBRUGGE, vice-president
BASTIAAN NEDERLOF, first clerk
JOHN VANDEN BERG, second clerk

Attested a true copy:

WILLIAM P. BRINK, stated clerk
2850 Kalamazoo Ave., S.E.
Grand Rapids, Michigan 49508

REPORTS OF BOARDS

REPORT 1

BACK TO GOD HOUR

(Arts. 54, 77)

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

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

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

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

This ministry uses five major stations: Trans World Radio on Bonaire and in Monte Carlo; ELWA, Monrovia, Liberia; FEBA, Seychelles, Indian Ocean; and CBC of Nicosia, Cyprus. In response to this great outreach, 2,592 letters were received from forty-seven countries, including the Soviet Union, Hungary, and the city of Mecca. This ministry is supported by a wide distribution of literature wherever it is possible to send it. But in some areas, listeners are being persecuted. Mail is not delivered, or if it is delivered, the recipients are persecuted for pos-

sessing it. In spite of this hardship, though, those who respond to Mr. Madany's broadcast are eager to receive material that will help them understand the teachings of the Bible. Such interest is astonishing when one recalls that it exists in the lives of Muslims who traditionally have been among the hardest to reach with the gospel.

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

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

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

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

Two other Back to God Hour ministries were strengthened significantly during 1973, the Indonesian and the French. The Indonesian work was

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

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

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

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

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

Mr. Bruinooge has had long experience with our foreign mission board as the director of their daily Tokyo broadcast, *Asa No Kotaba*, which he will continue to supervise. His experience is invaluable as he

now develops this new ministry on our behalf. This venture promises to increase the penetration of the Reformed faith into Japan substantially. It is also hoped that the programs can be used to reach some of the large groups of overseas Japanese, for example, those in Brazil. This ministry, too, has given The Back to God Hour and the Christian Reformed Board of Foreign Missions an opportunity to work together in a joint venture. We wish publicly to express our deep appreciation of their willingness to work with us in this new broadcast.

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

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

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

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

Those of us who represent the church in this radio outreach are overwhelmed with the magnificent opportunities that have been given us in this ministry. It is our feeling that it is a ministry that must expand, for the instruments it uses are particularly effective in reaching our world with the gospel. We rejoice in the many evidences of God's

favor upon us. This is expressed in the gradually increasing response of our people to this great challenge. It is expressed in the blessing we experience as committee and staff as we work together in this great work. And it is expressed in the evidences of God's great care for all who are involved. When one considers the great amount of travel and the arduous work involved in this ministry during 1973, we can only be amazed at God's goodness. Surely many people are praying for this work.

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

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

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

MATTERS REQUIRING SYNODICAL ATTENTION

- I. The Radio Committee requests that Dr. J. Nederhood and either the president, the Rev. D. Negen, or the secretary, the Rev. N. Punt, be given the privilege of the floor when Back to God Hour matters are discussed.
- II. The Radio Committee requests that the Rev. Isaac Jen be given permission to address synod.
- III. Synod is requested to approve the continuation of the French broadcast through June, 1977.
- IV. The Radio Committee requests that synod approve the plan of The Back to God Hour to build a new facility.
- V. Synod is requested to approve the experimental Japanese language broadcast for two years.
- VI. Nominations:

Midwest area:	Rev. R. Venema (incumbent)
	Rev. D. Van Gent
Eastern Canada area:	Dr. S. Greidanus (incumbent)
	Rev. J. Vos

Chicagoland area: Mr. R. Triemstra (incumbent)
Mr. R. Knol

- VII. The Radio Committee requests that the proposed budget for 1975 be approved and the quota of \$18.00 be adopted.
- VIII. The Radio Committee requests that synod recommend The Back to God Hour for one or more offerings for above quota needs.
- IX. The Radio Committee requests that synod encourage the churches to recognize that Sunday, December 8, 1974, marks the 35th anniversary of Back to God Hour broadcasting.

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

THE BACK TO GOD HOUR

FINANCIAL REPORT - JANUARY 1 THROUGH DECEMBER 31, 1973

RECEIPTS:

Synodical Quotas	\$797,556.73	
Churches - Special Offerings	120,442.38	
Organizations	12,939.50	
Individual Gifts	428,001.21	
Foreign Designated	291,358.23	
Station Sponsorship	13,753.04	
Other Income	42,743.89	
Total Receipts		\$1,706,794.98

DISBURSEMENTS:

Broadcasting		
Domestic	\$590,821.29	
Foreign		
English	92,087.80	
Arabic	74,318.00	
Spanish	100,034.62	
French	26,150.98	
Indonesian	10,433.08	
Portuguese	77,626.42	
Project Orient	9,433.41	
TV	11,078.75	
Recording & Duplicating	32,049.33	
Research & Development	489.45	

ADMINISTRATION:

Audit	\$ 1,595.00
Employees Pension Plan	6,497.16
Committee Expense	5,175.78
Data Processing & Payroll Service	3,348.79
Equipment	5,710.26
Insurance	8,617.72
Maintenance & Repairs	6,672.61
Ministers' Pension	2,850.00
Salaries	141,509.07
Social Security Expense	5,624.31
Supplies	19,450.26
Travel	5,569.70
Utilities	9,692.90

Family Altar	110,557.84	
Sermons	38,473.43	
Capital Improvements	176.00	
Literature	46,012.74	
Ministers' Housing & Allowances	10,100.00	
Music Production	413.10	
Other Printing	51,860.08	
Professional Services	10,806.57	
Other Expense	2,117.54	
Total Disbursements		\$1,517,353.99

THE BACK TO GOD HOUR - TENTATIVE BUDGET 1975

RECEIPTS:

Synodical Quotas	\$983,000	
Churches - Special Offerings	150,000	
Organizations	18,000	
Individual Gifts	525,000	
Foreign Designated	391,000	
Station Sponsorship	18,000	
Other Income	53,000	
Total Receipts		\$2,138,000

DISBURSEMENTS:

Broadcasting		
Domestic	\$833,000	
Foreign		
English	115,000	
Arabic	100,000	
Spanish	165,000	
French	72,000	
Indonesian	25,000	
Portuguese	107,000	
Profect Orient	105,000	
TV	10,000	
Recording & Duplicating	50,000	
Research & Development	1,000	

ADMINISTRATION:

Audit	\$ 1,800	
Employees Pension Plan	10,000	
Committee Expense	5,500	
Data Processing & Payroll Service	5,700	
Equipment	12,000	
Insurance	15,000	
Maintenance & Repairs	15,000	
Ministers' Pension	4,750	
Salaries	225,000	
Social Security Expense	8,000	
Supplies	33,000	
Travel	14,000	
Utilities	14,000	

Family Altar	128,000	
Sermons	52,000	
Capital Improvements	2,000	
Literature	60,000	
Ministers' Housing & Allowances	17,500	
Music Production	2,000	
Other Printing	68,000	
Professional Services	15,500	
Other Expense	2,550	
Total Disbursements		\$2,294,300

TABLE 1 - BACK TO GOD HOUR PROGRAMMING

Program	Language	Length in Min.	Format	Freq'cy.	Coverage	Cost Basis	No. of Stations	Total HRS. Broadcasting (Weekly)
1. The Back to God Hour	E	30	a	Wkly	USA & Canada	Paid	286	143
2. The Back to God Hour (Overseas Release)	E	30	a	Wkly	Overseas	Paid	34	17
3. The Back to God Hour *(Australian Release)	E	30	a	Wkly	Australia	Paid	17	8 1/2
4. Radio Today	E	30	b	Daily	India-S.E.Asia	Paid	1	3 1/2
5. Insight	F	4.5	c	Daily	USA	Public Ser.	80	30
6. Racom Spots	E	1	d	N.A.	USA & Canada	Public Ser.	N.A.	N.A.
7. Saatu-L-Islah I	A	30	a	Wkly	Europe	Paid		
8. Saatu-L-Islah II	A	15	a	M-F	No. Africa	Paid	5	8
9. Saatu-L-Islah III	A	15	a	M-F	Middle East	Paid		
10. La Hora de le Reforma	S	15	a	Wkly	Latin America	Paid	80	20
11. La Antorcha Espiritual	S	15	a	Wkly	Mexico	Paid	32	8
12. Radio 3-16	S	30	b	Daily	Central & So.Am.	Paid	1	3 1/2
13. Reflexion	S	5	c	Daily	So. America	Paid	10	N.A.
14. Announcements	S	1	d	Daily	Mexico	Paid	N.A.	N.A.
15. Radio 73-15	P	30	b	Daily	Brazil	Paid	1	3 1/2
16. Perspectives Reformees	F	15	a	Wkly	Quebec & W. Indies	Paid	5	1 1/4
17. Majestic Plans **	I	5 & 15	N.A.	N.A.	Indonesia	N.A.	N.A.	N.A.

CODE:

E - English
 A - Arabic
 S - Spanish
 P - Portuguese
 F - French
 I - Indonesian

a - Music/Sermon Format
 b - Magazine Format-News-Music-Message
 c - Talk Only
 d - Spot Announcements
 NA - Not Applicable

* Produced and Financed in Cooperation with The Reformed Church in Australia
 ** Produced and Financed in cooperation with Geredja Kristen Indonesia and Indonesian Broadcasting Foundation

City	Station	Time	KHz	City	Station	Time	KHz
ALABAMA				GEORGIA			
Huntsville—WAAY		8:30 a.m.	1550	Columbus—WDAK		10:30 p.m.	1340
Montgomery—WCOV		9:30 p.m.	1170	Savannah—WSAV		10:30 p.m.	630
ALASKA				GUAM			
Anchorage—KYAK		8:30 a.m.	650	Agana—KUAM		8:30 a.m.	610
Glennallen—KCAM		8:30 a.m.	790	HAWAII			
Nome—KICY		8:30 a.m.	850	Honolulu—KAIM		10:00 p.m.	870
North Pole—KJNP		4:00 p.m.	1170	IDAHO			
ARIZONA				Boise—KGEM		9:00 a.m.	1140
Flagstaff—KCLS		8:30 p.m.	600	Boise—KIDO		8:30 p.m.	630
Nogales—KFBR		8:30 p.m.	1340	Idaho Falls—KTEE		9:00 a.m.	1400
Phoenix—KHEP (Sat.)		11:30 a.m.	1280	Pocatello—KSEI		8:30 p.m.	930
Phoenix—KOOL		8:30 a.m.	960	Twin Falls—KLIX		9:00 a.m.	1310
Prescott—KYCA		7:30 p.m.	1400	ILLINOIS			
Tucson—KOPO		8:30 a.m.	1450	Carbondale—WCIL		9:30 a.m.	1020
Window Rock—KHAC (MP)		1:00 p.m.	1300	Chicago—WEFM		9:30 p.m.	99.5 MHz
ARKANSAS				Chicago—WMBI		4:30 p.m.	1110
Little Rock—KARN		9:30 p.m.	920	Lansing—WLNK-FM		8:30 a.m.	106.3 MHz
CALIFORNIA				Peoria—WXCL		9:30 p.m.	1350
Bakersfield—KGEE		8:30 p.m.	1230	Rockford—WROK		7:30 a.m.	1440
Fresno—KMJ		11:00 a.m.	1510	Urbana—WCCR		10:00 a.m.	1580
Los Angeles—KHJ		7:30 a.m.	930	INDIANA			
Modesto—KTRB		12:00 Noon	860	Evansville—WGFB		9:30 p.m.	1280
Modesto—KTRB-FM		12:00 Noon	104.1 MHz	Fort Wayne—WFWR		9:30 a.m.	1090
Redding—KQMS		10:00 p.m.	1400	Indianapolis—WFBM		9:00 a.m.	1260
Sacramento—KEBR-FM		4:00 p.m.	100.5 MHz	Lafayette—WXUS-FM		8:30 a.m.	92.7 MHz
San Bernardino—KFXM		8:30 a.m.	590	Terre Haute—WAAC		11:30 a.m.	1300
San Diego—KGB		7:30 a.m.	1360	IOWA			
San Francisco—KABL		8:30 a.m.	960	Ames—KASI		9:30 a.m.	1430
San Francisco—KEAR-FM		4:00 p.m.	97.3 MHz	Ames—KASI-FM (SAT)		6:00 p.m.	107.1 MHz
Santa Cruz—KSCO		9:30 p.m.	1080	Cedar Rapids—KHAK		9:00 a.m.	1360
Santa Maria—KUHL		8:30 a.m.	1440	Davenport—WOC		9:00 p.m.	1420
COLORADO				Des Moines—WHO		11:00 p.m.	1040
Alamosa—KGIW		9:00 a.m.	1450	Iowa City—KXIC		9:00 a.m.	800
Denver—KOA		8:30 a.m.	850	Le Mars—KLEM		8:30 a.m.	1410
Fort-Collins—KCOL		9:00 a.m.	1410	Mason City—KRIB		8:30 a.m.	1490
Greeley—KYOU		8:30 p.m.	1450	Ottumwa—KBIZ		8:30 a.m.	1240
Morrison—KWBI-FM		8:30 p.m.	91.1 MHz	Sioux Center—KDCR-FM		8:15 a.m.	91.3 MHz
Pueblo—KPUB		9:00 a.m.	1480	Waterloo—KXEL		5:00 p.m.	1540
CONNECTICUT				KANSAS			
Hartford—WPOP		8:00 a.m.	1410	Colby—KXXX		8:30 a.m.	790
Middletown—WIHS-FM		2:30 p.m.	104.9 MHz	Topeka—WIBW		8:30 p.m.	580
DELAWARE				KENTUCKY			
Wilmington—WDEL		10:30 p.m.	1150	Paducah—WDXR		9:30 p.m.	1560
DISTRICT OF COLUMBIA				LOUISIANA			
Washington—WGMS		8:00 a.m.	570	Alexandria—KSYL		9:30 p.m.	970
Washington—WGMS-FM		8:00 a.m.	103.5 MHz	Monroe—KMLB		9:30 p.m.	1440
Washington—WWDC		8:30 a.m.	1260	New Orleans—WWL		8:00 a.m.	870
FLORIDA				MAINE			
Fort Myers—WINK		9:30 p.m.	1240	Augusta—WRDO		10:30 p.m.	1400
Jacksonville—WJAX		10:30 p.m.	930	Bangor—WLBZ		10:30 p.m.	620
Lakeland—WLAK		10:30 p.m.	1430	Portland—WDCS-FM		1:30 p.m.	97.9 MHz
Melbourne—WMMB		8:30 a.m.	1240	MARYLAND			
Miami—WGBS		8:30 a.m.	710	Cumberland—WTBO		10:30 p.m.	1450
Orlando—WKIS		8:30 a.m.	740	Hagerstown—WJEJ		9:30 a.m.	1240
St. Petersburg—WSUN		8:30 p.m.	620	GEORGIA			
Atlanta—WGUN		9:30 a.m.	1010	Atlanta—WGUN		9:30 a.m.	1010
Augusta—WBIA		10:30 p.m.	1230	Augusta—WBIA		10:30 p.m.	1230

City	Station	Time	KHz
MASSACHUSETTS			
Boston	WCOP	10:00 a.m.	1150
Waltham	WCRB	8:30 a.m.	1330
West Yarmouth	WOCB	9:30 a.m.	1240
MICHIGAN			
Battle Creek	WBCK	10:30 p.m.	930
Cadillac	WWAM	12:00 Noon	1370
Detroit	WCAR	8:30 a.m.	1130
Flint	WFDF	10:30 p.m.	910
Fremont	WSHN	3:00 p.m.	1550
Grand Haven	WGHN	4:00 p.m.	1370
Grand Rapids	WFUR	4:30 p.m.	1570
Grand Rapids	WFUR-FM (Mon.)	11:30 p.m.	102.9 MHz
Grand Rapids	WOOD	10:30 p.m.	1300
Holland	WHTC	4:00 p.m.	1450
Holland	WIBL	8:30 a.m.	1260
Jackson	WKHM	9:00 a.m.	970
Kalamazoo	WKZO	8:30 a.m.	590
Lansing	WJIM	8:00 a.m.	1240
Lapeer	WMPC	9:00 a.m.	1230
Mount Pleasant	WCEN	8:00 p.m.	1150
Muskegon	WKBZ	9:00 a.m.	850
Saginaw	WSAM	10:30 p.m.	1400
Sault Ste Marie	WSOO	11:30 a.m.	1230
MINNESOTA			
Duluth	WDSM	9:30 p.m.	710
Minneapolis-St. Paul	KSTP	10:30 p.m.	1500
Minneapolis-St. Paul	KTIS	4:00 p.m.	900
Minneapolis-St. Paul	WLOL	8:35 a.m.	1330
Morris	KMRS	1:00 p.m.	1230
Princeton	WKFM	12:30 p.m.	1300
St. Cloud	KFAM	8:30 a.m.	1450
Willmar	KWLM	1:00 p.m.	1340
Worthington	KWOA	12:00 Noon	730
MISSISSIPPI			
Columbus	WMBC	9:30 p.m.	1400
Greenwood	WGRM	9:30 p.m.	1240
Jackson	WJDX	9:30 a.m.	620
Natchez	WMIS	9:30 p.m.	1240
MISSOURI			
Kansas City	KCMO	10:30 p.m.	810
Kansas City	WHB	9:00 a.m.	710
Springfield	KGBX	9:30 p.m.	1260
St. Louis	KXOK	7:00 a.m.	630
MONTANA			
Belgrade	KGWV	12:30 p.m.	630
Bozeman	KBMW	8:30 a.m.	1230
Butte	KBOW	12:00 Noon	550
Butte	KXLF	8:30 p.m.	1370
Great Falls	KARR	9:25 p.m.	1400
Great Falls	KMON	9:00 a.m.	560
NEBRASKA			
North Platte	KODY	9:30 p.m.	1240
Omaha	KFAB	10:00 a.m.	1110
Scottsbluff	KNEB	9:00 a.m.	960
NEW JERSEY			
Atlantic City	WLDB	10:30 p.m.	1490
Newark	WFME-FM	4:00 p.m.	94.7 MHz

City	Station	Time	KHz
NEW MEXICO			
Albuquerque	KOB	9:00 a.m.	770
Gallup	KGAK	9:30 a.m.	1330
NEW YORK			
Albany	WOKO	9:30 a.m.	1460
Beacon	WBNR	9:30 a.m.	1260
New York City	WOR	8:30 p.m.	710
Rochester	WROC	10:30 p.m.	1280
Syracuse	WSOQ	11:00 a.m.	1220
NORTH CAROLINA			
Charlotte	WSOC	10:30 p.m.	930
Morganton	WMNC	10:30 p.m.	1430
Plymouth	WPNC	9:00 a.m.	1470
NORTH DAKOTA			
Grand Forks	KRAD	1:00 p.m.	1590
OHIO			
Akron	WAKR	9:30 a.m.	1590
Cincinnati	WKRC	9:00 a.m.	550
Cleveland	WCRF-FM	5:30 p.m.	103.3 MHz
Cleveland	WJW	8:30 a.m.	850
Columbus	WTVN	8:30 a.m.	610
Dayton	WONE	11:30 a.m.	980
Toledo	WSPD	9:30 p.m.	1370
Youngstown	WBBW	9:30 a.m.	1240
Zanesville	WHIZ	10:30 p.m.	1240
OKLAHOMA			
Oklahoma City	KLPR	8:30 a.m.	1140
OREGON			
Albany	KWIL	9:30 p.m.	790
Medford	KMED	7:30 p.m.	1440
Portland	KXL	8:30 a.m.	750
PENNSYLVANIA			
Danville	WPGM	1:30 p.m.	1570
Harrisburg	WCMB	8:30 a.m.	1460
Oil City	WKRZ	10:30 p.m.	1340
Philadelphia	WFIL	7:30 a.m.	900
Pittsburgh	WJAS	10:30 p.m.	1320
Scranton	WSCR	10:30 p.m.	1320
Washington	WJPA	9:30 a.m.	1450
Williamsport	WRAC	10:30 p.m.	1400
York	WORK	10:30 p.m.	1350
PUERTO RICO			
Vieques	WTVV	9:00 p.m.	1370
RHODE ISLAND			
Providence	WEAN	9:30 a.m.	790
Providence	WJAR	10:30 p.m.	920
SOUTH CAROLINA			
Charleston	WOKE	10:30 p.m.	1340
Greenville	WFBC	10:30 p.m.	1330
Greenwood	WCRS	10:30 p.m.	1450

City	Station	Time	KHz
SOUTH DAKOTA			
Rapid City—KIMM		9:00 a.m.	1150
Winner—KWYR		4:00 p.m.	1260
Yankton—WNAX		10:15 p.m.	570
TENNESSEE			
Chattanooga—WDEF		10:30 p.m.	1370
Knoxville—WETE		10:30 p.m.	620
Memphis—WREC		9:30 a.m.	600
TEXAS			
Amarillo—KGNC		10:00 p.m.	710
Dallas—WFAA		10:30 p.m.	570
El Paso—KHEY		9:00 a.m.	690
Houston—KIKK		9:30 a.m.	650
Pharr—KVMV-FM (SAT)		11:30 p.m.	96.9 MHz
San Antonio—WOAI		9:00 a.m.	1200
UTAH			
Brigham City—KBUH		8:30 a.m.	800
Logan—KVNU		9:00 a.m.	610
Ogden—KLO		9:00 a.m.	1430
Provo—KOVO		9:00 a.m.	960
Salt Lake City—KALL		9:00 a.m.	910
Vernal—KVEL		9:00 a.m.	1340
VERMONT			
Burlington—WVMT		10:30 p.m.	620
Rutland—WSYB		10:30 p.m.	1380
VIRGINIA			
Charlottesville—WCHV		8:30 a.m.	1260
Martinsville—WMVA		10:30 p.m.	1450
Winchester—WHPL		10:30 p.m.	610
WASHINGTON			
Bellingham—KGMI		9:00 a.m.	790
Kennewick—KSMK		9:00 a.m.	1340
Lynden—KLYN-FM		8:30 a.m.	106.5 MHz
Quincy—KPOR		9:00 a.m.	1370
Seattle—KAYO		9:00 a.m.	1150
Seattle—KGDN		2:30 p.m.	630
Seattle—KBIQ (Wed.)		9:00 p.m.	105.3 MHz
Spokane—KHQ		9:00 p.m.	590
Sunnyside—KREW		8:15 a.m.	1230
Tacoma—KTNT		8:30 a.m.	1400
Yakima—KIT		10:00 p.m.	1280
WEST VIRGINIA			
Bluefield—WHIS		10:30 p.m.	1440
Huntington—WGNT		10:30 p.m.	930
Morgantown—WAJR		10:30 p.m.	1440
WISCONSIN			
Madison—WIBA		9:30 p.m.	1310
Marinette—WMAM		9:30 p.m.	570
Plymouth—WPLY		8:30 a.m.	1420
Waukesha—WAUK		1:00 p.m.	1510
Wisconsin Rapids—WFHR		10:30 a.m.	1340
WYOMING			
Casper—KVOC		9:00 a.m.	1230
Cheyenne—KFBC		9:30 p.m.	1240
Sheridan—KWYO		10:00 a.m.	1410

City	Station	Time	KHz
CANADA			
ALBERTA			
Calgary—CHQR		8:00 p.m.	810
Camrose—CFCW (MP)		6:45 p.m.	790
Drumheller—CJDV		12:30 p.m.	910
Edmonton—CHQT		8:30 a.m.	1110
Edson—CJYR		10:00 a.m.	970
Let'sbridge—CHEC		8:30 p.m.	1090
Peace River—CKYL		7:00 p.m.	610
BRITISH COLUMBIA			
Burns Lake—CFLD		1:00 p.m.	1400
Duncan—CKAY		7:30 p.m.	1500
Langley—CKJC		10:05 a.m.	850
Osoyoos—CKOO		8:30 a.m.	1240
Penticton—CKOK		8:30 a.m.	800
Smithers—CFBV		1:00 p.m.	1230
Summerland—CKSP		8:30 a.m.	1450
Vancouver—CJVB		9:00 a.m.	1470
Vernon—CJIB		10:00 a.m.	940
MANITOBA			
Altona—CFAM		9:30 a.m.	950
Steinbach—CHSM		9:30 a.m.	1250
NEW BRUNSWICK			
Fredericton—CFNB		10:30 a.m.	550
Newcastle—CFUN		9:30 a.m.	790
NOVA SCOTIA			
Halifax—CJCH		8:00 a.m.	920
Kentville—CKEN		7:05 p.m.	1350
Middleton—CKAD		7:05 p.m.	1490
Sydney—CJCB		10:15 a.m.	1270
Windsor—CFAB		7:05 p.m.	1450
ONTARIO			
Brampton—CHIC		7:30 a.m.	790
Brantford—CKPC		10:15 p.m.	1380
Cornwall—CJSS		9:00 a.m.	1220
Ft. Frances—CFOB		10:30 a.m.	800
Hamilton—CKOC		7:00 a.m.	1150
Kingston—CKLC		10:05 a.m.	1380
Ottawa—CFGO		8:00 a.m.	1440
Owen Sound—CFOS		1:30 p.m.	560
Pembroke—CHOV (Wed.)		10:30 p.m.	1350
Peterborough—CKPT		8:30 a.m.	1420
Sarnia—CHOK		8:30 a.m.	1070
St. Catharines—CHSC		8:30 a.m.	1220
St. Thomas—CHLO		4:30 p.m.	1570
Stratford—CJCS		1:00 p.m.	1240
Thunder Bay—CJLX		9:00 a.m.	800
Toronto—CHIN-FM		8:00 a.m.	101.0 MHz
PRINCE EDWARD ISLAND			
Charlottetown—CFCY		9:30 p.m.	630
QUEBEC			
Montreal CFOX		7:30 a.m.	1470
SASKATCHEWAN			
Prince Albert—CKBI		3:00 p.m.	900
Regina—CJME		9:00 a.m.	1300

MASTERPLAN—A 15-minute program is now in production for distribution to radio stations. It is currently heard on:

Window Rock, Arizona	1:00 p.m.	1300
Camrose, Alberta	6:45 p.m.	790

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.

ENGLISH OVERSEAS

AFRICA

ELWA-Monrovia, Liberia
14:00 GMT25 Meter Band
3:30 PM LST 710 KHz and 60 Meter Band

ASIA

Radio Sri Lanka-Colombo (Tues.) 9:45 p.m.
19, 25, 41 Meters
BEP22-Taipei, Formosa ...8:00 a.m. 910 KHz
BEP24-Changhua, Formosa 8:00 a.m. 780 KHz
BEP25-Kao-Shiung, Formosa
8:00 a.m. 1120 KHz
BEP26-Hsin-Chu, Formosa 8:00 a.m. 1120 KHz
HLKX-Inchon, Korea3:30 p.m. 1060 KHz
KLKP-Pusan, Korea9:30 a.m. 1400 KHz

The Philippines

DYRH-Bacolod City3:30 p.m. 1200 KHz
DRYM-Dumaguete3:30 p.m. 1200 KHz
DYRS-San Carlos3:30 p.m. 1200 KHz
DYRP-Pauay3:30 p.m. 1200 KHz
DYRO-Roxas3:30 p.m. 1200 KHz
DYPR-Palawan3:30 p.m. 1200 KHz
DZAS-Manila (Wed.)7:00 p.m. 680 KHz
FEBC-Manila at 0500 hours GMT on 13, 16
and 19 meters, Sundays—beamed to Indo-
China, India, Australia and New Zealand.

In the Philippines at 1 p.m.
In Hong Kong at 1 p.m.
In Vietnam at 1 p.m.
In Singapore and Malaysia at 12:30 p.m.
In Thailand at 12 noon
In Burma at 11:30 a.m.
In India and Ceylon at 10:30 a.m.
In Australia at 3 p.m.
In New Zealand at 5 p.m.
FEBC-Manila at 1200 hours GMT, on 25 and
41 meter bands, Tuesdays—beamed North
and South.
In Japan and Korea at 9 p.m.
In Mainland China and Taiwan at 8 p.m.
In Indonesia and Malaysia at 7 p.m.
In Australia at 10 p.m.

AUSTRALIA

Radio 2KY-Sydney8:30 p.m.
Radio 2BH-Broken Hill (Monday)7:30 p.m.
Radio 2MG-Mudgee6:30 p.m.
Radio 3CS-Colas7:30 p.m.
Radio 3SR-Shepparton8:00 p.m.
Radio 3UL-Warragul7:00 p.m.
Radio 3YB-Warrnambool8:00 p.m.
Radio 4KQ-Brisbane8:30 p.m.
Radio 4WK-Warwick8:00 p.m.
Radio 6BY-Bridgetown9:00 p.m.
Radio 6CI-Collie7:30 p.m.
Radio 6MD-Meredin9:00 p.m.
Radio 6TZ-Bunbury7:30 p.m.
Radio 6WB-Katanning9:00 p.m.
Radio 7AD-Devonport12:45 p.m.
Radio 7HT-Hobart7:30 a.m.
Radio 7LA-Launceston7:45 p.m.
Radio HCJB (Quito, Ecuador)
Sydney (1020 KC)5:30 p.m.

EUROPE

TWR-Monte Carlo, Monaco ...41 Meter Band
Monday MW 2200 GMT 205 Meters
1466 KHz

LATIN AMERICA

TIFC-San Jose, Costa Rica 10 p.m. 1075 KHz
6.037 and 9.645 MHz
HRVC-Tegucigalpa, Honduras 10:00 p.m.
1380 KHz

HOXO-Panama City, Panama 7:45 pm.
760 KHz

HCJB-Quito, Ecuador0730 GMT
19, 25 and 31 Meter Band - (Australia, New
Zealand)
49 Meter Band - Europe and India.

TWR-Bonaire, Netherlands Antilles .800 KHz
Caribbean Coverage-8:00 a.m. and
11:30 p.m. (EST)

RADIO TODAY—The Daily Broadcast Service
of the Christian Reformed Church
broadcast on the 25 Meter Band at 0100
GMT.

USA: EST: 8 p.m. CST: 7 p.m.
MST: 6 p.m. PST: 5 p.m.

MIDDLE EAST

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

ARABIC/SAATU-L-ISLAM

Bonaire, Netherlands Ontilles-TWR
Daily to N. Africa & M. East
at 0445 GMT on 25/31 Meter Band
Nicosia, Cyprus-CBC
Sunday and Monday at 2100 GMT
Thursday at 2115 GMT on 498 Meters
Monrovia, Liberia-ELWA
Daily to N. Africa at 2115 GMT and
Sunday at 2100 GMT on 19 Meter Band

Seychelles, Indian Ocean-FEBA
Daily to M. East at 1845 GMT and
Sunday at 1830 GMT on 25 Meter Band
Monte-Carlo, Monaco-TWR
Tuesday at 2100 GMT, Wednesday,
Thursday and Friday at 2200 GMT on
205 Meters to N. Africa and M. East
Friday and Sunday to N. Africa and
M. East on 25/31 Meter Band at 1800 GMT

SPANISH/LA HORA DE LA REFORMA

ARGENTINA

LR-3	Radio Belgrano	Buenos Aires
LU-10	Radio Azul	Azul
LU-4	Radio Patagonia	Comodoro Rivadavia

BOLIVIA

CP-114	Emisora San Miguel	Riberalta
CP-63	Emisora San Gabriel	La Paz
CP-98	Radio Nuevo Mundo	Sucre
CP-27	Radio La Cruz del Sur	La Paz
CP-112	Radio Frontera	Yacuiba

CHILE		
CC-159	Radio Rengo	Sn. Fernando, Talca
CB-93	Radio Nuevo Mundo	Santiago
CD-101	Radio Cooperativa	Temuco
CD-64	Radio Cooperativa	Temuco
CD-141	Emisora Loncoche	Loncoche
CD-143	Emisora Cacique	Pitrufrquén
CA-125	Minería de la Serena	Temuco
CD-151	Radio Tucapel	Lebu
CB-155	Radio Provincial	Putendo
CC-160	Radio Colchagua	Santa Cruz
	Emisora Manihuales, Ltd.	Coyhaique
COLOMBIA		
HJHE	Gacia Rovira Ltd.	Malaga
HJLE	Radio Ambala	Armero, Tolima
HJDU	Radio Universidad de Antioquia	Medellin
HJTR	Radio Girardot	Girardot
HJHW	Ecos del Rio	Boyaca
HJAX	La Voz Portena	Barranquilla
HJAJ	La Voz de Barranquilla	Barranquilla
HJIT	Ecos del Atrato	Choco
HJND	Ecos de Rionegro	Antioquia
HJLI	Radio Latina	Bogota, D.C.
	Radio Surandes	Antioquia
	Radio Tibu	Tibu
	Perla del Pacifico	Riohacha, La Guajira
		Tumaco, Narino
COSTA RICA		
TIFC	Faro del Caribe	San José
REP. DOMINICANA		
HICK	Ondas del Yague	Santiago
HIZ	Broadcasting Nacional	Santo Domingo
ECUADOR		
HCJD6	Radio Continental	Ambato
HGWN1	Emisora Voz del Triunfo	Santo Domingo
HCJB	Voz de los Andes	Quito
HCGM7	Radio Rio Amazonas	Shell, Pastaza
XAEGN	Cadena de 40 Emisoras	Quito
HCR-JI	Radio Gemas	Pichincha, Sto. Dgo.
HCRS4	Radio Lubacan	Riobamba
	Radio América	Lago Agrio
	Ecos del Oriente	
GUATEMALA		
TCNA	Emisoras Culturales	Guatemala
TGAX	Radio Continental	Guatemala
HAITI		
4VEH	Cape Haitien	Port-au-Prince
HONDURAS		
HRVC	La Voz Evangélica	Tegucigalpa
HRN	Radio Centro	Tegucigalpa
HRGF	Radio Paraíso	El Paraíso
PANAMA		
HOR-57	Radio Impacto	Panama
HOXO	La Voz del Istmo	Panama
	Radio Mia-Cadena de la Libertad	David, Chiriqui
PERU		
OBX-7F	Radio Ayaviri	Ayaviri, Puno
OAX-6Q	Radio Superuana	Arequipa
OAZ-4V	Radio Universal	Huancayo
OCX-4P	Radio Pasco	Cerro de Pasco
OAX-2B	Radio Trujillo	Trujillo
OAZ-4K	Radio del Pacifico	Lima
OAX-5S	Radio Amauta	Huanta
OAX-2D	Radio Cajamarca	Cajamarca
OAZ-4L		
OAZ-4J	Ondas del Centro	Tarma, Junin
	Difusora Panorama Radio	La Oroya
PUERTO RICO		
WAPA	San Juan	
WCGB	Ponce	
WFID-FM	Hato Rey	
WIVV	San Juan	
SPAIN		
EAJ-57	Radio Miramar	Barcelona

URUGUAY
CX-16

Radio Carve

Montevideo

U.S.A.
KGEI
KLOC
KALI
WFAB
WMCU

Voz de la Amistad

La Fabulosa
The Voice of Miami Christian
University, Inc.

Belmont, CA
Ceres, CA
Hollywood, CA
Miami, FL

WADO
KGBT
KAMA
KVMV

Miami, FL
New York, NY
Harlingen, TX
El Paso, TX
McAllen, TX

MEXICO

XEX
XEGI
XERAC
XESOL
XEQO
XEDO
XESS
XEMA
XEHL
XEFL
XEDM
XEKY
XEZL
XELI
XEFF
XERZ
XEQW
XEB
XEOK
XECG
XECE
XEAN
XEPA
XEPO
XETU
XEKT
XEBG
XECH
XEDN
XEACM-FM
XEZU

La Antorcha Espiritual

México, D.F.
Acapulco, Gro.
Campeche, Camp.
Cd. Hidalgo, Mich.
Cosamaloapan, Ver.
Cuernavaca, Mor.
Ensenada, B.C.
Fresnillo, Zac.
Guadalajara, Jal.
Guanajuato
Hermosillo, Son.
Huixtla, Chis.
Jalapa, Ver.
Lagos, Jal.
Matehuala, S.L.P.
Leon, Gto.

Radio Canal Internacional

Mérida, Yucatan
México, D.F.
Monterrey, N.L.
Nogales, Son.
Oaxaca, Oax.
Ocatlan, Jal.
Puebla
San Luis Potosi, SLP
Tampico, Tamps.
Tecate, B.C.
Tijuana, B.C.
Toluca, Mex.
Torreon, Coah.
Villahermosa
Zacapu, Mich.

ANTILLAS HOLANDESAS (NETHERLANDSANTILLES)

TWR

Radio Transmundial

Bonaire

FRENCH/PESPECTIVES REFORMEES

TUESDAY - 1:00 P.M.

100,000 Watt Trans World Radio
Short Wave Transmitter in Monte Carlo
beams program to France.

TUESDAY - 8:45 PM

400,000 Watt Trans World Radio
Medium Wave (AM) Transmitter in Monte
Carlo covers Europe - North Africa - Middle
East

IN CANADA:

CFML-Cornwall, Ont. 9:30 a.m. 1170 KHz
CFCL-Timmons, Ont. 9:30 a.m. 620 KHz
CHRD-Drummondville, Que. 10:15 p.m. 1480 KHz

CHRS-Montreal, Que. 8:00 a.m. 1090 KHz
CKAC-Montreal, Que. 7: a.m. 730 KHz
CKCV-Quebec City, Que. 7:15 a.m. 1280 KHz
CHLN-Three Rivers, Que. 7:45 a.m. 550 KHz

PORTUGUESE

The Portuguese language program
RADIO 73-15
From Trans World Radio on the island of
Bonaire BEAMED DAILY to Brazil
Every Sunday local Brazilian
Stations carry it in
Ponta Grossa
Castro
Jaguariaiva

CHINESE

The Chinese language program
"Good News for the Whole World"
Broadcasting EVERY DAY
HLDA - Cheju Island
on a 250,000 Watt AM Transmitter
and
FEBC - Manila, The Philippines
on a powerful short wave

INDONESIA

The Indonesian Programs
"Word for Today" and
"The Majestic Plan"

Broadcast daily and weekly on 70 local Indo-
nesian stations in Jakarta, Surabaya and many
other leading cities.
FEBC - Manila, The Philippines via short wave
beams the programs back to Indonesia to cover
the nation.

REPORT 1-A
THE BACK TO GOD HOUR
(Art. 54)

In our report to synod we mentioned the necessity of building new facilities because of our growing broadcasting operation and requested that synod approve this. It is now possible to furnish synod with more data regarding this proposal. At the time our synodical report was submitted, our building committee was still involved in studies which have now been developed more fully.

We wish to reformulate and make more specific our request to synod in the light of the data we now have available.

We therefore request that synod authorize The Back to God Hour to build a facility which will provide adequate space and equipment for its broadcasting ministry.

Grounds:

1. The present facilities are inadequate relative to the current level of radio programming and inhibit the work.

2. Developments in cable television demand that an operational television capability be achieved which demands the construction of a special studio and equipment.

3. Achieving the necessary facilities within our present building is impractical and unfeasible.

4. Monies are available which will enable the committee to finance a new building without the use of quota funds and in such a way that our general operational financial situation will remain intact.

Because the Radio Committee has realized that its moving might lead to possible misunderstandings, it has been in close contact with SCORR about this matter. Acting at their suggestion, the committee has apprised inner city churches of our intention, and has benefited from their responses. Those who responded expressed concern that much would be lost if our organization would no longer be at its present location. We feel, however, that our present building could be used more effectively in a neighborhood ministry if it were taken over by agencies which are equipped to perform this specific task. Therefore, the Radio Committee requests synod to authorize the committee to make the building at 109th and Michigan Avenue available to the Home Mission Board and the Christian Reformed World Relief Committee with a view to their developing a significant inner city ministry center at this site.

Grounds:

1. The location and facilities which this building offers would provide a useful tool for ministering directly to this community.

2. There is evidence that local Christian Reformed churches would be interested in participating in such an outreach.

3. The Back to God Hour would benefit by maintaining close contact with such an inner city ministry as it produces materials for radio and TV.

Your committee wishes to emphasize the extreme need for our moving forward with the construction of an adequate broadcast facility as soon as possible. Already our multi-lingual program productions are burdened with serious handicaps because of present space limitations. The construction of a new building specifically designed to serve as a tool for the communication of the gospel around the globe will equip us to discharge the great responsibilities we have in the decades ahead.

The Back to God Hour Radio Committee

Dr. Joel Nederhood, director

REPORT 2

BOARD OF TRUSTEES - CALVIN COLLEGE AND SEMINARY

(Arts. 18, 22, 32, 40)

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

I. INFORMATION

A. *The Board of Trustees*

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

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

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

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

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

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

Normally, five lay members of the board serve on the executive committee. However, since only four of those delegates representing the central

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

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

6. Faculty-Board Conference. The Board of Trustees reserved a portion of Wednesday, February 6, 1974, so that members could attend the Fourth Annual Faculty-Board Winter Conference. The conference committee was composed of members of the faculties and a representative of the board, the Reverend Wilbur De Jong. Following a get-acquainted coffee at the fieldhouse, the conferees gathered around tables to develop the theme: *Ten-Year Goals for Calvin College and Seminary*. Each conferee was given opportunity to concentrate on his choice of one of the following areas: (1) College and seminary service to the geographically contiguous community; (2) College and seminary service to the church; (3) New programs for students in the college and seminary; (4) Goals for faculty/staff development and enrichment. The participants gathered at the commons for dinner, sitting at "Topic Tables" of their choice. After dinner an evaluation and response to the major goals developed during the afternoon was offered by the president of the seminary, the president of the college, and the secretary of the Board of Trustees. The conference proved to be interesting, stimulating, and productive for the institutions and the board.

B. *The Seminary*

1. Faculty-Staff

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

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

c. Non-Faculty Staff. Mr. Peter De Klerk is Theological Librarian, Jack Reiffer is Registrar, and the Rev. Martin Geleynse is Coordinator of Field Education.

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

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

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

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

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

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

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

- 1) The pressing needs in the area of church education can best be met by a man with some formal theological education and substantial amounts of training in pedagogy and experience in student-teacher supervision.
- 2) The nominee meets these qualifications by way of four quarters of theological education, extensive cooperation with theologians in the production of educational materials and abundant training and experience in pedagogy.
- 3) The nominee has rendered one and a half years of very satisfactory service in the area of church education in Calvin Sem-

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

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

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

2. Academic Matters

a. Master of Divinity Program

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

b. Women students in Field Education

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

c. The following new courses were approved:

1) Electives:

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

2) Required Courses

- a) *The Organization of the Church for Ministry I*—Staff
- b) *The Organization of the Church for Ministry II*—Staff

d. Pilot Extension Program in Sri Lanka (Ceylon).

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

3. Student Affairs

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

b. Licensure and Changes of Status

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

C. *College Matters*

1. The Faculty

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

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

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

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

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

f. The board ratified the action of the executive committee in making two appointments to the faculty for 1973-74.

g. Disability Leaves. Dr. Harmon Hook and Miss Catherine Van Opynen were placed on disability leave.

2. Administration—Retirement of President Spoelhof

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

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

3. Academic Matters

a. The introduction of the following new courses was approved:

1) Engineering 308—Introduction to Circuit Analysis and Electronics and

Physics 308—Analog and Digital Electronics

These, together, comprise one course.

2) German 361—Introduction to German Culture

3) Psychology 211—Personality and Adjustment

b. Teacher Placement.

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

c. The Interim Term

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

4. Student Personnel Services Matters

a. Student Recruitment

This was a good enrollment-year at Calvin College. Both the number of freshman applicants and the number of freshman enrollees

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

b. Minority Students

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

c. Scholarships and Financial Aid

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

d. Enrollment and Registration Matters

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

5. Student Affairs

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

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

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

6. Library Matters

The Catalog Librarian processed 9,774 new books plus thirty-eight microfilms during the last fiscal year. This compares well with the annual growth rate of the Calvin Library in past years. A special problem is encountered in the spiraling costs of periodicals. In August, 1973, the

Bibliothèque Nationale: Catalogue General des Livres (216 volumes) was purchased. We now own three major national bibliographics, namely, the *Library of Congress: National Union Catalogue*, the *British Museum: Catalogue of Printed Books*, and the recently purchased French national counterpart of these important bibliographic aids.

D. Property and Finance

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

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

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

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

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

5. Land, Property, Equipment, etc.

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

- a. The sale of the 400 x 100 foot lot located one lot west of the entrance to the Physical Education Building, 3123 Hampshire Drive.
- b. The installation of a supplementary storm sewer at a cost of \$10,274.00.
- c. The sale of a parcel of land, south of Burton Street, to Marvin DeWinter Associates for \$22,500.
- d. The purchase of "multigraphics" equipment for the copy center at a cost of \$23,000.
- e. The board authorized the purchase of a Honeywell 615 computer system.

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

II. RECOMMENDATIONS FOR SYNODICAL ACTION

A. Seminary

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

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

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

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

B. College

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

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

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

- a. Alberts, Robert J., Ph.D., As *Associate* Professor of Chemistry for two years.

- b. Baldwin, Claude-Marie (Mrs.), B.A., as Visiting Assistant in Romance Languages (French) for one year.
- c. Bolt, Martin, Ph.D., as *Associate* Professor of Psychology for two years.
- d. De Blaey, Gordon, Ph.D., as *Associate* Professor of Sociology for two years.
- e. De Borst, James, Ph.D., as Professor of Sociology for two years.
- f. De Jong, Peter Y., Ph.D., as *Associate* Professor of Sociology for two years.
- g. De Vos, Peter A., Ph.D., as *Professor* of Philosophy for two years.
- h. De Vries, Robert L., M.A., as Instructor in Political Science for one year.
- i. Henry, Paul, Ph.D., as *Associate* Professor of Political Science for two years.
- j. Hoeks, Henry J., B.S.A.E., M.C.E., as *Associate* Professor of Religion and Theology for two years.
- k. Joesse, Wayne, M.A., as *Associate* Professor of Psychology for two years.
 - l. Knoppers, Annelies, M.A., as *Assistant* Professor of Physical Education for two years.
- m. Korf, James D., M.A., as *Visiting Assistant* Professor of Speech for two years.
- n. Kroese, Irvin, Ph.D., as *Professor* of English for two years.
- o. Miller, Charles, Ph.D., as Assistant Dean for Academic Affairs for four years.
- p. Mouw, Richard J., Ph.D., as *Professor* of Philosophy for two years.
- q. Nykamp, Delwin G., M.A., as *Associate* Professor of Speech for two years.
- r. Overvoorde, Chris, M.F.A., as *Associate* Professor of Art for two years.
- s. Rice, Rodger, R., Ph.D., as *Professor* of Sociology for two years.
- t. Smalligan, Donald H., M.B.A., M.S.W., as Assistant Professor of Sociology for two years.
- u. Stouwie, Roger J., Ph.D., as *Associate* Professor of Psychology for two years.
- v. Teitsma, Larry, M.Div., Ph.D., as Counselor in the Broene Center for two years.
- w. Timmer, James R., M.A., as Assistant Professor of Physical Education for two years.
- x. Vander Kooi, Ronald, Ph.D., as *Associate* Professor of Sociology for two years.
- y. Van Doorne, William Ph.D., as *Professor* of Chemistry for two years.
- z. Van Poolen, Lambert J., Ph.D., as *Associate* Professor of Engineering for two years.
- aa. Weidenaar, Evelyn, A.M.L.S., as Librarian.
- bb. Wiersma, Jack, Ph.D., as *Professor* of Education for two years.
- cc. Zuiderveen, George W., M.A., as Counselor in the Broene Center.

3. The Board of Trustees makes the following recommendations for tenure:

- a. Hegewald, Cornelius, M.A., D.A.G., Associate Professor of Germanic Languages.
- b. Marsden, George, Ph.D., Professor of History.
- c. Monsma, Stephen, Ph.D., Professor of Political Science.
- d. Nyhoff, Larry, Ph.D., Professor of Mathematics.
- e. Ozinga, Thomas J., Ph.D., Professor of Speech.
- f. Reynolds, Alfred, Ph.D., Professor of Psychology.
- g. Vos, Louis, Th.D., Professor of Religion and Theology.
- h. Walhout, Clarence, Ph.D., Professor of English.
- i. Zuidema, Doris, M.A., Assistant Professor of Physical Education.
- j. Zylstra, Mildred, M.A.L.S., Assistant Professor of English.

The Board of Trustees of
Calvin College and Seminary
Leonard J. Hofman, Secretary

REPORT 2-A

BOARD OF TRUSTEES - CALVIN COLLEGE AND SEMINARY
 (Arts. 11, 18, 32, 42, 68, 77)

This supplementary report covers the matters acted upon by the executive committee since the February meeting of the board, and the decisions of the May 20-23, 1974 meeting of the Board of Trustees.

I. INFORMATION

A. *Board of Trustees*

1. The Board of Trustees held its spring semi-annual meeting May 20-23, 1974, at the Knollcrest Commons.

2. The executive committee of the board met in regular session on March 14, April 11, May 9, and June 6, 1974.

3. Ministerial members of the executive committee elected at the May meeting of the board are (terms to begin in September): the Reverend Messrs. Wilbur De Jong, Henry De Mots, John M. Hofman, Leonard J. Hofman, Mel Pool, Edwin Roels, and William Vander Haak.

4. Board membership is as follows:

Classis	Delegate	Alternate
Alberta North.....	Rev. J. Joosee.....	Rev. J. Vriend
Alberta South.....	Rev. M. Lise.....	Rev. L. Mulder
British Columbia.....	Rev. B. Nederlof.....	Rev. P. Van Egmond
Cadillac.....	Rev. R. Wiebenga.....	Rev. M. Stegink
California South.....	Rev. J. Hasper.....	
Central California.....	Rev. D. Vander Wall.....	Rev. R. Kok
Chatham.....	Rev. M. Pool.....	Rev. P. Sluys
Chicago North.....	Rev. J. Berends.....	Rev. O. Breen
Chicago South.....	Rev. H. De Mots.....	Rev. N. Punt
Columbia.....	Mr. P. H. Advocaat.....	Rev. H. Leestma
Eastern Canada.....	Rev. H. Numan, Jr.....	Rev. J. De Pater
Florida.....	Rev. E. Heerema.....	Rev. J. Osterhouse
Grand Rapids East.....	Rev. W. De Jong.....	Rev. J. Medendorp
Grand Rapids North.....	Mr. Richard Hoekstra.....	
Grand Rapids South.....	Rev. J. M. Hofman.....	Rev. A. Brink
Grandville.....	Rev. L. J. Hofman.....	Rev. P. Vander Weide
Hackensack.....	Rev. R. Walter.....	Rev. D. Zandstra
Hamilton.....	Rev. R. Sikkema.....	Rev. A. Venema
Holland.....	Rev. W. Vander Haak.....	
Hudson.....	Rev. E. Walhout.....	Rev. N. Prins
Huron.....	Rev. J. Van Stempvoort.....	Rev. A. Beukema
Illiana.....	Dr. E. Roels.....	
Kalamazoo.....	Rev. H. Bouma, Jr.....	Rev. F. De Boer
Lake Erie.....	Rev. E. Van Harn.....	Rev. F. Steen
Minnesota North.....	Rev. A. Van Eek.....	Rev. E. De Vries
Minnesota South.....	Rev. N. Roorda.....	Rev. L. Zoerhof
Muskegon.....	Rev. R. C. De Vries.....	Rev. E. Piersma
Northcentral Iowa.....	Rev. H. Baak.....	Rev. J. Entingh
Orange City.....	Rev. J. Hellinga.....	Rev. H. Hiemstra
Pacific Northwest.....	Rev. J. Wesseling.....	Rev. A. Leegwater
Pella.....	Rev. H. Petersen.....	Rev. S. Kramer
Quinte.....	Rev. G. Corvers.....	Rev. D. Los
Rocky Mountain.....	Rev. J. Boonstra.....	Rev. R. Veenstra
Sioux Center.....	Rev. J. Engbers.....	Rev. H. Vanden Heuvel

Classis	Delegate	Alternate
Toronto.....	Rev. A. Dreise.....	Rev. L. Tamminga
Wisconsin.....	Rev. H. Exoo.....	Rev. L. Baker
Zeeland.....	Rev. W. Van Rees.....	Rev. T. Brouwer
Eastern District.....	Mr. J. Last.....	Mr. A. Snope
Central District.....	Mr. N. De Graaf.....	Mr. M. De Boer
	Hon. J. Feikens.....	Dr. G. Van Noord
	Mr. S. Geelhood.....	Dr. W. De Young
	Mr. W. Post.....	Mr. J. Van Houten
	Mr. B. Sevensma.....	Dr. T. Vanden Berg
	Dr. J. Strikwerda.....	Mr. A. Bultman
Midwest.....	Mr. A. Geurkink.....	Mr. C. De Bruyn
Farwest.....	Mr. M. Hekman.....	Mr. H. Te Velde

Officers of the Board of Trustees

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

*Rev. William Van Rees will be leaving the board, retiring from the ministry this summer.

B. Seminary Matters

1. Faculty

a. Faculty Service and Achievements. The board took special note of the professional activities and contributions by members of the faculty and asked Dr. John Kromminga to convey their congratulations to these members on their activities of this nature.

b. Administrative Appointments. The Board of Trustees approved the recommendations to reappoint the following:

- 1) Mr. Jack Reiffer as Seminary Registrar for a term of four years.
- 2) Prof. Harold Dekker as Academic Dean for a term of four years.
- 3) Dr. Melvin Hugen as Dean of Students for a term of two years.

c. The board decided to grant the following requests for sabbaticals:

- 1) Dr. Melvin Hugen for a sabbatical leave for the third quarter and summer of the 1974-75 academic year.
- 2) Dr. Henry Zwaanstra for a sabbatical leave for the third quarter and summer of the 1974-75 academic year.
- 3) Dr. David Engelhard for a sabbatical leave for the third quarter and summer of the 1974-75 academic year.
- 4) Prof. Harold Dekker for a partial sabbatical leave during the 1974-75 academic year.

d. Program of Study for Dr. Snapper. (See Report 2.)

The board approved the following program for further theological training for Dr. Snapper and recommends it to synod, with the added consideration that synod recognize that this appointment involves a nominee with many excellent qualifications for a special teaching assignment, whose formal education does not fully meet the requirement that a member of the seminary instructional staff "have received . . . a thorough Reformed theological training." (See *BOT Handbook* p. 108 III A 2 a.)

“Procedure

1. Identify a number of issues or topics in church education representative of the major areas of the field.
2. For each one write a paper in the form appropriate to a journal article, or a course syllabus.
3. In addressing each of these issues or topics, include in the reading and study sources suggested by the seminary faculty (books, articles, courses, etc.).
4. Submit each of them to the faculty for discussion and critique.
5. Timetable: spread out over the period of initial appointment.

In implementation of the above, Dr. Snapper suggests the following topics for investigation:

1. The educational task of the church, entailing:
 - a. a definition of the church which will serve to distinguish its educational task from that of other institutions engaged in education and nurture;
 - b. a definition of “confessional knowledge” or “faith knowledge”—for the purpose of curriculum development, evaluation of the teaching/learning process and teaching materials.
2. Biblical-theological norms for evaluating how the Scriptures are used in education (exegesis, interpretation, application). Specifically for use in such activities as evaluating published materials.
3. Human development, learning, and the use of the Scriptures. Particular attention to be paid to Ronald Geldman, who is currently the major voice in this area.
4. Biblical-theological norms for evaluating the teaching-learning process; patterns of instruction, of lesson plans.
 - a. Revelation-response model of NUCS, teaching strategies of Woodruff, and others.
 - b. Teaching involves various modes of dialog. How should the Scriptures and the confessions function in that dialog or instructional pattern?
5. The relationship of Church Education to mission/discipleship.
6. Teaching and leadership (administration, team ministry, etc.). Teaching as one of the gifts of the Spirit, complementing the other gifts, as in Ephesians 4:12-16.

This plan has many fine features. It combines theological deepening with the development of courses. It makes use of the theological resources found within the faculty membership itself. The library resources on this campus should be found adequate, and if not, they should in any event be enlarged.”

e. Inaugural of Dr. Henry Zwaanstra. Special ceremonies were held on Thursday, April 18, 1974, at 10:30 A.M. at the Calvin Seminary Chapel. The secretary of the board read the form of installation and confirmation. Some sixteen representatives of other seminaries and colleges were invited guests. Dr. Zwaanstra presented a worthwhile and informative address on “Dr. Abraham Kuyper’s Conception of the Church.”

f. Reappointment of the Reverend John Schuurmann. The board ap-

proved the reappointment of Mr. Schuurmann for one year as Assistant in the Theological Division of the library.

g. Institution of a program of summer activities for faculty members.

The Board of Trustees approved the institution of the following program of summer activities:

- 1) This summer program shall be in addition to any voluntary devotion of a regular sabbatical to ministerial experience by any faculty member.
- 2) The seminary administration will seek to arrange that one faculty member each summer shall engage in ten to twelve weeks of service in a ministerial post outside of the seminary.
- 3) Contrary to a suggestion from Classis Lake Erie that this be used to free someone else for study, the service will normally take place in a ministry which is temporarily unstaffed, or in a team ministry with a minister on staff.
- 4) The church (or other ministry) which is served in this manner shall be asked to pay the professor's travel expenses to and from the charge, provide him with lodging, and pay him an appropriate salary for the period of service. The amount of salary provided him by the church or ministry in which he is serving will be deducted from the seminary's payments to his contract salary which shall in such an instance include his "tenth month" salary.

h. Seminary Salary Scale. The Board of Trustees adopted the following proposition:

- 1) The Board of Trustees declares that appointment to the theological faculty presumes full service throughout the year to the seminary and the denomination.

Grounds:

- a) The Form of the Installation of Professors of Theology states: "Conscious of his calling also our church has established a theological seminary and called the reverend brother N_____ to devote his powers to this school."
- b) The dignity of the office implies full-time devotion to the office.
- c) "This has been the unspecified assumption in the past. It is, we are convinced, the proper way to view the demands and rewards of this office. In so far as it has been compromised, we wish to restore it" (President's Report to the board, 2-74).

Implications:

- a) Remunerative work done by seminary personnel outside of their school duties and salaries shall not be undertaken except by the approval of the Seminary Administrative Council upon determination that such employment is not in conflict with principle *a* stated above. This does not apply to preaching services, individual lectures, or other short-term involvements. The Administrative Council shall provide further specification of this provision for the faculty.
- b) The Seminary Administrative Council shall determine when such outside remunerative employment, which is not in conflict with

principle *a*, shall result in financial rebate to the school or reduction of salary.

- 2) In addition to the regular nine months of teaching and administrative responsibility, members of the seminary faculty are subject to appointment by the Seminary Administrative Council to special assignments for one month. These assignments shall include such work as service as adviser at synod, other denominational duties, the teaching of summer courses and workshops, summer counseling of students especially in connection with field work, special summer-time administrative work, etc. Assignments for this tenth month are considered part of full-time employment requirements. (This "tenth month" may be distributed in segments throughout the summer months.)
- 3) During the eleventh month the members of the faculty remain accountable to the seminary but shall not be required to serve the seminary by assignment. This month shall be spent in preparation for teaching and in such activity as shall contribute to the development of professional skills. Plans for this month's activities shall be submitted to the Seminary Administrative Council for review. Remunerative engagements during this month fall under implication *b* above and proposal 5 below.
- 4) During the twelfth month the members of the faculty are free of responsibility to the seminary and shall normally use this time for vacation.
- 5) Extra-curricular educational activities such as continuing education programs, seminars, workshops, extended series of lectures, etc., shall be under the supervision of the seminary. Faculty members involved in such programs shall be considered to be on loan by the seminary. Assignments shall be made with a view to fair distribution as well as to individual competencies among members of the faculty. Fees or remuneration for such services shall be negotiated through the seminary and paid to the seminary. No extra remuneration shall be given to the faculty personnel involved.
- 6) In compensation for the tenth-month assignments indicated above the salary for all members of the seminary faculty shall be increased by 10% of base. (This extra compensation shall ordinarily not be paid to those on sabbatical leave during the summer.)

Grounds:

- a) Supplemental compensation now being paid for such services as administrative work and the teaching of summer courses will be discontinued. Hence the new rules will not substantially increase the budget.
 - b) This program will maintain equity with the college faculty in as much as a tenth month of assigned service is not required in the college.
 - c) This method of compensation will be fair to all members of the seminary faculty irrespective of assignment or rank.
- 7) This plan is to be operative beginning September 1, 1974, and is

to be reviewed by faculty and board after a trial period of two years.

2. *Academic Matters*

a. Master of Church Education Degree

The board in February, 1974, took note of the faculty's intention to submit specifications for the Master of Church Education degree. The educational policy committee submitted the specifications for approval. It was noted that admission requirements need further specification, but it was said that they will be a modified version of the requirements for admission to the M. Div. degree. Specifically, they will require an A.B. degree or its equivalent; the Greek requirement will be omitted and the requirement in Philosophy modified. Admission requirements in English, Speech, Education, and Psychology will be specified. One additional step that will have to be taken before the degree is awarded is to secure the approval of the State Board of Education.

It was noted that in the specifications given most of the courses are seminary courses. This is designed to be a seminary degree. Twelve of the required hours, however, are specified for completion in college (in almost every case this will be Calvin College) and some of the elective hours may also, upon administrative approval, be taken in the college. The course specifications approved by the Board of Trustees are as follows:

COURSES:

1. Biblical:	College Biblical Theology (107-8)	8 hrs	20 hrs
	The Pentateuch	3	
	The Former Prophets	3	
	N.T. Theology (2 courses)	6	
		—	
2. Theological:	College Church History (303)	4	22 hrs
	History of Missions or Christian Reformed Church History	3	
	Prolegomena	3	
	Loci Courses: elect 2	6	
	Heidelberg Catechism	3	
	Basic Christian Ethics	3	
3. Church & Min.	The Church and its Ministry	3	28 hrs
	Organization of Ch. for Min. I	2	
	The Christian Mission	3	
	Pastoral Care	3	
	Educational Ministry of the Church	3	
	Seminar in Evangelism		
	Generic Education courses: elect 3 of 4; 2 offered each year	9	
Elective (from division list)	3		
		—	
4. General Electives:	Any 3 selected from M.Div. core and elective courses, each with approval of Chr. Ed. and Registrar as to appropriateness to program & eligibility	9	9
		—	
Total Course hours			79 hrs

FIELD EDUCATION:

1. Practicum:	The Local Church	1 unit	
	Supervised Church School Teaching	2	
	Supervised Pastoral Care	2	
	The Church and its Community	1	
	Advanced Church School Teaching	2	
	Mini-program: Evangelism and/or Youth Work	3	11 units
		—	
2. Summer quarter of field work			15
			—
			26 units
Total Course and F.E. Units (7 qtrs. at 15)			105

(Note that as in M.Div., F.E. units are 25% of total.

Note also 8 limited course electives and 3 free elective courses.)

b. Summer Term. The seminary's sixth annual summer term will be conducted in three separate sessions, two in June and one in August. There will be two special terms: one on the campus of Dordt College, June 17-28; the other on Calvin's campus as part of the Calvin Summer Institute of Missions, July 19-August 1. Courses to be offered are:

First Session - May 29 to June 11

The Prophecy of Zechariah — Dr. D. Engelhard

The Minister and Group Work — Dr. M. Hugen

Second Session - June 14 to June 27

Church and Kingdom — Dr. F. Klooster

The Church and the Adolescent — Dr. M. Snapper

Third Session - August 9 to August 22

The Prophecy of Jeremiah — Dr. M. Woudstra

Biblical Hebrew — Dr. D. Engelhard (August 12-30)

Special Session on Dordt Campus

The Gospel of John — Dr. D. Holwerda

Special Session: Calvin Summer Institute of Missions

Christianity and Contemporary Judaism — Dr. R. De Ridder

c. New Elective Course - The elective course "Christianity and Contemporary Judaism" to be taught by Dr. Richard De Ridder was approved.

d. Review of Psychological Testing. In February of 1965 it was decided in connection with a decision relative to "Counseling Pre-Seminary Students" that the program be put into effect during the academic year 1965-66 and that a thorough review of the program be undertaken after two years in operation. Since this review had not been made, while development of the program had taken place during the intervening years, it was decided in May, 1973, that the rationale for and policy of psychological testing at Calvin Seminary be reviewed with regard to its purpose, its method, and its comparative importance in the faculty's evaluation of a seminarian, and that the benefit of the review be submitted to the Board of Trustees. A committee was appointed to consider this matter and report to the February, 1974 meeting of the board. Following the presentation of background information to the board in May,

1974, including a document prepared by the seminary providing a résumé of the seminary's program of counseling and psychological testing, a rationale was given for retaining a professional firm to assist in making the requested review. A prepared specimen proposal provided by the firm was read. It was decided to receive the proposal presented by Dr. Harold Faeth, the Grand Rapids representative of Rohrer, Hibler, and Replogle, as information. He was invited to meet with the board committee and/or President John Kromminga and Dr. Melvin Hugen with a view to refining the proposal to most clearly set forth its goals and objectives as it relates to the review requested by the board in May, 1973. The committee, upon completion of refinement satisfactory to the committee and the seminary representatives, was authorized to retain the firm of Rohrer, Hibler, and Replogle to assist in the review requested by the Board of Trustees. The review will begin in July, and it is projected that it will be completed so that a thorough report may be presented to the Board of Trustees at its February, 1975 meeting.

3. *Student Matters*

a. *Candidacy* — Those men interviewed by the board and recommended to synod for candidacy in the Christian Reformed Church are listed under II, Recommendations.

b. *Extension of Candidacy* — Mr. Cok requested an extension of candidacy without appearing for an interview before the board. It was decided that the candidacy of Ronald Cok be extended for one year after a favorable interview with a committee of the board. Reverend Jacob Boonstra, delegate to the board from Classis Rocky Mountain, and members of the North Classical Home Missions Committee of that classis serve as a committee to interview Mr. Cok.

c. *Licensure* — Licensure was granted to twenty-four students after interview by the board, and licensure for the summer only of 1974 to eleven, to be reviewed in September.

d. *Extension of licensure* was approved for three students at present engaged in graduate study with the intention of entering the ministry of the Christian Reformed Church.

e. *Applications for Admission to the Seminary* — Upon recommendation of the Seminary Faculty, nineteen students were admitted to the seminary as Degree Candidates Pre-licentiate.

f. At the request of the president of the seminary, Mr. James Molenbeek, the student praetor, submitted a report on the past year in the seminary as he viewed it. This was incorporated in the report of the president to the board. The board expressed appreciation for receiving information about the seminary from the point of view of a student and asked Dr. Kromminga to convey its appreciation to Mr. Molenbeek.

g. The commencement of Calvin Theological Seminary was held at 1:30 P.M. on Saturday, May 25, at the Fine Arts Center on the Knollcrest Campus, with Dr. Alvin Plantinga as commencement speaker.

h. *Graduate Studies Scholarship* — Since the 1973-74 Graduate Studies Scholarship originally awarded to a student from India was not paid inasmuch as the designated recipient failed to enroll in the seminary, the

funds were awarded to Mr. Joseph Tong, who is presently in a Master of Theology program at the seminary.

i. Choir Tour — The seminary again had a fine choir, ably directed by Mr. Jack Reiffer, the registrar. During the spring vacation the choir traveled to churches in Western Canada and Northwest United States, where by all reports they were well received.

4. *Request of Joseph Hall*

Mr. Hall made inquiry with respect to the possibility of ordination as a minister in the Christian Reformed Church. A committee was appointed to consider the matter of the request and report to the executive committee. On May 9, 1974 the executive committee decided that Mr. Hall is not eligible for candidacy because he has not spent one year at Calvin Seminary. Since this is a synodical rule of which the Board of Trustees is only the administrator Mr. Hall was advised that he is free to appeal to synod. Thereupon further communication was received from Mr. Hall and the consistory of the Christian Reformed Church of which he is a member. The Board of Trustees, having considered the communication of Mr. Joseph Hall and the action of the executive committee, confirmed the decision of the executive committee that the board has no authority to suspend a synodical rule, but also, considering the validity of Mr. Hall's request, refers the matter to synod for adjudication. Mr. Hall was thus informed.

5. *Request of Harry Schuld for a Review of his Application for Candidacy*

A committee was appointed to consider the matter of Mr. Schuld's request. At its May, 1974 meeting the board decided to inform Mr. Schuld that his request for a review of application for candidacy was denied in view of the fact that no new evidence has been submitted to warrant such consideration.

6. *Library*

The library continues to serve the academic needs of the seminary very well under the over-all direction of Mr. Marvin Monsma and the more specific attention of the Theological Librarian, Mr. Peter De Klerk. Mr. De Klerk is developing especially as an expert in bibliography concerning John Calvin. His bibliographies have been published in the *Calvin Theological Journal*. This activity has secured for him an invitation to attend an international convention of Calvin scholars in Amsterdam. Valuable assistance has been provided him for several years by the Reverend John Schuurmann.

C. *College Matters*

1. *Faculty*

a. *New Appointments*

- 1) Dr. David E. Ramaker of the Department of Physics at the University of Utah, following a very satisfactory interview with the executive committee, was appointed Visiting Assistant Professor of Physics for a one-year term.
- 2) Dr. Thomas Leigh Jager, Assistant Professor of Mathematics at Indiana University Northwest, at Gary, Indiana, following an

interview by the Board of Trustees, was appointed as Assistant Professor of Mathematics for two years. This appointment became necessary because of increased enrollment. It was also noted that until now no replacement has been secured for Prof. J. Tuls.

- 3) Dr. Daryl Brink who was interviewed and was well recommended by the professional status committee, was appointed as Visiting Assistant Professor of Mathematics for a one-year term.

b. Reappointment — The board approved the reappointment of Dr. Bernard Kreuzer as Associate Professor of Germanic Languages and Literature.

c. Leaves of Absence — In addition to the leaves approved in February, 1974 the board approved the request of Prof. Dorothy Westra for a leave of absence for the academic year 1974-75.

d. Faculty Tenure — The Board of Trustees adopted the document entitled "Tenure at Calvin College" as presented by Dr. Spoelhof in his report to the board. The document follows at the close of this supplementary report (See Appendix A). The attention of synod is called to Point IV B of that document.

In September 1973 there were 160 persons on the full-time teaching staff, of which number eighty-five were tenured. At the February 1974 meeting of the board, fourteen more were granted tenure. (They were those whose eligibility fell due in 1972-73, but whose status was postponed until February of this year.) At the February 1974 meeting, the tenure status of ten more persons was deferred until next year, at which time another twelve become eligible. By the end of 1974-75, therefore, 120 of our teachers will have achieved or will have been considered for tenure. That is 75% of the present faculty.

e. Special Professional Achievements and Activities — The attention of the board was called to the special professional achievements and activities of the college faculty listed in the president's report. The board requested the president to convey to the faculty the satisfaction and gratitude of the board on the achievements cited.

f. Faculty Sponsored Conferences — The attention of the board was called to the faculty sponsored Conference on Christianity and Politics and the Conference for History Teachers as reported in the president's report. The board requested the president to convey to the faculty the gratitude of the board for such efforts to provide meaningful exchange of opinions and giving leadership in articulating the distinctive qualities of the Reformed tradition as this came to be articulated within the broad spectrum of perspectives in the evangelical traditions.

g. Illnesses and Bereavements — The board took note of the bereavements and illnesses experienced by several members of the faculty, and requested the president of the college to convey to them the condolences of its members along with their Christian concern, together with the assurance of continued prayer in their behalf.

h. Leaving the staff of Calvin College

1) Resignations

- a). The board noted the resignations of Mr. Kenneth Nydam and Mr. Robert Voogt, Admissions Counselors, and conveyed to

- them the gratitude of the board for the service they rendered to Calvin College.
- b) The board accepted with regret the resignation of Annelies Knoppers of the Physical Education Department, and expressed its thanks for her services to Calvin.
- 2) Retirements (cf. II - Recommendations)
 - a) Dr. Clarence Boersma. The board took appropriate recognition of the services of Dr. Boersma to Calvin College and the CRC and conferred upon him the title Professor of Germanic Languages, Emeritus.
 - b) Dr. John Daling. The board took appropriate recognition of the services of Dr. Daling to Calvin College and to the CRC and conferred upon him the title Professor of Psychology, Emeritus.
 - c) Prof. Gertrude Vander Ark. The board took appropriate recognition of the services of Prof. Vander Ark to Calvin College and to the CRC and conferred upon her the title Assistant Professor of Education, Emerita.
 - d) Mr. Sydney Youngsma. The board took recognition of Mr. Youngsma's services to Calvin College and Seminary and to the CRC and conferred upon him the title Assistant to the President for College Relations, Emeritus.
 - e) Miss Carol Veen. The board took grateful recognition of Miss Veen's superb services to Calvin College and CRC.
 - 3) Anniversary

Dr. Enno Wolhuis. The board took grateful recognition of the services of Dr. Wolhuis to Calvin College and to the CRC on this, the 25th anniversary of his affiliation with Calvin College.
 2. Administration (See Report 2, I, C, 2.)
 - a. Retirement of President Spoelhof

A letter was received from Dr. William Spoelhof in which he responded to the request of the Board of Trustees of February, 1974, namely, to delay his retirement as President of Calvin College for one year, until August 31, 1976. In his response he stated that an additional *full year* of extended tenure did not appear to him to be either helpful to Calvin College nor the right thing for him to do. He did, however, offer his services to the Board of Trustees for the first part of that year, suggesting that he would continue in office until the end of the meeting of the Board of Trustees in February, 1976. Following discussion of the matter the board gratefully concurred with the suggestion of President Spoelhof that he continue in office until the February, 1976 meeting of the board, and referred the definition of responsibilities to the executive committee.
 - b. The Board of Trustees approved the procedure for selecting a new president for Calvin College. The "Procedure" document is found at the close of this Supplementary Report (See Appendix B). (cf. Report 2, I, C, 2.)
 - c. The following persons were named to the Presidential Search Committee:

Representing the Board of Trustees:

Ministerial members	Leonard J. Hofman Bastiaan Nederlof Edwin Roels
Lay member	Norman De Graaf
Constituents who are alumni	John Feikens Herman Fles
Representing the college faculty and administration	James De Borst Peter De Vos Henry De Wit
Alternate	Gordon Van Harn

d. Reorganization of the Division of College Relations and appointments to new positions.

- 1) The board approved the creation of the office of Executive Director of College and Alumni Relations. This division will be headed by Mr. James Hoekenga. He will have jurisdiction over matters of Alumni Relations, Public Relations, and Denominational Relations. The board approved the appointment of Mr. Hoekenga to this position.
- 2) The board approved the creation of the office of Executive Director of College and Seminary Development. The board approved the appointment of Dr. Kenneth Bootsma to this office. He will have under his jurisdiction all capital funds-raising activities for the college and seminary. He will explore and cultivate the area of deferred-giving programs, investigate the potential of foundations as a source of operational and capital funds, keep abreast of state and federal legislation regarding aid to education, develop our corporate relations programs, and conduct personal solicitation of funds. The board approved the appointment of Dr. Bootsma to this position.

3. Curriculum and Academic Programs

a. Bachelor of Fine Arts in Art Degree

The Board of Trustees approved the following recommendations:

- 1) That Calvin College establish, under the guidelines given in the Professional Programs Study Committee Report, a program leading to a Bachelor of Fine Arts in Art degree.
- 2) That an exception be made to the natural and social sciences liberal arts core requirements established for professional programs.
- 3) That students completing the requirements stipulated in the enabling document be granted this degree.

The description of the new program, the requirements of it, and the rationale for offering it are given in the document, "The Bachelor of Fine Arts in Art Degree" (Report of President Spoelhof to the board, May, 1974, Appendix B).

b. Master of Arts in Teaching Degree

The Board of Trustees approved the following recommendations:

- 1) That the board authorize the faculty to offer a Master of Arts in Teaching degree (MAT) for the professional education of elementary and secondary teachers and graduate-level courses

- appropriate to the "planned programs" required in Michigan for continuing certification.
- 2) That the faculty be authorized to request the North Central Association of Colleges and Secondary Schools to conduct an examination for the purpose of granting preliminary accreditation of the magisterial degree program in teaching and to prepare the materials necessary for that examination.
 - 3) That the program for the Master of Arts in Teaching degree shall include the following:
 - a) The satisfactory completion of nine course units of graduate credit or its equivalent with a cumulative average of at least 3.0 on a scale of 4.0. At least half of the program must be earned in courses in which only graduate credit can be earned. Only courses in which a student receives a grade of C+ (2.33) or higher may be applied to the degree.
 - b) The satisfactory completion of the following minimum distribution of courses:
 - (1) Studies in the Disciplines: a minimum of three course units in one of the major or group programs of concentration approved for graduate study.
 - (2) Content of Education, Teaching and Learning Theory: a minimum of three course units in professional education by way of one course from three of the following fields: history and education, philosophy and education, psychology and education, sociology and education, or curriculum (methods and materials of _____).
 - c) The completion of the requirements of the program within six years from the beginning of the first term at Calvin in which credit is applied to the degree.

Note: Some remaining recommendations await action by the faculty prior to consideration for adoption.

- c. The Board of Trustees by motion adopted the following resolution encouraging research and Christian scholarship:

"Whereas, the Board of Trustees has approved in its May, 1974 session two new programs, namely, the Bachelor of Fine Arts in Art Degree and the Master of Arts in Teaching; and,

"Whereas, both of these programs are movements in the direction of professional programs in education; and,

"Whereas, the Board of Trustees does not wish to have the Christian liberal arts character of Calvin College endangered; and

"Whereas, the Calvin College faculty is increasingly capable of providing vigorous and competent address to academic scholarship and Christian perspectives on today's pressing issues; and

"Whereas, the need for articulating our Reformed stance is highly imperative, both for our own Reformed community, and for a Reformed witness to our world in general:

"Now, therefore, be it resolved that the Board of Trustees encourage the Calvin College staff to (1) continue and enlarge its efforts to engage seriously in research and Christian scholarship, (2) to

articulate the implications of the Christian faith for the academic disciplines, and (3) to devise ways and means to promote such endeavors.”

d. The introduction of the following new courses was approved:

- 1) Chemistry 303 - Biochemistry
- 2) Economics 307 - Intermediate Accounting
- 3) Economics 308 - Advanced Accounting
- 4) Sociology 312 - —The Sociology of Community
- 5) Sociology 314 - Contemporary Social Problems

4. Student Affairs

a. Enrollment Data. The enrollment for the second semester of 1973-1974 was greater than it was last year by 104 students. The attrition rate between the first and second semesters was down this year, but that may well be accounted for by the admission or readmission of more new students than usual for the second semester. This year new students and readmits totaled one hundred students, compared with thirty-nine last year. Early projections for 1974-75 show favorable prospects for stabilizing the enrollment at last year's level.

b. Commencement 1974. Commencement exercises were held on Saturday, May 25, 1974 at 3:00 o'clock in the afternoon, with Dr. Charles S. MacKenzie, President of Grove City College, Grove City, Pennsylvania, as speaker. A class of approximately 606 students graduated. This included those who met graduation requirements in December, 1973 and January, 1974, and those who will complete requirements by either May or August, 1974.

c. Housing. The board noted the fact that the following Resident Directors will be leaving their positions at the end of this academic year: Mrs. Grace Bushouse, Mrs. Agnes Joldersma, Peter and Jill Harkema, Mrs. Jo Ten Elshof, and John and Cheryl Nielsen. It was decided to express to them the gratitude of the Board of Trustees for their valuable contributions to the at-home life and the community feeling of the residence halls.

d. The student-directed Calvin College Concert Ensemble left on March 21 for California and Denver, where they enjoyed a very successful tour.

D. *Property and Finance*

1. Increase in Base Salary. The board approved the recommendation that the base salary, to which all professional college and seminary salaries relate, be increased from the present \$8,400 to \$9,100—instead of the \$9,000 revised base adopted at the February session. (This will increase the over-all budget by about \$30,000.)

Rationale:

- a. The rate of inflation is greater than was anticipated in February—10.2% instead of 7.2%.
- b. The local Christian school system is increasing its base for beginning M.A. teachers to \$9,060.
- c. Payment of quotas for 1973 showed a shortage of “only” 8.5% compared with 10.2% for 1972. A 10.5% factor was used in com-

puting the printed proposed budget for 1974-75. If the 8.5% experience continues, the income derived from quota during Calvin's 1974-75 fiscal year will be about \$38,000 greater than that projected, sufficient to finance the higher base salary.

2. Seminary Tuition. It was decided to increase the seminary tuition as follows:

- a. The rate for undergraduate courses be increased from \$12 to \$13 per hour.
- b. The rate for Field Education units be increased from \$5 to \$7 per unit.
- c. The rate for audit be increased from \$7.50 to \$12.00 per hour.

Note: These increases are *not* incorporated into the printed budget. This will increase the annual tuition for a typical student from \$600 to \$669. In view of the rising per-student costs, the seminary administration plans to make a thorough review of tuition rates next year.

3. For budget and quota recommendations, cf. II Recommendations.

4. Commendation of Canadian Classes. The board wishes to commend the Canadian classes for the measure of improvement they achieved during 1973 in increasing quota payments for Calvin College and Seminary, and requests board members representing these classes to encourage them to try to do even better in the future.

5. Seminary Building Expansion. The board approved the following recommendations:

- a. That the schematic plans attached to Report IV of the Long Range Planning Committee satisfies the facility needs of the seminary.
- b. That the architectural firm of Daverman Associates be appointed as the associate architects for this project.
- c. That the Board of Trustees ask synod for authorization:
 - 1) to spend up to \$550,000 for seminary expansion;
 - 2) to establish a special \$1.50 per-family quota for the years 1975 through 1979 to help finance the seminary expansion; (This special quota should yield about \$400,000 over the five years.)
 - 3) to solicit special gifts for the remaining \$150,000 through the centennial appeals.

Grounds for this request:

(a) The proposed addition to the seminary facilities incorporates, primarily, those parts of the original program that were deferred when the first phase of the seminary complex was constructed in 1960. It is essential to the seminary program and will be an asset to the entire denomination through the students who will graduate into the ministry.

(b) There is precedent for using the quota method to help finance construction, e.g., the additions to the Young Calvinist Federation Building and the Denominational Building.

(c) The seminary celebrates its 100th anniversary in 1976. This special quota would be a denominational recognition of this significant event.

(d) The quota will, the board believes, provide an incentive for a person or persons to give the remaining \$150,000 need for this project, so that this cause will not have to be included in the annual Campus Development Fund drives. The reason that this is important has to do with the special Michigan tax credit that is allowed for gifts to Calvin College, but does not apply to gifts for the seminary. Mixing the two causes in our fund drives would create complications. The special tax credit has proved to be a big incentive for Michigan residents to increase their giving to Calvin College.

(e) The first phase of the seminary building construction was financed entirely through voluntary gifts. The board feels that as we reach the end of the Knollcrest development it is not inappropriate to ask \$7.50 from each family over a five-year period for the completion of the seminary facilities for the reasons cited above.

d. to begin construction as soon as possible.

6. Parking Lot. The board approved the recommendation to authorize the construction of a 122-space parking lot southwest of College Center at an estimated cost of \$35,000.

7. Frederick L. Netz Memorial Fund. It was decided that this fund be added to funds available for emergency grants-in-aid to needy seminary students and that the gifts be acknowledged with thanks to the widow.

8. The board adopted a statement of policy for the acceptance of contributions, and expressed its thanks to Mr. Clare Ackerman of Seidman and Seidman for the gift of his valuable services in drafting the policy. (The document is found in the Report of the College President to the Board, III, Supplementary Report B.)

9. Degree Reimbursement Act 1974. On April 4, 1974 Governor Milliken signed into law a Degree Reimbursement Act. Under the provisions of this act private colleges in Michigan will be reimbursed for each graduate who is a resident of the State of Michigan. Private colleges will be paid \$200 for each associate degree awarded, and \$400 for each earned Bachelor's or Master's degree. Degrees in theology or divinity are excluded, and no college may receive more than 15% of its educational operational budget. The board ratified the action of the executive committee in making immediate application for the academic year 1973-1974. The board also went on record as favoring making application annually to the State of Michigan Board of Education for reimbursement under authority of the Degree Reimbursement Act, 1974, with the following grounds:

a. Calvin College qualifies under this Act.

b. Stipulations under the Act do not restrict Calvin's freedom to function in harmony with the Reformed confessions.

II. RECOMMENDATIONS

A. *The Seminary*

1. The Board of Trustees recommends that synod approve the proposed program for further theological training for Dr. J. Marion Snap-

per, with the added consideration that synod recognize that this appointment involves a nominee with many excellent qualifications for a special teaching assignment, whose formal education does not fully meet the requirement that a member of the seminary instructional staff shall "have received . . . a thorough Reformed theological training." (cf. I, B, 1, d, Report 2, i.)

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

Case Admiraal	Terry Genzink	Thomas E. Pettinga
Anthony Begay	Lawrence J. Howerzyl	David L. Smit
J. Karel Boersma	Jack Huttenga	James VanderSchaaf
G. John Bosma	Dennis Kamper	Ren Vande Steeg (Marinus)
Roger Bultman	Ronald J. Nydam	Sherwin Van Klompenberg
Albert J. De Vries	Tony J. Ouwehand	John Van Regenmorter
Maurice De Young	John Ouwinga	Jacob C. L. Weeda
C. Eric Fennema		

The Board of Trustees recommends that synod grant an extension of candidacy (for one year) to Candidate Ronald Cok (cf. I B, 3, b).

3. The Board of Trustees refers the matter of Mr. Joseph Hall's request to synod for adjudication (cf. I, B, 4).

B. *The College*

1. Appointments

The Board of Trustees recommends that synod approve the following appointments:

- Dr. David E. Ramaker as Visiting Assistant Professor of Physics for a one-year term.
- Dr. Thomas Leigh Jager as Assistant Professor of Mathematics for two years.
- Dr. Daryl Brink as Visiting Assistant Professor of Mathematics for a one-year term.

2. Reappointment — The board recommends that synod approve the reappointment of Dr. Bernard Kreuzer as Associate Professor of Germanic Languages and Literature for two years.

3. Tenure Document — The Board of Trustees recommends that synod approve the document, "Tenure at Calvin College" (cf. I, C, 1, d).

4. The board requests that synod recognize in an appropriate way the following:

- Retiring from the Calvin faculty and staff:
 - Dr. Clarence Boersma
 - Dr. John Daling
 - Prof. Gertrude Vander Ark
 - Mr. Sydney Youngsma
 - Miss Carol Veen
- Having served on the Calvin faculty for 25 years:
 - Dr. Enno Wolthuis

5. The Board of Trustees recommends that synod adopt the document, "Procedure for Appointing a President of Calvin College" (cf. I, C, 2, b).

6. The Board of Trustees recommends that synod join the board in concurring with the suggestion of President Spoelhof, in response to the request that he remain in office for an additional year, that he continue in office until the February, 1976 meeting of the Board of Trustees (cf. I, C, 2, a).

7. The Board of Trustees recommends that synod approve the establishment of a Bachelor of Fine Arts in Art degree (cf. I, C, 3, a).

8. The Board of Trustees recommends that synod approve the establishment of a Master of Arts in Teaching Degree (cf. I, C, 3, b).

C. Property and Finance

1. The board recommends the approval of the amended proposed operating budget for the fiscal year ending August 31, 1975 (amendments including \$9,000 additional seminary tuition, \$38,000 additional quota, and \$30,000 additional salaries), with a total projected income of \$6,680,000 and total projected expenses of \$6,681,000.

2. The board recommends that synod approve the following area quota scale for 1975:

		Rate in effect for 1974
Area 1	\$46.75	\$44.00
Area 2	41.00	40.25
Area 3	36.00	35.75
Area 4	17.00	16.00
Area 5	46.75	44.00
Area 6	30.25	29.25
Area 7	17.25	15.25

3. The board recommends that synod authorize:

a. The spending of up to \$550,000 for seminary expansion.

b. The establishment of a special \$1.50 per-family quota for the years 1975 through 1979 to help finance the seminary expansion. (This special quota should yield about \$400,000 over the five years.)

c. The solicitation of special gifts for the remaining \$150,000 through the Centennial appeals.

d. The beginning of construction as soon as possible.

4. The board requests that in view of the fact that the synodically authorized Calvin Centennial Crusade will soon be entering a new phase of the campaign, synod encourage the ardent prayers and active support of all our people in behalf of this great cause.

D. Nominations for Lay Members of the Board of Trustees

Midwest District	Regular	Wesley Geurkink - Princeton, Minnesota
	Alternate	Clarence Wiersma - Pipestone, Minnesota
Central District	Regular	Loren Velthuizen - Orange City, Iowa
	Alternate	Wesley De Young - Grand Rapids, Michigan
		Glenn Niemeyer - Hudsonville, Michigan
		Robert Baker - Cutlerville, Michigan (G.R.)

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

E. *Privilege of the Floor*

We respectfully request that the Rev. Henry De Mots, president of the board, and the Rev. Leonard J. Hofman, secretary of the board, be permitted to represent the board in matters relating to the report of the Board of Calvin College and Seminary.

Note: President Spoelhof will be absent from synod on June 13, and the following days, while he is hosting a tour to Europe. Dean John Vanden Berg will be present at synod as delegate and is well qualified to speak in Calvin's behalf.

The Board of Trustees of
Calvin College and Seminary
Leonard J. Hofman, secretary

APPENDIX A

TENURE AT CALVIN COLLEGE

I. DEFINITIONS AND PRINCIPLES

A. *Definition of Tenure*

Tenure at Calvin College means, fundamentally, two things; continuing appointment, with only the financial terms subject to annual review, and formal endorsement of the teacher's competence in meeting the standards and expectations of the institution.

Tenure is more than an indefinite term of appointment in that the granting of tenure to a teacher is an official endorsement by the Board of Trustees of his qualifications as a Christian teacher and scholar. It is a statement of confidence in a teacher and an assurance that he will be given support and protection by the Administration and the Board of Trustees of the College against all charges unless there is patent reason to withdraw their confidence. It is both an investment of trust and a protection of a right.

B. *The Basis for Tenure in American Higher Education*

The granting of tenure to faculty members by American institutions of higher learning has been justified, customarily, by appealing to the interests of three parties: the faculty member himself, the profession that he represents, and the institution that he serves.

For the faculty members, tenure provides assurance that he meets the standards of his profession and of his employing institution and that he will be protected from arbitrary harassment in the performance of his duties.

For the profession that the faculty member represents, tenure signified official recognition of the unique challenges and responsibilities that attend the advancing and disseminating of learning. The performance of these tasks ought to be guided by the intellectual and moral norms inherent in the scholarly enterprise itself. But these tasks cannot be adequately performed when the scholar is required, under threat of economic or political sanctions, to conform to standards extrinsic to his profession.

For the employing institution, tenure provides both an opportunity to assert publicly its commitment to the ideal and norms of higher educa-

tion and an incentive to excellence on the part of its faculty. One part of that incentive consists in a declaration of confidence by the institution in its tenured faculty. Another part consists in the relatively greater job security associated with continuing appointment.

In sum, tenure systems in American higher education have been used to promote academic freedom for faculty members and academic quality for the institutions they serve.

C. The Basis for a Tenure System at Calvin College

As an institution of higher learning, Calvin College is fully committed to the objectives of excellence in research and teaching, and academic freedom for its faculty. But because of its distinctively Christian and Reformed character, Calvin College affirms, in addition, the following:

1. Every faculty member, whether tenured or untenured, shall be entitled to the right of academic freedom in the performance of his duties. He shall be judged only by the confessional standards of Calvin College, and by the professional standards appropriate to his role and discipline. A faculty member shall not be expected or required to retract or modify his utterances merely because a complaint against them has been received. Only complaints which allege a violation of confessional or professional standards shall be considered, and then only when the evidence supporting the allegation is more substantial than rumor or hearsay. By making this commitment to its entire faculty, Calvin College seeks to implement the Christian principles of justice and charity in its own community.

2. The norms for the faculty member at Calvin College are not exhausted by an abstract appeal to honesty, scholarly integrity, or proficiency in research and teaching. All of these values, while desirable in themselves, receive their proper interpretation when seen as expressions of obedient service to Jesus Christ and his kingdom. Calvin College thus requires of its faculty professional competence, conformity to scholarly standards, and adherence to the Word of God as interpreted by the Reformed confessions—all of these culminating in a demonstrated effort to integrate this Word with scholarly enterprise.

Although academic freedom is important to the educational enterprise, it is not the basis for a tenure system at Calvin College, because all faculty members, not only the tenured faculty members, are granted academic freedom. The basis for a tenure system at Calvin College is to be found rather, in the desire of the college to secure and retain a faculty with a high level of achievement in Christian scholarship and teaching. Tenure is a privilege accorded to those faculty members who have demonstrated their worth to the college through a sufficiently long period of service. Its prerogatives—particularly that of continuing appointment—provide an incentive to excellence on the part of all untenured faculty members. And the awarding of tenure—symbolizing, as it does, the approval and confidence of the college—may be expected to call forth from the tenured faculty member a reciprocal commitment of his ability and energy to the goals of the college.

D. *Academic Freedom and Staff Obligations*

A staff member is entitled to academic freedom as defined above. It extends to the discussion of his discipline in the classroom, to his research, writings, and other public utterances in the field of his professional competence. It does not extend to the expression in the classroom of his opinions on controversial and partisan issues which have no relationship to his discipline or teaching subject. The classroom may not serve the teacher as a platform for causes unrelated to his profession as a Christian teacher of a discipline.

The Calvin College teacher is a citizen, a member of a learned profession, and a representative of Calvin College. When he speaks as a citizen, he should be free from institutional censorship or discipline unless his Christian character is compromised or his Christian witness impaired. However, his special position in the church and in the community imposes special obligations. The Calvin College staff member should remember that the public will tend to judge his profession and his institution by his utterances. Therefore, he should be accurate at all times, exercise proper restraint, and respect the right of others to express their opinions. The faculty member shall not attempt to politicize the institution in purely partisan matters. He shall dissociate the college from political activities.

Concerning the staff member's rights in matters of politics, see the Faculty Minutes of February 6, 1961 and the Board of Trustees resolution of February 7, 1961 (see *Appendix A*).

Staff members are permitted and, normally, even encouraged to run for political office or hold memberships on civic commissions. Should staff members be elected or appointed to such positions which necessitate either partial reduction in, or complete separation from, service to Calvin College, they may retain their position on the staff, but then under the terms of the leave of absence policy (the leave of absence policy which was adopted by the Board of Trustees in February, 1973).

E. *Definition of Persons to Whom Tenure Applies*

1. *Definition of Persons*

The present document addresses itself to those staff members whose professional tasks are primarily doing scholarship and teaching the disciplines. Therefore, the rules and regulations contained herein apply only to that group of persons whose primary function is classroom teaching and research.

2. *Tenure Quotas*

Calvin College shall not establish a tenure quota either by department or total faculty. Instead, tenure shall be awarded to all those who are regarded as strong, permanent additions to the staff and meet the conditions of appointment to tenured status.

II. CONDITIONS OF APPOINTMENT TO TENURED STATUS AND FAILURE TO ACHIEVE TENURE STATUS

A. *Rules Which Apply to Consideration for Tenured Status*

1. That the candidate shall have observed and shall continue to ad-

here to the stipulations established at the time of his earlier appointments to Calvin College. These include an understanding that:

- a. A teacher shall subscribe to the forms of unity of the Reformed Churches.
- b. A teacher shall be a member of the Christian Reformed Church. Exceptions to this stipulation may be made by the Board of Trustees upon recommendation of the president of the college.
2. That, as an endorsement of the Christian philosophy which forms the basis of education at Calvin College, a teacher shall promote Christian education on all its levels. This means, among other things, that he will concern himself with the issues and problems confronting Christian education, that he will be willing to provide leadership where his special competence warrants, and that, if he has children, he will normally send them to Christian schools.
3. That the candidate shall have received regular faculty status.
4. That a teacher shall have taught full time at Calvin College for eight full years in a series of biennial appointments with the rank of Instructor or above before he is eligible for tenure. Exceptions to this stipulation may be made by the Board of Trustees upon recommendation of the president of the college.

A sabbatical leave shall be counted as part of the required eight full years of full-time teaching; a leave of absence without salary may or may not be counted. If it is to be counted, that fact shall be one of the stipulations of the leave.

5. That, prior to his consideration for tenure, the candidate shall have been evaluated every second year, at the time of consideration for his reappointment. These evaluations shall be conducted in accordance with norms mentioned above in I, C, 2, p. 2. This rule does not apply to appointment to temporary or terminal positions.

6. That tenure shall be granted only in the professorial ranks, viz., Assistant Professor, Associate Professor, and Professor. The matter of tenure shall, however, be separated from appointment to any given rank. Tenure is, therefore, a matter of term and not of rank.

7. That, before being granted tenure, a faculty member shall have earned the advanced degree required of him as a condition of his continued appointment.

B. Standards Which Pertain to Consideration for Tenure

Tenure shall not be construed as being achieved automatically. Prior to his appointment to a tenured position, a faculty member must have proved himself both as a scholar and a teacher. Evidence of this would be (1) the mastery of his discipline and the art of communicating it, (2) the confidence and respect of his students and colleagues, (3) the modification of his courses in the light of student reaction and developments in the discipline, (4) his continuing contact with the literature of his field, (5) his participation in appropriate professional organizations, and (6) where possible, his contributions to knowledge in his discipline through lectures, publications, and the like.

C. Procedures Which Pertain to Consideration for Tenure

Notification that a teacher is eligible for consideration for tenure shall be sent to the department chairman and to the teacher by the Academic Dean by October 1 during the seventh year of the staff member's appointment to Calvin College. The chairman of the department shall, with approval of a majority of the tenured members of his department, send a recommendation concerning appointment with tenure to the Academic Dean by December 1 during the eighth year of the staff member's appointment to Calvin College.

The dean shall submit the departmental recommendation, along with his own appraisal of the candidate, to the Professional Status Committee for advice. The Professional Status Committee may, at this point, gather any additional evidence it deems necessary; and, if the recommendations are conflicting or negative, the committee shall give the candidate an opportunity to be heard.

After being advised by the Professional Status Committee, the dean shall advise the president, who will make a final decision concerning all tenure recommendations. The president shall discuss this final recommendation with the staff member. The president shall convey his tenure recommendation, together with the recommendations of the department, academic dean, and Professional Status Committee, whether positive or negative, to the Board of Trustees of Calvin College at the February meeting of the board. If a negative recommendation on tenure is made at any stage of the process (by the Department, Dean, Professional Status Committee, President, or Board of Trustees), the faculty member shall be informed of this negative recommendation, shall be given the reasons for it if he requests them, and shall have the privilege of requesting reconsideration by the person or body making the negative recommendation and of submitting evidence which he believes will be helpful toward an adequate reconsideration.

The candidate recommended for tenure shall be interviewed by the Board of Trustees before the board votes on the president's recommendation. Action of the board must be confirmed by synod.

D. Failure to Achieve Tenure

Should a candidate fail to achieve tenure, the following two possibilities shall exist for him:

1. Termination of his services, to take effect at the end of the academic year which follows the academic year in which the final decision on tenure is made.
2. If a faculty member does not receive tenure after the eight years, he may, if it is in the best interest of the college, be granted additional appointments of no more than two years each. Such appointments could be renewed indefinitely. During this period a staff member would be free to leave the college at the end of any year. Such an appointment would not preclude reconsideration for appointment with tenure at some later date. Any reconsideration for appointment with tenure shall be initiated by the academic dean.

III. RETAINING OR LOSING TENURED STATUS

A. *Conditions for Retaining Tenured Status*

As a condition for retaining tenured status, the tenured teacher is expected:

To exhibit professional competence, loyalty to the college and to the Reformed faith, and diligence in the performance of his duties;

To participate in programs initiated by the college for development of professional competence; and

To cooperate in making periodic evaluations of his performance. The academic dean will prepare, in consultation with the teacher, an evaluation of his performance every fifth year. This evaluation will be given to the president, who, at his discretion, will report such an evaluation to the Board of Trustees.

B. *Conditions Leading to a Loss of Tenured Status or Loss of Appointment*

A teacher with tenure may be separated from service in the following situations:

1. *Institutional Factors* — Staff reductions may be made owing to enrollment decline, demonstrable financial exigencies, or elimination of programs. The impact of proposed staff reductions upon the college and departmental programs shall be reviewed by the Educational Policy Committee before a final determination of the matter is made by the administration.

The claim of fiscal necessity should be demonstrably bona fide, i.e., not contrived.

When staff reductions are thus made, they shall normally be made first in affected departments from among non-tenured staff.

If staff reductions are to be made from the tenured staff, they shall be made in affected departments, normally on a last-appointed-to-tenure-first-to-go basis as the earliest consideration. The impact of each proposed reduction upon the welfare of the college and the welfare of individuals concerned shall be reviewed by the Professional Status Committee before a final determination is made by the administration. A teacher who is released may appeal his case, through the president, to the Board of Trustees.

The college will make an attempt to employ in another useful position the tenured teacher whose teaching position has been eliminated, but such employment is not guaranteed nor, if he is so placed, is he guaranteed the salary of the former position.

A tenured teacher whose appointment is terminated by the college for the reasons given above shall be offered a return to a tenured position in his department if, within three years after he leaves Calvin College, his former position is restored.

2. *Personal Factors* — A teacher with tenure may be separated from service in the following personal situations:*

*In 1951 the Board of Trustees, when judging a matter brought by student petitioners against the several professors, adopted procedures which thereafter would have to be observed by such petitioners. These procedures are found in the Board of Trustees Handbook, pp. 83-89 (see *Appendix B*).

- a. Should he be judged to be willfully in error in doctrine or life;
- b. Should he become professionally incompetent;
- c. Should he deliberately disregard the conditions and expectations listed above in Section II, A, 1 and 2.

C. Disciplinary Action Short of Termination of Appointment

The Board of Trustees, when judging charges against a tenured teacher, may choose to impose a penalty short of dismissal. This action could take the form of reprimand, probation for a period of time, or probation accompanied by a loss of tenured status. In the case of the latter penalty, tenure can be regained only after the probation period, and then by satisfying the conditions and regulations for granting tenure.

IV. NON-RENEWAL OF APPOINTMENT OF NON-TENURED STAFF MEMBERS

A. Non-renewal of Appointment of Non-tenured Teachers

The following rules of notification of non-renewal of appointment of non-tenured teachers shall prevail:

1. If a temporary, one-year, terminal appointment is accepted by a teacher, and it is so named in the letter of appointment, no further formal notice of termination is required.

2. If a one-year appointment without further specification is offered, a formal note shall be sent to the teacher by the dean by the end of February in the year his appointment expires, should his appointment not be renewed.

3. In the case of longer-term, non-tenured appointees, if a person is in the second year of full-time teaching at Calvin College, a written notice of non-reappointment or intention not to recommend reappointment to the Board of Trustees shall be given by the president before December 15 if the appointment will be terminated at the end of that academic year. If a person has taught full time at Calvin more than two years, a serious effort should be made to give him one year's notice of non-reappointment, but in any case he shall be notified in writing of non-reappointment or the intention to recommend non-reappointment before November 1 of the final year of his appointment. If the teacher is eligible for tenure, the following procedures shall prevail:

a. One year's notice, if the teacher's services are to be terminated.

b. Notice by the end of February, if a teacher will be reappointed for a two-year period, but not to tenure.

c. In case of non-renewal of appointment, other than one in which the appointment was designated as terminal in the letter of appointment, the person affected shall have the right of appeal to the president or, through him, to the executive committee or Board of Trustees, whichever best suits the time or circumstance." (Cf. *Faculty Minutes* of February 4, 1974.)

B. Failure to Receive Synodical Confirmation

Should the synod fail to confirm the appointment of a person recommended for tenure or for reappointment by the Board of Trustees, the staff member shall be retained on the staff for the succeeding academic

year, during which time the Board of Trustees will reconsider its recommendation, and report to the next synod. This is not to be construed to mean that further consideration for reappointment or appointment to tenure by the following synod is thereby precluded.

V. TERMINATION OF APPOINTMENT FOR CAUSE

A. *Principles Governing the Judicial Process*

Calvin College is owned and operated by the Christian Reformed Church as an agency of that church. The college is assigned the task of carrying out the implications of the Lordship of Christ in the area of teaching, scholarship, and research in higher education. The governing body of the church enables and encourages the college to develop and promote the truth in all areas of thought and knowledge. The college, in turn, assists the church in making an effective educational witness to the world. The integrity of both must be preserved.

Calvin College is more than a legal, corporate enterprise. It is a community of Christian professionals. The Christian character of this community governs relationships at the institution more effectively than do purely legal considerations, but it does not disregard that which legal codes seek to establish.

The occasions for the exercise of judicial process will be very infrequent, but, should they arise, the judicial procedures should reflect the Christian character of the institution. Therefore, there should be manifest a concern for each individual staff member, a concern for the community, and a concern for the church. These concerns require that the judicial process be conducted according to standards of fairness, compassion, and integrity.

B. *Judicial Procedure in the Case of Termination of Appointment*

1. The Role of the Board of Trustees, Faculty, and Administration.

Since the interests of the individual, the community, the educational enterprise, and the church are concerned, the judicial process normally should involve the faculty, the administration, and the Board of Trustees. Any case involving charges aimed at punitive action against a member of the teaching faculty, whether these charges emanate from within the college itself, the constituency, or from a synodical session, shall be referred to the Board of Trustees if it cannot be settled by the good offices of the president. The Board of Trustees shall appoint an advisory committee of investigation constituted of an equal number of members of the Board of Trustees and members of the Professional Status Committee, plus the president of the college. The function of this committee is to act as a hearing committee of the board, the faculty, and the administration, which committee will be the hearing body in the first instance. This committee will present its findings and advice to the Board of Trustees, which will make a decision in the matter. The Board of Trustees will present its decision to the next synod of the Christian Reformed Church for its approval.

2. Statement of Rights

The investigation and hearing shall be conducted with fairness and

consideration to the accused. The accused faculty member shall have the right:

- a. To be present in person at every stage of any hearing,
- b. To be represented by a colleague if he so desires,
- c. To have witnesses examined in his presence, and to question them himself, and
- d. To appeal to the Board of Trustees and to synod.

3. Hearing Procedures

- a. The accusation against the faculty member shall be set forth in writing and a copy of it presented to him prior to the hearing.
- b. The hearing shall proceed as follows:
 - (1) The member of the committee chosen to officially bring the complaint before the hearing shall briefly state the reasons for the complaint against the accused faculty member.
 - (2) The accused faculty member and/or his colleague-advisor shall then concisely state his defense.
 - (3) The committee member chosen for this purpose shall thereupon produce evidence or witnesses in support of the allegations; thereafter the respondent and his colleague-advisor may produce the evidence, and both sides may produce rebuttal evidence.
 - (4) When the evidence has been presented, both sides may present arguments either orally or in writing or both.
 - (5) The proceedings at the hearing shall be recorded either by a stenographer or by an appropriate recording service. The record, including all exhibits, papers, and evidence in the case, shall be the basis of any appeal which may be made and shall be made available to the accused faculty member for use in preparing any appeal.

4. The Matter of Ecclesiastical Jurisdiction for Christian Reformed Ministers on the Staff of Calvin College

If the case involves an ordained minister on the staff of Calvin College who is under the ecclesiastical rule of the Christian Reformed Church, he is also subject to the jurisdiction of the consistory in which his ministerial credentials are lodged.

APPENDIX B

PROCEDURE FOR APPOINTING A PRESIDENT OF CALVIN COLLEGE

Whenever a vacancy in the office of President of Calvin College exists or is anticipated, a committee shall be formed to prepare a list of nominees for that office.

A. *Formation of the Presidential Search Committee*

1. Either the Board of Trustees or the faculty may propose that a Presidential Search Committee be formed. The decision on such a proposal lies with the Board of Trustees or its Executive Committee.

2. Composition of the Presidential Search Committee

The committee shall be constituted of four (4) members of the Board of Trustees, to be selected by the board or its executive committee; three (3) members of the College Faculty or Administration, to be selected by the college faculty; and two (2) representatives of the constituency who are alumni of Calvin College. The representatives of the constituency shall be selected in the following way: The executive board of the Calvin Alumni Association shall be invited to suggest a maximum of five names. The Board of Trustees may add names of alumni to the suggested list. From this completed list the Board of Trustees shall elect two persons to serve as members of the Presidential Search Committee.

3. Qualifications of Committee Members

The members of this committee should be from among the best qualified for this special task. The committee should be such that there will be confidence in its integrity, in the discreetness of its members, in its vision, in its knowledge of the long-range aspects of Christian education as well as of denominational life and needs, in its corporate experience and judgment, in its corporate ability to interview intelligently and relevantly, in the proved and positive and constructive and intelligent devotion of its members to Christian education.

B. Work of the Presidential Search Committee

1. The committee shall develop a list of qualified persons for the office of President of Calvin College. The committee shall canvass the field of possible candidates. The committee shall invite members of the Board of Trustees and of the College Faculty to submit (in writing) names for consideration. The committee shall establish a time limit for the reception of names.

2. The committee is expected to consult with official representatives of the student body as to what kinds of persons they could consider desirable as candidates for the presidency.

3. The committee shall give opportunity to consistories/councils of the Christian Reformed Church to suggest names of persons who meet the following qualifications:

a. He/she should be a person of positive Reformed convictions and of admirable Christian character, enjoying the respect and confidence of the church.

b. He/she should be a person of high educational attainments. It is preferable that he/she have a degree at least equal to that possessed by any member of the faculty. Preferably he/she should have experience as a college teacher. He/she should have a hearty interest in the cause of Christian education in its widest scope, and at the same time be equally conversant with North American religious and educational life. He/she should have the ability favorably to approach the constituency of our church and to speak acceptably at public meetings.

c. He/she should be a good administrator, gifted with executive ability and the talent of supervision.

4. The committee shall be expected to interview prospective candidates and to make use of any other regularly approved method to gain

whatever information it needs in order to arrive at a satisfactory list. In the interest of safeguarding privacy and confidentiality the interviews should generally not be held on campus.

C. Report of the Presidential Search Committee

The committee shall present its recommendation to the following:

1. The College Faculty

The College Faculty shall prepare a written evaluation of the recommendation of the Presidential Search Committee for presentation to the Board of Trustees.

2. The Board of Trustees

The board shall, after having given serious and due consideration to the faculty's evaluation, and after having interviewed the prospective candidates, make its nomination from the recommendation of the Presidential Search Committee. Should the board reject the recommendation or find the evaluation of the faculty a serious obstruction to the making of a final selection, then the Search Committee shall be asked to prepare a new recommendation. This new recommendation shall, in turn, be submitted to the faculty for evaluation before being presented to the board. The nomination which the board eventually approves shall be submitted to the synod of the Christian Reformed Church.

3. Synod

The Board of Trustees shall present its nomination to synod and synod shall elect a president from the nomination. However, if synod should judge the nomination to be unacceptable, synod shall instruct the Board of Trustees to prepare a new nomination.

Note: The Committee on Procedure presents the following recommendations to the Board of Trustees:

1. The members of the Board of Trustees shall be chosen to serve on the Presidential Search Committee according to the following procedure: The college committee of the Board of Trustees shall present eight names from which four are to be selected by the board.

2. Expenses incurred by the Presidential Search Committee shall be paid by the Board of Trustees.

Henry De Mots
Edwin Roels
Berton Sevensma
Stewart Geelhood
Leonard Hofman

REPORT 2-B

BOARD OF TRUSTEES - CALVIN COLLEGE AND SEMINARY
(Arts. 18, 22)

The following matters were handled by the Executive Committee of the Board of Trustees at its June 6, 1974 meeting.

I. SEMINARY MATTERS

1. *Extension of Candidacy of Ronald Cok*

Mr. Cok requested that his candidacy be extended, without his appearing before the board for interview. The request was considered by the board and it was decided that a committee be designated to serve the board by interviewing Mr. Cok in Denver, thus not requiring that he come to Grand Rapids for a brief interview. Having received a report that a favorable interview took place, the Board of Trustees presents the following recommendation:

That synod grant an extension of candidacy for one year to Mr. Ronald Cok.

2. *Request regarding an interview with Dr. Lewis Smedes*

The executive committee, in the light of the protests received regarding the nomination of Dr. Smedes for the Chair of Philosophical and Moral Theology, and questions raised in published materials, recommends:

That Dr. Lewis Smedes be invited by synod to appear for interview.

II. COLLEGE MATTERS

1. *Reappointments*

The executive committee recommends that synod approve the following reappointments:

- a. Dr. Harmon Hook as Associate Professor of English for two years.
- b. Dr. Beverly Klooster as Associate Professor of Biology with permanent tenure. Note: This was provided for in February, 1973 and was inadvertently omitted in February, 1974.

2. *Presidential Search Committee*

The executive committee decided to add the name of the Rev. Henry De Mots, president of the board, to the Presidential Search Committee, as well as the name of Dr. Gordon Van Harn, representing the college faculty. This action would alter the number of members (representatives) specified in the procedure document being presented to synod for approval.

Leonard J. Hofman, secretary

REPORT 3

CHRISTIAN REFORMED BOARD OF FOREIGN MISSIONS

(Arts. 48, 68, 77)

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

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

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

The following report provides summary comment on the three major areas of our work: Africa, the Far East and Latin America. The three area secretaries have supplied this information for this agenda report,

and the specific recommendations calling for specific synodical action are included in the closing page.

Section One Organization and Personnel

A. Board

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

The officers of the board are as follows: Rev. Henry N. Erffmeyer, president; Rev. Jerrien Gunnink, vice-president; Mr. Sidney De Young, chairman of Finance Committee; Mr. Donald Zwier, treasurer; Rev. Alvin Vander Griend, minute clerk; Rev. Henry J. Evenhouse, executive secretary.

B. As standing procedure we ask that synod consider for approval the following delegates representing the various classes of our denomination:

Classis	Delegate	Alternate	Term Expires
Alberta North.....	Rev. Cornelius Vriend.....	Rev. Edgar Holkeboer	1976
Alberta South.....	Rev. Henry De Moor.....	Rev. D. H. Salomons	1976
British Columbia.....	Rev. Peter Dekker.....	Rev. Gerald Hogeterp	1974
Cadillac.....	Rev. Stanley Bultman.....	Rev. Martin Stegink	1974
California South.....	Rev. James Howerzyl.....	Rev. Jack Gray	1977
Central California.....	Rev. C. W. Flietstra.....	Rev. George Ebberts	1975
Chatham.....	Rev. Ralph Koops.....	Mr. J. Vander Heide	1975
Chicago North.....	Rev. George Vanderhill.....	Rev. Albert Walma	1976
Chicago South.....	Rev. Angus MacLeod.....	Rev. John Bylsma	1975
Columbia.....	Rev. Edward Meyer.....		1976
Eastern Canada.....	Rev. John Veenstra.....	Rev. Jacob Quartel	1975
Florida.....	Rev. Fred Diemer.....	Rev. Robert Tjapkes	1976
Grand Rapids East.....	Rev. Wesley Timmer.....	Rev. Dick M. Stravers	1975
Grand Rapids North.....	Rev. Dr. R. O. De Groot.....	Rev. O. Duistermars	1976
Grand Rapids South.....	Mr. Arthur Verduin.....	Mr. Herman Scholten	1975
Grandville.....	Rev. Henry N. Erffmeyer.....	Rev. S. T. Cammenga	1976
Hackensack.....	Rev. Calvin W. Niewenhuis.....	Rev. Aldon Kuiper	1977
Hamilton.....	Rev. John De Jong.....	Rev. H. Vander Plaat	1976
Holland.....	Rev. Jerrien Gunnink.....	Rev. Fred Van Houten	1977
Hudson.....	Rev. Dr. Richard De Ridder.....	Rev. Isaac Apol	1975
Huron.....	Rev. John Kerssies.....	Rev. Jack Roeda	1976
Illiana.....	Rev. Alvin J. Vander Griend.....	Rev. James De Vries	1975
Kalamazoo.....	Rev. Harvey Brink.....	Rev. Jack Stulp	1975
Lake Erie.....	Rev. John Steigenga.....	Rev. A. J. Hoogewind	1976
Minnesota North.....	Rev. Garrett H. Vande Riet.....	Rev. Paul Ouwinga	1975
Minnesota South.....	Rev. Harry Vanderaa.....		1977
Muskegon.....	Rev. Norman Meyer.....	Rev. John Morren	1977
Northcentral Iowa.....	Rev. Kenneth Van De Griend.....	Rev. John Entingh	1977
Orange City.....	Mr. Franklin Vogel.....	Rev. Peter De Haan	1975
Pacific Northwest.....	Rev. Arie Leegwater.....	Rev. Fred Rietema	1976
Pella.....	Rev. Gordon Stuit.....	Rev. Robert Holwerda	1976
Quinte.....	Rev. Repko W. Popma.....	Rev. Wieger De Jong	1976
Rocky Mountain.....	Rev. Scott Redhouse.....	Rev. Bernard Byma	1976
Sioux Center.....	Rev. John Kroon.....	Rev. G. L. Essenburg	1976
Toronto.....	Rev. Charles T. Fennema.....	Rev. Jacob B. Vos	1976
Wisconsin.....	Rev. John Hoeksema.....	Rev. Peter Vis	1976
Zeeland.....	Rev. Otto De Groot.....	Rev. John Blankespoor	1977

Classis	Delegate	Alternate	Term Expires
Member-at-large (Canada).....	Mr. John Wiggers.....		1975
Member-at-large.....	Mr. Alvin Huibregtse.....	Mr. Ed Dykstra	1976
Member-at-large.....	Mr. John Wielsma.....	Dr. Martin Sharda	1976
Member-at-large.....	Mr. Donald Bratt.....		1975
Member-at-large.....	Mr. Sidney De Young.....		1974

Member-at-large. The first term of Mr. Sidney De Young closes at this session of synod. He has served for three years with great profit to our board and the missionary cause. He is eligible for reelection for another term. We are pleased to offer the name also of Mr. Douglas Bonnema, a member of the Heritage Christian Reformed Church in Byron Center, Michigan. He is a local businessman.

C. Organization of the executive committee

In order to carry on the vast amount of work relating to mission administration, the executive committee has the following committees which report monthly to the executive committee and the board. Officers, Finance, Recruiting and Personnel, Promotion; and the following area committees: Far East, Latin America, Africa.

D. Field Personnel

Argentina

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

Australia

Dr. and Mrs. Sierd Woudstra

Brazil

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

Cuba

Cuban pastors

Guam

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

Honduras

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

Japan

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

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

Liberia

Dr. and Mrs. Peter Ipema

Mexico

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

Mr. and Mrs. Jan Van Ee
 Dr. and Mrs. Hans Weerstra

Nigeria

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

*Seminary interns and short term

**Waiting for visas

Mr. and Mrs. Donald Bremer	Miss Christine Roos
Mr. and Mrs. Norman Brouwer	Mr. and Mrs. Otto Rouw
Mr. and Mrs. Raymond Browneye	Miss Ruth Salomons
Mr. and Mrs. Gordon Buys	Mr. and Mrs. George Schutt
Dr. and Mrs. John Channer	Mr. and Mrs. Dick Seinen
Miss Nancy Chapel	Rev. and Mrs. George Spee
Mr. and Mrs. Ralph Cok	Miss Dorothy Sytsma
Dr. and Mrs. David Daining**	Mr. and Mrs. Willem Termorshuizen
Mr. and Mrs. Warren De Boer	Mr. and Mrs. Paul Theule
Mr. and Mrs. Fred De Jong	Mr. and Mrs. Engbert Ubels
Rev. and Mrs. Harold De Jong	Miss Jean Van Beek
Mr. and Mrs. William De Jong	Miss Geraldine Vanden Berg
Miss Neva De Vries	Mr. and Mrs. Nolan Vander Ark
Mr. and Mrs. David Dykgraaf	Dr. and Mrs. John Vanderkooy
Miss Margaret Dykstra	Miss Julie Vander Laan
Mr. and Mrs. Aldrich Evenhouse	Miss Ruth Vander Meulen
Mr. and Mrs. William Evenhouse	Mr. and Mrs. Dick Vander Steen
Mr. and Mrs. Harry Faber	Miss Frances Vander Zwaag
Mr. and Mrs. Fred Feikema	Rev. and Mrs. Lester Van Essen
Mr. and Mrs. Allen Flietstra	Miss Tina Van Staalduinen
Miss Marjorie Franz	Rev. and Mrs. William Van Tol
Miss Nancy Friend	Mr. Case Van Wyk
Mr. and Mrs. Leonard Gabrielse	Miss Ruth Veltkamp
Miss Angie Hoolsema	Miss Marina Verdun
Mr. and Mrs. Charles Jansen	Mr. and Mrs. Stanley Vermeer
Miss Mary Kaldeway	Miss Anita Vissia
Mr. and Mrs. Frank Kass	Mr. and Mrs. Abe Vreeke
Miss Frances Karnemaat	Dr. and Mrs. Donald Zeilenga
Dr. and Mrs. Stuart Kingma	Miss Jean Zoet**
Miss Margaret Kooiman	Mr. and Mrs. Ronald Zoet
Mr. and Mrs. Robert Koops	Philippine Islands
Mr. and Mrs. Cornelius Korhorn	Mr. and Mrs. Vicente Apostol
Rev. and Mrs. Paul Kortenhoven	Rev. and Mrs. Barry B. Blankers
Mr. and Mrs. Johannes Kotze	Rev. and Mrs. Dick C. Bouma
Mr. and Mrs. William Lemcke	Rev. and Mrs. Henry De Vries
Dr. Janet Lindquist	Rev. and Mrs. Robert De Vries
Mr. and Mrs. Bauke Lodewyk	Mr. and Mrs. John Van Regenmorter*
Miss Mae Jerene Mast	Puerto Rico
Rev. and Mrs. Timothy Monsma	Rev. and Mrs. Merle Den Bleyker
Mr. and Mrs. Gerrit Ouwerkerk	Rev. and Mrs. Arnold Rumph
Dr. and Mrs. Dale Peerbolte*	Rev. and Mrs. Ronald Sprik
Dr. and Mrs. Keith Plate	Rev. and Mrs. Marvin Vugteveen
Mr. and Mrs. Thomas Posthumus	Taiwan
Miss Lois Pothoven	Rev. and Mrs. William Kosten
Dr. and Mrs. Ray Prins, Jr.	Rev. and Mrs. Alvin Machiela
Dr. and Mrs. Martinus Reedyk	Rev. and Mrs. Dennis Mulder
	Mr. and Mrs. David Stravers*
	Rev. and Mrs. Peter Tong
	Rev. and Mrs. Mike Vander Pol

*Seminary interns and short term

**Waiting for visas

E. Representation at synod

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

F. Presentation of missionaries

Each year the synod sets apart a time for the introduction of missionaries who are home on furlough and those who are preparing to

leave for their first assignment in a foreign country. The board is grateful for this opportunity and the missionaries appreciate the privilege of meeting with synod and bringing greetings from the various fields. We trust we may again have this privilege. If some time can be given early in the sessions of synod it would be greatly appreciated.

G. Area secretary

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

Section Two General Matters

New Mission Order

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

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

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

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

THE PROPOSED ORDER

Introductory Statement

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

In this mission God vindicates his honor through the defeat of Satan who falsely claims the world as his own, and through the creation of a

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

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

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

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

Article I

The Synod of the Christian Reformed Church

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

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

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

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

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

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

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

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

Article II

The Christian Reformed Board of Foreign Missions

The synodically established Christian Reformed Board of Foreign Missions shall:

Section 1. Administer the joint foreign mission work of the churches as the agent of synod in such a manner that Scriptural standards for all aspects of the work are maintained.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

d. Ordinarily a member of the executive committee shall serve the full year of his appointment even though he moves to a new location. If

the executive committee, however, deems that distance or circumstances makes his continued membership on the executive committee inadvisable, his alternate shall serve in his place.

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

Article III

Field Councils

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

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

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

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

Section 3. Membership of Field Councils.

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

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

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

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

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

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

Section 4. Organization of Field Councils.

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

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

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

d. The records of a Field Council shall include all its legal, financial and administrative documents, and all correspondence and minutes relating to its work. These shall be available to the executive director and the area director for that field. The Field Secretary shall keep all records of the Field Council. All minutes of the Field Council shall be transmitted to the board.

e. When a national church has been established and shares in the ministry of mission programs, a liaison committee may be formed to facilitate the transfer of authority and responsibility. Both the national church and the Field Council shall be represented on such a liaison committee.

Article IV

Relationship to National Churches

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

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

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

Article V

The General Director and Area Directors

Section 1. Duties of the directors.

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

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

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

Section 2. The general director.

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

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

Section 3. Area directors.

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

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

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

Article VI

The Sending Churches

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

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

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

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

Article VII

Missionaries

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

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

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

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

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

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

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

Article VIII
Right of Appeal

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

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

Article IX
Conclusion

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

The office of the executive secretary

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

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

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

Missionary home service

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

Field mandates

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

Honorable mention

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

Rev. and Mrs. John Timmer, 14 years of service in Japan

Miss Evelyn Vredevoogd, 23 years of service in Nigeria

Miss Gertrude Van Haitsma, 28 years of service in New Mexico and Nigeria

Mr. and Mrs. Martin Essenburg, 14 years of service in Japan

Dr. and Mrs. Paul Groen, 9 years of service in Nigeria

Mr. and Mrs. Thomas Visser, 9 years of service in Nigeria

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

Promotion

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

is also indispensable and in this respect also we give God thanks for the spirit of generosity that has been present.

CALLING AND/OR SUPPORTING CHURCHES BY CLASSES

Alberta North

Edmonton II, Alta.
Lacombe I, Alta.
Neerlandia, Alta.
Red Deer, Alta.
Rocky Mountain House, Alta.

Alberta South

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

British Columbia

Abbotsford I, B.C.
Chilliwack I, B.C.
Terrace, B.C.
Victoria, B.C.

Cadillac

Cadillac, Mich.
Prosper, Falmouth, Mich.
Lucas, Mich.
McBain I, Mich.
Rudyard, Mich. SS
Vogel Center, Mich.

California South

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

Central California

Alameda, Cal.
Escalon, Cal.
Modesto, Cal.
Ripon I, Cal.
Moorpark, San Jose, Cal.

Chatham

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

Chicago North

Cicero I, Ill.
West Suburban, Cicero, Ill.
Elmhurst, Ill.
Ridott, German Valley, Ill.
Western Springs, Ill.
Wheaton, Ill.

Chicago South

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

Columbia

Bethel, Manhattan, Mont.
Manhattan I, Mont.
Calvin, Portland, Ore.
Sunnyside, Wash.

Eastern Canada

Kemptville I, Ont.
Calvin, Ottawa, Ont.
Zion, Pembroke, Ont.
Williamsburg, Ont.

Florida

Bradenton, Fla.
Lake Worth, Fla.
Calvin, Pinellas Park, Fla.

Grand Rapids East

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

Grand Rapids North

Coopersville, Mich.
Eastmanville, Mich.
Alpine Ave., Grand Rapids
Arcadia, Grand Rapids
Beckwith Hills, Grand Rapids
East Leonard, Grand Rapids
Highland Hills, Grand Rapids
Riverside, Grand Rapids
West Leonard, Grand Rapids

- Westview, Grand Rapids
 Grant, Mich.
 Lamont, Mich.
 Plainfield, Mich.
- Grand Rapids South**
 Covenant, Cutlerville, Mich.
 Cutlerville East, Cutlerville, Mich.
 Cutlerville Hills, Cutlerville, Mich.
 Cutlerville I, Mich.
 Alger Park, Grand Rapids
 Bethel, Grand Rapids
 Burton Heights, Grand Rapids
 Burton Heights, Grand Rapids SS
 Godwin Heights, Grand Rapids
 Grandville Ave., Grand Rapids
 Ideal Park, Grand Rapids
 Immanuel, Grand Rapids
 Kelloggsville, Grand Rapids
 LaGrave Ave., Grand Rapids
 Moline, Mich.
 Wayland, Mich.
- Grandville**
 Byron Center I, Mich.
 Byron Center II, Mich.
 Heritage, Byron Center, Mich.
 Hanley, Grandville, Mich.
 Hope, Grandville, Mich.
 Ivanrest, Grandville, Mich. SS
 South Grandville, Grandville, Mich.
 Baldwin St., Jenison, Mich.
 Cottonwood Heights, Jenison, Mich.
 Jenison I, Mich.
 Ridgewood, Jenison, Mich.
 Trinity, Jenison, Mich.
 12th Ave., Jenison, Mich.
 Beverly, Wyoming, Mich.
 Calvary, Wyoming, Mich.
 Lee St., Wyoming, Mich.
 Rogers Heights, Wyoming, Mich.
 Thirty-sixth St., Wyoming, Mich.
 Wyoming Park, Wyoming, Mich.
- Hackensack**
 Northside, Clifton, N.J.
 Lodi, N.J.
 Newton, N.J.
 Bethel, Paterson, N.J. SS
 Pompton Plains, N.J. SS
- Hamilton**
 Brantford I, Ont.
 Aldershot, Burlington, Ont.
 Calvin, Dundas, Ont.
 Fruitland, Ont.
 Hamilton I, Ont.
 Immanuel, Hamilton, Ont.
 Mount Hamilton, Hamilton, Ont.
 Immanuel, Simcoe, Ont.
 Maranatha, St. Catharines, Ont.
 Riverside, Wellandport, Ont.
 Maranatha, York, Ont.
- Holland**
 East Saugatuck, Mich.
 Graafschap, Mich.
- Hamilton, Mich.
 Bethany, Holland, Mich.
 Calvary, Holland, Mich.
 Central Ave., Holland, Mich.
 14th St., Holland, Mich.
 Harderwyk, Holland, Mich.
 Holland Heights, Holland, Mich.
 Maple Ave., Holland, Mich.
 Maranatha, Holland, Mich.
 Montello Park, Holland, Mich.
 Niekerk, Holland, Mich.
 Ninth St., Holland, Mich.
 Park, Holland, Mich.
 Prospect Park, Holland, Mich.
 Providence, Holland, Mich.
 Noordeloos, Mich.
 Pine Creek, Holland, Mich.
 South Olive, Mich.
 West Olive, Mich.
- Hudson**
 Midland Park, N.J.
 Midland Park, N.J. SS
 Paterson IV, N.J.
 Rochester, N.Y.
 Pleasant St., Whitinsville, Mass.
 Calvin, Wyckoff, N.J.
- Huron**
 Kitchener I, Ont.
 Owen Sound, Ont.
- Illiana**
 De Motte I, Ind.
 Highland I, Ind.
 Highland II, Ind.
 Bethel, Lansing, Ill.
 Oak Glen, Lansing, Ill.
 Munster, Ind.
 Bethany, South Holland, Ill.
 Cottage Grove, South Holland, Ill.
 South Holland I, Ill.
 Peace, South Holland, Ill.
- Kalamazoo**
 Battle Creek, Mich.
 Alamo Ave., Kalamazoo, Mich.
 Comstock, Kalamazoo, Mich.
 Kalamazoo I, Mich.
 Grace, Kalamazoo, Mich.
 Milwood, Kalamazoo, Mich.
 Northern Heights, Kalamazoo, Mich.
 Parchment, Kalamazoo, Mich. SS
 Prairie Edge, Kalamazoo, Mich.
 Kalamazoo III, Mich.
- Lake Erie**
 Akron, Ohio
 Parkview Heights, Cincinnati, Ohio
 Maple Heights, Cleveland, Ohio
 Dearborn, Mich.
 East Lansing, Mich.
 Community, Saginaw, Mich.
 North Hills, Troy, Mich.
 Willard, Ohio
- Minnesota North**
 Brandon, Man.

- Bunde, Minn.
 Community, East Grand Forks, Minn.
 SS
- Emo, Ont.
 Pease, Minn.
 Prinsburg, Minn.
 Raymond, Minn.
 Ernden, Renville, Minn.
 Bethlehem, Thunder Bay, Ont.
 Kildonan, Winnipeg, Man.
- Minnesota South**
 Chandler, Minn.
 Edgerton I, Minn.
 Hills, Minn.
 Holland, Minn.
 Holland Center, S.D.
 Ebenezer, Leota, Minn.
 Luverne, Minn.
 Pipestone, Minn.
 Volga, S.D.
 Worthington, Minn.
- Muskegon**
 Ferrysburg, Mich.
 Fremont I, Mich.
 Fremont I, Mich. SS
 Fremont II, Mich.
 Trinity, Fremont, Mich.
 Grand Haven I, Mich.
 Grand Haven II, Mich.
 Allen Ave., Muskegon, Mich.
 Bethany, Muskegon, Mich.
 Calvin, Muskegon, Mich.
 East, Muskegon, Mich.
 Green Ridge, Muskegon, Mich. SS
 New Era, Mich.
 Reeman, Mich.
 Spring Lake, Mich.
 Spring Lake, Mich. SS
- Northcentral Iowa**
 Holland, Iowa
 Kanawha, Iowa
 Wellsburg I, Iowa
 Wellsburg II, Iowa SS
 Woden, Iowa
- Orange City**
 Hull I, Iowa
 Ireton, Iowa
 Calvin, Le Mars, Iowa
 Orange City I, Iowa
 Calvary, Orange City, Iowa
 Sanborn, Iowa
 Sheldon, Iowa
 Sioux City I, Iowa
- Pacific Northwest**
 Trinity, Anchorage, Alaska
 First, Everett, Wash.
 Everson, Wash.
 Bethel, Lynden, Wash.
 Lynden I, Wash.
 Lynden III, Wash.
 Monroe, Wash.
- Sumas, Wash.
 Community, Tacoma, Wash.
- Pella**
 Cedar, Iowa
 Trinity, Iowa City, Iowa
 Leighton, Iowa
 Bethel, Oskaloosa, Iowa
 Calvary, Pella, Iowa
 Faith, Pella, Iowa
 Pella I, Iowa
 Pella II, Iowa
 Prairie City, Iowa
 Sully, Iowa
- Quinte**
 Maranatha, Belleville, Ont.
 Bethany, Bloomfield Ont.
 Rehoboth, Bowmanville, Ont.
- Rocky Mountain**
 Denver I, Colo.
 Denver II, Colo.
 Rehoboth, N.M.
 Immanuel, Salt Lake City, Utah
- Sioux Center**
 Doon, Iowa
 Lebanon, Iowa
 Calvin, Rock Valley, Iowa
 Rock Valley I, Iowa
 Trinity, Rock Valley, Iowa
 Bethel, Sioux Center, Iowa
 Sioux Center I, Iowa
- Toronto**
 Barrie, Ont.
 Brampton II, Ont.
 Orillia, Ont.
 Grace, Scarborough, Ont.
- Wisconsin**
 Beaver Dam, Wis. SS
 Milwaukee, Brookfield, Wis.
 Delavan, Wis.
 Kenosha, Wis.
 Oostburg I, Wis.
 Randolph II, Wis.
 Waupun I, Wis.
- Zeeland**
 Allendale I, Mich.
 Allendale II, Mich.
 Borculo, Mich.
 Drenthe, Mich.
 Hudsonville I, Mich.
 Hillcrest, Hudsonville, Mich.
 Immanuel, Hudsonville, Mich.
 Messiah, Hudsonville, Mich.
 Jamestown, Mich.
 Oakland, Mich.
 Overisel, Mich.
 Bethel, Zeeland, Mich.
 Zeeland I, Mich.
 Zeeland I, Mich. SS
 Haven, Zeeland, Mich.
 Zeeland III, Mich.
 Zutphen, Mich.

Recruitment and Orientation

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

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

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

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

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

Section Three

Africa

The growth of the church of Christ in Africa continues to be one of the most astounding phenomena of our time. The population of the con-

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

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

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

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

The organization of our missionary work in Nigeria is in terms of administrative bodies called liaison committees. One of these exists on the East Benue side and a second on the Tiv side. On both of them Nigerians and missionaries are equally represented. This form of organization is an attempt to entrust a much larger measure of authority and responsibility to the African Christian community. As African and missionary work together in this venture where the lines of responsibility

and authority are constantly shifting and the language barrier sometimes intrudes, great resources of tact and patience are required. Yet church and mission have worked together at tackling their common problems as Nigerianization of the effort continues.

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

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

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

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

ment, containing some eighty-five beds, is a further significant outreach of compassion to those stricken with this disease.

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

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

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

Section Four Far East

Japan

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

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

The Mission

The mission continues to examine its goals and methods to keep current with a dynamically changing society. The mission functions within the guidelines of "Japan Mandate" which outlines the spiritual character of the mission and specifies its activities. This goal-oriented work can be summarized as follows:

- 1) To bring the witness of the Christian faith to Japan with the aim of establishing churches.
- 2) To find a meaningful role in the total Christian witness in Japan.
- 3) To use those means of evangelism which are in harmony with the Christian faith.
- 4) To conduct its evangelism in cooperation with the Reformed Church in Japan in a "side by side" relationship.

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

Taiwan

The Church

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

The Mission

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

The work of the Rev. Al Machiela has centered in a highly industrialized area of Kaohsiung in southern Taiwan in which there is a large concentration of apartment housing, primarily for factory workers. The

Rev. Dennis Mulder has been working with a student group in a medical college in the same city. In the middle of the island the Rev. William Kosten is completing an assignment in the study of Taiwanese, reflecting the growing shift toward a bilingual mission using both Mandarin and Taiwanese. Meanwhile, the mission is also deeply concerned about its stance toward the predominantly Taiwanese-speaking Taiwan Presbyterian Church, concerning which further report will be made during this coming year.

Philippines

The Church

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

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

The Mission

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

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

Guam

The Church

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

As a result of the board's study, the Guam church has been given encouragement to seek a new church home apart from the Hospitality

House and Bookstore facility. It may require some time to achieve this separation, but the mutual agreement of Board of Missions and Church portends future close cooperation between the two in the continued extension of the gospel in Micronesia.

The Mission

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

Australia

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

Other Areas

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

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

Section Five

Latin America

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

1900	50,000	Protestants in Latin America			
1930	1,000,000	”	”	”	”
1940	2,000,000	”	”	”	”
1960	10,000,000	”	”	”	”
1970	20,000,000	”	”	”	”

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

Argentina

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

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

Brazil

Brazil is the largest country in Latin America. Politically and economically, it is the strongest. Some predict that by the year 2000, Brazil will rank with Germany and Japan as the leading industrial nations outside Russia and the United States. Brazil's importance among the

developing nations makes our mission program, and the outstanding growth of the Protestant church in Brazil, of primary concern.

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

Cuba

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

Honduras

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

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

Several young men from Honduras have asked for training in preparation for full-time Christian service, either as pastors or evangelists,

and the missionaries eagerly await synod's approval of a third missionary who will dedicate his major efforts to teaching future church leaders. In February, the CRBFM endorsed this request for a third missionary, as well as the establishment of an Extension School for Theological Education in Honduras.

Nicaragua

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

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

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

Mexico

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

The CRBFM sent its area secretary and a board member to visit the Mexico field during the course of this past year, and they consulted with our missionaries and with leaders of the Independent Presbyterian

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

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

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

Puerto Rico

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

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

supply them with a means of training pastors and evangelists in Puerto Rico.

Cooperative International Theological Education

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

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

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

Section Six Spanish Literature Committee

Included in this material from the Board of Foreign Missions is a report from the Spanish Literature Committee. It should be observed that the work of this committee is in actuality an interboard ministry. Dr. Roger S. Greenway has prepared the report on its activities; the recommendation attached to his report is not part of the foreign mission budget. The Board of Foreign Missions serves only as the administrative channel for this committee (see Acts of Synod 1973, p. 36, and any inquiries concerning program or budget should be directed to Dr. R. S. Greenway who serves as coordinator of the program.

Report of the Spanish Literature Committee to the Synod of 1974

The Synod of 1973 approved the reorganization of the Spanish Literature Committee, and transferred the administrative jurisdiction of the committee from the Board of Publications to the Board of Foreign Missions of the Christian Reformed Church. Synod also transferred the quota to the reorganized committee.

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

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

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

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

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

The Rev. J. Jerry Pott, missionary to Mexico, serves the Spanish Literature Committee as editorial supervisor. The Rev. Mr. Pott has

been restricted in his activities on behalf of the committee this year because a shortage of faculty members at the John Calvin Seminary in Mexico City has forced him to spend more time in teaching than had been planned.

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

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

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

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

March 9, 1974

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

Gentlemen:

We have examined the balance sheet of the Spanish Literature Committee of the Christian Reformed Church as of December 31, 1973, and the related state-

ments of revenues and expenditures, and changes in fund balance for the two-month period then ended. Our examination was made in accordance with generally accepted auditing standards and accordingly included such tests of the accounting records and such other auditing procedures as we considered necessary in the circumstances.

In our opinion, the attached financial statements present fairly the financial position of the Spanish Literature Committee of the Christian Reformed Church at December 31, 1973, and the results of its operations and changes in fund balance for the two-month period then ended in accordance with generally accepted accounting principles.

Dwight D. Ferris & Company
Certified Public Accountants

SPANISH LITERATURE COMMITTEE OF THE CHRISTIAN REFORMED CHURCH
BALANCE SHEET
DECEMBER 31, 1973

ASSETS

Cash in bank - Demand Deposit		\$ 5,715.18
Accounts Receivable - Publications	\$3,135.54	
Less: Allowance for Doubtful Accounts	<u>1,953.30</u>	1,182.24
Account Receivable - Christian Reformed Church Board of Publications		20,220.98
Inventory of Publications (At Lower of Cost or Market)		<u>5,540.46</u>
<u>TOTAL ASSETS</u>		<u>\$32,658.86</u>

LIABILITIES AND FUND BALANCE

Fund Balance - December 31, 1973 (Page 2)		<u>\$32,658.86</u>
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STATEMENT OF CHANGES IN FUND BALANCE
NOVEMBER 1, 1973 to DECEMBER 31, 1973

<u>BALANCE - FROM BOARD OF PUBLICATIONS OF</u> <u>THE CHRISTIAN REFORMED CHURCH, OCTOBER 31, 1973</u> <u>(NOTE 1)</u>		\$26,954.46
<u>ADD</u> Excess of Income Over Expenditures for the Two Month Period (Page 3)		<u>.5,704.40</u>
<u>BALANCE - DECEMBER 31, 1973</u>		<u>\$32,658.86</u>

STATEMENT OF REVENUES AND EXPENDITURES
NOVEMBER 1, 1973 TO DECEMBER 31, 1973

<u>RECEIPTS</u>		
Quota Receipts	\$5,874.87	
Donation	1.00	
<u>TOTAL RECEIPTS</u>		<u>\$5,875.87</u>
 <u>EXPENDITURES</u>		
Proof Reading	\$ 30.00	
Committee Expense	141.47	
<u>TOTAL EXPENDITURES</u>		<u>171.47</u>
<u>EXCESS OF RECEIPTS OVER EXPENDITURES (PAGE 2)</u>		<u>\$5,704.40</u>

Spanish Literature Committee of the Christian Reformed Church
Note to Financial Statements
December 31, 1973

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

Section Seven
Financial Matters

A. Treasurer's Report

The following are concise statements of balance sheets and receipts and disbursements of the various funds at the close of December 31, 1973, as prepared by our auditor. A detailed account of all transactions will be presented to the budget committees of synod.

January 23, 1974

Christian Reformed Board of Foreign Missions
 Grand Rapids, Michigan

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

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

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

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

Dwight D. Ferris & Company
Certified Public Accountants

CHRISTIAN REFORMED BOARD OF FOREIGN MISSIONS

BALANCE SHEET
OPERATING FUND
DECEMBER 31, 1973

ASSETS

Cash in Bank and Savings Certificates	\$279,682.64	
Less Reserved for Special Projects	<u>344,170.55</u>	
Operating Funds (Deficit)		\$ (64,487.91)
Funds on Field and Advances to Field		382,356.97
Accounts Receivable - Missionaries		36,448.13
Accounts Receivable - Other		34.00
Prepaid Pension and Insurance Payments		863.06
Note Receivable		1,000.00
Investments		5,650.00
Land Contract Receivable		14,302.43
Reserved Cash for Special Projects		344,170.55
Non-Cash Field Assets		
Inventories	\$213,313.59	
Accounts Receivable	<u>109,330.87</u>	<u>322,644.46</u>
<u>TOTAL ASSETS</u>		<u>\$1,042,981.69</u>

LIABILITIES, RESERVES, AND FUND BALANCES

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

OPERATING FUND
STATEMENT OF CHANGES IN FUND BALANCES
YEAR ENDED DECEMBER 31, 1973

<u>BALANCES - JANUARY 1, 1973</u>		
Restricted Fund	\$245,835.43	
Unrestricted Fund	<u>298,177.58</u>	\$544,013.01
<u>ADDITIONS</u>		
Mexican Chapel Reserve Not Used	\$ 1,250.00	
Net Increase in Reserve Funds - Cuba	3,275.77	
Net Increase in Reserve Funds - Special Projects	<u>75,232.35</u>	<u>79,758.12</u>
		\$623,771.13

DEDUCTION

Excess of Expenditures Over Revenues for Year	<u>37,687.26</u>
BALANCES - DECEMBER 31, 1973	<u>\$586,083.87</u>
Restricted Fund Balance	\$344,170.55
Unrestricted Fund Balance	<u>241,913.32</u>
	<u>\$586,083.87</u>

STATEMENT OF REVENUES AND EXPENDITURES
OPERATING FUND

YEAR ENDED DECEMBER 31, 1973

REVENUES

Classical Quotas		\$1,520,511.90
Missionary Support		747,261.34
Gifts and Offerings		
Designated Gifts	\$ 172,699.10	
Non-Designated Gifts	187,579.47	
General Missions	174,790.13	
Legacies	51,391.49	
Above Quota Offerings	120,806.62	
Second Protestant Reformed Church Receipts	<u>192.50</u>	707,459.31
Field Receipts		1,141,934.66
Other Operating Revenue		8,880.55
Interest and Dividends		25,478.17
Gain from Sale of Securities		1,050.62
Proceeds - Sale of Assets		<u>70,528.99</u>
TOTAL REVENUES		\$4,223,105.54

	<u>Operating</u> <u>Expenditures</u>	<u>Capital</u> <u>Expenditures</u>	<u>Total</u>
<u>EXPENDITURES</u>			
Argentina	\$ 152,214.37	\$ 13,000.00	\$ 165,214.37
Australia	19,372.66	-	19,372.66
Brazil	71,225.72	9,802.78	81,028.50
Cuba	13,032.85	-	13,032.85
Guam	62,495.99	-	62,495.99
Honduras	36,905.35	30,000.00	66,905.35
Nicaragua	10,946.14	-	10,946.14
Japan	387,037.38	87,182.58	474,219.96
Japan Exchange	25,923.89	-	25,923.89
Mexico	390,492.14	10,434.13	400,926.27
Nigeria	2,100,164.70	83,076.00	2,183,240.70
Nigerian Exchange	10,722.73	-	10,722.73
Philippine Islands	70,222.78	15,372.98	85,595.76
Puerto Rico	82,521.05	31,787.75	114,308.80
Taiwan	116,464.04	4,784.96	121,249.00
Administration	127,168.48	430.00	127,598.48
General	223,409.11	2,464.11	225,873.22
Promotion	72,138.13	-	72,138.13
TOTAL EXPENDITURES	<u>\$3,972,457.51</u>	<u>\$ 288,335.29</u>	<u>4,260,792.80</u>
EXCESS OF EXPENDITURES OVER REVENUES			<u>\$ 37,687.26</u>

CHRISTIAN REFORMED BOARD OF FOREIGN MISSIONS
PLANT FUND
BALANCE SHEET
DECEMBER 31, 1973

ASSETS

<u>FIXED ASSETS</u>			
Land	\$ 356,811.46	\$ -	\$ 356,811.46
Buildings	2,466,428.66	654,189.96	1,812,238.70
Equipment	177,248.35	95,039.90	82,208.45
Automotive Equipment	433,804.28	214,909.91	218,894.37
<u>TOTALS</u>	<u>\$3,434,292.75</u>	<u>\$964,139.77</u>	<u>\$2,470,152.98</u>
<u>TOTAL ASSETS</u>			<u>\$2,470,152.98</u>

FUND BALANCE

<u>FUND BALANCE</u>	<u>\$2,470,152.98</u>
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STATEMENT OF CHANGES IN FUND BALANCE
YEAR ENDED DECEMBER 31, 1973

<u>BALANCE - JANUARY 1, 1973</u>	\$2,402,995.13
<u>ADD</u>	
1973 Capital Expenditures	288,335.29
<u>TOTAL</u>	\$2,691,330.42
<u>DEDUCTIONS</u>	
1973 Depreciation	\$ 169,787.63
Sale of Assets (Net Book Value)	51,389.81
	221,177.44
<u>BALANCE - DECEMBER 31, 1973</u>	<u>\$2,470,152.98</u>

STATEMENT OF CHANGES IN FUND BALANCE

<u>FUND BALANCE - JANUARY 1, 1973</u>	\$ 28,962.47
<u>ADDITIONS</u>	
Interest Earned	\$ 8,176.57
Unitrust Receipts	50,016.72
<u>TOTAL</u>	\$58,193.29
<u>DEDUCTIONS</u>	
Annuity Payments	\$5,143.14
Payments from Unitrust	1,089.15
	6,232.29
<u>INCREASE FOR YEAR 1973</u>	<u>51,961.00</u>
<u>FUND BALANCE - DECEMBER 31, 1973</u>	<u>\$ 80,923.47</u>
<u>BALANCE</u>	
Annuity Fund	\$ 30,282.21
Unitrust	50,641.26
	<u>\$ 80,923.47</u>

CHRISTIAN REFORMED BOARD OF FOREIGN MISSIONSANNUITY FUND
BALANCE SHEET
DECEMBER 31, 1973ASSETS

Cash in Bank	\$	333.05
Savings Accounts		59,618.34
U.S. Treasury Bonds - 4 1/4% (Due May 15, 1974)		6,000.00
Investments - Corporate Bonds		49,138.75
Investments - Calvin College 8% Notes and Accrued Interest		51,333.33
TOTAL ASSETS	\$	166,423.47

LIABILITIES AND FUND BALANCE

Annuities Payable	\$	79,500.00
Fund Balance - Beets Memorial		6,000.00
Fund Balance		30,282.21
Fund Balance - Unitrust		50,641.26
TOTAL LIABILITIES AND FUND BALANCE	\$	166,423.47

B. Budget for 1975

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

BUDGET 1975

Budget Expenditures

Administration		\$ 138,000
General Expenses		229,500
Promotion		99,500
Field Operations:		
Salaries	\$1,496,200	
Field Expenses	2,462,143	
Missionary Medical Expenses	52,900	
Travel and Freight	205,017	
Total Field Operations		\$4,216,260
Capital Expenditures:		
Argentina	\$ 13,000	
Brazil	15,000	
Guam	5,000	
Honduras	15,000	
Japan	45,000	
Mexico	30,000	
Nigeria	68,607	
Philippines	17,500	
Puerto Rico	25,000	
Taiwan	11,000	
Total Capital Expenditures		\$ 245,107

Field Expansion:		
Argentina	\$	3,000
Brazil		20,000
Honduras		20,000
Nicaragua		50,000
Japan		25,000
Mexico		40,000
Philippines		20,000
Total Field Expansion	\$	<u>178,000</u>
Total Budget Expenditures		<u>\$5,106,367</u>
ESTIMATED INCOME		
Quota Receipts		\$1,700,000
Missionary Support/Gifts & Offerings		1,900,000
Field Receipts		1,425,000
Interest, Dividends, Sale of Assets		<u>81,367</u>
Total Estimated Income for 1975		<u>\$5,106,367</u>

C. Request for special offerings

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

D. Request for quota

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

Section Eight

Summary of Items Requiring Synodical Action

1. Approval of board members and alternates, Section One, B.
2. Election of member-at-large, Section One, B.
3. Representation at synod, Section One, E; Presentation of missionaries, Section One, F.
4. Reappointment of Latin America Area Secretary, Section One, G.

5. New Mission Order, Section Two.
6. Nicaragua, New Field and two missionaries to be appointed, Section Five.
7. Quota, Spanish Literature Committee, Section Six.
8. Financial Matters, Treasurer's Report for 1973, Section Seven, A.
9. Financial Matters, Budget Requests for 1975, Section Seven, B.
10. Financial Matters, Request for Special Offerings for 1975, Section Seven, C.
11. Financial Matters, Request for Quota, Section Seven, D.

Board of Foreign Missions

Henry J. Evenhouse, executive secretary

REPORT 3-A

CHRISTIAN REFORMED BOARD OF FOREIGN MISSIONS
(Art. 48)

We have just a few matters that must be added to the printed agenda. Thank you for the privilege of submitting these just prior to synod.

I. NOMINATION OF MEMBER-AT-LARGE

Mr. John Wielsma felt it necessary to resign from our board although his term was not to expire until June, 1976. His services were appreciated and we regretted his decision to withdraw from the board. For his replacement we offer the following nomination:

Mr. Art Post and Mr. David Radius

Both of these brethren are members of the Christian Reformed Church and have indicated their willingness to serve if appointed by synod. Additional nomination appears in the printed agenda.

II. PROPOSED MISSION ORDER REVISION

The Nigeria Mission Services Committee on the Nigeria mission field has requested our executive committee to withdraw the newly Revised Mission Order, which appears in our first report, from the attention of synod.

Although the reason given is that the field did not have sufficient time to comment to the Foreign Mission Board on this Mission Order revision, it is to be observed that all the mission fields seeking to make comment had such opportunity and did so, with the exception of Nigeria, before the board finalized the proposed revision. Nevertheless, the executive committee decided to yield to the request, and herewith asks synod not to take up the Mission Order revision proposal at this time so that the board itself can give consideration to the field comments which have come through the Nigeria Mission Services Committee.

III. FOREIGN MISSION CASH SHORTAGE

Foreign Missions has always had and still does have the love of God's people, and we have every reason for gratitude to God for the spirit of generosity that has enabled the board to continue its work on twelve mission fields, sustaining the established work and providing also for the expansion needs. In terms of personnel provided we have been most signally blessed and we are grateful for continued open doors around the world.

However, the current cash shortage of our board is serious and synod should be informed of it. Three factors have especially contributed to this situation: (1) The drastic drop in the value of the American dollar on the foreign exchange; (2) the unparalleled inflation (cost of living and building) on foreign fields as well as the general economic condition in the homeland; (3) and the loss of cash reserves due to the low ratio of quota compared to the above quota income. Heretofore we could

tolerate this situation. The above quota income was sufficient to meet continuing operating needs. We hope it will remain so in the future but the low quota ratio of the past has meant that financial reserves had to be tapped to the point of complete elimination. Although we have had a stepped-up promotion program and even though the "above quota" income has increased over the past few years these have not been adequate to counter-balance the difficult financial situation brought on by the monetary factors mentioned above. Without a sizeable reserve on hand a missionary program calling for the steady outflow of salary and budgetary needs is imperilled. We ask synod to help us maintain the program reaching to so many and to encourage the church to undergird with generous heart the word of our three hundred and more missionaries serving in the foreign countries. Certainly we do not want to withdraw from the fields of opportunity. We hope and pray that we can continue to meet the urgent challenges that face us from many lands.

Board of Foreign Missions

Henry J. Evenhouse, executive secretary

REPORT 4

CHRISTIAN REFORMED BOARD OF HOME MISSIONS

(Arts. 29, 39, 77)

I. INTRODUCTION

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

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

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

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

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

Considerable time has been devoted this past year to the search for a new Executive Director for Home Missions, as well as a study with

respect to the entire staff structure of Home Missions. The results of both of these studies are included in the body of the report.

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

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

II. ADMINISTRATION AND BOARD PERSONNEL

A. Administration Personnel

Executive Secretary—vacant

Field Secretary—vacant

Field Secretary for Indian Ministries—Mr. David W. Bosscher

Field Secretary for Urban Ministries—Rev. Duane E. VanderBrug

Minister of Evangelism—Rev. Wesley Smedes

Volunteer Program Director—Mr. Ellis Deters

Literature Director—Vacant

Treasurer—Mr. Gerard J. Borst

Secretary for Church Relations—Mr. Stanley E. Koning

Office Manager-Accountant—Mr. Howard G. Meyers

B. Board Personnel

Classis	Delegate	Alternate	Term Expires
Alberta North.....	Rev. C. Bishop.....	Rev. A. Miedema	1976
Alberta South.....	Rev. H. Wildeboer.....	Rev. N. Vander Kwaak	1976
British Columbia.....	Rev. P. Kranenburg.....	Rev. G. Pols	1976
Cadillac.....	Rev. Martin Stegink*.....	Mr. G. Koster	1976
California South.....	Rev. H. Roelofs.....	Rev. L. Dykstra	1974
Central California.....	Rev. E. Marlink.....	Dr. Roy Gritter	1976
Chatham.....	Rev. S. Vander Meer*.....	Rev. Henry Lunshof	1976
Chicago North.....	Rev. J. Ebberts*.....	Rev. Al Mulder	1976
Chicago South.....	Rev. R. Hartwell*.....	Rev. J. Vander Lugt	1975

Classis	Delegate	Alternate	Term Expires
Columbia.....	Mr. J. Omta.....	Rev. J. Jeffers	1975
Eastern Canada.....	Rev. H. Uittenbosch.....	Rev. D. J. Tigchelaar	1977
Florida.....	Rev. E. J. Tamminga.....	Mr. James Hofman	1976
Grand Rapids East.....	Rev. Milton Doornbos*.....	Rev. Paul Brink	1975
Grand Rapids North.....	Rev. Edward J. Knott*.....	Rev. M. Groenendyk	1976
Grand Rapids South.....	Rev. G. P. Holwerda*.....	Rev. G. F. Van Oyen	1976
Grandville.....	Rev. H. Hoekstra*.....	Rev. Allan Jongsma	1974
Hackensack.....	Rev. A. Van Zanten.....	Rev. S. Ten Brink	1974
Hamilton.....	Rev. J. Tangelder.....	Rev. G. Ringnalda	1975
Holland.....	Rev. C. Steenstra*.....	Rev. T. VandenHeuvel	1976
Hudson.....	Rev. B. VanSomeren.....	Rev. A. Arkema	1976
Huron.....	Rev. J. Koole.....	Rev. P. J. Boodt	1975
Illiana.....	Rev. J. Van Ryn*.....	Rev. Merlin Buwalda	1976
Kalamazoo.....	Rev. S. Workman*.....	Rev. John Witvliet	1976
Lake Erie.....	Rev. R. Peterson*.....	Rev. Wm. Dykstra	1976
Minnesota North.....	Rev. G. Kramer.....	Rev. M. Reitsma	1974
Minnesota South.....	Rev. W. Green, Jr.....	Rev. T. Heyboer	1974
Muskegon.....	Rev. T. Verseput*.....	Mr. Harvey Poel	1974
Northcentral Iowa.....	Rev. F. Einfeld.....	Rev. F. Walhof	1974
Orange City.....	Rev. H. De Groot.....	Mr. C. Ruina	1975
Pacific Northwest.....	Rev. H. Ouwinga.....	Rev. M. Flikkema	1975
Pella.....	Rev. R. Venema.....	Mr. John Hugen	1977
Quinte.....	Rev. Carl Tuyl.....	Rev. D. Habermehl	1976
Rocky Mountain.....	Rev. J. VanderLaan.....	Dr. J. Kamps	1975
Sioux Center.....	Rev. J. Botting.....	Rev. R. DeYoung	1976
Toronto.....	Rev. Henry Eshuis.....	Rev. S. VanHouten	1975
Wisconsin.....	Rev. J. Olthoff.....	Rev. R. Uken	1975
Zeeland.....	Rev. Eugene Los*.....	Rev. B. Mulder	1976

Members-at-Large

Central U.S.....	Dr. Floyd Westendorp*.....	Mr. J. Herman Fles	1976
	Mr. R. De Boer*.....	Mr. M. Van Dellen	1975
	Mr. Jack Van Eerden*.....	Mr. Harold Soper	1974
	Mr. Edward Berends*.....	Mr. Wm. Peterson	1976
Eastern U.S.....	Mr. R. De Vos*.....	Mr. J. Volkers	1975
	Mr. C. Johnson.....	Mr. W. Hommes	1975
Western U.S.....	Dr. J. VanderBeek.....	Mr. Miner Tanis	1975
Rocky Mountain.....	Mr. Edward Begay.....	Mr. E. P. Benally	1974
S.W. Ontario.....	Mr. Bert Hoogendam*.....	Mr. D. Velthuizen	1976
Eastern Canada.....	Dr. Dale Poel.....	Mr. B. Kiesekamp	1975
Western Canada.....	Mr. Ben Bolt.....	Mr. George Monsma	1975

*indicates members of the Executive Committee

C. Officers of the Board of Home Missions

Rev. Edward J. Knott, President

Rev. Herman Hoekstra, Vice President

Mr. Jack Van Eerden, Asst. Treas. and Asst. Sec.

Mr. Gerard Borst, Treasurer

Vacant—Executive Secretary

D. Sub-Committees of the Board

Administration Committee: Rev. Edward J. Knott, Rev. Herman Hoekstra, Mr. Jack Van Eerden

Evangelism Committee: Rev. Milton Doornbos, Rev. Ronald L. Peterson, Mr. Bert Hoogendam, Rev. Stanley Workman, Rev. Sieds Vander Meer

Campus Ministry Committee: Rev. Rodney Westveer, Rev. Alvin Hoksbergen, Dr. Sid Dykstra

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

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

Urban Fields Committee: Rev. Richard Hartwell, Rev. John Van Ryn, Rev. John Ebbers

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

Personnel Committee: The Administrative Staff

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

III. FIELDS

A. Regular Fields

1. Departure from the Staff

Name	From	To
Rev. C. Bajema	Boulder, Colo. (Campus)	Akron, Ohio
Mr. J. Lineweaver	Brigham City, Utah	—
Mr. C. Dykema	San Francisco, CA (Indian)	—
Rev. P. Szto	Queens, N.Y.	Calling status
Mrs. B. Izquierdo	Miami, Florida	Retired
Rev. H. De Bruyn	Detroit, Mich.	Canadian Indian Missions
Rev. S. Draayer	San Diego, CA Servicemen's Home	Kalamazoo, Mich. (Knollwood)
Rev. W. Verwolf	Anchorage, Alaska	Retired
Rev. R. Vredeveld	Leave of absence	Maple Heights, Ohio
Dr. J. Ellens	Farmington, Mich.	Calling status
Rev. R. Tadema	Fountain Valley, CA	Calling status
Rev. A. G. Beerens	Terre Haute, Ind.	Leave of absence
Rev. R. Steen	Wanamassa, N.J.	Gallatin Gateway, Mont.
Rev. R. Broekhuizen	Washington, Pa.	Holland, Mich. (14th Street)
Rev. A. Groen	Prince George, B.C.	Calling status
Mr. M. De Young, Intern	Ft. Collins, Colo.	—
Mr. T. Genzink, Intern	Denver, Colo.	—
Mr. B. Mensink, Intern	Sacramento, CA	Sacramento, CA as second staff
Mr. P. Veltman, Intern	Chicago, Ill. (Garfield)	—

2. Transfers

Name	From	To
Rev. J. Hollebeek	Los Angeles, CA (Chinese)	Dayton, Ohio
Miss R. Timmer	E. Grand Forks, Minn.	Tucson, Ariz.
Rev. H. Karsten	Akron, Ohio	Jacksonville, Fla.
Rev. J. Binnema	New Glasgow, N.S.	Cochrane, Ont.

3. Additions to the Staff

Name	To
Rev. S. Verheul	Boulder, Colo. (Campus)
Mr. W. Greenfield	San Francisco, CA. (Indian) as Business Administrator
Mr. S. Jung	Los Angeles, CA. (Chinese)
Mr. D. Rottenberg	San Diego, CA. (Servicemen's Home)
Rev. A. Likkel	East Islip, New York
Mr. D. Geels	Portland, Oregon (Oak Hills) as Second Staff
Rev. A. Van Wyhe	Washington, PA.
Rev. P. Vermaire	RHM - Mid-West
Dr. R. Kooistra	Waterloo, Ont. (Campus)
Rev. P. Hogeterp	Windsor, Ont.
Mr. A. Bosscher, Intern	Corvallis, Ore.
Mr. T. Koeman, Intern	Denver, Colo.
Mr. J. Veltman, Intern	Olympia, Wash.
Mr. K. Tanis, Intern	Big Rapids, Mich.

4. Leave of Absences

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

5. Vacancies

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

6. Fields

Field	Missionary	Opened	Member Families	SS.	A.M. Worship
Anchorage.....	Rev. D. Recker.....	1953	37	99	98
Bakersfield, Cal.....	Rev. J. Versluys.....	1967	22	82	106
Bellevue, Wash.....	Rev. F. Rietema.....	1967	35	66	125
Binghamton, N.Y.....	Rev. P. Vermaat.....	1964	36	65	162
Boca Raton, Fla.....	Rev. R. Tjapkes.....	1963	17	12	48
Boulder, Colo.....	Rev. J. VanderArk.....	1961	31	67	127
Cedar Rapids, Ia.....	Rev. E. Dykema.....	1969	17	69	86
Champaign, Ill.....	Dr. M. Hoogland.....	1956	40		
Corvallis, Ore.....	Rev. F. Breisch.....	1969	17	35	58
Davenport, Ia.....	Rev. S. VanderJagt.....	1965	27	42	55
Dayton, Ohio.....	Rev. J. Hollebeek.....	1961	14	33	41
East Islip, N.Y.....	Rev. A. Likkel.....	1957	13	68	62
East Grand Forks, Minn.	Rev. P. Lagerwey.....	1963	25	59	78
East Tucson, Ariz.....	Rev. O. Buus.....	1965	33	92	126
El Paso, Texas.....	Rev. O. Hogan.....	1960	13	34	56
Flagstaff, Ariz.....	Rev. W. Heersink.....	1968	18	49	98
Flanders Valley, N.J.....	Rev. C. Vander Meyden.....	1965	33	82	118
Fort Collins, Colo.....	Rev. L. Van Essen.....	1963	32	50	97
Ft. Wayne, Ind.....	Rev. E. Holleboer.....	1969	20	38	76
Fresno, Cal.....	Rev. J. Vigh.....	1963	26	52	76
Greeley, Colo.....	Rev. D. Van Oyen.....	1969	19	55	90
Hayward, Cal.....	Rev. V. Vander Zee.....	1960	33	108	158
Honolulu, Hawaii.....	Rev. C. Van Winkle.....	1967	20	40	124
Indian Harbour Beach, Fla.....	Rev. J. Osterhouse.....	1959	21	46	71
Iowa City, Ia.....	Rev. A. Helder.....	1960	19	53	141

Field	Missionary	Opened	Member Families	SS.	A.M. Worship
Jacksonville, Fla.....	Rev. H. Karsten.....	1971	5	25	30
Mason City, Ia.....	Rev. W. Stroo.....	1960	29	47	70
Norfolk, Va.....	Rev. J. Rickers.....	1962	27	80	95
Ogden, Utah.....	Rev. G. Hutt.....	1958	27	107	98
Olympia, Wash.....	Rev. B. Huizenga.....	1970	15	50	98
Orlando, Fla.....	Rev. J. Natelborg.....	1959	33	48	177
Portland, Ore.....	Rev. H. Spaan.....	1965	39	79	125
Riverside, Cal.....	Rev. J. Rozeboom.....	1960	30	52	117
Salt Lake City, Utah.....	Rev. A. Van Heyst.....	1960	30	68	112
So. Denver, Colo.....	Rev. J. Hofman, Jr.....	1968	51	148	206
So. St. Paul, Minn.....	Rev. N. Gebben.....	1959	32	65	117
South Windsor, Conn.....	Rev. P. Mans.....	1962	31	55	75
St. Louis, Mo.....	Rev. S. Mast.....	1965	29	92	129
Syracuse, N.Y.....	Rev. F. Bultman.....	1966	19	66	80
Terre Haute, Ind.....	Vacant	1960	24	68	116
Tri-Cities, Wash.....	Rev. H. Bouma.....	1969	10	67	74
Wappingers Falls, N. Y.....	Rev. F. MacLeod.....	1963	32	125	180
Washington, Pa.....	Rev. A. Van Wyhe.....	1963	26	85	103
Webster, N.Y.....	Rev. N. Plantinga.....	1965	30	88	134
Yakima, Wash.....	Rev. B. Niemeyer.....	1967	21	69	83
Cochrane, Ont.....	Rev. J. Binnema.....	1950	11	30	53
Fredericton, N.B.....	Rev. A. VandenEnde.....	1961	18	30	82
New Glasgow, N.S.....	Vacant	1969	25	26	61
Prince George, B.C.....	Rev. A. Groen.....	1957	31	60	104
Windsor, Ont.....	Rev. P. Hogeterp.....	1957	16	17	27

Observations and Comments

The listing above gives information regarding families. This figure is the count of families as of December 31, 1973. The figure "A.M. Worship" indicates the average attendance at the morning service during the year.

The Home Mission churches have Sunday services, plus an outreach into the community which includes one or more of the following: radio broadcast; TV broadcasts such as in Anchorage; rest home ministries; services in jails, prisons, and hospitals; weekday Bible Clubs; service organizations; community action committees; block captain programs; mailing ministries.

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

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

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

7. *Fields that became a calling church during 1973*

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

8. *Regional Home Missionaries:*

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

B. *Indian Fields*

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

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

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

Program	\$ 992,500
Capital	95,000
Total Indian missions	<u>\$1,087,500</u>
Total Home Missions	\$3,030,500

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

Throughout the years, the overall objective has been one of attempting to bring the Gospel “to every tribe and tongue and nation . . .” To accomplish that task a variety of means have been used: evangelism,

education, medicine—working toward the building of churches and developing native leadership by which the program could continue in indigenous ways. Building on efforts of earlier years, emphasis is placed on developing greater involvement and responsibility by the Indians themselves.

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

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

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

Related to the area of administration is the addition of a Regional Home Missionary for the southern Rocky Mountain region and the appointment of the Rev. Bartel Huizenga to that position. Approval of the concept involved, as well as the actual selection of Mr. Huizenga, was done in close conjunction with the Council of Indian Churches. When Mr. Huizenga assumes this position, he will be responsible for all home mission work in that area of the Southwest served by the Classis Rocky Mountain's Home Mission Committee (South), i.e. Arizona, New Mexico and West Texas, but with the greatest amount of his time spent with the Indian ministries of the reservation area. That Indian work found in "off-reservation" locations will be served by the RHM's in their respective areas. In all of this, from field level to board and synodical levels, we need to be increasingly and prayerfully dependent upon God to give us the desire, vision, wisdom and resources to carry out his mandate in this particular part of his kingdom.

1. Departures from the Staff

Miss Audrey Schuurman (Chr. Ed. Office)
 Miss Elizabeth Hendricks (Zuni teacher) other employment
 Miss Lois Dyksterhuis (Rehoboth teacher) other employment
 Miss Marla De Jonge (Zuni teacher) marriage
 Mr. Marvin Apol (Zuni teacher/principal) other employment
 Mr. Don Wierenga (Zuni youth worker) other employment
 Mr. Boyd Whitehorse (Farmington assistant) other employment
 Mr. Ken Whitehorse (White Horse Lake) other employment
 Mr. and Mrs. Lester Dams (Cooks - Rehoboth) other employment (Crookston, Minn.)
 Mr. Stewart Barton, Jr. (Rehoboth School Custodian) continue education
 Mr. and Mrs. Gary Nederveld (Rehoboth Houseparents) other employment, Denver
 Mr. and Mrs. Richard Suwyn (Rehoboth Houseparents) other employment, Long Beach
 Rev. Peter DeJong (Church Rock) other church - Dispatch
 Rev. Gary DeVelder (Minister of Religious Education) other employment, Phoenix
 Mr. Willie Benally (Rehoboth Industrial Staff) continue education
 Mr. and Mrs. C. Dykema (SF Friendship House) other employment - Michigan

2. Transfers:

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

3. Additions to the Staff

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

4. Vacancies

Church Rock, New Mexico

5. Fields

Field	Missionary	Opened	Families	Sunday School	Worship
Albuquerque, N.M.	Rev. A. Veltkamp	1961	15	50	70
Brigham City, Utah	Rev. E. Boer	1954	10	35	60
Chicago, Ill., Indian	Mr. H. Bielema	1963	9	60	60
Church Rock, N.M.	(vacant)		15	50	58
Crown Point, N.M.	Rev. A. Gelder	1913	29	52	64
	Mr. A. Becenti				
	Mr. H. Begay				
Farmington, N.M.	Rev. S. Yazzie	1921	12	30	65
Ft. Wingate, N.M.	Mr. S. Siebersma	1965	16	70	71
	Miss G. Johnson				
Gallup, N.M.	Rev. A. Mulder	1932	42	85	130
	Miss E. Vos				

Field	Missionary	Opened	Families	Sunday School	Worship
Los Angeles, Cal.					
Indian.....	Mr. F. Bakker.....	1971	— not applicable —		
Naschitti, N.M.....	Mr. M. Harberts.....	1924	19	38	80
	Mr. A. Henry.....				
Phoenix, Ariz.,					
CCTS.....	Rev. H. Van Dam.....		— not applicable —		
Red Rock, Ariz.....	Mr. B. Garnanez.....	1953	26	21	60
Rehoboth, N.M.....	Rev. R. Veenstra.....	1903	28	30	100
Director of Chr. Education.....	Mr. Tom Weeda.....	1969	— not applicable —		
Salt Lake City, Utah.....	Mr. N. Jonkman.....	1960	— not applicable —		
San Antone, N.M.....	(cf. Crownpoint)		5	15	16
San Francisco, Cal.					
FH.....	Rev. R. Buining.....	1963	24	41	98
	Mr. W. Greenfield.....				
	Mr. P. Goudzwaard.....				
Sanostee, N.M.....	Mr. F. Curley.....	1913	11	18	45
Shiprock, N.M.....	Rev. A. Koolhaas.....	1936	24	70	120
	Mr. C. Brummel.....				
	Mr. B. Benally.....				
Teec Nos Pos, Ariz.....	Rev. P. Redhouse.....	1936		12	78
	Mr. J. Talley.....				
Toadlena, N.M.....	Mr. G. Klumpenhouver.....	1925	19	49	89
	Mr. F. Frank.....				
Tohatchi, N.M.....	Rev. E. Henry.....	1898	17	29	67
	Mr. H. Redhouse.....				
Tohlakai, N.M.....	Mr. C. Grey.....		15	16	89
White Horse Lake, N.M.....	(vacant)	1966			
Window Rock, Ariz.....	Rev. S. Redhouse.....	1966	46	80	180
Zuni, N.M.....	Mr. R. Chimoni.....	1897	9	36	60
	Mr. A. Visser.....				
	Rev. R. Posthuma.....				

6. Educational Ministry

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

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

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

Supporting Staff

Houseparents:

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

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

7. Industrial Department

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

Mr. Justin Harkema
 Mr. Ted Tibboel

C. Urban Fields

1. Departures from the staff:

Name	From	To
Rev. and Mrs. Sidney Draayer	San Diego Servicemen's Center	Kalamazoo, Mich. Knollwood CRC
Rev. Hendrik DeBruyn	Detroit, Mich. Community CRC	Winnipeg, Man., Canada Indian work

2. Transfers:

Name	From	To
Rev. John Hollebeck	Los Angeles, Cal. Crenshaw CRC	Dayton, Ohio Kettering CRC

3. Additions to the staff:

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

4. Fields

Field	Missionary	Opened	Member Families	Sunday School	A.M. Worship
<i>Core City Ministries</i>					
Detroit, Mich.					
Community CRC	Rev. John Steigenga.....	1964	29	50	106
<i>Oriental Ministries</i>					
Chicago, Ill.					
Hyde Park CRC	Rev. P. Han.....	1962	—	14	76
Los Angeles, CA					
Crenshaw CRC.....	Mr. Stephen Jung.....	1963	14	67	92
San Francisco					
Golden Gate CRC.....	Rev. Peter Yang.....	1965	18	34	144
<i>Spanish Ministries</i>					
Hoboken, N.J.....					
Los Angeles	Rev. Edson Lewis.....	1964	21	—	35
Latin Amer. CRC.....					
Miami, Fla.	Rev. C. Nyenhuis.....	1969	15	25	56
Good Samaritan.....	Rev. F. Diemer.....				
	Mrs. Sara Menchaca.....	1960	27		
<i>Servicemen's Ministries</i>					
Honolulu, Hawaii—Hospitality House—Rev. and Mrs. Russell Palsrok					
December, 1973: Meals 343, and number of “different servicemen eating and sleeping 22.”					
Norfolk, Virginia—Norfolk Servicemen's Home—Mr. and Mrs. Ray Klunder					
December 1973: Meals 303, Lodgings 248					
San Diego, California—The Servicemen's Center—Mr. and Mrs. Dave Rottenberg					
July, 1973: Meals 359, Lodgings 238					
Seoul, Korea—The American Home—Rev. and Mrs. Jacob Heerema					
January, 1974: Meals 347, Lodgings 106					

D. Grant-In-Aid Fields

1. Regular Fields

Anacortes, Wash.	Colorado Springs, Colo.
Rapid City, S.D.	Dallas, Texas
Riverdrive Park, Ont.	Lexington Green, Kalamazoo, Mich.

Beaver Dam, Wis.
St. Cloud, Minn.
Sacramento, Calif.

Richfield Springs, N.Y.
Truro, N.S.
Owego, N.Y.

2. *Indian Fields*
Denver, Colo.

Winnipeg, Man.

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

Los Angeles, Calif.
Lawndale, Chicago, Ill.
Pullman, Chicago, Ill.

4. *Campus Fields*
Ames, Iowa
Mt. Pleasant, Mich.
Lansing, Mich.
Bellingham, Wash.

Vermillion, S.D.
Hamilton, Ont.
Visalia, Calif.

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

East Muskegon, Mich.
Vanastra, Clinton, Ont.

E. Summary of 1973 BHM Field Statistics

	Canada	Indian	U.S. Fields	Total
Adult baptisms	—	18	30	48
Infant baptisms	10	48	128	186
Confessions of faith	1	22	97	120
Reaffirmations of faith	2	5	78	85

IV. EVANGELISM

A. *Evangelism Thrust*

1. Evaluation

It should be noted that we consciously made the decision not to have churches report to the board on all of their activities in Evangelism Thrust. This decision was made so that we would not give the impression that this was a program of the board that required some accounting to the Grand Rapids office. We wanted to emphasize that Evangelism Thrust was basically a tool that belonged to the church and they could do with it what they desired. This underlined the point that we were making that evangelism is the work of the local church. This means, of course, that we cannot give a run-down on all the things that took place in all the churches that were involved in Evangelism Thrust. We still think that decision was a right one. We can, however, give some evaluation of what we do know took place. More recently we have sent out forms to all of the churches in order that they can provide any suggestions as to where we can assist them in continuing the important process of planning and setting goals for mission to the world.

a. The process of Evangelism Thrust is now in the life stream of the church. It belongs to the church. Again we have to emphasize that Evangelism Thrust did not come to the church as a program imposed from above but as a process which a church could use—to use in order to look on itself, to ask what God wants the church to do, to make plans and to set goals to be where God wants the church to be and to do what

God wants the church to do, to implement those goals, and then to evaluate what has been done and to set new goals for the future. This is now a part of the life of our church and each church does with it what it desires. The process of planning is a valid one in the life of the church and in the mission of the church. The churches' involvement in Evangelism Thrust has made that very clear.

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

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

- Through the small study groups there came real renewal. People were brought closer together and were more willing to share with each other something of their Christian faith. Many became much more open to talk about their faith in Jesus Christ. Some who were on the fringes of the churches' life were brought into more intimate contact with the fellowship of believers. People experienced a little more of the communion that there is with each other through Jesus Christ.
- Through self-analysis many of the churches came to a greater self-awareness of the church as God's people in the world with a mission to carry out. Some said that they became much more aware of the opportunities that existed right around the church for ministry and for evangelism and the awareness of the many resources that were available within the church for this important work of the church.
- In the setting of goals and the implementation of those goals some indicated that existing programs such as the Sunday School were revitalized and that new programs for reaching people of the community were started. There resulted a greater vision for the total mission of the church: training programs to help people in their own community were started, faith-promise missionary conferences to get people to give to missions all over the world were held, and new programs were instituted.

It might be helpful to quote some unsolicited testimonials:

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

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

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

"Evangelism Thrust led us into an evaluation of ourselves and what our purpose is as a Christian church in our community."

“Our young people are manifesting an interest in the life of the church they've never had before. This began with Evangelism Thrust.”

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

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

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

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

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

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

Various needs have surfaced as churches have responded.

1) Materials

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

Work has begun on meeting these material needs.

2) Training

- a) Training of church members in verbalizing their faith in Jesus Christ to others.
- b) Training of church leaders, especially elders and deacons. (Note progress report below.)
- c) Pastors Seminars and Workshops
(Many of these will be conducted in the fall of 1974.)

3. A change of identity for the process of Evangelism Thrust. Evangelism Thrust has been closely identified with Key '73 which had a terminal date. Evangelism Thrust was not meant to end when the year 1973 came to a close. Thus a shift in identity is quite important. What Evangelism Thrust was all about was the growth of the church—internally and externally, in spiritual vitality and in size, in the life of its members and in new life for those outside of the church who have come to know Christ and have been brought into the church. Thus some serious thought is given to changing or shifting the identity of Evangelism Thrust to "Church Growth."

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

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

B. Key '73

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

Some observations:

1. Direct evangelistic efforts through Key '73.

a. A TV program "Faith in Action," had 1,000 showings over 667 stations. This was one of the largest showings of a single program in the history of television.

b. Distribution of Scripture.

Over 50 million portions of Scripture were distributed in this year, including New Testaments, the Gospels of Luke and Acts, and other portions of Scripture. Besides portions of Scripture, thousands upon

thousands of Bible studies on Luke and Acts were distributed to homes. And many places there were Bible studies set up in homes as a follow-up. The distribution of Scripture portions was one of the most significant activities of this year of evangelism.

c. Local cooperative efforts.

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

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

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

d. Denominational efforts.

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

2. Indirect effects of Key '73.

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

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

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

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

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

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

C. Progress Report on Leadership Training

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

D. Campus Ministry

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

Items of note:

1. Campus Program Grants

a. Provided in 1973

- 1) Ann Arbor, Michigan—University of Michigan—\$1,000
- 2) Big Rapids, Michigan—Ferris State College—\$1,000
- 3) East Lansing, Michigan—Michigan State University—\$1,100
- 4) Mt. Pleasant, Michigan—Central Michigan University—\$1,950

b. Approved for 1974

- 1) Ann Arbor, Michigan—University of Michigan—\$1,100
- 2) Big Rapids, Michigan—Ferris State College—\$1,000
- 3) East Lansing, Michigan—Michigan State University—\$1,100
- 4) Mt. Pleasant, Michigan—Central Michigan University—\$1,950
- 5) Kalamazoo, Michigan—Western Michigan University—\$500
- 6) Vermillion, South Dakota—University of South Dakota—\$300

2. Changes

a. Rev. Dr. Remkes Kooistra began his work as a campus minister at Waterloo and Guelph serving the University of Guelph and University of Waterloo.

b. The ministry at Wayne State became vacant when the intern completed his work. A full-time campus minister to serve with Inter-Varsity Christian Fellowship at Wayne State is being recruited.

c. Rev. Henry Pott will be completing his work at UCLA the first of March to serve with the International Fellowship of Evangelical Students in Zambia. A replacement for him is being sought.

3. Present campus ministries

a. Under Board supervision

University of California (IVCF) Los Angeles, CA, Rev. Henry Pott

University of Colorado (IVCF) Boulder, CO, Rev. Stan Verheul

University of Iowa, Iowa City, IA, Rev. Jason Chen

University of Minnesota, Minneapolis, MN, Rev. Ben Becksvort

Ohio State University, Columbus, OH, Rev. Roger Van Harn

Purdue University, Lafayette, IN, Rev. Dan Bos

University of Toronto, Toronto, Ont., Canada, Rev. Morris Greidanus

Western Ontario University, London, Ont., Can. Rev. John Van Til

William Paterson State College (IVCF) Paterson, NJ, Rev. Ken Vander Wall

Wayne State College, Detroit, MI

Universities of Waterloo and Guelph, Waterloo/Guelph, Ont., Rev. Remkes Kooistra

b. Under Grant-in-Aid

Central Michigan College, Mt. Pleasant, MI, Rev. Maynard Nieboer

Ferris State College, Big Rapids, MI, Rev. Robert DeVries

Iowa State College, Ames, IA, Rev. Fred Walhof

McMasters University, Hamilton, Ont., Canada, Rev. Evert Gritter

Michigan State College, East Lansing, MI, Rev. Tim Limburg

South Dakota State University, Vermillion, SD, Rev. John Van Ens

University of Michigan, Ann Arbor, MI, Rev. Don Postema

Western Washington State College, (IVCF) Bellingham, WA, Rev. Keith Bulthuis

4. New requests

a. Kingston, Ontario

b. Scottsdale, AZ - Arizona State University

c. Inter-Varsity staff member in the San Francisco/Berkeley, CA area.

E. Internships

1. Present internships during 1973-74
 - a. Big Rapids, MI, Rev. Robert De Vries
 - b. Corvallis, OR, Rev. Frank Breisch
 - c. Olympia, WA, Rev. Bart Huizenga
 - d. Sun Valley, Denver, CO, Rev. Gordon Negen
 - e. Sacramento, CA, Rev. Earl Marlink
2. Approved for 1974-75
 - a. Big Rapids, MI
 - b. Corvallis, OR
 - c. Ft. Collins, CO
 - d. Sun Valley, Denver, CO
 - e. Gallup, NM
 - f. Riverside, CA
 - g. Fredericton, N.S.

F. Grant-in-Aid Requests

Oak Harbor, WA (Anacortes) ..\$ 3,500	
Rapid City, SD	\$ 2,500
Madison Ave., Paterson, NJ	\$10,000
	\$7,000 for full-time worker, \$3,000 for part-time worker.
Ames, IA	3,000
Classis Eastern Ont. (Seaway)....	\$ 4,500
	With the understanding all summer seminarian expenses will be paid by the Board of Seaway Ministries.
Classis Cadillac (Mt. Pleasant) \$	6,500
Lansing, MI	\$ 4,000
	With the understanding GIA support be phased out by 1977.
Sun Valley, Denver, CO	\$ 7,000
Zion-Oshawa (YES)	\$ 5,000
	With the understanding this grant be phased out by the rate of \$1,000 per year according to the following schedule: 1976 - \$4,000; 1977 - \$-3000; 1978 - \$2,000; 1979 - \$1,000; 1980 - 0
Bellingham, WA	\$ 5,500
	With condition that the consistory provide a Minister's Pension contribution.
Northside Church, Paterson, NJ..	\$10,000
	Salary for second staff person plus part-time third worker.
Vermillion, SD	\$ 5,500
Lighthouse, Toronto, Ont.	\$ 8,000
Vancouver, B.C.	\$ 4,500
	With the understanding \$500 of the amount will be used to employ a summer seminarian.
First, Los Angeles, CA	\$ 9,000
	Including free use of BHM house with understanding they take care of maintenance.
First Denver - Indian work	\$ 7,500
Lawndale, Chicago	\$ 9,000
	Including housing allowance for a "single" person.
Classis Hamilton - Campus	\$ 6,000
Holland Marsh, Ont.	
(River Dr. Pk.)	\$ 3,000
	With the reminder of the BHM's decision Feb. '73 that this grant be phased out at the rate of \$1,000 per year.
Visalia, CA	\$ 2,500

Pullman, Chicago	\$ 7,500	
Alto, WI (Beaver Dam)	\$ 2,500	With the understanding this grant be phased out by 1976.
Pease, MN (St. Cloud)	\$ 7,500	
Sacramento, CA	\$ 9,000	
Colorado Springs, CO	\$ 8,500	
Pella, IA (Dallas)	\$ 8,500	With the understanding this field will be reviewed with a MAP in two years (prior to Nov. 1, 1976) and that no capital expenditures will be made before this time.
Kalamazoo III, MI (Lexington Green)	\$ 3,000	With the understanding this grant be decreased in the amount of \$1,000 per year.
East Muskegon, MI	\$ 5,000	
Rochester, NY (Owego)	\$ 5,500	
Truro, N.S.	\$ 8,000	Subject to approval of Classis Eastern Canada which will review the legitimacy of the work at its Sept. 1974 session.
Canadian Council - Winnipeg Indian ministry	\$ 5,000	All capital expenditures must be approved by the BHM and also, if no capital expenditures are made, the GIA will be reduced accordingly. Also, with the understanding that this grant will be phased out in three years.
Clinton, Ont. (Vanastra)	\$ 6,000	On the condition the second-staff person be considered the Minister of Evangelism for the whole congregation with emphasis upon training the membership in evangelism, and that Vanastra be part of that responsibility. Further, that the GIA be on a decreasing scale of \$1,200 per year to be phased out in five years with at least a Mini-MAP prior to 11-1-75.
Goshen, NY (Richfield Springs)	\$ 7,500	

G. Volunteer Programs

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

1. Summer Workshop In Ministries SWIM - 1973

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

2. College Student SWIM Teams

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

the Corvallis College SWIM Team of 1973 recently returned to Corvallis as a long-term volunteer.

3. Long-term Volunteer Program

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

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

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

4. Summer Seminarians serving BHM fields for 1973

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

5. Spiritual Growth/Personal Witnessing Conferences in 1973

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

V. FINANCE

In 1973, we have again enjoyed abundant provision for meeting the needs of our missionaries and all the required program costs. The financial support of Home Missions by the families and churches of our denomination has reflected a real measure of confidence and is certainly

an index of their spiritual vitality. We are grateful for this evidence of his blessing.

A. General Information

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

1. Income from quotas generally increased from 84.7 percent in 1972 to 86.1 percent in 1973. During 1973, the percentage of quotas received from U.S. churches increased one percent over the 1972 figure, whereas the percent of quotas received from Canadian churches increased five percent—the highest level to date. The percentage of quotas received over the last nine years is as follows:

	Total	U.S.	Canada
1965	85.5%	97.3%	41.0%
1966	86.2%	97.8%	43.3%
1967	86.6%	97.8%	45.3%
1968	85.1%	97.4%	41.5%
1969	85.0%	97.1%	42.8%
1970	83.0%	95.8%	38.8%
1971	83.7%	95.8%	42.3%
1972	84.7%	95.7%	47.3%
1973	86.1%	96.2%	52.4%

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

1965	\$210,154
1966	\$228,719
1967	\$261,299
1968	\$256,633
1969	\$278,631
1970	\$295,353
1971	\$311,023
1972	\$354,446
1973	\$388,750

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

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

	Total	General	Armed Forces
1965	\$145,628	\$131,073	\$14,555
1966	\$158,944	\$124,800	\$34,144
1967	\$249,592	\$157,575	\$92,017
1968	\$252,578	\$157,290	\$95,288
1969	\$251,349	\$173,187	\$78,162
1970	\$217,277	\$161,765	\$55,512
1971	\$218,811	\$173,568	\$45,243
1972	\$270,642	\$237,585	\$33,057
1973	\$253,818	\$218,616	\$35,202

An analysis of the number of churches taking offerings for above quota needs and the Armed Forces Fund discloses the following:

	Total		1973 Above Quota		Armed Forces	
	1973	1972	1973	1972	1973	1972
U.S. churches						
Number	557	547	320	359	158	218
Percent	100	100	57	66	28	40
Canadian churches						
Number	151	155	30	38	0	4
Percent	100	100	20	25	0	2
Total						
Number	708	702	350	397	158	222
Percent	100	100	49	56	22	32

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

4. Building Programs

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

Fields with Building Programs Completed

Olympia, Washington
Hyde Park, Illinois
Greeley, Colorado
Ogden, Utah

Fields with Building Programs in Progress

Fort Collins, Colorado

Fields with Site Selection in Progress

Windsor, Ontario
Jacksonville, Florida

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

B. Calling and/or Supporting Churches

1. Home Missionaries (listed by Classis)

Alberta South	California South
Calgary I	Classis California South
British Columbia	Anaheim, Cal.
New Westminster I, B.C.	Anaheim (Latin America), Cal.
Cadillac	Bethany, Bellflower, Cal.
Prosper, Falmouth, Mich.	Escondido, Cal.
Vogel Center, Mich.	Honolulu, Hawaii

- Riverside, Cal.
 Central California
 Classis Central California
 Bakersfield, Cal.
 Fresno, Cal.
 Hanford, Cal.
 Hayward, Cal.
 Golden Gate, San Francisco, Cal.
 San Jose, Cal.
 Walnut Creek, Cal.
- Chatham
 Classis Chatham
 Essex, Ont.
 Bethel, London, Ont.
 London I, Ont.
- Chicago North
 Cicero I, Ill.
 West Suburban, Cicero, Ill.
 Bethel, Fulton, Ill.
 Fulton I (S.S.), Ill.
 Oak Park, Ill.
 Wheaton, Ill.
- Chicago South
 Hessel Park, Champaign, Ill.
 Evergreen Park I, Ill.
 Kedvale Ave., Oak Lawn, Ill.
 Orland Park, Ill.
 Palos Heights, Ill.
- Columbia
 Bethel, Manhattan, Mont.
 Sunnyslope, Salem, Ore.
 Sunnyside, Wash.
 Yakima, Wash.
- Eastern Canada
 Fredericton, N.B.
 New Glasgow, N.S.
 Truro, N.S.
- Florida
 Boca Raton, Fla.
 Fort Lauderdale, Fla.
 Lake Worth, Fla.
 Orlando, Fla.
 Pinellas Park, Fla.
- Grand Rapids East
 Ada, Mich.
 Brookside, Grand Rapids
 Calvin, Grand Rapids
 Cascade, Grand Rapids
 East Paris, Grand Rapids
 Faith, Grand Rapids
 Fuller, Grand Rapids
 Millbrook, Grand Rapids
 Neland, Grand Rapids
 Oakdale Park, Grand Rapids
 Plymouth Heights, Grand Rapids
 Shawnee Park, Grand Rapids
 Sherman St., Grand Rapids
 Woodlawn, Grand Rapids
- Grand Rapids North
 Coopersville, Mich.
 Eastmanville, Mich.
 Alpine, Grand Rapids
- Beckwith Hills, Grand Rapids
 Highland Hills, Grand Rapids
 Twelfth, Grand Rapids
 West Leonard, Grand Rapids
 Westview, Grand Rapids
 Grant, Mich.
- Grand Rapids South
 East, Cutlerville, Mich.
 Cutlerville I, Mich.
 Alger Park, Grand Rapids
 Burton Heights, Grand Rapids
 Grandville Ave., Grand Rapids
 Immanuel, Grand Rapids
 Kelloggsville, Grand Rapids
 LaGrave, Grand Rapids
 Moline, Mich.
- Grandville
 Byron Center I, Mich.
 Heritage, Byron Center, Mich.
 Byron Center II, Mich.
 South Grandville, Grandville, Mich.
 Baldwin, Jenison, Mich.
 Ridgewood, Jenison, Mich.
 Trinity, Jenison, Mich.
 Twelfth Ave., Jenison, Mich.
 Beverly, Wyoming, Mich.
 Lee St., Wyoming, Mich.
 Rogers Heights, Wyoming, Mich.
 Thirty-sixth St., Wyoming, Mich.
- Hackensack
 Flanders Valley, N.J.
 Madison Ave., Paterson, N.J.
- Hamilton
 Welland Junction, Ont.
- Holland
 Graafschap, Mich.
 Hamilton, Mich.
 Bethany, Holland, Mich.
 Calvin, Holland, Mich.
 Central Ave., Holland, Mich.
 Fourteenth St., Holland, Mich.
 Harderwyk, Holland, Mich.
 Holland Heights, Holland, Mich.
 Maple Ave., Holland, Mich.
 Maranatha, Holland, Mich.
 Montello Park, Holland, Mich.
 Niekerk, Holland, Mich.
 Ninth St., Holland, Mich.
 Park, Holland, Mich.
 Prospect Park, Holland, Mich.
 Providence, Holland, Mich.
 Noordeloos, Mich.
 Pine Creek, Mich.
 South Olive, Mich.
 West Olive, Mich.
- Hudson
 Binghamton, N.Y.
 East Palmyra, N.Y.
 Goshen, N.Y.
 Irving Park, Midland Park, N.J.
 Norfolk, Virginia
 Paterson I, N.J.

- Paterson IV, N.J.
 Paterson II, N.J.
 Prospect Park, Paterson, N.J.
 Rochester, N.Y.
 Sussex, N.J.
 Silver Spring, Washington, D.C.
 Webster, N.Y.
 West Sayville, N.Y.
 Whitinsville, Mass.
- Huron**
 Drayton, Ont.
 Kitchener, Ont.
 Listowel, Ont.
- Illiana**
 De Motte I, Ind.
 Bethel, Lansing, Ill.
 Oak Glen, Lansing, Ill.
 Lafayette, Ind.
 Munster, Ind.
 Bethany, South Holland, Ill.
 Cottage Grove, South Holland, Ill.
 South Holland I, Ill.
 Peace, South Holland, Ill.
- Kalamazoo**
 East Martin, Mich.
 Goshen, Ind.
 Comstock, Kalamazoo, Mich.
 Faith, Kalamazoo, Mich.
 Grace, Kalamazoo, Mich.
 Milwood, Kalamazoo, Mich.
 Northern Heights, Kalamazoo, Mich.
 Kalamazoo II, Mich.
 Kalamazoo III, Mich.
- Lake Erie**
 Cincinnati, Ohio
 Olentangy, Columbus, Ohio
 Dayton, Ohio
 Dearborn, Mich.
 Detroit I, Mich.
 Imlay City, Mich.
 Jackson, Mich.
 Northern Hills, Troy, Mich.
 Washington, Pa.
- Minnesota North**
 Classis Minnesota North
 Bunde, Minn.
 Ogilvie, Minn.
 New Brighton, St. Paul, Minn.
 South Grove, South St. Paul, Minn.
- Minnesota South**
 Bethel, Edgerton, Minn.
 Hull, N.D.
 Ebenezer, Leota, Minn.
- Muskegon**
 Fremont II, Mich.
 Grand Haven II, Mich.
 Allen Ave., Muskegon, Mich.
 Bethany, Muskegon, Mich.
 Calvin, Muskegon, Mich.
 Muskegon I, Mich.
 New Era, Mich.
 Spring Lake, Mich.
- Northcentral Iowa
 Lincoln Center, Iowa
 Kanawha, Iowa
 Orange City
 Hull I, Iowa
 Le Mars, Iowa
 Calvary, Orange City, Iowa
 Orange City I, Iowa
 Pacific Northwest
 Anchorage, Alaska
 Bellevue, Wash.
 Bethel, Lynden, Wash.
 Lynden III, Wash.
 Calvary, Seattle, Wash.
- Pella**
 Classis Pella
 Trinity, Iowa City, Iowa
 Oskaloosa I, Iowa
 Calvary, Pella, Iowa
 Faith, Pella, Iowa
 Pella I, Iowa
 Pella II, Iowa
 Peoria, Iowa
 Prairie City, Iowa
 St. Louis, Mo.
 Sully, Iowa
- Rocky Mountain**
 Alamosa, Colo.
 Chelwood, Albuquerque, N.M.
 Valley, Albuquerque, N.M.
 Boulder, Colo.
 Brigham City, Utah
 Colorado Springs, Colo.
 Fairview, Denver, Colo.
 Denver I, Colo.
 Hillcrest, Denver, Colo.
 Ridgeview Hills, Denver, Colo.
 Denver II, Colo.
 Denver III, Colo.
 Trinity, Denver, Colo.
 Dispatch, Kan.
 Flagstaff, Ariz.
 Fort Collins, Colo.
 Gallup, N.M.
 Greeley, Colo.
 Luctor, Kan.
 Ogden Utah
 Phoenix I, Ariz.
 Orangewood, Phoenix, Ariz.
 Rehoboth, N.M.
 Immanuel, Salt Lake City, Utah
 Scottsdale, Ariz.
 Elim, Tucson, Ariz.
- Sioux Center**
 Calvin, Rock Valley, Iowa
 Sioux Center I, Iowa
- Toronto**
 Georgetown, Ont.
 Toronto I, Ont.
- Wisconsin**
 Madison, Wis.
 Calvin, Sheboygan, Wis.

Waupun I, Wis.
Zeeland
Allendale I, Mich.
Allendale II, Mich.
Beaverdam, Mich.
Borculo, Mich.
Drenthe, Mich.
Hillcrest, Hudsonville, Mich.
Immanuel, Hudsonville, Mich.
Messiah, Hudsonville, Mich.

Jamestown, Mich.
North Blendon, Mich.
Oakland, Mich.
Overisel, Mich.
Rusk, Mich.
Bethel, Zeeland, Mich.
Zeeland I, Mich.
Haven, Zeeland, Mich.
Zeeland III, Mich.
Zutphen, Mich.

2. Long-term volunteers

Bakersfield, Cal.
Bauer, Mich.
Clinton, Ont.
Denver I, Colo.
Edgerton I, Minn.
Fort Wingate, N.M.
Gary, Ind. (Beacon Light)
Grande Prairie, Alta.
Grand Rapids, Calvin
Grand Rapids, Fuller
Grand Rapids, Grandville Ave.
Grand Rapids, LaGrave
Grand Rapids, Plymouth Heights
Grand Rapids, Westview
Grandville (Hope), Mich.
Holland (Maple Ave.), Mich.
Kalamazoo (Faith), Mich.

Kalamazoo II, Mich.
Lynden (Bethel), Wash.
Lynden I, Wash.
Middleville, Mich.
New Westminster, B.C.
Oostburg I, Wis.
Orland Park, Ill.
Pella (Calvary), Iowa
Roseville, Mich.
Sheboygan I, Wis.
South Holland (Bethany), Ill.
South Holland (Peace), Ill.
Toronto area churches
Wellandport, Ont.
Worthington, Minn.
Wyoming (Beverly), Mich.
Zeeland I, Mich.

C. Church Relations

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

Our direct mail solicitations for above-quota gifts and offerings were made on the pattern of previous years. The Armed Forces solicitation before Memorial Day resulted in dollar returns 41 percent lower than in 1972. A fall mailing which we came to call the "Harvest Mailing" was the most successful in some time. It was heartening to the staff to realize the love for Home Missions that was expressed not only in the gifts but in the notes that accompanied them in many cases, and also to respond to the many new donors who had not previously remembered Home Missions in this manner.

After a half-year trial, an experiment in sharing short segments of a Reformed church news broadcast over four stations was discontinued for lack of feed-back.

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

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

D. Report of the Auditors

February 20, 1974

To the Board Members,
Christian Reformed Board of Home Missions,
Grand Rapids, Michigan.

We have examined the statements of fund balances of the Christian Reformed Board of Home Missions, Grand Rapids, Michigan, as of December 31, 1973 and the related statement of changes in fund equity for the year then ended. Our examination was made in accordance with generally accepted auditing standards, and accordingly included such tests of the accounting records and such other auditing procedures as we considered necessary in the circumstances.

In our opinion, the accompanying statements of fund balances and statement of changes in fund equity present fairly the financial position of the Christian Reformed Board of Home Missions at December 31, 1973, and the results of its operations for the year then ended, in conformity with generally accepted accounting principles applied on a basis consistent with that of the preceding year.

Den Braber, Helmholdt & Lyzenga
Certified Public Accountants

STATEMENT OF GENERAL FUND BALANCES

December 31, 1973

ASSETS

CURRENT

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

REAL ESTATE AND NOTES RECEIVABLE

United States	\$4,244,908	
Canada	394,498	
Urban Fields	<u>1,373,067</u>	6,012,473

REAL ESTATE AND EQUIPMENT - INDIAN FIELD

Land and buildings	\$2,227,607	
Furniture and equipment	121,917	
Trucks and automobiles	<u>101,743</u>	
	\$2,451,267	
Less accumulated depreciation	<u>928,183</u>	1,523,084

OTHER ASSETS			
Notes receivable	\$ 200,000		
Mortgages and contracts receivable	142,768		
Furniture and fixtures - Grand Rapids - net	<u>2,190</u>		344,958
			<u>\$8,538,901</u>

LIABILITIES AND FUND EQUITY

LIABILITIES			
Notes and mortgages payable	\$ 42,966		
Withholding taxes and other payables	<u>30,064</u>		\$ 73,030
FUND EQUITY			
Balance at end of year			<u>8,465,871</u>
			<u>\$8,538,901</u>

Note A - By action of the Board of Home Missions, \$250,000 of the operating funds on hand at December 31, 1973 are to be used to provide the necessary funds for the 1974 synodically approved budget.

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

STATEMENT OF RESTRICTED FUND BALANCES

December 31, 1973 and 1972

	Balance December 31, 1972	Additions	Deductions	Balance December 31, 1973
<u>ASSETS</u>				
Cash (Note C)	<u>\$464,803</u>	<u>\$ 52,311</u>	<u>\$ 30,005</u>	<u>\$487,109</u>
<u>FUND BALANCES (Note C)</u>				
Missionary training fund (Note D)	\$180,424	\$ 23,346	\$ 3,746	\$200,024
Indian tuition assistance	26,747	3,762	4,803	25,706
Cuban and Indian children	213	-0-	213	-0-
Indian field expansion fund	209,208	20,851	-0-	230,059
Medical insurance fund	4,532	-0-	-0-	4,532
Jewish evangelism	7,943	-0-	17	7,926
Zuni fire	17,285	-0-	17,285	-0-
Various mission projects	1,383	2,612	3,941	54
Annuity fund	7,000	1,500	-0-	8,500
Trust agreements	<u>10,068</u>	<u>240</u>	<u>-0-</u>	<u>10,308</u>
	<u>\$464,803</u>	<u>\$ 52,311</u>	<u>\$ 30,005</u>	<u>\$487,109</u>

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

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

STATEMENT OF CHANGES IN GENERAL FUND EQUITY

Year ended December 31, 1973

BALANCE - JANUARY 1, 1973		\$ 8,335,140
ADDITIONS		
Budgeted additions:		
Quota receipts	\$ 2,138,000	
Salary support	388,750	
Above quota gifts	253,818	
Indian field revenue	50,157	
Other income	71,369	
	<u>\$ 2,902,094</u>	
Other additions:		
Gain on disposal of fixed assets	46,989	
TOTAL ADDITIONS		<u>2,949,083</u>
TOTAL AVAILABLE		<u>\$11,284,223</u>
DEDUCTIONS		
Budgeted expenses:		
Administration	\$ 221,431	
General home missions	73,870	
Evangelism	434,738	
Regular outreach	815,253	
Urban fields	213,760	
Indian fields	969,616	
	<u>\$ 2,728,668</u>	
Other deductions:		
Depreciation	89,684	
TOTAL DEDUCTIONS		<u>2,818,352</u>
BALANCE - DECEMBER 31, 1973		<u>\$ 8,465,871</u>

REAL ESTATE AND NOTES RECEIVABLE - UNITED STATES

December 31, 1973

<u>CALLING CHURCHES</u>	<u>Balance</u>
Akron, Ohio	\$ 56,000.00
Albuquerque, New Mexico	90,523.38
Anaheim, California	18,914.35
Bellingham, Washington	40,000.00
Chula Vista, California	50,000.00
Colorado Springs, Colorado	49,666.63
Columbus, Ohio	50,160.45
Ft. Lauderdale, Florida	33,880.00
Farlington, Michigan	61,046.00
Fountain Valley, California	85,000.00
Franklin Lakes, New Jersey	28,050.00
Indianapolis, Indiana	29,316.17
Inkster, Michigan	32,500.00
Jackson, Michigan	39,009.08
Lake Worth, Florida	8,078.60
Lakewood, California	23,480.90
Lemars, Iowa	1,750.00
Madison, Wisconsin	37,251.75
Matteson, Illinois	54,467.44
Miami, Florida	47,700.00
Milwaukee, Wisconsin	6,310.00
Minneapolis, Minnesota - First	6,560.88

REAL ESTATE AND NOTES RECEIVABLE - UNITED STATES (continued)

December 31, 1973

Minneapolis, Minnesota - Calvary	50,000.00
Monsey, New York	6,825.00
New Brighton, Minnesota	50,000.00
Palo Alto, California	44,711.12
Philadelphia, Pennsylvania	53,972.74
Pompton Plains, New Jersey	12,500.00
Portland, Oregon	48,800.00
Queens, New York	71,562.83
Quincy, Washington	12,500.00
Sacramento, California	42,500.00
Salem, Oregon	50,000.00
St. Petersburg, Florida	50,400.00
Salt Lake City, Utah	44,058.41
San Jose, California	9,000.00
Scottsdale, Arizona	85,609.43
South Bend, Indiana	34,936.93
Tacoma, Washington	50,000.00
Toledo, Ohio	49,960.91
Visalia, California	55,000.00
Walnut Creek, California	33,920.13
Washington, D.C.	20,560.00

TOTAL CALLING CHURCHES

\$1,726,483.13REGULAR FIELDS

	<u>Balance</u>
Anchorage, Alaska	\$ 115,585.01
Bakersfield, California	63,200.00
Bellevue, Washington	78,500.00
Binghamton, New York	60,000.00
Boca Raton, Florida	52,000.00
Boulder, Colorado	50,107.97
Cedar Rapids, Iowa	81,000.00
Champaign, Illinois	21,534.67
Chester, New Jersey	58,400.00
Corvallis, Oregon	34,250.00
Davenport, Iowa	63,728.00
Dayton, Ohio	50,000.00
East Grand Forks, Minnesota	30,000.00
East Islip, New York	51,005.30
East Tucson, Arizona	63,192.50
El Paso, Texas	65,800.00
Flagstaff, Arizona	73,500.00
Ft. Collins, Colorado	45,000.00
Ft. Wayne, Indiana	69,000.00
Fresno, California	63,128.59
Greeley, Colorado	66,000.00
South Windsor, Connecticut	50,000.00
Hayward, California	50,000.00
Kalamazoo, Michigan	38,500.00
Indian Harbor Beach, Florida	60,893.57
Iowa City, Iowa	50,000.00
Mason City, Iowa	55,276.00

CHRISTIAN REFORMED BOARD OF HOME MISSIONS

REAL ESTATE AND NOTES RECEIVABLE - UNITED STATES (continued)

December 31, 1973

Norfolk, Virginia	54,800.00
Ogden, Utah	69,814.76
Olympia, Washington	78,000.00
Orlando, Florida	58,154.55
Paterson, New Jersey	10,000.00
Poughkeepsie, New York	50,000.00
Riverside, California	48,500.00
St. Louis, Missouri	66,500.00
South Grove, Minnesota	51,516.82

South Salt Lake City, Utah	50,000.00
Syracuse, New York	67,920.00
Terre Haute, Indiana	63,416.66
Tri Cities, Washington	50,000.00
Washington, Pennsylvania	58,000.00
Webster, New York	60,000.00
West Portland, Oregon	56,000.00
Yakima, Washington	66,200.00

TOTAL REGULAR FIELDS	<u>\$2,518,424.40</u>
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SUMMARY OF REAL ESTATE AND NOTES RECEIVABLE - UNITED STATES

Calling churches	\$1,726,483.13
Regular fields	<u>2,518,424.40</u>
TOTAL	<u>\$4,244,907.53</u>

REAL ESTATE AND NOTES RECEIVABLE - CANADA

December 31, 1973

CALLING CHURCHES

	Balance
Brockville, Ontario	\$ 4,938.85
Charlottetown, Prince Edward Island	45,000.00
Grande Prairie, Alberta	44,881.90
Halifax, Nova Scotia	50,000.00
High River, Alberta	10,000.00
Kemptville, Ontario	3,674.90
Stratford, Ontario	23,750.30
Truro, Nova Scotia	6,648.61
Vernon, British Columbia	14,809.21
TOTAL CALLING CHURCHES	<u>\$ 203,703.77</u>

REGULAR FIELDS

London, Ontario	\$ 26,200.00
Fredricton, New Brunswick	49,993.81
New Glasgow, Nova Scotia	64,900.00
Prince George, British Columbia	49,700.00
TOTAL REGULAR FIELDS	<u>\$ 190,793.81</u>

SUMMARY OF REAL ESTATE AND NOTES RECEIVABLE — CANADA

Calling churches	\$ 203,703.77
Regular fields	<u>190,793.81</u>
TOTAL	<u>\$ 394,497.58</u>

REAL ESTATE — URBAN FIELDS

December 31, 1973

<u>URBAN FIELDS</u>	<u>Balance</u>
Albuquerque, New Mexico - Indian	\$ 78,752.74
Chicago, Illinois - Chinese	118,779.25
Chicago, Illinois - Indian	20,000.00
Chicago, Illinois - Lawndale	75,000.00
Detroit, Michigan	95,497.69
Harlem, New York City	233,763.16
Honolulu, Hawaii	70,000.00
Los Angeles, California - Chinese	59,500.00
Los Angeles, California - Inner City	24,200.00
Los Angeles, California - Spanish	31,000.00
Miami, Florida - Spanish	188,291.38
Norfolk, Virginia	36,298.65
Salt Lake City, Utah - Indian	17,750.00
San Francisco, California - Indian	76,095.30
San Francisco, California - Chinese	67,459.20
San Francisco, California - Friendship House	128,250.00
San Francisco, California - Parsonage	<u>52,429.75</u>
TOTAL	<u>\$1,373,067.12</u>

E. Proposed Budget for 1975

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

1975 PROPOSED BUDGET

Estimated Receipts -	
Quota Payments	\$ 2,220,000
Salary Support	420,000
Above Quota	275,000
Indian Field Revenue	50,000
Real Estate Repayments	90,000
Other Income	60,000
From Cash Balance	<u>374,000</u>
TOTAL ESTIMATED RECEIPTS	<u>\$ 3,489,000</u>

Budgeted Disbursements -		
Operating:		
Administration and Promotion	\$	293,600
General Home Missions		117,400
Evangelism		692,500
Regular Fields		946,500
Urban Fields		246,000
Indian Fields		1,138,000
TOTAL OPERATING		\$ 3,434,000
Real Estate and Capital:		
Regular and Urban Fields	\$	35,000
Indian Fields		15,000
Equipment		5,000
TOTAL REAL ESTATE AND CAPITAL		55,000
TOTAL BUDGETED DISBURSEMENTS		\$ 3,489,000

VI. EXECUTIVE DIRECTOR

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

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

Mr. Van Ryn has served on the Board of Home Missions and on its Urban Fields Committee, for four years. He has served both established city churches, and a newly organized Home Mission church (Lakewood CRC, Long Beach, California; following the home missionary when the church became a calling church). He was secretary for the Classical Home Missions Committee of Classis California during the beginning of the work in Riverside, Chula Vista, Walnut Creek, Palo Alto, and Sacramento. He has been a delegate to the Board of Foreign Missions, has been delegated to synod three times, served in Young Calvinist ac-

tivities, and has had various synodical committee appointments. He is known in the Christian Reformed Church, has the apparent confidence of the church, has the confidence of the staff of Home Missions and its board and executive committee, and is fully cognizant of the program of Home Missions.

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

VII. STAFF STRUCTURE

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

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

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

VIII. GRANT-IN-AID POLICY CHANGE

A. Observations

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

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

- a. The GIA has continued to grow and is taking an increasing percentage of the budget.
- b. The GIA has officially been designated as one of the ways in which the board has been and will continue to decentralize, making the GIA program a viable way of opening new fields and new ministries.

3. At the present time selection of fields and ministries under the GIA program and those under the board are considered for *different* years. Fields under GIA are always for the year following the general board, while fields under the board are selected for the current year. This makes the integration of the selection difficult.

4. It is the considered judgment of the staff that the process for selection of fields and ministries, however funded, should be integrated and the selection made on the same basis and according to a priority determined by potential, need, overall strategy, etc. This would mean that all new urban, suburban, campus and Indian ministries be considered as units whether funded through GIA or directly by the board.

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

B. Recommendation

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

Note: This is to begin for the requests that come in November, 1974 for the first six months of 1976 (1/1/76 - 6/30/76). The grant for 1976 would then be for a six-month period.

Grounds:

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

IX. MATTERS FOR SYNODICAL ACTION

A. The Board of Home Missions respectfully requests synod to grant the privilege of the floor to the board's president, treasurer, and the Minister of Evangelism when matters pertaining to Home Missions are discussed.

B. The board urgently requests synod to approve the Armed Forces Fund for one or more offerings from the churches.

C. The board urgently requests synod to place the Board of Home Missions on the list of denominational causes recommended for one or more offerings.

D. The board requests synod to approve the schedule of Grants-In-Aid for evangelism as presented in Section "IV, F" of this report.

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

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

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

H. The board requests synod to reappoint the Rev. Wesley Smedes, as Minister of Evangelism, for a four-year term.

I. The board requests synod to provide time, during the sessions of synod, for a graphic presentation of what is taking place in our churches through the Evangelism Thrust process and what our present growth rate is in our churches and our denomination.

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

1. Member-At-Large, Central USA

Mr. Jack Van Eerden*

Mr. J. Van Houten

2. Alternate Member-At-Large, Central USA (for Mr. Van Eerden)

Mr. Harold Soper*

Nominee not elected as regular delegate**

3. Member-At-Large, Rocky Mountain

Mr. Edward Begay*

Mr. H. R. Thomas

4. Alternate Member-At-Large, Rocky Mountain (for Mr. E. Begay)

Johnnie R. Freeland

Nominee not elected as regular delegate**

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

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

Board of Home Missions,

Gerard J. Borst

Head of Staff

REPORT 4-A

CHRISTIAN REFORMED BOARD OF HOME MISSIONS

(Art. 29)

- I. The Board of Home Missions calls synod's attention to Report 12, Fund for Needy Churches, item III, B, 6, in which they recommend "that the allowance for a Stated Supply be set at \$125 per week."

We request that synod grant an increase in the allowance for a Stated Supply but that the increase be comparable to and compatible with the Stated Supply Salary Scale set annually by the Christian Reformed Board of Home Missions, which, for the year 1974, is set at \$100 per week.

- II. The Board of Home Missions submits the following recommendation in response of the study committee Report 37, Lodge and Church Membership (recommendation D):

"The Board of Home Missions concurs in the need for a summary pamphlet of this report for distribution as a witness of the Christian Reformed Church's position on 'the lodge and church membership,' and further recommends that this booklet be written in popular form with particular attention given to the American audience, and further, that the text of this pamphlet be reviewed prior to its final printing by certain home missionaries who have direct dealings with 'the lodge problem'."

- III. The Board of Home Missions calls synod's attention to Overture 6 Implementing Programs Against Racism, item 5, which recommends:

"Assign authority, responsibility, and accountability to specific persons and/or offices for the achievement of these objectives, with the Synodical Committee on Race Relations offering assistance, monitoring progress, reporting to synod and, where most appropriate or where others fail, assuming full responsibility for implementing programs and achieving objectives."

We would desire that synod be alert to the meaning of this proposed far-reaching mandate, its implications for other denominational agencies and how it would possibly function.

Board of Home Missions

Gerard J. Borst, head of staff

REPORT 5

THE CHRISTIAN REFORMED BOARD OF PUBLICATIONS

(Arts. 43, 67, 77, 89)

The Board of Publications operates under the mandate of synod which authorizes it to supervise and implement the church's program of religious education and publication. It has now completed its fifth year of operation since synod consolidated the work of the former Education, Sunday School and Publication Committees under one denominational board. During the past year the board and its committees have sought to carry on the work assigned by synod. We now wish to report our activities since the previous meeting of synod and present the matters that require this synod's approval.

I. ORGANIZATION OF THE BOARD

A. *Membership of the Board*

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

Classis	Member	Alternate
Alberta North.....	Rev. Jack Westerhof.....	Rev. John Vriend
Alberta South.....	Rev. Peter Van Tuinen.....	Mr. D. Bouwsema*
British Columbia.....	Mr. Syrt Wolters.....	Mr. G.W.J. Ensing*
Cadillac.....	Rev. Fred J. Van Dyk.....	Rev. Stanley Bultman
California South.....	Rev. Clarence Nyenhuis.....	Rev. Robert Evenhuis
Central California.....	Rev. James Versluys.....	Mr. Herman De Jong
Chatham.....	Rev. Leonard Schalkwyk.....	Rev. Jelle Nutma
Chicago North.....	Mrs. E. Van Reken.....	Miss Beryl Bean
Chicago South.....	Dr. A. C. De Jong.....	Rev. Neal Punt
Columbia.....	Rev. Francis Breisch.....	
Eastern Canada.....	Rev. Dirk J. Hart.....	Mr. Reinder J. Klein
Florida.....	Mr. Kenneth Tanis.....	Mr. Roger Sikkema
Grand Rapids East.....	Rev. Clarence Boomsma.....	Rev. Charles Terpstra
Grand Rapids North.....	Mr. John Brondsema.....	Mr. Richard Hoekstra
Grand Rapids South.....	Rev. Willard De Vries.....	Rev. Harold De Jong
Grandville.....	Rev. Willard Van Antwerpen.....	Rev. Leonard Bossenbroek
Hackensack.....	Miss Dorothy Kelder.....	Miss Wilma Knoll*
Hamilton.....	Rev. William Vander Beek.....	Rev. Jacob Kuntz
Holland.....	Mr. Raymond Holwerda.....	Mr. Donald Zwier
Hudson.....	Dr. Roger Van Heyningen.....	Mr. Arthur Frieling*
Huron.....	Rev. Gerard Nonnekes.....	Dr. Henry J. Feenstra
Illiana.....	Rev. John Piersma.....	Rev. Daniel Bos
Kalamazoo.....	Rev. John A. Mulder.....	Dr. Sidney Dykstra
Lake Erie.....	Rev. Donald Postema.....	Mrs. Richard Chong
Minnesota North.....	Rev. Theodore Wevers.....	Rev. Benjamin Becksvoot
Minnesota South.....	Rev. Peter Brouwer.....	Rev. William Green Jr.
Muskegon.....	Rev. Marvin Beelen.....	Mr. David Schelhaas
Northcentral Iowa.....	Mr. A. Cooper.....	Mr. Chris Den Ouden

Classis	Member	Alternate
Orange City.....	Mr. George De Vries, Jr.....	Rev. Nicholas Vogelzang
Pacific Northwest.....	Rev. Donald Recker.....	
Pella.....	Rev. Gerrit Vander Plaats.....	Mr. Joseph H. Hall
Quinte.....	Rev. Riemer Praamsma.....	Mr. Walter Vos
Rocky Mountain.....	Dr. Richard Post.....	Rev. Gary De Velder
Sioux Center.....	Dr. James Veltkamp.....	Dr. N. De Jong
Toronto.....	Dr. Hendrik Hart.....	Rev. Louis Tamminga
Wisconsin.....	Rev. Arthur Meeter.....	Rev. Harlan Vanden Einde
Zeeland.....	Rev. Arthur Besteman.....	Rev. Enno Haan

(*indicates alternates attending the annual meeting in place of the regular member.)

The board elects its officers annually, and this year the following were chosen to serve:

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

B. *The Executive Committee*

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

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

The Executive Committee and the two committees serving under it, the Education Committee and the Periodicals Committee, meet regularly the first Thursday of each month except March, which follows immediately after the annual board meeting, and August, which is largely a vacation month. The education and periodicals committees meet separately during the day, and the executive committee meets in the evening of the same day. This helps keep travel costs at a minimum and the arrangement has proved satisfactory.

2. The board is concerned about the fact that many of the members of the board and the executive committee will be retiring at the same time, due to the fact the board was newly organized in November of 1968, thus depriving the board, and especially the Executive Committee, of a continuity of experienced leadership. The board requested the executive committee to devise a plan which would provide a schedule of retirement that would help meet this problem. The executive committee took the first step in this direction when it adopted a motion to request Classis Grand Rapids East, when it came to the point of electing its delegate to the Board of Publications in its January, 1974 meeting, to give serious consideration to reelecting the Rev. Clarence Boomsma for a third term of three years, and to request synod to waive the rules governing such reelections and approve the action of classis if classis so decides. The request was made of Classis Grand Rapids East and classis approved it. The grounds the executive committee adopted for following this course of action are:

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

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

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

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

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

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

3. The Synod of 1972 instructed the Board of Publications to report on its progress of restructuring the organization of the board to the

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

C. *The Education Committee*

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

- Dr. J. Marion Snapper, Chairman (1971-1974)
- Mr. Marion Vos, Vice Chairman (1972-1975)
- Rev. John A. Mulder, Secretary (Executive Committee Member)
- Mr. Herman Baker (1971-1974)
- Dr. Derke Bergsma (1973-1976)
- Mr. John Brondsema (Executive Committee Member)
- Rev. Willard DeVries (1974-1977)
- Dr. Sidney Dykstra (1973-1976)
- Mr. Barry Foster (1973-1976)
- Mr. Bernard Scholten (1972-1975)
- Rev. Wesley Smedes (Representative of Home Mission Board)
- Mr. Arnold Snoeyink (1973-1974)
- Rev. William Vander Beek (Executive Committee Member)
- Mrs. E. Van Reken (Executive Committee Member)
- Mr. Gordon Quist (serving pro-tem, Executive Committee Member)

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

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

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

have approved this proposal and request synod to appoint Mr. Quist to this vacancy for a term of three years. Mr. Quist is an attorney.

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

Dr. Donald Opperwal
Prof. William Hendricks

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

D. *The Periodicals Committee*

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

Rev. Donald Postema, Vice-chairman (Exec. Comm. member)
Mr. Raymond Holwerda, Secretary (Exec. Comm. member)
Rev. Marvin Beelen (Exec. Comm. member)
Dr. Andrew Bandstra (Theologian, 1972-1975)
Dr. William Oldenburg (Journalist, 1971-1974)
Mr. Joseph Daverman (Exec. Comm. member, 1972-1975)
Rev. W. Van Antwerpen (1974-1977)
Mr. Casey Wondergem, Jr. (1973-1976)

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

Dr. John Timmerman
Mr. Clarence Poel

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

E. *The Periodicals Staff*

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

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

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

F. *The Education Staff*

1. The staff of the Education Department is made up of the following members:

Acting Director and Theological Editor: Rev. Andrew Kuyvenhoven

Pedagogical Editor: Mr. Robert Rozema

Assistant Editor (Journalist): Mrs. Ruth Vander Hart

Associate Editor-Coordinator of Field Services: Rev. Jerome Batts

Business Manager: Mr. Peter Meeuwsen

Accountant: Mr. Allen Van Zee

Artist: Mr. Paul Stoub

Secretary and Receptionist: Mrs. Alida L. Arnoys

2. Concerning the Directorship

Rev. Andrew Kuyvenhoven has been serving in the dual capacity of Acting Director and Theological Editor since 1972 when Rev. William Vander Haak resigned. At that time the board took the following action: (Cf. Board Minutes, Art. 72-A36)

- A. That the Rev. Andrew Kuyvenhoven be appointed Acting Director until September 1, 1973 with synod's approval (this was extended to September 1, 1974).
- B. That Mr. Kuyvenhoven retain the position of theological editor, with the prerogative of shifting to other staff members tasks and duties which might make it impossible for him to function effectively as theological editor.
- C. That, beginning immediately, assessment be made of the kind of functions needed to complement and/or restructure the responsibilities of the staff . . .
- D. That in case urgent need would demand the appointment of an assistant to the staff before February, 1973, the executive committee be authorized to make such an interim appointment.

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

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

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

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

II. FINANCIAL REPORT

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

October 12, 1973

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

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

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

Pruis, Carter, Hamilton & Dieterman
Certified Public Accountants

BALANCE SHEET

ASSETS

CURRENT

Cash	\$ 33,375	
Certificates of deposit	15,000	
Corporate Notes	50,000	
Accounts receivable	114,346	
Land contract receivable (Note A)	11,633	
Accrued interest receivable	1,299	
Inventories (Lower of C/M, First-In, First-out Basis)	142,460	
Prepaid expenses	9,639	\$ 377,752

OTHER

Land contract receivable (Note A)	\$ 32,130	
Equipment deposit (Note B)	23,638	
Building addition under construction (Note C)	76,508	
Inventory - supplies	5,995	\$ 138,271

PROPERTY, PLANT & EQUIPMENT (AT COST)

Land, building and improvements	\$850,419	
Machinery, office furniture and fixtures, and automotive	488,343	
	\$1,338,762	
Less allowance for depreciation	491,987	\$ 846,775
		\$1,362,798

LIABILITIES

CURRENT

Notes Payable (Note C)	\$ 55,000	
Accounts payable	62,762	
Accrued expenses	<u>18,782</u>	\$136,544
DEFERRED INCOME		165,007
RESERVE FOR FUTURE REPAIRS		3,664

EQUITY

FROM OPERATIONS

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

CONTRIBUTED

Balance - August 31, 1973	<u>485,030</u>	<u>\$1,057,583</u>
		<u>\$1,362,798</u>

NOTES TO BALANCE SHEET

BOARD OF PUBLICATIONS OF THE CHRISTIAN REFORMED CHURCH

August 31, 1973

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

Unified Church-School Curriculum	\$2.00
De Wachter	.25
Denominational Building addition	<u>1.00</u>
	<u>\$3.25</u>

NOTES TO BALANCE SHEET

- NOTE A—The land contract receivable dated March 19, 1971 with an unpaid balance of \$43,763 at August 31, 1973, requires quarterly payments of \$3,500 including interest at six percent. The contract may be paid in full at any time but must be paid in full within five years from the date of the contract.
- NOTE B—The equipment deposit of \$23,638 represents a deposit on a Miller 25" x 38" four-color perfecter press having a total cost of \$211,385 net of a \$25,000 trade-in allowance for a 238 Miehle Press.
- NOTE C—During the year a building expansion program was undertaken. As of August 31, 1973, \$76,508 had been expended on the project and \$55,000 had been borrowed from the Union Bank and Trust Company, N.A. for interim construction financing purposes. The estimated cost in the amount of \$522,500 for the building addition and related items was approved by the 1973 Synod which also approved a \$1 per family quota for 1974 in connection with the expansion. The Union Bank and Trust Company, N.A. has given a letter of commitment in the amount of \$500,000 for permanent financing to be secured by a first mortgage on the property. The repayment of the mortgage note is to be over a ten-year period with interest computed at the bank's prime rate with the provision that the rate will not exceed eight percent or be less than six percent. Principal payments, will be made quarterly commencing sometime in 1974.

NOTES TO BALANCE SHEET

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

Unified Church-School Curriculum	\$2.00
De Wachter .....	.25
Denominational Building addition	1.00
	<u>\$3.25</u>

STATEMENT OF CONTRIBUTED CAPITALBOARD OF PUBLICATIONS OF THE CHRISTIAN REFORMED CHURCH
August 31, 1973

BUILDING:

Balance - September 1, 1972	\$ 87,875	
Less depreciation on portion of the original building		<u>2,609</u>
Balance - August 31, 1973		\$ 85,266

BUILDING ADDITION:

Balance - September 1, 1972	\$233,458	
Synodical quotas received	61,004	
Interest income	<u>806</u>	
	\$295,268	

Less:

Depreciation on building addition and improvements	\$ 8,021	
Interest	<u>443</u>	<u>8,464</u>

Balance - August 31, 1973		\$286,804
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OTHER

<u>112,960</u>

TOTAL

<u>\$485,030</u>

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

INCOME

Subscriptions and sales		\$ 853,451
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COSTS

Material	\$ 369,878	
Direct Labor	111,666	
Artist	20,727	
Manufacturing expenses	125,614	
Writers	22,245	
Mailing expenses	69,264	
Other (Space Cost)	2,462	
	78,647	\$ 721,856

GROSS MARGIN

		\$ 131,595
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GENERAL AND ADMINISTRATIVE

Direct (clerical-editorial-managerial)	\$ 223,957	
Indirect (depreciation-insurance-office supplies, postage, etc.)		
	78,647	302,604

OPERATING INCOME (LOSS)

		\$(171,009)
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OTHER INCOME - NET *

		59,374
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NET INCOME (LOSS)

		\$ (111,635)
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* Includes \$45,022 quotas for:

De Wachter	\$ 5,217	
Unified Church School Curriculum	39,805	
	45,022	\$ 45,022

III. MATTERS PERTAINING TO THE BOARD AS A CORPORATION

A. *Restated Articles of Incorporation*

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

ARTICLE II.

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

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

ARTICLE VI.

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

B. *Conveyance of Title of the Denominational Building and Land*

The site on which the Denominational Building stands was originally purchased and is still owned by the Board of Publications, paid for from its own funds. The cost of construction of that part of the building occupied by the Publication offices and plant was also completely met by

funds provided by the board, without cost to the denomination. Denominational funds were used only for the construction of that part of the building occupied by the denominational boards and committees. The title has been held by the Board of Publications throughout the years because as an incorporated body, it owned in behalf of synod the real estate and a significant part of the denominational building. Now that synod itself is able to hold title, having become an incorporated entity through the appointment of the Synodical Interim Committee and the synodical trustees, the board has approved the transfer of the title to the building and land to synod. The Executive Finance Committee requested Mr. Quist, a member of the committee and the Executive Committee of the Board of Publications, to give legal counsel and draw up a recommendation which could be presented for the approval of the Executive Committee and the board. The board adopted it as the instrument through which the title to the building and land may be transferred to synod. The recommendation reads as follows:

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

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

IV. MATTERS RELATING TO PERIODICALS AND PUBLICATIONS

A. *The Banner*

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

2. The total number of subscribers to *The Banner* is at present at a record-setting high of 45,900 paid subscriptions. Part of the increase is due to the concentrated campaign conducted by the staff in September, resulting in 416 thirty-week and 2,918 full-year new subscriptions. In

January of 1973 the figure of total subscriptions stood at 42,776. Besides the paid subscriptions 402 copies of *The Banner* are sent to Calvin College dormitories, 250 to Dordt College, 125 to Trinity College and 5 to the Reformed Bible College without cost. Twenty seminaries are on the mailing list and exchanges are arranged with other religious periodicals. All these factors increase the total circulation of *The Banner* to new highs. For this the board is duly grateful.

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

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

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

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

B. De Wachter

1. The number of subscribers for *De Wachter* as of January 1, 1974, is 2,533. This compares with 2,590 in 1973, and 2,650 in 1972. This decrease in the number of subscriptions results in more loss of revenue (for us), and if the publication of *De Wachter* is to continue the board will again have to seek a quota to subsidize it. Previously synod has granted a quota of 25¢ per family; the board requests synod to grant a quota of 50¢ per family for 1975 so that the deficits may be met. Since the reserves of the Board of Publication are at all time lows, this quota will be necessary for continued publication.

2. The matter of setting a termination date for the publication of *De Wachter* has been drawn to the attention of a previous synod. Now the board comes with a proposal of a definite date for ending its long and honorable career. It is necessary to set the date sufficiently in advance so that an orderly disengagement can be achieved. The Periodicals Committee in consultation with the Editor recommended September 1, 1976 as the date to discontinue publication of *De Wachter*. The board concurred and now seeks the approval of synod for this date of termination. The grounds adduced for this request are:

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

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

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

V. MATTERS PERTAINING TO THE EDUCATION DEPARTMENT

A. *Report of the Acting Director of Education*

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

1. *Preschool*

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

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

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

A couple in Denver, Colorado, Gary and Pat Nederveld, both professionally involved in the education of preschoolers, serve as authors. They

work from lesson plans submitted to them by our office and critiqued by Philadelphia. We hope that, for a second quarter, they may work on lesson plans submitted by Philadelphia and annotated by our office.

2. *Bible Steps*

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

Year One

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

God Speaks (Through prophets and especially by Jesus)	People Jesus Loved (Scope and richness of our Savior's love taught and illustrated)	When We Worship (Worship, liturgy and sacraments explained to children)	Lord's Prayer (How to say with your life the prayer of the Lord)
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The topics of the lessons were approved by the Education Committee. The lesson plans were drawn up by the pedagogical and theological editors. The creative Sheri Haan wrote the lessons. And the final editing is again done by our office. This is the general procedure for all of our courses.

3. *Bible Trails*

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

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

Year One (New Testament)

Jesus Came to do God's Will (Birth and early life of Christ)	People Called Him Master (Miracles and parables of Jesus)	Following a Faithful Savior (Events leading to Calvary; resurrection and ascension)	Carrying On Jesus' Work (Spread of the gospel from Jerusalem to Rome —Acts)
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Year Two (Old Testament)

Beginnings (From creation to Abraham)	Joseph and Moses (From Joseph to the entrance to the Promised Land)	The Promised Land (From the fall of Jericho to the split of the kingdom)	Fall of a Nation (From Elisha to the return from captivity)
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4. *Bible Guide*

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

Year One

God's Revelation - The Bible (Survey of redemptive history; aid to intelligent Bible reading)	God's Revelation - Jesus Christ (Power and love of God as shown in life and teachings of Christ)	God's Revelation - The Holy Spirit (Obtaining and living the New Life)	Relationships (A child's relationship to God, to people and to things)
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Year Two

The Gospel of John (Study of John, using John 20:31 as theme text)	The Great Conflict (Highlights of the battle between the kingdom of light and of darkness)	Sharing in Christ's Victory (The continuation of Christ's work after Pentecost)	The Church of Christ (Study of the Church and its sacraments)
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We were aware that the production of the *Bible Guide* would prove to be a crucial phase in our curriculum development. This is the age level on which many of our children used to be exposed to "catechism teaching." Therefore, we must demonstrate that we can combine in this course what was formerly taught on two tracks: Sunday school and catechism. *Bible Guide* is also a crucial test to see if we can write a course that can be instructive for ten and eleven year olds who have had a Christian upbringing and their peers from non-Christian homes.

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

5. *Bible Crossroads*

This is the title of the courses for seventh and eighth graders (12-13 year olds). Together with the course for preschoolers, it will be a new addition to the *Bible Way* curriculum, beginning September, 1974. Sample lessons will be available next month. The first quarter will be on "God's Government." Theologically speaking it deals with God's sovereignty and man's responsibility. This theological background is

described in the teacher's manual but it does not get into the student's papers in any such form. The student learns to know himself and his world, living in a universe governed by God's laws, but he cannot live truthfully unless he is "of the Truth."

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

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

6. Adult Education

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

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

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

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

The committee proposals have not yet been finalized.

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

7. Cooperation with Other Agencies

Our cooperation with Home Missions is becoming more meaningful. It should be remembered that the Evangelism Department of Home

Missions and the Education Department of the Board of Publications have similar concerns. Both strive to contribute to the growth of the congregation. A mature congregation—the ideal of the Education Department—is a church with a mission. Education is never an end in itself. The purpose is service to God and man.

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

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

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

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

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

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

8. *Teachers’ Training*

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

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

Nevertheless, we know that more is required. Mr. Robert Rozema has submitted proposals and reports at several times during 1973 and the budget for the current year did provide for the development of a teach-

ers' training program. However, the execution of the plans depends mainly on the time Mr. Rozema can devote to them. And until now this has been minimal.

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

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

9. Promotion

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

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

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

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

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

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

B. *The Use of Great Commission Materials*

Since materials for the Junior High department are being developed by our own staff as part of the unified curriculum program it has been decided by mutual consent to discontinue joint publication with the

Great Commission Publications of the Orthodox Presbyterian Church of the Junior High and Senior High student quarterlies and teacher manuals. The summer quarter of 1974 will be the last joint publication at these grade or age levels. The commitments made to work cooperatively on the new pre-school course are at present in progress. These matters are presented to synod as information.

C. Transfer of the Spanish Literature Work

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

D. The Neo-Pentecostalism Booklet

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

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

E. Quota for the Education Department

The production of the Unified Church School Curriculum materials as mandated by synod requires the continued support of the denomination in the way of a quota. Last year the board requested a quota of \$3.00 per family for 1974, but synod granted only \$2.00. Increases in the cost of production, a smaller market due to a sharp drop in church school enrollment due in part, at least, to a declining birth rate, and the need for continued research and development before the product is ready for the market have all contributed to an operation that is running in the red. According to a recent survey, 88% of our churches are using the new curriculum materials, but even a 100% participation would not meet the costs of production. Therefore a subsidy is needed to continue the operation.

According to the data supplied by our accountant, the Education Department needs a quota of \$4.00 per family for 1975, and therefore the board petitions synod to grant this amount. The Business Manager and Acting Director of Education will provide the additional information synod may require in substantiation of the request of the board.

VI. DENOMINATIONAL BUILDING ADDITION

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

February 1, 1974

Report of: Denominational Long Range Planning Committee

To: Annual Meeting of the Christian Reformed Board of Publications

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

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

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

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

Building	\$485,500.00
Equipment	25,000.00
Carpeting	12,000.00
Total	\$522,500.00

At this point in time even though all costs are not yet accounted for by means of purchase orders and/or contracts, the committee is confident that total costs will not exceed \$500,000.00.

4. *Continuation of Quota*—The Long Range Planning Committee asks the Board of Publications to officially request synod to continue the quota of \$1.00 per family per year for 1975, to provide for the on-going financing of the Denominational Building expansion.

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

Long Range Planning Committee

*J. T. Daverman, chairman

*R. Holwerda, secretary

A. VanderMale

R. VanKuiken

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

VII. BOARD REPRESENTATION AT SYNOD

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

The president of the board: Rev. Clarence Boomsma

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

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

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

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

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

VIII. SUMMARY OF MATTERS REQUIRING SYNODICAL ACTION

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

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

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

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

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

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

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

8. Approval of the request for the quota for The Banner (IV, A, 4)

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

Board of Publications of the
Christian Reformed Church, Inc.

John A. Mulder, secretary

REPORT 5-A

CHRISTIAN REFORMED BOARD OF PUBLICATIONS

(Arts. 43, 67)

- I. We request the judgment of synod to determine if the Psalter Hymnal Supplement is to continue as a separate publication or if it is to be incorporated into the Psalter Hymnal.

Grounds:

1. This question is being asked by many of our churches.
2. The report of the Music Committee to synod (see Acts, 1973, page 417) indicates that the supplement will be revised and updated from time to time which creates uncertainty regarding the content of the Psalter Hymnal for future printings.
3. It is essential for the Publishing House to know the mind of synod in order to plan future printings and inventory of the Psalter Hymnal.

The Board of Publications recommends that synod decide that the Psalter Hymnal Supplement be produced as a separate publication for at least the next three to five years.

- II. We request synod to authorize the sending of two free copies of the Psalter Hymnal Supplement. There is ambiguity between the synod decision of 1972 to furnish the churches with two free copies of the Supplement (Acts, 1972, C, 3, page 49) and the decision of 1973 "to make enough copies available for denominational use and evaluating" (Acts, 1973, pages 27 II, C. 2.).

The executive committee of the Board of Publications sought the advice of the Synodical Interim Committee to clarify this ambiguity and the judgment of the Synodical Interim Committee was that "the decision of the synod of 1973 has superseded that of 1972. . . . It is, therefore, no longer a part of the synodical mandate that two free copies shall be distributed to the churches."

We are experiencing, however, certain difficulties with the interpretation of the SIC:

a. Thus far only fifty-three of our 763 churches have placed orders for the Supplement for church use and less than 30% of our churches have ordered any copies of the Supplement. We feel a wider distribution as envisioned by Synod in 1972 will make for better evaluation and broader reaction from our denomination if each church is provided with sample copies.

b. Of those who have placed orders of the Supplement for church use, a significant number have returned them. This would be avoided if the churches had had opportunity to examine sample copies beforehand.

Therefore, we recommend the above request to synod.

III. We request synod to arrange for the financing of such denominational distribution of the Psalter Hymnal Supplement.

Grounds:

The Music Committee that requests this distribution is not in a position to underwrite the financial involvement.

“CHURCH EDUCATION
IN THE CHRISTIAN REFORMED CHURCH”

IV. The Board of Publications is pleased to present to each synodical delegate a report setting forth the historical and principal reasons for the adoption of the Unified Church School plan. The plan itself was adopted by the Synod of 1970. However, subsequent discussion has shown the need for a more detailed statement of the rationale for synod's action.

Our report is presented in booklet form. Two booklets are being mailed to each congregation. Additional copies are for sale.

The board requests synod to recommend to the churches the study of this booklet in order that the church may perform more competently its educational task.

Board of Publications of the
Christian Reformed Church, Inc.

John A. Mulder, secretary

REPORT 6

CHRISTIAN REFORMED WORLD RELIEF COMMITTEE

(Arts. 48, 77)

I. INTRODUCTION

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

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

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

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

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

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

II. BOARD

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

Our board in 1973 consisted of:

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

Members at Large

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

*Indicates executive committee members.

III. DISASTER AND EMERGENCY OUTREACH

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

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

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

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

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

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

IV. FOREIGN PROGRAMMED OUTREACHES

With the addition of Nicaragua and Honduras as synodically approved fields of work last year, CRWRC's outreach grew to eight countries served by twenty active workers, two long-term volunteers—and one appointee is awaiting his visa. The prime areas of work are those where we can achieve a high degree of team effort with our own denomina-

tional mission or an orthodox national church. World needs continue to grow at a faster rate than the ability of the "third world" countries to meet them. Population is expected to increase from three billion to more than four billion by the end of this century. The growth rate is greater in the poorer and less developed countries than in America and Europe. Since 1900 the population of Africa has doubled while Latin America has tripled in this period. The need is great and the need is now.

A. Latin America and South America

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

Staff in Honduras: Carol Boersma, social worker.

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

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

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

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

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

Working in conjunction with the Christian Reformed mission in Nicaragua, CRWRC staffers are also involved in recreation and church programs in the housing development of Las Americas Number 2.

Staff in Nicaragua: Patricia Duthler, teacher; James Hoekwater, D.D.S., dentist volunteer; Peter Limburg, field director/program developer; Peg MacLeod, nurse; David Velkamp, community development worker.

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

B. *Asia*

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

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

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

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

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

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

3. *Korea* — One goal of CAPOK, CRWRC's Korean adoption program, is indigenization, that is, total funding and control of the program by Korean Christians. Some progress toward that goal was made in 1973.

We received 18% of CAPOK's total budget from Korean sources, we gained further recognition from the government by receipt of a grant, and turned over another supervisory position, supervisor of unmarried parent services, to a Korean.

Along with this progress toward indigenization, CAPOK continued its service to infants, mothers, and families. CAPOK took in 287 new cases, referred 148 infants for overseas adoption, and found Korean homes for 166. For the first time in three years in-country adoptions exceeded overseas referrals.

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

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

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

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

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

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

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

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

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

C. *Africa*

1. *Nigeria* — CRWRC's agricultural program in Nigeria was blessed with the addition of new quarters. The convenience of the location and the additional facilities will make the work much easier. There are now six Nigerian staff members working under our agriculturist and seventy voluntary agents, each of whom represents a congregation of the EKAS-Benue church.

Improvement in rice-growing, citrus raising, and small-animal raising are increasing the incomes of Nigerians and their ability to support their own church.

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

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

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

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

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

V. DOMESTIC PROGRAMS

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

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

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

gational outreach. We are grateful that there is increasing evidence of this growth of diaconal consciousness and effort.

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

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

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

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

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

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

C. *Gallup Friendship House* — This program dedicated to providing a comprehensive alcohol recovery program for Navajo Indians in Gallup, New Mexico, has received substantial financial and program consultation from CRWRC. This relatively new program provides both residential

and out-patient care. It is strongly endorsed by local Christian Reformed churches that do not have the financial capacity to address this serious alcohol problem but do possess resources and the willingness to manage and supervise this program on a local basis.

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

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

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

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

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

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

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

CRWRC has supported this conference activity with technical program and financial assistance. Carl Foss, a member of the Tacoma Christian Reformed Church, directs this program that attempts to pro-

vide a modern day application of Jesus' words, "when I was in prison, you visited me." This project could be a prototype for programs in numerous other locations within the Christian Reformed denomination.

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

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

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

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

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

VI. ADMINISTRATION AND FINANCES

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

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

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

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

CRWRC administrative staff: Louis Van Ess, executive director; Richard Baukema, coordinator of business and promotional affairs; Cornelis Molenaar, domestic program adviser; Peter Zwart, CRWRC of Canada office manager (part-time).

C. *Finances* — Audited report for year ending December 31, 1973, follows:

STATEMENT OF CHANGES IN FUND EQUITY

DISASTER FUND

Year ended December 31, 1973

BALANCE - January 1, 1973			\$50,000.00
ADDITIONS			
Cash contributions			
General	\$ 8,906.18		
Nicaragua	133,600.71		
Bangladesh	4,752.05		
Famine	<u>21,396.23</u>	\$168,655.17	
Transfer from general fund		<u>38,393.92</u>	<u>207,049.09</u>
			\$257,049.09
DEDUCTIONS			
General disbursements		\$ 78,393.63	
Nicaragua		111,365.45	
Bangladesh		<u>17,290.01</u>	<u>207,049.09</u>
BALANCE - December 31, 1973			<u>\$ 50,000.00</u>

STATEMENT OF CHANGES IN FUND EQUITY

GENERAL FUND

Year ended December 31, 1973

BALANCE - January 1, 1973			\$267,757.22
ADDITIONS			
Cash receipts:			
Contributions:			
General	\$595,786.52		
Foreign programs	139,080.74		
Domestic programs	2,830.96		
Clothing center	2,492.50		
Famine	<u>184.50</u>	\$740,375.22	
Insurance refunds and miscellaneous		5,095.45	
Interest and dividends		<u>14,791.66</u>	
		\$760,262.33	
Material aid - at fair market value:			
Clothing (53,270 pounds)	\$ 96,277.50		
Drugs and medicines	101,626.50		
Food	236,000.00		
Transportation & Miscellaneous	<u>14,476.84</u>	<u>448,380.84</u>	<u>1,208,643.17</u>
			\$1,476,400.39

DEDUCTIONS

Disbursements (detail schedules):			
Program services:			
Foreign programs	\$504,510.72		
Domestic programs	120,783.38		
Clothing processing	<u>22,840.67</u>	\$648,134.77	
Supporting services:			
Program	\$ 13,614.44		
Administration	52,026.61		
Fund raising	<u>23,404.22</u>	89,045.27	
		\$737,180.04	
Material aid		448,380.84	
Transfer to disaster fund		<u>38,393.92</u>	1,223,954.80
BALANCE - December 31, 1973			<u>\$ 252,445.59</u>

STATEMENT OF FUND BALANCE

December 31, 1973

GENERAL FUNDASSETS

Cash:			
Korean imprest fund	\$ 22,394.81		
Jordan bank and cash accounts (See Note)	21,200.99		
Demand deposits	22,602.02		
Savings accounts and certificates	<u>225,979.77</u>	\$292,177.59	
Marketable securities (Market value \$9,219.50)		<u>10,268.00</u>	
			<u>\$302,445.59</u>

FUND EQUITY

Balance at December 31, 1973:		
General Fund		\$252,445.59
Disaster Fund		<u>50,000.00</u>
		<u>\$302,445.59</u>

FURNITURE AND EQUIPMENT FUNDASSETS

Furniture and equipment - at cost	\$ 21,128.37
Less allowance for depreciation	<u>14,688.27</u>
	<u>\$ 6,440.10</u>

FUND EQUITY

Balance at December 31, 1973	<u>\$ 6,440.10</u>
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NOTE - This amount is committed to be spent in Jordan.

**REPORT OF EXAMINATION
YEAR ENDED DECEMBER 31, 1973
CHRISTIAN REFORMED WORLD RELIEF COMMITTEE
GRAND RAPIDS, MICHIGAN**

March 12, 1974

Christian Reformed World Relief Committee,
Grand Rapids, Michigan

We have examined the statements of fund balances of the Christian Reformed World Relief Committee, Grand Rapids, Michigan as of December 31, 1973 and the related statements of changes in fund equity for the year then ended. Our examination was made in accordance with generally accepted auditing standards, and accordingly included such tests of the accounting records and such other auditing procedures as we considered necessary in the circumstances.

In our opinion, the accompanying statements of fund balance and statements of changes in fund equity present fairly the financial position of the Christian Reformed World Relief Committee at December 31, 1973 and the results of its operations for the year then ended, in conformity with generally accepted accounting principles applied on a basis consistent with that of the preceding year.

Den Braber, Helmholdt & Lyzenga
Certified Public Accountants

CRWRC reached new highs in receipts and in expenditures during the past year. Support was more than 70% from diaconal offerings during the year. A sincere and hearty appreciation is extended to our constituency in Canada and the United States for their generous response in contributing through church offerings as planned and held by our deacons. CRWRC's outreach is deeply dependent on our church family, deacons, and pastors. It is truly a team outreach of providing aid in Christ's name to the needy around the world. CRWRC covets the continued prayers, good will, and financial support of our people. May the Lord bless this outreach and use it for the growth of his Kingdom.

VII. DENOMINATIONAL UNORDAINED PENSION PLAN

CRWRC is grateful for the denominational concern expressed through the pension plan for its lay-workers. As our program and staff grow we observe the need for considering improvements to the plan. CRWRC requests synod to increase the committee for administration of the Unordained Employee's Pension Plan to include a representative of CRWRC.

Grounds:

- a. The amount of premiums paid by CRWRC warrants representation by CRWRC on the committee.
- b. The terms of service of specialized personnel are frequently of shorter duration than normal, with the result that their vesting rights are necessarily low. CRWRC representation would provide the committee with the information on this situation.

VIII. PLANNED PROGRAMING FOR 1974

A. *Foreign program:*

Korea	\$165,050	
Mexico	96,740	
Nigeria	53,000	
Philippines	61,220	
Jordan	101,720	
Bangladesh	27,400	
Honduras	22,350	
Nicaragua	99,745	
Miscellaneous	2,500	629,725

B. *Domestic program:*

Cuban refugees	\$ 5,000	
Appalachia	20,000	
Domestic programing	21,000	
Domestic grants	80,000	126,000

C. Clothing centers

25,335

D. Administration

102,075

E. Promotion

59,900

Total budget

\$943,035

The above projected expenditures for 1974 are at the highest level in CRWRC's history. The addition of new programs accounts for the largest percentage of the increase. Budget requests from some fields increased. Much of the increase was due to the dollar devaluation. Projected expenditures for 1974 require an average of \$14.50 per year from each Christian Reformed family.

CRWRC continues to be alert and sensitive to reducing or phasing out programs that demonstrate lessening needs and outreaches that can be funded on a local level. Each year, however, additional needs are brought to the attention of CRWRC by the mission boards, diaconal conferences, and other agencies that permit a scripturally implemented outreach. Disasters also play a vital role in CRWRC finances, and while these are not predictable, the people of our denomination continue to rise and meet the needs placed before them.

CRWRC requests that:

a. Synod approve projected plans for 1974.

b. Synod commend the work of mercy to our churches and urge them to take offerings on a regular and sustained basis to provide the necessary funds for this ministry.

c. Synod continue CRWRC as the denominational benevolent cause for one or more offerings.

IX. APPOINTMENT

Synodical action in the appointment of replacement for the following board member-at-large positions is requested:

- a. Accountant; b. Minister :

These positions are presently held by Mr. Clare Ackerman and Rev. W. Van Dyk who are completing their second terms of three years.

CRWRC will provide nominees for selection by synod.

X. SUMMARY OF ACTION REQUESTED BY SYNOD:*a. Representation at synod*

CRWRC requests that its president, Mr. T. Prins; minister board-member, the Rev. W. Van Dyk; and its executive director, Louis Van Ess be granted the floor when matters pertaining to our work are discussed.

b. Approval of CRWRC representation on committee for Unordained Pension Fund (VII)

c. Program approval (VIII)

d. Approval for offerings (VIII-C)

e. Appointments - Board positions (IX)

Christian Reformed World Relief Committee

Louis Van Ess, executive director

REPORTS OF STANDING COMMITTEES

REPORT 7

BACK TO GOD TRACT COMMITTEE

(Arts. 19, 77)

The following is a short review of the activities of the tract committee for the past year.

I. PERSONNEL

The committee is composed of the following members: the Rev. E. W. Los, chairman; Mr. W. Timmer, vice-chairman; Mr. M. De Boer, secretary; Mr. P. Brink, treasurer; Rev. J. Weigers, Mr. Willard Willink, Mr. Vern De Weerd, Mr. John Tibbe, Rev. Calvin Bremer. Mr. Tibbe and the Rev. Calvin Bremer are new members of the committee serving for the first time this past year.

The personnel of the committee are concerned with the impact that can be made on both church and non-church individuals through the message carried in a tract. The committee feels that the materials they produce are useful tools which carry the message of salvation to many people.

Monthly meetings are held in the denominational building. Our tracts are printed, stored and mailed from the offices there. The staff at the denominational building provides the manpower to handle the work needed to send the tracts out to churches and individuals. The committee itself is divided into three subcommittees: a committee to edit and review the present materials for updating, a committee to process new ideas and secure writers, and a committee to promote the sales of tracts. These subcommittees meet prior to our regular meetings.

II. ACTIVITIES

A. Tract distribution—A total of 724,930 tracts were distributed during the year 1973. Many of these tracts were given free to individuals from all over the world. Two groups especially were given free tracts during the year. A package of tracts was made available to all the young people who attended the Young Calvinist Convention in California during this past August. Also the committee sent letters last spring to pastors indicating our willingness to provide tracts for SWIM programs under the direction of the various Christian Reformed churches. Several churches took advantage of this and we were able to supply enough tracts so that SWIMMERS could distribute them in the church communities. Over one hundred thousand tracts were thus

distributed without charge. Because of free distributions the committee relies heavily upon the gifts of individuals and churches.

B. New Tracts—The committee is currently concentrating its efforts in the area of providing materials for certain groups of people. For example, a thirty-six page tract, "At the Open Window," was written for us by the Rev. Ralph Heynen. This is a meditation tract for individuals who have time on their hands. Other areas of concern on which the committee is working are a series of tracts on the family, a series for senior citizens, a series on parents and teens, and others.

Three tracts published during the year show how the committee is trying to provide for certain needs: a tract entitled *ADULT*, specifically designed for the 18 year old; and two tracts designed for youth on the topic of *Worship*.

C. Promotion—The promotion of tracts seems to be the most difficult area for the committee. The question before us, "how to get the tracts in front of the people who will use them?" In this area the committee has begun to seek the help of the church evangelism committees and pastors. The promotions committee has sent letters and sample tracts to both with the request that they make these available to people who order tracts for their church. We feel that the majority of tracts we produce can be profitably used by our families, if they are aware of what is available.

III. FINANCES

A financial report is included. As was mentioned before, our committee relies heavily on the support of our churches.

IV. MATTERS REQUIRING SYNODICAL ACTION

The committee requests synod to recommend the Back to God Tract Committee and its program to the churches for one or more offerings.

The rationale for this request is that our committee feels that a service is being provided for the benefit of our Christian Reformed people to carry the message of salvation to hundreds of others.

Back to God Tract Committee

Marvin De Boer, secretary

APPENDIX

DEN BRABER, HELMHOLDT & LYZENGA
CERTIFIED PUBLIC ACCOUNTANTS
GRAND RAPIDS, MICHIGAN

Robert N. Den Braber, C.P.A.

Donald R. Helmholtz, C.P.A.

Robert J. Lyzenga, C.P.A.

February 28, 1974

To the Back to God Tract Committee,
Grand Rapids, Michigan.

We have examined the statement of cash receipts and disbursements of the Back to God Tract Committee for the year ended December 31, 1973. Our

examination was made in accordance with generally accepted auditing standards, and accordingly included such tests of the accounting records and such other auditing procedures as we considered necessary in the circumstances, except that it was not feasible to make an independent verification of contribution and gift receipts.

In our opinion the accompanying statement of cash receipts and disbursements presents fairly the recorded cash transactions of the Back to God Tract Committee for the year ended December 31, 1973, on a basis consistent with that of the preceding year.

Den Braber, Helmholtz & Lyzenga
Certified Public Accountants.

BACK TO GOD TRACT COMMITTEE

STATEMENT OF CASH RECEIPTS AND DISBURSEMENTS

Year ended December 31, 1973

BALANCE - January 1, 1973		\$ 2,931.18
RECEIPTS		
Contributions - churches	\$13,262.01	
Contributions - others	2,038.25	
Sales - tracts	7,039.39	
Interest	90.44	
		<u>\$22,430.09</u>
		\$25,361.27
DISBURSEMENTS		
Printing and engraving	\$ 7,216.01	
Clerical and distribution	7,146.06	
Postage and freight	1,624.15	
Advertising	605.50	
Art work	555.00	
Supplies	450.90	
Tract racks	375.00	
Meals and mileage	208.91	
Honorarium	200.00	
Writing tracts	185.00	
Miscellaneous expense	140.65	
		<u>18,707.18</u>
BALANCE - December 31, 1973		<u>\$ 6,654.09</u>

Balance at December 31, 1973 consisted of the Michigan National Bank accounts, as follows:

Demand deposits	\$ 4,799.24
Savings account	<u>1,854.85</u>
	<u>\$ 6,654.09</u>

REPORT 8

BIBLE TRANSLATION COMMITTEE

(Art. 29)

During the past two years we have been working on a review of the *New English Bible*. Following the procedure approved by synod (Acts, 1971, p. 39), we intend to publish that review later this year in *De Wachter* and in *The Banner*. Arrangements have been made to have this and future reviews published also in *Calvinist-Contact*. A request came to the committee to investigate this possibility in order to secure a wider distribution of these reviews among our Canadian churches. The editor of *Calvinist-Contact* has informed us that he is very willing to publish these reviews.

The committee's project for the next year will be a review of the *New International Version*. This is the most recent translation of the Bible and it is the one to which several members of our denomination have made contributions. At present only the New Testament has been published.

The committee seeks the advice of synod on the following matter: does synod wish this committee to fall under the six-year rule governing membership on standing committees? From the mid 1950's to the mid 1960's the Bible Translation Committee was composed of the members of the Old and New Testament departments of the seminary. Upon recommendation of this committee, synod appointed the RSV Study Committee in 1966. When its mandate was completed in 1969, the RSV Study Committee became a Standing Committee on Bible Translation. Four of its present members were added since 1969, but three have been members since the committee became a Standing Committee. The work of the committee is rather specialized, and the committee feels that synod should decide whether that fact should exempt the committee from the six-year rule or whether the rule should apply.

Bible Translation Committee

Andrew Bandstra, chairman
David Holwerda, secretary
Stanley Bultman
David Engelhard
Clarence Vos
Louis Vos
Marten Woudstra

REPORT 9
CHAPLAIN COMMITTEE
(Arts. 69, 76, 77)

The Chaplain Committee is grateful to be able to report a year of blessing and gratitude for the services we were able to carry on in behalf of our beloved denomination in the area of both the Military and the Institutional Chaplaincy. As our quarterly reports come in from our chaplains we are gratified with the news of blessed fruits on their efforts and the work of the Spirit in the hearts of those to whom they minister day by day. Their labors are so diverse, not only preaching the Word but instructing in Bible Classes, Sunday Schools, personal conferences and their very presence as men of God in the midst of so much godlessness. Some are laboring particularly among those influenced by alcohol and drugs, bringing counsel and the Word of Life. We are truly and justly proud of these men and their wives, and their ministry.

Since the military program of our country has been drastically curtailed and chaplain recruitment is practically at a standstill, most of our time is spent at our monthly meetings with the matters of the Institutional Chaplaincy. Also in this field we are deeply grateful for the blessings experienced and reported to us. This is a growing field of service and one of special interest in our day, and one that is very promising for our men and our denomination. More and more of our ministers are taking special clinical pastoral training and are seeking a place of ministry in this field. The calls for men and openings are increasing and we experience the challenge more and more. However, with our present set-up and organization we find ourselves more and more handicapped and unable to properly care for, prepare men for, and to supply this crying need. It is with this in mind that we have made our request for a full-time secretary and for the means of financing this program by means of a quota budget rather than the annual free-will offering we have been receiving through the years. Men with particular aptitude and qualifications for this type of ministry must be sought out, encouraged, and trained. Ministers in a regular parish must be enabled to discontinue their labors and be assisted in the required special training. Our mandate must be enlarged as well as our finances. The field is large and challenging.

Meanwhile, we seek to support our active duty chaplains with counsel and encouragement to the best of our ability, keeping contact through newsletters, reports, and personal visits when financially feasible. We are also rendering such aid for preparatory clinical study and training as our limited mandate and finances will permit.

To prepare to meet a newly developing need we have appointed a sub-committee to study the matter of Industrial Chaplaincy. This is an area in which our Reformed faith and teaching can well carry on a very fruitful ministry, making a real impact on the religious and social

life of our country where the message of the Word is needed as never before.

According to our policy through the years we work closely with the Home Mission Board. The Rev. Duane Vander Brug, one of their staff members, meets regularly with us as their representative. Two other representatives of the Home Mission Board are also members of our Chaplain Committee. The Rev. James Lont, director of the United Calvinist Youth program is also at each meeting as adviser and counselor, as is the Rev. Harold Dekker, our denominational representative on the General Commission of Chaplains and Armed Forces Personnel. The Rev. C. Tuyl is our Canadian representative through whom we keep close touch with the entire chaplaincy movement in Canada.

One of our members has served two terms of three years, the Rev. Theodore Verseput, also our chairman. A replacement will be nominated and an alternate. Dr. Floyd Westendorp has given very valuable service for one term of three years but is unable to continue. Hence a replacement will be nominated together with an alternate. These nominations will be presented to synod.

We received a questionnaire from the Synodical Study Committee on Executive Secretary for Chaplain Committee and submitted to them our rationale for the request for such an Executive Secretary. We trust this request will find favor with the Synod of 1974 so that the way may be opened for adequately meeting the needs for this great field, particularly of the Institutional Chaplaincy.

I. MILITARY CHAPLAINCY:

Christian Reformed ministers on active duty as United States Military Chaplains as of March, 1974: were as follows:

Air Force

Chaplain Harold Bode, Major, USAFR, Wright-Patterson AFB, OH (1962)

Chaplain Ralph W. Bronkema, Major, Kudena AFB, Okinawa (1966)

Chaplain Henry Guikema, Major, USAF, Bolling AFB, Washington, D.C. (1962)

Chaplain Louis E. Kok, Major, Reg. USAF, Luke AFB, AZ (1962)

Chaplain Arlan D. Menninga, Capt., USAFR, Hamilton AFB, CA (1968)

Army

Chaplain William Brander, Capt., USAR, Ft. Benning, GA (1968)

Chaplain Jan Friend, USAR, Herbornseelback, Germany (1959)

Chaplain Bruce C. Hemple, LTC, USAR, Ft. Sam Houston, TX (1959)

Chaplain John J. Hoogland, LTC, USA, Ft. Meade, MD (1959)

Chaplain Herman Keizer, Capt., Wurzburg, Germany (1968)

Chaplain Marvin Konynenbelt, Major, USAR, Walter Reed Army Medical Center (1965)

Chaplain Paul H. Vruwink, Major, USAR, Ft. Lewis, WA 98433 (1958)

Navy

Chaplain Herbert L. Bergsma, LCDR, USN, USS Bryce Canyon, (1966)

Chaplain Robert Brummel, LCDR, USNR, National Naval Medical Center, Washington, D.C. (1966)

Chaplain Albert J. Roon, LCDR, USNR, DESRON 32, (1966)

Chaplain Raymond C. Swierenga, LCDR, USN, Camp Le Jeune, NC (1960)

You will note that this totals sixteen active duty chaplains, the same as last year. However, Chaplain William Brander has been led of the Spirit to leave this field of ministry and to take up the work of the parish ministry. He will leave his military post about the time of the meeting of synod and seek a call from one of our churches. He has given almost six years of intensive services to our country in the United States Army both state-side and in Germany where he also has served as an enlisted man before his seminary training. We are loathe to see him leave the active duty status but are happy he will retain his reserve status and serve the military periodically in some local Reserve Unit of the Army.

Two of our chaplains are serving in Germany at present: Jan Friend and Herman Keizer Jr., while Herbert Bergsma is serving in Hawaii and in the Pacific. Chaplains Roon and Swierenga roam the Atlantic and Mediterranean when not in port with their families. Chaplain Roon has just been selected for a year of post-graduate study. We are deeply grateful that our men are so highly esteemed by those in authority in this field.

The annual Reformed Retreat for our servicemen in Europe is being planned again for Berchtesgaden, Germany in May. We appreciate the cooperation on the part of the consistories to encourage and assist their men in attending this retreat and we trust it will be a blessed one. The Rev. Jacob D. Eppinga will be our director this year, speaking to them and "fathering" them for the 3-4 days of fellowship. We hold these retreats in cooperation with the Reformed Church of America, alternating each year in the matter of speakers and chaplain coordinators in the field, and sharing the expenses involved on a pro-rata basis.

We are also considering another Chaplains' Retreat for state-side active duty chaplains to meet directly after synod, thus making it possible for them to attend synod and the annual Ministers' Institute if they are able to leave their posts of duty. Our Reserve Chaplains are also invited but at their own expense. Last year seven of our active duty men were able to be present and reported a blessed experience.

In addition to the active duty military chaplains, twenty (20) of our ministers are serving in military service reserve chaplain assignments. They serve their units at monthly meetings and go on active duty for a short period each year at some camp or at sea. These are:

Air Force

Rev. Andrew Rienstra, Major, Clifton, NJ,

Rev. Jay Vander Ark, Major, Ent. AFB, CO

Rev. Donald Wisse, Major, McGuire AFB, NJ

Army

Rev. J. H. Ellens, Lt. Colonel, Inkster, MI

Rev. Ronald J. Lobbezoo, 2nd Lt., Passaic, NJ

Rev. Dick Oostenink, Jr., Colonel, Newark, NJ

Rev. Harvey A. Ouwinga, Major, Washington National Guard, Everett, WA

Rev. Jay R. Pruijm, 1st Lt., Michigan Army National Guard, Wyoming, MI

Rev. Harvey A. Smit, Major, Area A. Zama, Japan

Rev. Dick L. Van Halsema, Col., School Faculty, St. Hamilton, NY

Rev. Theodore Verseput, Major, Michigan Army National Guard, Wyoming, MI

Navy

Rev. Derke P. Bergsma, Capt., Naval Reserve Center, Chicago, IL

Rev. Paul A. Boertje, LCDR, Naval Weapons Center, Seal Beach, CA

Rev. Donald Den Dulk, Lt., Naval Air Reserve Tng. Unit, Point Mugu, CA

Rev. Peter Mans, Jr. Lt., Navy Support Unit, Hartford, CT

Rev. Galen Meyer, LCDR, Naval and Marine Corps Reserve Training Center, Grand Rapids, MI

Rev. Esler L. Shuart, LCDR, Chicago NRTC, Chicago, IL

Rev. Adrian Van Andel, LCDR, Muncie, IN

Rev. Jerry Zandstra, LCDR, Chula Vista, CA

Two of our ministers are serving as chaplains in Veterans Administrations Hospitals. These are:

Rev. Adrian Van Andel, V.A. Hospital, Marion, IN

Rev. Thomas Vanden Bosch, Veterans Administration Center, Sioux Falls, SD

Also, two are serving their country as part-time chaplains in Civil Air Patrol duty in the vicinity of their parishes. These are:

Rev. Kenneth R. Slager, Vancouver Composite Squadron, Vancouver, WA

Rev. Samuel Vander Jagt, Davenport Composite Squadron, Davenport, IA

Three are serving as chaplains for the National Guard of their state. These are:

Rev. Harvey J. Ouwinga (Washington), Jay Pruijm (Michigan) and Theodore Verseput (Michigan)

We are especially grateful to the consistories who permit their busy and faithful pastors to serve as reserve chaplains in these capacities, even though it takes time from their regular pastoral duties in the congregation, and thankful to God for providing these openings for a very valuable ministry to the military men of our country, reaching, as they do, so many who perhaps would otherwise not be exposed to the Gospel of our Lord.

II. INSTITUTIONAL CHAPLAINCY:

The following Christian Reformed ministers are on active duty as full-time chaplains in various institutions:

Rev. A. Dirk Evans, Peoples Community Hospital Authority, Detroit, MI

Rev. Theodore Jansma, Christian Sanatorium, Wyckoff, NJ

Rev. Frank Kaemingk, Bethesda Hospital, Denver, CO

Rev. Gordon Kieft, Bethesda Hospital, Denver, CO

Rev. Jim Kok, Pine Rest Christian Hospital, Grand Rapids, MI

Rev. William Lenters, Calvary Rehabilitation Center, Phoenix, AZ

Rev. William Swierenga, Michigan Veterans Facility, Grand Rapids, MI

MI

Rev. Adrian Van Andel, Veterans Administration Hospital, Marion, IN

Rev. Larry Vande Creek, Indiana University Medical Center, Indianapolis, IN

Rev. Thomas Vanden Bosch, Veterans Administration Hospital, Sioux Falls, SD

Rev. Duane Visser, Pine Rest Christian Hospital, Grand Rapids, MI

You will note that this totals eleven full time chaplains as in 1973. Three of these are in military-related institutions, one is in the University Medical Center, and the other seven are in Christian Reformed church-related institutions.

Some slight progress was made during 1973 in the development of Institutional Chaplaincy in the Christian Reformed Church. But many opportunities await the further development of the Chaplain Committee when resources of time and funds will be available. These needs were spelled out in our report to synod in 1973 and will be considered again this year in light of additional studies.

Two more of our Christian Reformed Chaplains have received certification as supervisors in Clinical Pastoral Education. These men are the Rev. Dirk Evans who is serving the People's Community Hospital Authority in Detroit, Michigan, and the Rev. Gordon Kieft, chaplain at Bethesda Hospital in Denver, Colorado. The Chaplain Committee commends these men for their achievement in gaining this certification by the Association for Clinical Pastoral Education. This qualifies these men to conduct accredited programs in Clinical Pastoral Education for seminary students and clergy. We now have five Christian Reformed ministers who have received this certification.

During this year the Rev. William Lenters left his parish in Cleveland to become chaplain and counselor at the Calvary Rehabilitation Center in Phoenix, Arizona. The Rev. Duane Visser who has previously served at that place joined the staff at Pine Rest Christian Hospital to fill the vacancy left by the Rev. Ralph Heynen.

In addition to the roster of chaplains serving in various hospitals as staff chaplains we have several ministers in training programs anticipating full time chaplaincy work upon the completion of their Clinical Pastoral Education. The Chaplain Committee continues to consult with ministers who are interested in entering an institutional chaplaincy

ministry. Financial support is granted where needed and where qualifications are met.

Several chaplains from the Reformed Church of America met with some of the Christian Reformed chaplains in the fall of 1973 at the annual convention of the Association for Clinical Pastoral Education in St. Louis. This was a new and enjoyable experience as we got together informally to share ideas and to talk over mutual chaplaincy concerns. Both groups acknowledged a desire for continuing this kind of fellowship if possible.

One of the significant changes adopted by the Chaplain Committee during 1973 was to revise the standards in such a way as to include a wider variety of ministries under the endorsement of the Chaplain Committee. Chaplains who have not previously met the standards set by the Chaplain Committee will now be encouraged to affiliate and receive Chaplain Committee help, consultation, and other benefits. In doing this the Chaplain Committee is attempting to provide a denominational affiliation and fellowship for a wider number of people, some of whom have been relatively detached from men who are serving these ministries who have previously not been affiliated with the Chaplain Committee.

We are very gratified for the work of the Rev. Paul Zoschke from the Reformed Church of America in Rochester, Minnesota. With some support from us and our faithful encouragement he and his congregation continue to conduct a very needed ministry to Christian Reformed patients and families visiting the Mayo Clinic.

One of our senior chaplains should be singled out for significant events in his life during 1973. The Rev. Ted Jansma successfully underwent cardiac surgery in September of last year. His first book, entitled *Toward A Christian Psychotherapy*, was published late in 1973. We are happy about both of those successful events.

Another fruitful field that the committee is exploring more actively is Industrial Chaplaincy. A sub-committee has been established and we have heard a report from an active layman, a factory superintendent, actively interested in this development. He is Mr. Neil Berghoef, plant manager at Baker Furniture Co. at Holland, Michigan, who reported at length to the committee about attitudes and possibilities in this area.

There are a great many opportunities in all the special ministries related to institutions, physical and mental health, alcoholism, geriatrics and others. It is this committee's hope and prayer that we will be able to move ahead with the needed resources so Christian Reformed ministers can enter these strategic fields.

As stated in the Acts of Synod, 1973, page 282, there are some major problems which confront us in fulfilling our mandate with respect to the institutional chaplaincy:

“1. *Staff:*

The necessary development of the institutional chaplaincy involves far more work than the members of the committee and our present

part-time executive secretary on limited hours are able to handle. Some long unmet needs are:

- a. There is a need for a "clearing house" of position opportunities. These must be sought out, investigated, evaluated and disseminated to interested ministers. Since chaplains are employed by a multiplicity of local, state and federal institutions, plus a wide range of private agencies, much time and effort are involved in effectively administering job openings in this field. With an ample supply of ministers and an increasing interest in institutional work among them, we are well advised as a denomination to vigorously pursue all opportunities for chaplain appointments which are open to our men, and to work selectively on those which are most compatible with our type of ministerial training and emphasis.
- b. There is also an urgent need for an informational file of students and ministers who are interested in the institutional ministry, indicating their training, experience, other qualifications, and availability, so that a constant matching process between chaplaincy openings and qualified candidates may be effectively administered. Such a process would aim at bringing together our best candidates and the best job opportunities in a systematic and discriminating manner. It goes without saying that such a process requires substantial administration by a well qualified person.
- c. Our own program administration for the institutional chaplaincy should include careful surveillance of the training undertaken by our ministers for institutional work, in so far as this is funded by the Chaplain Committee. In the past, we have found it very difficult to maintain such surveillance to the degree that denominational interest and maximum benefit of the trainee demand."

Conclusion: A full-time qualified executive secretary is needed to provide required direction and leadership for the work of the Chaplain Committee.

III. RECOMMENDATIONS:

1. *Administration:*
 - a. That synod appoint a full-time qualified ordained man to serve as Executive Secretary for the Chaplain Committee.
 - b. In general, this Executive Secretary would have the following duties:
 - 1) Seek and investigate opportunities for the services of chaplains in institutions and communities.
 - 2) Challenge our ministers and seminarians with the opportunities afforded in these ministries.
 - 3) Serve as coordinator for the training of men to fulfill various positions and to help them to take advantage of training opportunities.
 - 4) To give personal attention through visits and contacts to our men in both the institutional and military chaplaincy.

2. That the Chaplain Committee be authorized to appoint a limited number of chaplains to strategic positions and to arrange for the calling and support, either in whole or in part, to a maximum expenditure by the Chaplain Committee of \$20,000 in 1974.

3. That the Chaplain Committee be granted a quota of \$1.00 (one dollar) per family. This money to be used for the following purposes:

- a. To pay the salary of the needed staff of the Chaplain Committee.
- b. To pay for the salaries of a limited number of chaplains to be placed in strategic positions for which funds are not available or cannot be found through churches or classes.
- c. To subsidize the funds or stipends that are available for certain positions when those funds are not adequate.

4. *Representation at Synod:*

We request that the chairman of our committee, the Rev. T. Verseput, be permitted to speak at synod in matters pertaining to the Chaplain Committee.

5. *Presentation of Chaplains:*

We request that both active duty military and institutional chaplains who may be present during synod's sessions be presented to the synod and that one of each category so designated by the committee be granted the privilege of a brief word to synod.

6. *Finances:*

- a. We request that the 50c per family quota for the Chaplains' Deposit Fund (Pension) be extended for one year.

Ground: We have received only 60% of the expected amount for this Fund.

- b. We request that synod place the Chaplain Committee on the approved list for one or more offerings above the quota for 1974 for the work of the chaplaincy of the Christian Reformed Church.

Ground: Our responsibility continues due to the expansion of the Institutional Chaplaincy Program and the continued services to the men of the Armed Forces.

7. *Personnel:*

The Rev. T. Verseput has served two terms of three years and is therefore retiring from the committee. Dr. Floyd Westendorp, who has served for one term of three years finds it impossible to continue for another term. The Chaplain Committee suggests the following nomination to synod:

- a. Dr. Dick Van Halsema, President of the Reformed Bible College.
- b. The Rev. J. R. Pruijm, pastor of the Heritage, Byron Center Church.
- a. Mr. Neil Berghoef, member of the Providence Christian Reformed Church of Holland, Michigan and plant manager at Baker Furniture Co. in Holland, Michigan.
- b. Dr. Wm. H. Kooistra, Ph.D., member of the LaGrave Ave., Church, and Consulting Psychologist in Grand Rapids, Michigan.

IV. FINANCIAL REPORT:

The treasurer's annual statement and auditor's report are attached to this report of your committee.

The Chaplain Committee
 Theodore Verseput, chairman
 Cornelius M. Schoolland, secretary
 Jack Holwerda, treasurer
 Melvin D. Hugen
 Jim Kok
 Galen Meyer
 Carl D. Tuyl
 Nicholas Van Andel
 Floyd Westendorp

FINANCIAL REPORT 1973

YEAR ENDED DECEMBER 31, 1973

CASH ON DEPOSIT, JANUARY 1, 1973	\$ 11,212.41
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RECEIPTS:

Churches & Individuals	\$ 11,864.79	
Interest	389.73	12,254.52
Cash Available		\$ 23,466.93

DISBURSEMENTS:

* Training Allowances	3,185.00	
Retreats	2,175.88	
General Commission Dues	1,530.00	
Armed Forces Fund	325.00	
Servicemens Ministry	325.00	
Chaplain Moving Expense	2,026.90	
Chaplain Dep. Fund Refund	546.18	
Secretary and Clerical	1,693.37	
Travel and Recruitment	758.75	
Rochester, Minn.	1,500.00	
Supplies and Postage	292.32	
Literature	110.88	
Advertising	433.59	
Other	181.56	15,084.43

CASH ON DEPOSIT, DECEMBER 31, 1973	8,382.50
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CASH ON DEPOSIT:

CHECKING ACCOUNT	916.89	
SAVINGS ACCOUNT (2)	7,465.61	8,382.50

REPORT 10
CHURCH HELP FUND
 (Art. 39)

The Church Help Committee herewith presents a report of its work in granting financial assistance to weak and needy churches in their building programs during the year 1973. Meetings were held regularly throughout the year to consider the requests made to our fund. Due to rising interest and construction costs a large number of requests were processed.

During the year approximately eighteen applications for aid were considered. These requests included refinancing of existing loans, renovating of present facilities, and the construction of new church buildings and parsonages. The committee notes an increase in the number of requests from newly organized congregations. After careful review of the information submitted, loans were promised to thirteen congregations, totaling \$197,000.00. As in previous years, we were once again forced to operate with a deficit. However with the cooperation of the churches in not calling for their loans until the funds were actually needed we were able to pay monies to all churches requesting their approved loans.

At present, a total of 293 churches have loans from the Church Help Fund. We appreciate the efforts of the classes in evaluating the loan requests before they are approved and forwarded to us. We depend a great deal upon their analysis of the congregation's need, as well as the ability to carry the financial burden if a loan should be granted. We would also urge the classes to encourage those churches that have been blessed with substantial growth to make more rapid repayment of their loans so other churches can be considered for aid.

The personnel of the committee has undergone only one change during the year. Mr. Ted Van Bruggen replaced Mr. S. Holtrop who has served us for six years. We are grateful to Mr. Holtrop for his faithful service to the Church Help Fund.

A substantial number of churches have made inquiry about the possibility of obtaining financial aid from our fund. The committee feels, however, that the yearly repayment, plus the cooperation of the churches, will enable us to meet the requests anticipated.

The following figures present a brief account of the financial condition of the Church Help Fund as of December 31, 1973:

Total receipts from repaid loans	\$ 311,507.75
New loans paid during 1973	360,000.00
Total loans outstanding	2,337,479.70
Balance on hand (cash and savings account)	40,786.39
Loans promised but not called for	87,000.00
Deficit	46,213.61

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

Matters Requiring Action by Synod:

The Rev. J. H. Rubingh has completed one term on our committee. He is eligible for re-election. We present the following nomination for your consideration: Rev. J. H. Rubingh and Rev. John Kroon.

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

Church Help Committee

J. H. Rubingh, president
 J. H. Engbers, secretary
 M. Wiersma, treasurer
 E. Blankespoor
 G. Post
 T. Van Bruggen

THE CHURCH HELP FUND
 CHRISTIAN REFORMED CHURCH
 ORANGE CITY, IOWA

Schedule "A"

CASH RECEIPTS AND DISBURSEMENTS

Cash on hand December 31, 1972				
General checking account		\$ 1,165.85		
Savings account				
Northwestern State Bank,				
Orange City, Iowa	\$25,000.00			
Security National Bank,				
Sioux City, Iowa	31,392.26			
First National Bank,				
Sioux Center, Iowa	<u>31,670.99</u>	88,063.35		\$89,229.20
Receipts				
Repayment of loans - Schedule B		\$ 311,507.75		
Interest on savings accounts		2,387.88		
U.S.-Canadian Exchange		60.95		
Classis - gifts and miscellaneous		<u>271.45</u>		<u>314,228.03</u>
Total				\$403,457.23
Disbursements:				
New loans disbursed-Schedule B		\$ 360,000.00		
Administrative Expense-Schedule C		2,243.84		
U.S.-Canadian Exchange		<u>427.00</u>		<u>362,670.84</u>
Total				\$ 40,786.39
Cash on hand December 31, 1973				
General checking account		\$ 32,286.39		
Bank balance				
Savings accounts:				
Northwestern State Bank, Orange City, Iowa		<u>8,500.00</u>		
Total				\$ 40,786.39
Outstanding loans to churches				\$2,337,479.70

ANALYSIS - LOANS OUTSTANDING

No.	Church	Balance 12-31-72	New Loans	Repay	Balance 12-31-73
1	Abbotsford, B.C. - 1st	\$ 1,912.50	\$	\$ 606.25	\$ 1,306.25
2	Abbotsford, B.C. - 2nd	27,000.00		1,500.00	25,500.00
3	Ackley, Iowa	16,000.00		2,000.00	14,000.00
4	Acton, Ont.	4,712.50		718.75	3,993.75
5	Agassiz, B.C.	22,866.68		2,783.33	20,083.35
6	Albuquerque, New Mexico- 1st Chelwood Community	13,333.35		1,333.33	12,000.02
7	Alliston, Ont.	8,000.02		833.33	7,166.69
8	Alto, Wisconsin	7,329.00		666.00	6,663.00
9	Anchorage, Alaska-Trinity	26,000.00		2,000.00	24,000.00
10	Ann Arbor, Michigan	5,500.00		700.00	4,800.00
11	Athens, Ont.	3,500.00		687.50	2,812.50
12	Barrhead-Westlock, Alta.	3,555.72		1,000.00	2,555.72
13	Barrie, Ont. - 1st	2,687.50			2,687.50
14	Bejou, Minnesota	115.00		115.00	none
15	Belleville, Ont.-Maranatha	5,250.00		750.00	4,500.00
16	Bellevue, Alta.	9,200.00		700.00	8,500.00
17	Bellingham, Wash.-Mountainview	30,000.00		2,000.00	28,000.00
18	Bigelow, Minnesota	1,300.00		325.00	975.00
19	Blenheim, Ont.	14,750.00			14,750.00
20	Bloomfield, Ont.	14,500.00		1,500.00	13,000.00
21	Blyth, Ont.	17,000.00		1,250.00	15,750.00
22	Boulder, Colorado-Crestview	4,000.00		1,000.00	3,000.00
23	Bowmanville, Ont.-Maranatha	14,000.00			14,000.00
24	Bowmanville, Ont.-Rehoboth	2,550.00		600.00	1,950.00
25	Brampton, Ont.-Immanuel	1,200.00		700.00	500.00
26	Brandon, Man. - 1st	6,932.50		1,206.25	5,726.25
27	Brantford, Ont.	781.15		771.15	10.00
28	Britt, Iowa	6,025.00		825.00	5,200.00
29	Brockville, Ont.-Bethel	1,500.00		750.00	750.00
30	Brookfield, Wis.-Milwaukee		20,000.00	300.00	19,700.00
31	Brooks, Alta.	9,878.66		2,785.00	7,093.66
32	Broton, Minnesota	1,800.00		500.00	1,300.00
33	Burdett, Alta.	4,750.00		500.00	4,250.00
34	Burlington, Ont.	6,375.00		2,500.00	3,875.00
35	Burlington, Ont.-Aldershot	8,000.00		2,000.00	6,000.00
36	Burnaby, B.C.	7,575.00			7,575.00
37	Byron Center, Michigan-2nd	3,000.00		500.00	2,500.00
38	Cadillac, Michigan	10,000.00		1,000.00	9,000.00
39	Caledonia, Michigan	18,314.00		1,833.00	16,481.00
40	Calgary, Alta.-Emmanuel	79.20			79.20
41	Calgary, Alta. - 1st	2,400.00		600.00	1,800.00
42	Calgary, Alta. - Maranatha	6,250.00		750.00	5,500.00
43	Cedar, Iowa	1,253.25		1,253.25	none
44	Cedar Falls, Iowa	15,000.00		1,500.00	13,500.00
45	Cedar Rapids, Iowa	20,000.00		1,335.00	18,665.00
46	Cedar Springs, Mich.-Pioneer	7,175.00		975.00	6,200.00
47	Chatham, Ont. - Grace	12,500.00		2,500.00	10,000.00
48	Chicago, Ill. -Garfield	9,400.00		626.66	8,773.34
49	Chicago, Ill. - Korean	30,000.00		334.00	29,666.00
50	Chilliwack, B.C.	7,229.30	15,000.00	1,000.00	21,229.30
51	Chula Vista, California	\$12,000.00	\$	\$4,000.00	\$ 8,000.00
52	Clarkson, Ont.	2,175.00			2,175.00
53	Cleveland, Ohio-Maple Heights	3,000.00		500.00	2,500.00
54	Clinton, Ont.	2,425.00		1,043.75	1,381.25
55	Cobourg, Ont. - Grace	8,400.00		1,100.00	7,300.00
56	Cochrane, Ont.	2,541.35		547.20	1,994.15
57	Colorado Springs, Colo.-Cragmor		20,000.00		20,000.00
58	Collingwood, Ont.	19,548.00		4,158.67	15,389.33
59	Columbus, Ohio-Olentangy	1,710.00		500.00	1,210.00
60	Comstock Park, Michigan	7,500.00		500.00	7,000.00
61	Conrad, Montana	7,655.00		1,000.00	6,655.00
62	Cornwall, Ont.-Immanuel	18,562.50		1,000.00	17,562.50
63	Crown Point, Indiana	6,500.00		1,500.00	5,000.00

No.	Church	Balance 12-31-72	New Loans	Repay	Balance 12-31-73
64	Cutlerville, Mich.-Cutlerville Hills	7,000.00		1,000.00	6,000.00
65	Cutlerville, Mich. - East	1,500.00		1,500.00	- none
66	Decatur, Michigan	8,267.16		1,267.16	7,000.00
67	DeMotte, Indiana - Bethel	24,000.00		2,000.00	22,000.00
68	Denver, Colorado - Fairview	7,575.00		675.00	6,900.00
69	Denver, Colorado,- Ridgeview Hills	25,333.34		2,333.33	23,000.01
70	Denver, Colorado - Trinity	19,750.00		1,500.00	17,250.00
71	Des Moines, Iowa	9,000.00		1,500.00	7,500.00
72	Dorr, Michigan		20,000.00		20,000.00
73	Drayton, Ont.	3,000.00		1,200.00	1,800.00
74	Dresden, Ont.	2,125.00		625.00	1,500.00
75	Duncan, R.C.	4,018.75		743.75	3,275.00
76	Dundas, Ont. - Calvin	7,000.00		750.00	6,250.00
77	Dunnville, Ont. - Bethel	9,250.00		750.00	8,500.00
78	East Lansing, Michigan	16,000.01		2,666.66	13,333.35
79	East Martin, Michigan	4,000.00		1,000.00	3,000.00
80	Edmonton, Alta. - Maranatha	2,312.50		625.00	1,687.50
81	Edmonton, Alta. - Ottewell	8,500.00			8,500.00
82	Edmonton, Alta. - 2nd	1,200.00		600.00	600.00
83	Edmonton, Alta. - Trinity	6,000.00			6,000.00
84	Edmonton, Alta. - West End	4,700.00		1,000.00	3,700.00
85	Edson, Alta.	16,265.68		1,416.00	14,849.68
86	Emo, Ont.	10,155.00		1,350.00	8,805.00
87	Escalon, California	3,625.00		1,000.00	2,625.00
88	Essex, Ont.	3,240.00		820.00	2,420.00
89	Everett, Washington - 1st	6,000.00		3,000.00	3,000.00
90	Exeter, Ont.	6,250.00		750.00	5,500.00
91	Ferrisburg, Vermont	5,620.00		5,620.00	none
92	Ferrysburg, Michigan		20,000.00		20,000.00
93	Forest, Ont.	11,468.75		718.75	10,750.00
94	Forest Grove, Michigan		30,000.00		30,000.00
95	Fort Collins, Colo. - Immanuel	7,000.00			7,000.00
96	Fort Lauderdale, Florida	3,000.00	20,000.00	500.00	22,500.00
97	Framingham, Mass.	4,500.00		500.00	4,000.00
98	Freeman, S. Dak.-Bethlehem	10,000.00		2,300.00	7,700.00
99	Fremont, Mich. - Trinity	1,500.00		500.00	1,000.00
100	Fresno, California	6,000.00		1,000.00	5,000.00
101	Fruitland, Ont.	\$ 1,800.00	\$	\$ 506.25	\$ 1,293.75
102	Fruitport, Michigan	18,983.34		1,883.33	17,100.01
103	Fulton, Ill. - Bethel	10,000.00		1,000.00	9,000.00
104	Galt, Ont. - Maranatha	11,500.00		750.00	10,750.00
105	Gary, Indiana-Beacon Light	3,100.00		1,500.00	1,600.00
106	Georgetown, Ont.	7,500.00		750.00	6,750.00
107	Goshen, Indiana	4,000.06		666.66	3,333.40
108	Grande Prairie-La Glace, Alta.	1,977.07			1,977.07
109	Grand Rapids, Mich.-Arcadia	5,083.40		916.66	4,166.74
110	Grand Rapids, Mich.-Bristolwood	8,333.35		833.33	7,500.02
111	Grand Rapids, Mich. - Cascade	250.00		250.00	none
112	Grand Rapids, Mich. - Grace	2,525.00		2,525.00	none
113	Grand Rapids, Mich-Ideal Park	10,666.76		1,333.32	9,333.44
114	Grand Rapids, Mich. - Princeton	6,000.00		1,500.00	4,500.00
115	Grand Rapids, Mich. - Riverside	3,100.00		700.00	2,400.00
116	Grandville, Mich. - Hanley	500.00	20,000.00	500.00	20,000.00
117	Grandville, Mich. - Ivanrest	6,000.00			6,000.00
118	Grandville, Mich. - South	1,500.00			1,500.00
119	Granum, Alta.	4,000.00		1,000.00	3,000.00
120	Greeley, Colorado	20,000.00			20,000.00
121	Grimshy, Ont.-Mountainview	8,250.00		750.00	7,500.00
122	Guelph, Ont.	6,005.00		750.00	5,255.00
123	Halifax, Nova Scotia	7,000.01			7,000.01
124	Hamilton, Ont. - Immanuel	8,800.00		775.00	8,025.00
125	Hamilton, Ont.- Mt. Hamilton	3,050.00		600.00	2,450.00
126	Hammond, Indiana	1,500.00		1,500.00	none
127	Hancock, Minnesota	4,625.00		500.00	4,125.00

No.	Church	Balance			Balance 12-31-73
		12-31-72	New Loans	Renay	
128	Haney, B.C.	1,125.00		637.50	487.50
129	Hartley, Iowa	6,675.00		1,650.00	5,025.00
130	Hawarden, Iowa	1,500.00		500.00	1,000.00
131	Hayward, California	3,750.00		1,750.00	2,000.00
132	High River, Alta.	400.00			400.00
133	Hills, Minnesota		20,000.00	1,333.33	18,666.67
134	Holland, Iowa	14,666.68		3,999.99	10,666.69
135	Holland, Mich. - Calvary	9,900.00			9,900.00
136	Holland, Mich. - Park	7,000.00		2,000.00	5,000.00
137	Holland, Minnesota	4,190.00		500.00	3,690.00
138	Hollandale, Minnesota	4,500.00		1,000.00	3,500.00
139	Holland, Marsh, Ont.	2,688.44		500.00	2,188.44
140	Hudsonville, Mich. - Messiah	6,000.00		1,500.00	4,500.00
141	Hull, Iowa - Hope	11,850.00		1,050.00	10,800.00
142	Hull, North Dakota	10,500.00		1,350.00	9,150.00
143	Ingersoll, Ont.	6,300.00		6,300.00	none
144	Jackson, Michigan	2,750.00		500.00	2,250.00
145	Jamaica, New York - Queens	8,000.00			8,000.00
146	Jenison, Mich. - Cottonwood Heights	15,000.00		1,500.00	13,500.00
147	Kalamazoo, Mich.-Eastern Hills	18,000.00			18,000.00
148	Kalamazoo, Mich. - Faith	12,000.00		1,500.00	10,500.00
149	Kalamazoo, Mich. - Knollwood	8,600.00		1,700.00	6,900.00
150	Kalamazoo, Mich. - Northern Heights	12,000.00		1,500.00	10,500.00
151	Kalamazoo, Mich. - Parchment	\$ 3,500.00	\$	\$ 500.00	\$ 3,000.00
152	Kalamazoo, Mich. - Prairie Edge	4,750.00		750.00	4,000.00
153	Kalamazoo, Mich. - Southern Heights	8,000.00		1,000.00	7,000.00
154	Kalamazoo, Mich. - Westwood	500.00		500.00	none
155	Kansas City, Mo. - Lane Ave.	20,000.00			20,000.00
156	Kelowna, B.C.	20,000.00			20,000.00
157	Kentville, Nova Scotia	9,000.00		750.00	8,250.00
158	Kingston, Ont.	1,125.00		625.00	500.00
159	Kitchener, Ont. - 1st	2,656.25		1,312.50	1,343.75
160	Lacombe, Alta. - Bethel	5,500.00		750.00	4,750.00
161	Ladner, B.C.	3,925.00		625.00	3,300.00
162	Lake City, Michigan	13,125.00		1,750.00	11,375.00
163	Lanaley, B.C.	2,447.50		337.50	2,110.00
164	Le Mars, Iowa - Calvin	1,800.00		500.00	1,300.00
165	Lindsay, Ont.	7,050.00			7,050.00
166	Listowel, Ont.	7,500.00		750.00	6,750.00
167	Los Angeles, Cal.-Crenshaw	2,500.00		500.00	2,000.00
168	Lowell, Mich. - Calvary	7,000.00		1,000.00	6,000.00
169	Lucas, Michigan	2,000.00		2,000.00	none
170	Lucknow, Ont.	20,550.00		1,900.00	18,650.00
171	Lynnwood, Washington	22,000.00		2,000.00	20,000.00
172	Marysville, Wash. - Cascade	16,000.00		1,333.33	14,666.67
173	McBain, Mich.- Calvin	2,000.00		2,000.00	none
174	Medicine Hat, Alta.	5,500.00		750.00	4,750.00
175	Miami, Florida	7,500.00		1,500.00	6,000.00
176	Middleville, Michigan	3,333.35	20,000.00	333.33	23,000.02
177	Midland Park, N.J.-Irvine Park	2,000.00		500.00	1,500.00
178	Milwaukee, Wisconsin - 1st	600.00			600.00
179	Minneapolis, Minn.-Calvary	2,750.00		250.00	2,500.00
180	Minneapolis, Minn. - 1st	28,500.00		1,500.00	27,000.00
181	Momence, Ill.	7,000.00		1,000.00	6,000.00
182	Montreal, Quebec	19,500.00		1,500.00	18,000.00
183	Mountain Lake, Minnesota	461.25		168.25	293.00
184	Muskegon, Mich. - Grace	6,444.81		405.00	6,039.81
185	New Glasgow, Nova Scotia	20,000.00		2,000.00	18,000.00
186	New Market, Ont.	9,000.00		750.00	8,250.00
187	New Westminster, B.C.	3,337.50		1,200.00	2,137.50
188	Niagara Falls, Ont.-Rehoboth	5,500.00			5,500.00

No.	Church	Balance 12-31-72	New Loans	Repay	Balance 12-31-73
189	Noordeloos, Michigan		20,000.00		20,000.00
190	North Haledon, New Jersey	4,500.00		2,400.00	2,100.00
191	Oak Forest, Ill. - Hope	5,500.00		2,300.00	3,200.00
192	Oak Harbor, Washington	3,333.35		666.66	2,666.69
193	Ogden, Utah		20,000.00		20,000.00
194	Ogilvie, Minnesota	1,100.00			1,100.00
195	Olympia, Wash. - Evergreen	30,000.00			30,000.00
196	Omaha, Nebr., - Prairie Lane	15,000.00		1,500.00	13,500.00
197	Orangeville, Ont.	17,085.00		2,220.00	14,865.00
198	Orillia, Ont.	8,000.00		750.00	7,250.00
199	Oshawa, Ont. - Zion	4,000.00			4,000.00
200	Oskaloosa, Iowa - Bethel	1,500.00		250.00	1,250.00
201	Ottawa, Ont.-East Calvary	\$ 14,664.00	\$	\$1,334.00	\$ 13,330.00
202	Ottawa, Ont. - Calvin	5,125.00		1,250.00	3,875.00
203	Palo Alto, California	20,000.00		1,333.33	18,666.67
204	Palos Heights, Ill.	2,300.00		700.00	1,600.00
205	Paramus, New Jersey	18,500.01		1,500.00	17,000.01
206	Peers, Alta.	2,845.26		1,063.00	1,782.26
207	Pembroke, Ont. - Zion	2,626.80		875.00	1,751.80
208	Penticton, B.C.	12,383.97		2,448.00	9,935.97
209	Peterborough, Ont. - Cephas	6,868.52			6,868.52
210	Phoenix, Arizona - Orangewood	8,000.00		1,000.00	7,000.00
211	Plainfield, Michigan	18,366.68		2,008.33	16,358.35
212	Plainwell, Mich. - Calvary		10,000.00		10,000.00
213	Port Alberni, B.C - 1st	10,723.16		1,051.84	9,671.32
214	Portland, Michigan	250.00		250.00	none
215	Randolph, Wisconsin - 1st		15,000.00		15,000.00
216	Red Deer, Alta. - 1st	2,437.50		562.50	1,875.00
217	Redlands, Calif.-Highland Ave.	2,250.00		250.00	2,000.00
218	Regina, Sask.	8,250.00			8,250.00
219	Renfrew, Ont.	6,000.00			6,000.00
220	Richmond, B.C.	4,950.00		500.00	4,450.00
221	Riverside, California	10,000.00		666.66	9,333.34
222	Rock Valley, Iowa - Trinity	8,000.00	20,000.00	2,000.00	26,000.00
223	Rocky Mountain House, Alta.	1,387.50		637.50	750.00
224	Roseville, Mich. - Immanuel	17,500.00		1,250.00	16,250.00
225	Rudyard, Michigan	8,666.68		666.66	8,000.02
226	Sacramento, California	15,500.00		1,500.00	14,000.00
227	Saginaw, Mich. - Community	9,000.00		2,000.00	7,000.00
228	San Diego, California	1,000.00			1,000.00
229	San Jose, Calif. - Moorpark	18,000.00		3,000.00	15,000.00
230	Sarnia, Ont. - 2nd	2,150.00		650.00	1,500.00
231	Saskatoon, Sask. - Bethel	20,700.00		2,700.00	18,000.00
232	Seattle, Wash. - Calvary	4,250.00		500.00	3,750.00
233	Seattle, Wash. - 1st	1,050.00		1,050.00	none
234	Sheboygan, Wisc. - Calvin	7,500.01		1,083.33	6,416.68
235	Sheldon, Iowa - Immanuel		10,000.00		10,000.00
236	Simcoe, Ont. - Immanuel	22,400.00			22,400.00
237	Sioux City, Iowa	13,700.00		3,090.00	10,610.00
238	Smithers, B.C.	5,300.00		630.00	4,670.00
239	South Bend, Indiana	126.75		126.75	none
240	South Holland, Ill. - Peace	12,500.00		2,000.00	10,500.00
241	Springdale, Ont.	2,000.00		1,000.00	1,000.00
242	St. Catherines, Ont.-Maranatha	2,362.50		500.00	1,862.50
243	St. Joseph, Michigan		20,000.00		20,000.00
244	St. Thomas, Ont. - 1st	4,212.50		762.50	3,450.00
245	Stony Plain, Alta. - Hope	8,500.00			8,000.00
246	Stratford, Ont.	6,750.00		1,250.00	5,500.00
247	Strathroy, Ont. - East	2,325.00		1,200.00	1,125.00
248	Strathroy, Ont. - Westmount	5,000.00		2,000.00	3,000.00
249	Sun Valley, Calif. - Bethel	2,000.00		750.00	1,250.00
250	Surrey, B.C.	8,500.00		750.00	7,750.00

No.	Church	Balance 12-31-72	New Loans	Repay	Balance 12-31-73
251	Taber, Alta.	\$ 12,255.17	\$	\$1,478.13	\$ 10,777.04
252	Telkwa, B.C.	4,584.30		725.00	3,859.30
253	Terrace, B.C.	4,875.00		1,250.00	3,625.00
254	Terra Ceia, North Carolina	18,414.00		1,771.91	16,642.09
255	Thunder Bay, Ont.-Bethlehem	9,750.00		750.00	9,000.00
256	Toronto, Ont., - Fellowship		10,000.00		10,000.00
257	Toronto, Ont. - 1st	650.00		450.00	200.00
258	Toronto, Ont. - Grace, Scarborough			1,000.00	3,000.00
259	Toronto, Ont. - Rehoboth	1,695.00		695.00	1,000.00
260	Toronto, Ont. - 2nd	9,750.00		2,250.00	7,500.00
261	Toronto, Ont. - Willowdale	1,600.00		800.00	800.00
262	Tracy, Iowa	217.50		217.50	none
263	Trenton, Ont. - Ebenezer	1,575.00			1,575.00
264	Troy, Mich. - North Hills	22,666.69		2,999.99	19,666.70
265	Truro, Nova Scotia	4,000.00		600.00	3,400.00
266	Tucson, Arizona - Bethel	10,000.00		10,000.00	none
267	Tucson, Arizona - Elim	12,000.00		2,200.00	9,800.00
268	Vancouver, Wash. - Trinity	26,000.00		2,000.00	24,000.00
269	Vauxhall, Alta.	1,700.00		509.00	1,200.00
270	Vernon, B.C.	21,603.10		2,031.33	19,569.77
271	Vesper, Wisconsin	3,000.00	20,000.00		22,500.00
272	Victoria, B.C.	5,550.00		625.00	4,925.00
273	Vogel Center, Michigan	9,000.00		1,000.00	8,000.00
274	Wallaceburg, Ont.	8,550.00		1,500.00	7,050.00
275	Washington, D.C.	30,000.00		2,000.00	28,000.00
276	Washington, D.C.-Silver Springs	38,666.68		3,333.32	35,333.36
277	Waupun, Wisconsin-Bethel	9,000.00		1,000.00	8,000.00
278	Wayland, Michigan	21,500.00		2,500.00	19,000.00
279	Welland Junction, Ont.	7,750.00	10,000.00	750.00	17,000.00
280	Wellandport, Ont.-Riverside	1,875.00		625.00	1,250.00
281	Wellsburg, Iowa - 2nd	10,000.00		2,000.00	8,000.00
282	Whitby, Ont. - Hebron	6,562.50		750.00	5,812.50
283	Williamsburg, Ont.	3,750.00		625.00	3,125.00
284	Willmar, Minnesota	4,500.00		500.00	4,000.00
285	Winfield, Ill.	12,000.00		1,500.00	10,500.00
286	Winnipeg, Man. - Kildonan	7,000.00		1,000.00	6,000.00
287	Winnipeg, Man. - Transcona	1,750.00		250.00	1,500.00
288	Wyoming, Mich. - Roger Heights	3,500.00		500.00	3,000.00
289	Wyoming, Mich. - 36th St.	1,000.00		500.00	500.00
290	Wyoming, Ont.	2,087.50		662.50	1,425.00
291	York, Ont. - Maranatha	18,716.68		2,016.66	16,700.02
292	Zeeland, Mich. - Haven	7,500.00		3,000.00	4,500.00
293	Zillah, Washington	4,000.00		1,000.00	3,000.00
		\$ 2,288,987.45			
			\$360,000.00		
				\$311,507.75	
					\$2,337,479.70

Schedule "C"

Administrative Expense	
Meeting and mileage	\$ 355.31
Rev. John Enobers, Secy.	450.00
Marion Wiersma, Treas.	1,100.00
Henry De Groot, Auditor	45.00
Postage and supplies	105.53
Fidelity Bond	188.00
Total	\$2,243.84

REPORT 11
**COMMITTEE FOR EDUCATIONAL ASSISTANCE
TO CHURCHES ABROAD**
(Arts. 32, 77)

Your committee has now completed the fourth year of its existence as the successor to the previous Foreign Student Sponsorship Committee. Our mandate continues to be the nourishment of the global witness of the Reformed churches through the provision of student scholarships, internship experiences, and library assistance to institutions of the Reformed churches around the world. The committee has consistently received faithful support for its ministry from the denomination and this has given us the freedom to develop our programs confidently. Once again we attest to the goodness of the Lord in carrying out this synodical mandate.

During 1973, three of our beneficiaries returned to their own homelands to carry on the ministries which they had left in order to pursue additional training under our auspices. The Rev. Crosbie DeKretser completed his work at Calvin Seminary for the B.D. and Th.M. degrees and returned to Ceylon (lately known as Sri Lanka) with his wife and child during the summer of 1973. The current restrictions on missionary involvement in Sri Lanka make the Rev. Mr. De Kretser's ministry there particularly important in the life of his church.

Dr. Waldyr Luz, professor at the Campinas Theological Seminary in Brazil, also completed his studies at Calvin Seminary during 1973. While the scholarship granted to Dr. Luz enabled him to pursue additional studies at Calvin Seminary, he also undertook research into a Portuguese translation of Calvin's Institutes. Furthermore, Dr. Luz was accorded an opportunity to observe at first hand the stand and ministry of the Christian Reformed Church on behalf of the National Presbyterian Church of Brazil. It is our conviction that Dr. Luz was highly gratified with this period of observation and will transmit his convictions to his own denomination in Brazil with whom we carry on a cooperative church planting relationship. Dr. Luz occupies a strategic position in the development of the National Presbyterian Church in Brazil.

During the summer of 1973, Mr. John Gberkon returned with his family to Nigeria. Mr. Gberkon completed his studies in the field of education and was accorded a Master's degree from Western Michigan University. This Christian gentleman represented the Nigeria missionaries at last year's synod and personifies the transfer of responsibility and leadership from the Christian Reformed mission to the emerging Nigerian Christian community. As principal of the Mkar Teachers' College, Mr. Gberkon supervises the staff of eighteen teachers, both missionary and Nigerian. We are convinced that the study program for Mr.

Gberkon will produce much fruit in the years ahead as Mr. Gberkon works in his very significant educational post and occupies a leading role in the life of the Tiv Church of Christ in Nigeria.

Our scholarship program continues at present in the form of ongoing assistance to Mr. and Mrs. John Lin from Taiwan. Mr. Lin is completing his final year of seminary work and hopes to return to Taiwan at the conclusion of his studies. We are currently also aiding the Taiwan Reformed community through assistance to the Rev. Abraham Lin (no relation). The Rev. Abraham Lin receives a tuition grant for study at Calvin Seminary and an additional grant to cover his studies in clinical pastoral education at Pine Rest. The Rev. Mr. Lin is the chaplain at Mackay Hospital in Taipei, Taiwan, and as such occupies a significant role in the life of the emerging Reformed community there.

Several other possibilities for strengthening the Reformed churches abroad are currently occupying the attention of the committee. Additional requests have been received from Ceylon, Nigeria, and Indonesia. The selection of recipients is undertaken with great caution and only upon the recommendation of the national church and upon the assurance by that church that the beneficiary upon his return from the study period will occupy a significant position in the life of the Reformed community. The guidelines adopted by the committee for this selection have been very helpful in granting aid only to those who are particularly worthy of financial help in their educational process.

The book collection and distribution program has been carried on this year with the very worthy services of Mr. Peter DeKlerk, the theological librarian at Calvin College and Seminary. His services to the committee have been outstanding and the book collection program has continued apace. Lists of the holdings have been distributed to appropriate educational institutions and other lists of needs of these institutions have been received. The need for valuable used books for this purpose continues unabated and we would plead with our congregations to send English books such as commentaries, books on doctrine, Bible histories and dictionaries for the use of the committee's distribution program.

The committee has from time to time received sizable gifts from various families of the church. Many congregations and classes have supported the operation and enabled our committee to be specific in library internship and scholarship assistance. Used theological books for this purpose should be sent to: Mr. Peter DeKlerk, CEACA, Calvin Theological Seminary, 3233 Burton street SE., Grand Rapids, Michigan 49506.

Since the terms of service of the members of our committee Dr. Eugene Rubingh, the Rev. James Lont, and Dr. Peter VandeGuchte expire at this synod, the committee recommends that they be reappointed for a further term of service. They have provided valuable service to the committee and are eligible for reappointment.

Statement of Cash Receipts and Disbursements
March 1, 1973 - February 28, 1974

Cash balance, March 1, 1973	\$ 500.04
Receipts from:	
Christian Reformed churches and groups	\$10,496.47
Personal gifts	2,348.54
Total receipts	12,845.01
	\$13,345.05
Disbursements:	
Support of students:	
Tuition and books	\$ 3,348.20
Living expense	4,898.57
Travel of students	2,438.88
	\$10,685.65
Library assistance	115.44
Supplies, postage, meeting expense	96.45
Total disbursements	10,897.54
Cash balance, February 28, 1974	\$ 2,447.51

Recommendations:

1. That synod approve the work done by this committee.
2. That Dr. Eugene Rubingh, the Rev. James Lont and Dr. Peter Vande Guchte be reappointed for a three-year term.

Ground: They have served for one full term and are eligible for re-appointment.

3. That the work of this committee again be recommended to the churches for one or more offerings.

Committee for Educational Assistance
to Churches Abroad

E. Rubingh, chairman
R. Heynen, corresponding secretary
J. Lont
P. Vande Guchte, treasurer
D. Vander Brug
E. Vander Weele, recording secretary
R. Recker (on study leave)

REPORT 12
FUND FOR NEEDY CHURCHES
 (Arts. 53, 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.

President—Mr. George Vande Werken of Westchester, Illinois (1975)

Vice-President—Mr. John Swierenga of Elmhurst, Illinois (1974)

Secretary—Rev. Henry De Mots of Orland Park, Illinois (1975)

Treasurer—Mr. Henry Wierenga of Oak Lawn, Illinois (1974)

Vicar—Rev. Henry Arnold of Lansing, Illinois (1974)

B. Committee for the coming year

Rev. Harry Arnold and Mr. Henry Wierenga have both served a three year term and are eligible for another three year term. The committee recommends that both be reappointed for a second three year term. Mr. John Swierenga has served two three-year terms and is not eligible for reappointment. A nomination of two is being presented to synod as a replacement for Mr. Swierenga.

II. THE WORK OF THE COMMITTEE

FNC 1973 Statistics

Applications processed—152

Assistance granted—147

Children allowances—330

Total families in these churches—5,309

Average size of these churches—36

New churches—11

No longer requiring assistance—4

III. MATTERS REQUIRING SYNODICAL ATTENTION

A. We request that our secretary and treasurer be consulted on matters pertaining to the FNC when considered by synod or its advisory committee and that they be given the privilege of the floor. In the absence of either the secretary or treasurer, we request that the same privilege be given to other members of the committee.

B. Recommendation

1. We recommend that the minimum salary for ministers serving churches which receive assistance from FNC be set at \$8500.00. This involves an increase of \$500.00.

2. We recommend that a child allowance of \$300.00 be granted for every child up to twenty-two (22) years of age, excluding those who have reached the age of nineteen (19) years of age, and who are no longer enrolled in an educational institution. This is an increase of \$50.00

per child. The committee believes that the increase in the cost of living makes this increase necessary.

3. We recommend that a \$500.00 car allowance be given to each minister. This is an increase of \$150.00. The committee believes that the increase in cost of operating an automobile makes this increase necessary. For 1974 each church is required to pay a minimum of \$500.00 car allowance to its minister over and above the salary paid. We recommend that synod instruct the local churches to increase their car allowance to \$600.00, an increase of \$100.00. This is in keeping with the synodical declaration that churches should face their responsibility as much as possible on the local level.

4. We recommend that the per family contribution towards the minister's salary in congregations receiving aid from FNC in 1975 be not less (and if possible more) than \$130.00 in both the United States and Canada.

5. We recommend that the quota for FNC be set at \$14.00 for 1975.

6. We recommend that the allowance for a Stated Supply be set at \$125.00 per week. The Synod of 1969 set the weekly allowance for a Stated Supply at \$75.00 per week and this has not been revised upward since that date.

7. We recommend that the Rev. Harry Arnold and Mr. Henry Wierenga be reappointed for another three year term. Both have served one term of three (3) years and are eligible for reappointment.

8. We recommend that synod appoint a lay member for a three (3) year term to replace Mr. John Swierenga from the following nomination of two:

Mr. Henry M. Stob of Western Springs Christian Reformed Church.

Mr. Stob is Vice-President for purchasing and Transportation of Clow Corporation, Oak Brook, Ill.

Mr. Ben Tameling of First Cicero Christian Reformed Church.

Mr. Tameling is owner of Mobile Home Park and Sales.

Fund for Needy Churches Committee

Henry De Mots, secretary

March 12, 1974

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

I have examined the accompanying statements of cash receipts and disbursements of the Fund for Needy Churches, Inc. for the year ended January 31, 1974. My examination was made in accordance with generally accepted auditing standards and accordingly included such tests of the accounting records and such other auditing procedures as I considered necessary in the circumstances.

I have also examined Schedule Bond Number BND 187 35 96, executed by The National-Ben Franklin Insurance Company of Illinois, providing fidelity bond coverage in the amount of \$25,000 on the Treasurer of The Fund for Needy Churches, Inc. The premium for this policy has been paid in advance to provide coverage to February 6, 1975.

In my opinion, the accompanying statements present fairly the fund balance of the Fund for Needy Churches, Inc. on January 31, 1974, and the cash receipts

and disbursements for the year then ended, in conformity with generally accepted accounting principles applied on a basis consistent with that of the preceding year.

John H. Evenhouse
Certified Public Accountant

UNITED STATES ACCOUNTS
Statement of Cash Receipts and Disbursements
February 1, 1973 to January 31, 1974
(In U.S. Dollars)

UNITED STATES FUND BALANCE, February 1, 1973	\$ 62,009.48
RECEIPTS:	
Quota payments from Classical Treasurers	\$ 510,992.96
Interest on Savings Accounts	1,966.67
Gifts	1,000.00
Total Receipts	513,959.63
Total funds to be accounted for	\$ 575,969.11
DISBURSEMENTS:	
Salary Subsidy Payments	294,002.65
Child Allowance Payments	49,944.35
Automobile Allowance Payments	32,033.90
Moving Expense	7,857.13
Stationery and Supplies	194.28
Auditing expense	110.00
Honorariums	1,200.00
Committee Expense	179.17
Postage	105.07
Transfers to Canadian Account	66,500.00
Refund	274.09
Total Disbursements	\$ 452,400.64
UNITED STATES FUND BALANCE, January 31, 1974	\$ 123,568.47
CASH ACCOUNTS:	
First National Bank of Evergreen Park, Checking Account	\$ 8,373.94
First National Bank of Evergreen Park, Savings Account	115,194.53
	\$ 123,568.47

Canadian Account

Statement of Cash Receipts & Disbursements
February 1, 1973 to January 31, 1974
(In Canadian Dollars)

CANADIAN FUND BALANCE, February 1, 1973	\$22,806.04
RECEIPTS:	
Quota payments from Classical treasurers	\$91,048.41
Transfer from United States Account	66,500.00
Interest	109.32
Total receipts	157,657.73
Total funds to be accounte for:	\$180,463.77

DISBURSEMENTS:

Salary Subsidy Payments	\$116,352.85
Child Allowance Payments	26,531.82
Automobile Allowance Payments	14,425.00
Moving Expense	3,115.35
Exchange Discount	185.98

Total Disbursements 160,611.00

CANADIAN FUND BALANCE, January 31, 1974 \$ 19,852.77

CASH ACCOUNT - Canadian Imperial Bank of Commerce \$ 19,852.77

Subsidy payments for year ending January 31, 1974

<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>	55375.00	\$4775.00	\$ 250.00	\$ 350.00	
Edson	5980.00	4380.00	1250.00	350.00	
Grande Prairie Le Glace	4753.00	3903.00	500.00	350.00	
Peers	5900.00	4800.00	750.00	350.00	
Stony Plain	2618.00	2268.00		350.00	
<u>Alberta South</u>					
Bethel, Saskatoon	3564.00	2714.00	500.00	350.00	
Brooks	2331.00	1139.00	656.25	175.75	\$360.00
Burdett	5350.00	4000.00	1000.00	350.00	
High River	2650.00	2650.00			
Medicine Hat	2105.00	1505.00	250.00	350.00	
Regina	5250.00	4400.00	500.00	350.00	
Taber-Vauxhall	1365.00	1015.00		350.00	
<u>British Columbia</u>					
Agassiz	4810.00	3210.00	1250.00	350.00	
Houston	3600.00	2500.00	750.00	350.00	
Port Alberni	3621.00	1771.00	1500.00	350.00	
Talkwa	5361.75	4070.00	1000.00	291.75	
Vernon	2650.00	2050.00	250.00	350.00	
Penticton	697.50	234.50			463.00
Burnaby	262.50			262.50	
<u>Cadillac</u>					
Lake City	5250.00	4650.00	250.00	350.00	
<u>California South</u>					
Chula Vista	3356.00	2256.00	750.00	350.00	
Grace, Bellflower	4300.00	2950.00	1000.00	350.00	
Fountain Valley	6765.86	3485.16	1130.95	316.75	1833.00
<u>California Central</u>					
Palo Alto	3150.00	1800.00	1000.00	350.00	
Sacramento	4485.00	3510.00	625.00	350.00	
<u>Chatham</u>					
Blenheim	3913.00	2813.00	750.00	350.00	
Dresden	5027.00	3576.00	750.00	350.00	351.00
Forest	5804.51	5290.35	104.16	410.00	
Ingersoll	2682.00	1832.00	500.00	350.00	
Wallaceburg	2500.00	900.00	1250.00	350.00	
	<u>\$115477.12</u>	<u>\$84447.01</u>	<u>\$18516.36</u>	<u>\$9506.75</u>	<u>\$3007.00</u>
<u>Chicago North</u>					
Garfield	\$8100.00	\$7000.00	\$ 750.00	\$ 350.00	
Winfield	5100.00	4250.00	500.00	350.00	
Korean	6075.00	5100.00	625.00	350.00	
<u>Chicago South</u>					
Richton Park	4886.00	3536.00	1000.00	350.00	

<u>Classis</u>	<u>Total</u>	<u>Salary Subsidy</u>	<u>Child Allowance</u>	<u>Car Allowance</u>	<u>Moving</u>
<u>Columbia</u>					
Conrad	3150.00	2500.00	500.00	350.00	
Gallatin	2041.50	1466.75	208.25		\$366.50
Calvin, Portland	1875.00	1458.33	104.17		312.50
Calvin, Spokane	4650.00	3300.00	1000.00	350.00	
Trinity, Vancouver	5500.00	4400.00	750.00	350.00	
Sunnyslope, Salem	2277.00	1335.00	191.00	133.50	617.50
Quincy, Washington	3049.75	2845.40		204.25	
<u>Eastern Canada</u>					
Charlottetown	4875.00	2662.50	562.50	350.00	1300.00
Cornwall	3250.00	2500.00	500.00	350.00	
Halifax	3343.00	4993.00	1000.00	350.00	
Kemptville	6191.35	4950.00	250.00	350.00	641.35
Pembroke	1577.00	1142.00	275.00	160.00	
Renfrew	5650.00	4550.00	750.00	350.00	
Truro	3695.00	2595.00	750.00	350.00	
Athens	1350.00	1000.00		350.00	
<u>Florida</u>					
Pinellas Park	1750.00	1400.00		350.00	
<u>Grand Rapids, East</u>					
Lowell	3790.00	2940.00	500.00	350.00	
Middleville	2474.62	1800.75	459.37	214.50	
Portland	5570.00	5220.00		350.00	
Grace	2900.00	1800.00	750.00	350.00	
<u>Grand Rapids North</u>					
Bristolwood	3996.00	3396.00	250.00	350.00	
Cedar Springs	5110.00	3510.00	1250.00	350.00	
Comstock Park	4100.00	3500.00	250.00	350.00	
<u>Grand Rapids South</u>					
Wayland	4220.00	2370.00	1500.00	350.00	
<u>Hackensack</u>					
Broomall	3940.00	2840.00	750.00	350.00	
Franklin Lakes	950.00	600.00		350.00	
Lodi	5350.00	4000.00	1000.00	350.00	
Madison Ave. Paterson	4700.00	3850.00	500.00	350.00	
Monsey	5100.00	4000.00	750.00	350.00	
Terra Ceia	4150.00	3300.00	500.00	350.00	
Queens, Jamaica	4805.00	4080.00	375.00	350.00	
<u>Hamilton</u>					
York	1250.00	150.00	750.00	350.00	
Simcoe	2124.00	524.00	1250.00	350.00	
	<u>\$146215.22</u>	<u>\$110664.83</u>	<u>\$20550.29</u>	<u>\$11562.25</u>	<u>\$3237.85</u>
<u>Holland</u>					
St. Joseph	\$3400.00	\$2550.00	\$ 500.00	\$ 350.00	
<u>Hudson</u>					
Ferrisburg Vt.	3240.00	2640.00	250.00	350.00	
Framingham	4838.00	3738.00	750.00	350.00	
North Haledon	3150.00	1800.00	1000.00	350.00	
Paramus	4433.03	3736.00	283.65	262.00	\$ 151.38
Silver Springs Md.	3960.00	3610.00		350.00	
<u>Huron</u>					
Blyth	1762.00	1287.00	125.00	350.00	
Collingwood	6029.00	5329.00		700.00	
Exeter	2650.00	2050.00	250.00	350.00	
Lacknow	1806.50	556.50	1250.00		
Orangeville	3509.00	2159.00	1000.00	350.00	
Stratford	5067.00	3467.00	1250.00	350.00	
<u>Illiana</u>					
Beacon Light, Gary	2950.00	2100.00	500.00	350.00	
Bethel, De Motte	1168.00	318.00	500.00	350.00	
Crown Point, Ind.	4816.00	3966.00	500.00	350.00	
Indianapolis, Ind.	4200.00	3600.00	250.00	350.00	

<u>Classis</u>	<u>Total</u>	<u>Salary Subsidy</u>	<u>Child Allowance</u>	<u>Car Allowance</u>	<u>Moving</u>
<u>Kalamazoo</u>					
Decatur	4650.00	3800.00	500.00	350.00	
Faith	586.00	336.00	250.00		
Northern Heights	3470.00	2370.00	750.00	350.00	
South Bend	5158.00	4308.00	500.00	350.00	
Eastern Hills	5220.21	4200.00	670.21	350.00	
Plainwell	1263.25	1078.25	72.00	101.00	12.00
<u>Lake Erie</u>					
Cherry Hill	3427.64	2485.00	592.64	350.00	
Columbus	834.83	235.50	83.33		516.00
Farmington	5360.00	3510.00	1500.00	350.00	
Jackson	4268.00	3168.00	750.00	350.00	
Lambertville	5985.50	5448.00	187.50	350.00	
Maple Heights	2834.25	1897.75	235.00	171.50	530.00
Roseville	4650.00	3800.00	500.00	350.00	
Saginaw	3790.00	2940.00	500.00	350.00	
Troy	3812.00	2712.00	750.00	350.00	
Akron	3005.00	1755.00	375.00	175.00	700.00
	<u>\$115293.21</u>	<u>\$86950.00</u>	<u>\$16624.33</u>	<u>\$9809.50</u>	<u>\$1909.38</u>
<u>Minnesota NORTH</u>					
Bloomington	\$1001.01	\$ 651.00	\$ 145.86	\$204.15	
Brandon	4458.00	3358.00	750.00	350.00	
Brooten	3770.00	2670.00	750.00	350.00	
Crookston	2228.50	1191.00	187.50	850.00	
Emo	4132.25	3140.00	642.25	350.00	
Hancock	4794.00	4194.00	250.00	350.00	
Thunder Bay	2864.66	1723.00	791.66	350.00	
Bejou	600.00			600.00	
Ogilvie	2492.00	2142.00		350.00	
<u>Minnesota South</u>					
Bigelow	4675.00	3700.00	625.00	350.00	
Holland Center S.D.	4760.25	3620.83	354.17	321.00	\$464.25
Mt. Lake	3566.83	3333.33		233.50	
Hull, N.D.	3280.00	2430.00	500.00	350.00	
Holland	5850.00	5250.00	250.00	350.00	
<u>Muskegon</u>					
Fruitport	3632.00	3282.00		350.00	
Grace Muskegon	4860.00	3510.00	1000.00	350.00	
Green Ridge	6083.00	4397.50	750.00	282.50	653.00
<u>North Central Iowa</u>					
Ackley	3653.75	2780.00	595.75	278.00	
Britt	5762.50	5100.00	312.50	350.00	
Cedar Falls	4186.00	3316.50	562.50	307.00	
Iowa Falls	4850.00	4000.00	500.00	350.00	
<u>Orange City</u>					
Hartley	5495.83	5000.00	145.83	350.00	
Hope, Hull	2106.67	1580.00	291.67	235.00	
Le Mars	3426.00	2826.00	250.00	350.00	
Omaha	4430.00	4080.00		350.00	
Sioux City	5522.00	4422.00	750.00	350.00	
Hawarden	1000.00		1000.00		
<u>Pacific Northwest</u>					
Bellingham	2100.00	1000.00	750.00	350.00	
Lynnwood	5169.00	4194.00	625.00	350.00	
Marysville	2985.00	1635.00	1000.00	350.00	
Seattle, Calvary	4850.00	3275.00	193.00	281.00	1101.00
Bellingham, Mt. View	2970.00	2370.00	250.00	350.00	
<u>Pella</u>					
Cedar	500.00		500.00		
Tracy	5650.00	4300.00	1000.00	350.00	
	<u>\$127704.25</u>	<u>\$98471.16</u>	<u>\$15722.69</u>	<u>\$11292.15</u>	<u>\$2218.25</u>

<u>Classis</u>	<u>Total</u>	<u>Salary Subsidy</u>	<u>Child Allowance</u>	<u>Car Allowance</u>	<u>Moving</u>
<u>Rocky Mountain</u>					
Alamosa	\$1600.00	\$1000.00	\$ 250.00	\$ 350.00	
Albuquerque	3562.00	2712.00	500.00	350.00	
Colorado Springs	918.00	318.00	250.00	350.00	
Denver, Trinity	2580.00	1230.00	1000.00	350.00	
Salt Lake City	3599.50	2749.50	500.00	350.00	
Phoenix, Orangewood	1680.00	1080.00	250.00	350.00	
Bethel, Tucson	3658.50	3396.00		262.50	
<u>Sioux Center</u>					
Valentine	5657.50	4341.00	437.50	279.00	\$600.00
Harrison	2600.00	2000.00	250.00	350.00	
Freeman	4850.00	4000.00	500.00	350.00	
<u>Toronto</u>					
Allison	2355.00	1505.00	500.00	350.00	
Rexdale	1216.00	916.00	125.00	175.00	
<u>Wisconsin</u>					
Vesper, Wis. Rapids	4600.00	3750.00	500.00	350.00	
<u>Zeeland</u>					
Forest Grove	696.75	625.00		71.75	
	\$39573.25	\$29622.50	\$5062.50	\$4288.25	\$600.00
1973 Totals	\$544263.05	\$410355.50	\$76476.17	\$46,458.90	\$10972.48

Schedule C
1973 Quota Payments

<u>FAMILIES</u>	<u>CLASSIS</u>	<u>1973 QUOTA</u>	<u>PAYMENT AS OF JANUARY 31, 1974</u>	<u>PERCENTAGE OF QUOTA</u>
1575	Alberta N.	\$17,718.75	\$12,878.79	73%
951	Alberta S.	10,698.75	9,435.84	88%
1958	British Columbia	22,027.50	15,575.41	71%
631	Cadillac	7,098.75	7,163.96	101%
2264	Calif. South	25,470.00	24,056.10	94%
1124	Central Calif.	12,645.00	12,099.82	96%
2107	Chatham	23,703.75	13,179.93	56%
1371	Chicago North	15,423.75	14,251.09	92%
1422	Chicago South	15,997.50	13,467.42	84%
756	Columbia	8,505.00	8,414.40	99%
988	Eastern Canada	11,115.00	7,959.21	72%
503	Florida	5,658.75	5,280.58	93%
3847	Grand Rapids E.	43,278.75	42,947.52	99%
2055	Grand Rapids N.	23,118.75	22,887.31	99%
2560	Grand Rapids S.	28,800.00	28,288.61	98%
3181	Grandville	35,786.25	34,597.32	97%
1109	Hackensack	12,476.25	9,140.77	73%
2478	Hamilton	27,877.50	3,037.70	11%
2981	Holland	33,536.25	35,605.78	106%
1885	Rudson	21,206.25	18,676.00	88%
1207	Rurson	13,578.75	6,857.24	50%
2338	Illiana	26,302.50	26,366.41	100%
1761	Kalamazoo	19,811.25	19,030.42	96%
1163	Lake Erie	13,083.75	13,143.23	100%
1688	Minn. North	18,990.00	16,267.79	86%
1084	Minn. South	12,195.00	11,567.75	95%
1933	Muskegon	21,746.25	21,152.92	97%
761	N.C. Iowa	8,561.25	5,384.65	63%
1440	Orange City	16,200.00	15,879.31	98%
1707	Pacific N.W.	19,203.75	15,372.24	80%
1604	Pella	18,045.00	16,981.86	94%
1314	Quinte	14,782.50	7,890.12	53%
1574	Rocky Mountain	17,707.50	15,619.60	88%
1571	Sioux Center	17,673.75	16,944.35	96%
1940	Toronto	21,825.00	10,273.64	47%
1243	Wisconsin	13,983.75	13,833.75	99%
2714	Zeeland	30,532.50	30,532.53	100%
62788		\$706,365.00	\$602,041.37	85%

REPORT 13

HISTORICAL COMMITTEE

(Art. 44)

The Historical Committee of the Christian Reformed Church is again happy to report on the progress made in this past year in preserving and cataloging the official records of the Christian Reformed Church. Since the Stated Clerk as well as the Historical Committee have both been mandated to exercise a measure of supervision over and access to the denomination's archival holdings, your committee and the Stated Clerk worked out a mutually satisfying arrangement. The unity and completeness of the denominational archives at Heritage Hall of Calvin Library will under the agreement be preserved by the microfilming of some materials presently housed in the Denominational Building. The Stated Clerk has also been given a list of the archival holdings located at Heritage Hall.

Under the able leadership of Mr. E. R. Post, the microfilming of the official records of churches in the denomination continues. According to our latest reports 504 churches have submitted their minutes for microfilming and another fifteen have agreed to do so. Another effort is being made to get the remaining 161 churches to comply with the synodical request. Understandably, Mr. Post has had the most difficulty getting minutes from churches located long distances from Grand Rapids. The minutes of all Christian Reformed Classes have now been microfilmed.

This past year the Historical Committee initiated a program to obtain the records and proceedings of denominational study committees. Mr. Post is also spearheading this project. Although the project has just begun, our committee is pleased with the response. Some of the older churches in the denomination have reported that they are having their early minutes translated from Dutch into English. Our committee is happy with this development and wishes to encourage other churches to do the same. In this way the church's heritage, which for many is concealed in a foreign language, may be made available to future generations.

As of February 5, 1974 approximately \$5,600.00 of the funds allocated have been spent and another \$4,400.00 will yet be spent before the end of the present fiscal year. For the coming year we anticipate that \$5,000.00 will be needed to cover administration and preservation costs, and another \$5,000.00 to cover expenses incurred in acquiring and cataloging new materials.

The Historical Committee also wishes to call the synod's attention to the fact that in 1976 Calvin College and Seminary will be celebrating a Centennial and the United States of America in which many of our churches are located will be celebrating a national bi-centennial. The Historical Committee expects to make more specific recommendations regarding these celebrations to the Synod of 1975.

Recommendation: That synod allocate \$10,000.00 to defray costs incurred in the administration, acquisition, cataloging and preservation of historical materials which contribute to our Christian Reformed heritage.

Historical Committee,

L. Oostendorp, chairman

H. Ippel

J. Leugs

H. Zwaanstra, secretary

REPORT 14

INTER-CHURCH RELATIONS

(Arts. 49, 62)

Your committee has met monthly to carry out the mandate of synod in matters of inter-church and ecumenical relations with an enlarged committee of seven members plus the stated clerk, *ex officio*. Dr. John Bratt was chosen as president of the committee with the Rev. Tymen E. Hofman continuing to serve as secretary. The amount of work entrusted to the committee has been such as to keep the committee extremely busy; some matters of synod have not been completed fully for lack of time and the press of other matters. This is particularly true of the "study of the mandate and task of the Committee on Inter-Church Relations in view of the fact that a unified statement of mandate and task does not exist" (Acts of Synod 1972, p. 294). In other matters, progress will be reported.

A. Fraternal Delegation

The Rev. Louis Dykstra was delegated to attend the General Assembly of the Orthodox Presbyterian Church which met in Manhattan Beach, California, on May 14-19, 1973, and his report is on file along with a copy of his address to the Assembly. These documents will be made available to our next fraternal delegate as will those of other fraternal delegates in the carrying out of their task.

Dr. John H. Bratt served as our fraternal delegate to the General Synod of the Reformed Church in America which met in Pella, Iowa, in June 1973. His delegation was in keeping with the intention of the committee to delegate, as much as possible, members of the Inter-Church Relations Committee to synods and assemblies which are considered of key importance to the fraternal relations we are attempting to promote. It is the conviction of the committee that much of our efforts in sending fraternal delegates does not come to full fruition because the person delegated is often only remotely in touch with the situation and the continuing ecumenical effort. Where great distances are involved it may not be possible always to honor this intent. In such a case the committee has determined that it will attempt to orient the person delegated and authorize him to communicate certain matters in the name of the committee.

Prof. John H. Stek is serving as our fraternal delegate to the General Synod of Haarlem (1973-74) of the Gereformeerde Kerken of the Netherlands, a happy choice in view of his presence in the Netherlands for a year of study and in view of his very competent representation of our church and of our committee. Professor Stek was fully oriented by our committee before he departed; he was instructed to inform the Synod of the GKN of the actions of the Synod of the Christian Reformed Church 1973 in re the matter of reevaluation of the sister church relationship and the problems leading to such reevaluation. He was further

instructed to express our concern for the preservation and promotion of the biblical faith of the Reformed churches which we hold in common allegiance to the Reformed confessions, with specific concern for the recent developments in the GKN. Professor Stek addressed the synod in November. His address of fifteen pages was widely acclaimed both by the synodical delegates and by the ecclesiastical and public press. A reading of the address reveals a very sensitive and forthright message of Christian love and concern, completely true to the mandate given. At a later session of the synod, the address of Professor Stek will be officially dealt with, and the response of the GKN will undoubtedly be brought to our synod by its fraternal delegate. (Copies of Prof. Stek's address are on file in English and in Dutch and are available to synod.)

The Rev. Ray Hommes represented the CRC at the Synod of the Reformed Church of Japan. He also represented the Japan Conference of the CRC.

Your committee has invited delegates from the OPC, the GKN and the RCA to this synod. The delegate from the GKN will be Dr. A. Wind of Leiden.

We have also responded to invitations from fraternal delegates by naming Mr. Albert Bel to attend the OPC General Assembly in Palos Heights, Illinois, on May 17-24; Rev. Nelson Vanderzee to attend the General Synod of the RCA in New York on June 17-22; and Dr. Sierd Woudstra to attend the Synod of the Reformed Church of New Zealand in August 1974.

B. *The Reformed Ecumenical Synod*

On September 18 your committee met with former delegates to the RES. Only six former delegates were able to attend, along with Paul Schrottenboer who is now the general secretary of the RES. This was a meeting to fulfill a mandate of the synod of 1973, "That synod encourage the Inter-Church Relations Committee to continue its consultations regarding the role and participation of the CRC in the RES" (Acts of Synod 1973, p. 33). It would be possible to relate at considerable length the content of the discussion in that meeting; it will likely be more fruitful to point to some of the conclusions that seemed to emerge in the discussion which will also indicate the areas of concern.

1. A very large concern is the race problem occasioned by the large number of South African churches in the RES, both white and non-white, which are quite comfortable with the *apartheid* structure in South Africa. This constitutes a hard problem for the RES and for the CRC since both have taken clear positions for racial equality and non-discrimination in the church. It was indicated that the RES discussions and resolutions on race have had their effect and are producing a vigorous discussion of the problem in the South African churches; that an expression of lack of confidence in the approach of the South African churches by means of a letter of concern from the CRC would bring joy to the non-white churches. Your committee is considering the advisability of sending such a letter.

2. The RES has two other problems that relate directly to its make-up as an ecumenical body. There is the problem of older and younger

churches, with wide divergence in strength and ability; with the older churches writing most of the agenda. But the younger churches are involved and gaining the kind of rapport that makes the RES a real learning experience for the younger churches. In addition, the participation of the older churches makes the presence of the younger churches possible and is in return a blessing to the older churches. It is clear, however, that steps must be taken to bring forth an agenda that is relevant to the younger churches and in that way informs and involves the older churches.

The more painful problem is the polarization that has entered the life of the RES on doctrinal matters, with the result that some churches have dropped their membership, and an effort has been made to expel the Gereformeerde Kerken of the Netherlands. So the strain is in two directions. The CRC has taken the lead in attempting to preserve the unity of the membership without accommodation of doctrinal error, and we must be prepared to continue that effort.

3. The RES is non-action oriented by definition, and it is the concern of some of our delegates that it should become more action oriented. There are two areas of possible involvement: the first is a program of aid to theological education for the young churches of the "third world" which was adopted at the last meeting; the other is the ministry of world relief which is presently being carried out for all churches that wish to participate through existing denominational relief agencies, such as the CRWRC. It is obvious that much could be done to increase the participation of RES member churches in CRWRC, acting as an unofficial world-relief agency of the RES.

4. The problem of the relevance of the RES for the CRC has many facets. First, the CRC doesn't do much to write the agenda with the result that the interest of our members is not being cultivated or tapped in this way. In addition, matters coming from the RES are often taken over for study by our synods and do become vital issues but at that point it is no longer remembered that the RES had anything to do with the matter; the RES doesn't receive the credit it deserves for its role in the life of the CRC. A third aspect is the complete lack of communication of RES matters and concerns to the members of the CRC; the official press in the official language of the CRC is doing almost nothing to enlighten or involve the membership. And there are rather vocal critics of the RES who question our membership in it. Then there are some who really support our membership in RES but feel apprehensive about vigorous promotion of our membership because of the unresolved race problems within its churches.

It was the general conclusion of the meeting that we have a responsibility to all the Reformed churches of the world with whom we share the Reformed faith and to whom we owe our fellowship, and we have a responsibility as a Reformed church to the rest of Christendom. Since the RES can function in the meeting of these responsibilities, it has a legitimate place in our priorities but we must live into the relationship and the program with commitment and vigor to continue to justify our involvement. This will require a new sense of world-wide responsibility and involvement on our part.

In the light of this discussion, the Inter-Church Relations Committee is planning, at its April meeting, to address itself to the role of the CRC in the RES and will attempt to set forth such a program of action that will increase the fruitfulness of our relationship to the RES and therefore of our whole ecumenical calling.

It is to be noted that the next meeting of the RES is scheduled for 1976 in South Africa under the arrangements that will indicate real gains in the area of race relations.

C. The Reformed Church in America

The direct major effort initiated by the respective inter-church relations committees of our two churches resulted in the Holland Conference late in 1972 and the "unity" program of April 8, 1973, in which all CRC and RCA churches were urged to exchange pulpits and to engage in other fellowship activities. This was reported to synod last year. The thrust of this initiative was to encourage ecumenical activities at "the grass-roots" rather than at the denominational level. In line with this approach and in order to allow that initiative to work itself out, we have not engaged in further discussion denominationally or even at the committee level. We anticipated the continuation of the pulpit exchange program etc., but in view of the fact that April 7 is Palm Sunday, and other factors in the RCA made the rest of April unsuitable, the matter was dropped for this year.

The committee is aware that there are several fruitful projects being carried out on more regional inter-church bases. A meeting of CRC and RCA agency-heads and secretaries was held to work on cooperative efforts in missions and youth work. The joint committee working on a theology of evangelism has met and may report the progress of its work directly to synod.

D. The Orthodox Presbyterian Church

The General Assembly of the OPC placed the matter of relations with the CRC into the hands of its Inter-Church Relations Committee where formerly a special committee had functioned. In this they followed the prior action of our synod. The two committees met on October 18 with a view to discussing "The Nature of the Church and the Ecumenical Relations a Reformed Church May Enter Into" as decided at the previous meeting with its special committee. The agenda was prefaced by a discussion of the action of our synod in abolishing the special committee for relations with the OPC, with a view to reassuring the OPC that this was not a downgrading of the relationship between our churches but an attempt to reorient and revitalize the discussions. The meeting of March 15, 1973, with their special committee was also reviewed.

For the discussion of the main agenda item, the OPC committee introduced a statement lifted from the Minutes of the Thirty-Second General Assembly of the OPC (pp. 95-99) dealing with biblical criteria for fellowship and the principles of separation as they apply to the church in the ecumenical world. A paper, "The Quest for Unity," drawn up by Dr. John Bratt, was also discussed. At the end of the meeting it was unanimously agreed that the nature of the subject is such that further study and discussion is necessary. It was decided therefore that another

meeting would be held on April 26 to consider the nature of the church and its ecumenical calling in the light of materials found on this subject in the Acts of the RES of 1968 with papers to be presented and pre-distributed by each committee.

It was also agreed in principle that a meeting between the OPC and the CRC similar to the "Holland Conference" with the RCA would be very beneficial and it has been placed on the agenda for the next meeting.

Synod is reminded that it has been agreed by the CRC and the OPC that any study of consequential issues by either church would be carried out with notification of the other church and with opportunity for each church to contribute material to such study.

E. World Alliance of Reformed Churches

The committee continues to live with its mandate to advise synod on the question of responding to the invitation to join the WARC and its affiliate, the North American Area Council of the WARC. It was decided last year that more time was necessary for observation and study, and we are at the same point at this time. The committee had two visitors at the January meeting of the NAAC in New York, the secretary and Dr. Fred Klooster who was in attendance as a member of the Theological Committee of the NAAC which met in the same week. The committee has not yet discussed their reports but will do so at its April meeting with a view to defining a course of action to fulfill this mandate. In view of the 1976 centenary meeting of the WARC in St. Andrews, Scotland, a recommendation should be made to the synod of 1975.

It should be noted that Dr. John H. Kromminga, after several years of membership in the Theological Committee of the NAAC, considered it necessary because of press of other duties to relinquish that role. Upon Dr. Kromminga's recommendation (and with our knowledge and endorsement of that recommendation) the NAAC appointed Dr. Klooster to the Theological Committee.

F. The National Association of Evangelicals

Your committee accepted a long-standing offer by Dr. Billy Melvin, executive secretary of the NAE, to meet with us to discuss our relationship to that organization. Dr. Melvin met with us on January 8 and presented the work of the NAE in its broad scope, indicating the services rendered to the Christian community through its functionaries and offices. He also informed us what is involved in membership by way of rights and responsibilities financial. We decided to send one of our number as an observer to the NAE Convention in Boston on April 23-25, 1974, plus a minister living in the Boston area. The Rev. Wm. P. Brink and the Rev. Ed Walhout were named as observers and asked to attend.

G. The National Presbyterian Church Initiative

The National Presbyterian Church, which was formally organized as a denomination late in 1973, initiated a meeting of representatives of the committees on inter-church relations of Reformed and Presbyterian churches generally recognized as holding their confessional standards with serious commitment to the letter and spirit of those standards. Dr. John Bratt was delegated to attend the meeting in Jackson, Mississippi on

February 28 and March 1. He reports that the National Presbyterian Church, the Orthodox Presbyterian Church, the Reformed Presbyterian Church, Evangelical Synod, and the Reformed Presbyterian Church in North America were also officially represented with an unofficial representative of the Reformed Church in America in attendance. There was considerable discussion on the matter of the unity of the church, and the subject of organic union as a viable goal was given a good deal of attention. The following resolution was unanimously adopted: "The sense of this meeting is that it would be desirable to convoke a plenary session of the full inter-church relations committees of the respective denominations to explore closer relationships between the denominations. The meeting will be held in Pittsburgh on October 25, 26, 1974. Your committee has decided to attend this meeting. It should be noted that three of the churches listed above are members of the Reformed Ecumenical Synod.

H. *The Problem of Sister-Church Relationship*

I. MANDATE

The Synod of 1973 mandated the IGRC to study the problem of sister-church relationship in the following decisions:

- "a. That synod mandate the Inter-Church Relations Committee to study Articles 8 and 59 of the Church Order to determine the validity of the reference to 'sister churches' and 'other denominations with which the Christian Reformed Church maintains full ecclesiastical fellowship.'
- "b. That synod mandate the Inter-Church Relations Committee to study our system of correspondence with other churches (cf. *Church Order* Art. 49) with a view to such redefinition of the process of correspondence as will promote most fully the fellowship of the true church of Jesus Christ and will work most effectively to maintain and restore the true unity of the churches.
- "c. That the results of these studies be reported to synod in a definite report no later than 1975" (*Acts of Synod, 1973, p. 44*).

II. OBSERVATIONS:

To understand the mandate given the committee, it is well that material from our report to the Synod of 1973 should be brought to your attention. The matter of sister church relationship was raised in connection with the problem of our relationship to the Gereformeerde Kerken. We quote from our report as follows:

"Having considered this matter for the past three years, your committee has come to question, with ever more serious reservations, whether the relationship of sister church as defined by the Synod of 1944 should be applied to any church with which we are in correspondence. That relationship was defined as a unity in which, if it were not for the barriers of geography or language, the churches would be united. This concept of sister church is, undoubtedly, the rationale of the Church Order in declaring ministers of sister churches eligible for call in the Christian Reformed Church (see Art. 8, a), and in accepting freely the transfers of membership from sister churches (see Art. 59, b).

“However, the full implication of being sister churches has not been accepted by the CRC since 1944. Though requested by the Gereformeerde Kerken to waive the *colloquium doctum* for its ministers entering the CRC, and though advised to do so by a study committee in 1956, synod rejected the advice and the request and decided ‘to encourage the classes to continue the colloquium doctum for ministers entering our denomination from full sister denominations’ (Acts of Synod, 1956, Art. 68, p. 39). This indicates that for many years we have had an official position which in application we were not ready to accept fully nor to reject.

“The question then arises, Is there any denomination with which we are so united in doctrine and practice that we could in good conscience consider its ministers ‘eligible for call’ as described above? This leads us to recommend that the committee be mandated to study Articles 8 and 59 of the Church Order to determine the validity of the references to ‘sister churches.’

“Further, if the concept of sister church as presently defined should be maintained, it is possible that we would be duty bound to break our sister church relationship with several churches in the future. Some churches might also be constrained to break their sister church relationship with us. This could be necessary to protect the church’s integrity in its relationships over against deviation in doctrine and practice in related churches. But the question we face is whether the breaking of relationships between the churches is the way to work for the preservation of the faith and life of the church of Jesus Christ. Your committee would much prefer a redefinition of our system of correspondence which would take into consideration the realities of our present ecclesiastical situation, world-wide, would insure adequate safe-guards for our doctrinal integrity and would enable us as a church to work fully and freely for the unity of the church of Jesus Christ in the truth of Scripture and creedal statement. We recommend, therefore, that the committee be mandated to study our system of correspondence with other churches with a view to such redefinition as will promote most fully the fellowship of the true church of Jesus Christ and will work most effectively to maintain and to restore the true unity of the churches” (Acts of Synod 1973, pp. 310-11).

In the opinion of the committee this mandate can best be expressed by rephrasing the questions and rearranging their priority. There are three questions involved. They are:

1. Shall the “sister church” relationship as presently defined be retained or abandoned?
2. If the “sister church” relationship is discontinued, how shall the process of correspondence be redefined so that it “will promote most fully the fellowship of the true church of Jesus Christ and will work most effectively to maintain and to restore the true unity of the churches?”
3. What changes are required in the Church Order if the recommended changes in correspondence are adopted?

With respect to the first question, it is well to be aware that the heart of the sister church relationship is the eligibility of ministers of sister churches for call in the Christian Reformed Church and the transfer of members between sister churches. Your committee is convinced that eli-

gibility for call of ministers of another denomination on the same basis as ministers of our own denomination tends to obstruct rather than to promote the true unity of the church; there are few, if any, churches in the world to which the Christian Reformed Church can make a long-range commitment as intimate as this; because the sister church relationship is so intimate and so few churches can ultimately qualify for that relationship, the fellowship of the sister church group becomes very exclusive. This does not really promote the true unity of the church. On the other hand, to make exceptions to this general rule of free admission in the case of individual ministers (making them ineligible for call) would damage, if not destroy, the relations with the sister church from which they came. And to selectively terminate the sister church relationship with one or more churches, while maintaining it with others, would seriously impair any remaining relationship with those churches thus barred from the sister church group. We therefore believe that the wisest course of action is to terminate this relationship with all churches in the interest of obtaining a more flexible relationship which can be fully maintained with various denominations with whom we share the Reformed faith. It would then be understood that any future reference to "sister church" would reflect an unofficial relationship indicative of common historical origins or relationships.

With respect to the second question, that of the redefinition of the process of correspondence, we believe that the wisest course of action is to establish one general relationship with minimum provisions for fellowship with synodically designated churches and to provide for synodical action to establish specific initiatives and programs within that relationship. The basic relationship should be termed "Churches in Ecclesiastical Fellowship." (cf. Church Order, Article 49.) The exercise of this relationship shall imply and, when possible and desirable, shall involve: exchange of fraternal delegates at major assemblies; occasional pulpit fellowship (but no free transfer from the ministry of a church in fellowship into the CRC); intercommunion (ready reception of each other's members at the Lord's Supper but not excluding suitable inquiries upon requested transfer of membership to the CRC); joint action in areas of common responsibility; communication on major issues of joint concern; and the exercise of mutual concern and admonition with a view to promoting the fundamentals of Christian unity. The synod, acting upon the recommendations of its Committee on Inter-Church Relations, should have the freedom and responsibility to expand or restrict this fellowship by specific actions with respect to individual churches.

It is to be noted that the adoption of this procedure would also abolish the "correspondence church" relationship which the CRC has maintained with several denominations with little in the way of actual fellowship. With this adoption, the CRC through its ICRC will correspond freely with any and all churches with whom it has business and concern, but such correspondence will not imply any specific relationship between the churches.

With respect to the third question, the revision of the Church Order as it bears on these matters, some changes will have to be made in

Articles 8 and 59 if the above procedure is adopted. These articles read as follows:

Article 8

- a. Ministers of the Christian Reformed Church and ministers of sister churches are eligible for call, with due observance of the relevant rules.
- b. Ministers of other denominations desiring to become ministers in the Christian Reformed Church shall be declared eligible for a call by a classis only after a thorough examination of their theological training, ministerial record, knowledge of and soundness in the Reformed faith and their exemplariness of life. The presence and concurring advice of the synodical deputies are required.
- c. . . .

Article 59

- a. . . .
- b. Confessing members coming from other Christian Reformed congregations shall be admitted to communicant membership upon the presentation of certificates of membership attesting their soundness in doctrine and life. The same rule shall apply to those coming from other denominations with which the Christian Reformed Church maintains full ecclesiastical fellowship.
- c. Persons coming from denominations other than those mentioned above shall be admitted to communicant membership only after the consistory has examined them concerning doctrine and conduct. The consistory shall determine in each case whether public profession of faith shall be required. Their names shall be announced to the congregation for approval.

If the "sister church" relationship is abolished, we can no longer retain reference to it in Article 8a and there will be no ministers from other denominations who are "eligible for call" in the Christian Reformed Church. If this privilege no longer obtains, Article 8 will have to indicate whether ministers from all other denominations are to be examined in the same way or whether a lesser examination shall be required of ministers from any or all "churches in ecclesiastical fellowship." Your committee believes that Article 8 should indicate some modification of the rule by way of synodical specification. We believe that Article 59 should be revised so as to put all admissions to full communion by way of transfer or letter of dismissal from another denomination on the same basis, subject to appropriate minor modifications according to the judgment of the consistory.

There is a further matter of concern in Article 59 which is not directly related to the mandate of the committee. It does, however, bear upon the reception of members from other churches and does, therefore, indirectly involve inter-church concerns. It lies in the stipulation in c. "The consistory shall determine in each case whether public profession of faith shall be required." There is no provision for the very legitimate and often used procedure of reaffirmation of faith. It is our opinion that the insertion of the words "(or reaffirmation)" to read "whether public profession (or reaffirmation) of faith shall be required" would be a distinct

improvement of the article since it would reflect a recognition of the validity of the profession of faith in other denominations while allowing the consistory its essential freedom in supervising the admission of members from other denominations.

III. RECOMMENDATIONS

A. That in place of the existing "sister church" and "corresponding church" relationships in denominational inter-church relations, synod establish one relationship to be designated "Churches in Ecclesiastical Fellowship."

B. That synod declare that the receiving of churches into ecclesiastical fellowship shall imply, and where possible and desirable shall involve:

—exchange of fraternal delegates at major assemblies

—occasional pulpit fellowship

—intercommunion

—joint action in areas of common responsibility

—communication on major issues of joint concern

—the exercise of mutual concern and admonition with a view to promoting the fundamentals of Christian unity.

C. That synod mandate its Inter-Church Relations Committee to recommend which churches are to be received into ecclesiastical fellowship.

D. That synod amend Article 8a of the Church Order by omitting the words "and ministers of sister churches."

E. That synod amend Article 8b of the Church Order by inserting, before the final sentence: "Synod shall specify the rules governing the application of these examinations to ministers from churches which have been received into ecclesiastical fellowship."

F. That synod amend Article 59b of the Church Order by omitting the second sentence: "The same rule shall apply to those coming from other denominations with which the Christian Reformed Church maintains full ecclesiastical fellowship."

G. That synod amend Article 59c of the Church Order by inserting "(or reaffirmation)" in the second sentence, to read "The consistory shall determine in each case whether public profession (or reaffirmation) of faith shall be required."

H. That synod declare that all churches presently recognized as "sister churches" shall be considered as churches in ecclesiastical fellowship.

I. *Gereformeerde Kerken in the Netherlands*

The history of the synodical mandate to our committee is an extensive one as that concerns the GKN and it is rather well known. It involves "inquiry into and evaluation of recent theological trends in our sister church in the Netherlands and to advise the next synod whether or not such trends warrant a change in our relationship to these churches" (1970) to which was added, "That synod instruct the Committee on Inter-Church Relations to include in its inquiry the letter received from the Gereformeerde Kerken, and official pronouncements and decisions of the Synods of the Gereformeerde Kerken" (1971).

In 1973 your committee reported its reluctance to follow that mandate to its ultimate conclusion for fear that this would result in a breaking of

relationships with the GKN and recommended instead that the whole concept of sister church should be restudied with a view to arriving at a system of correspondence which would be more realistic in dealing with the present ecclesiastical situation world-wide, and linked this with a request to study Articles 8 and 59 of the Church Order to determine the validity of their reference to "sister churches" and "other denominations with which the Christian Reformed Church maintains full ecclesiastical fellowship."

In the light of our recommendations in section H above, we are hopeful that the synodical decision in re Articles 8 and 59 of the Church Order will be the solution to our fundamental mandate in re the GKN. Specifically, if synod adopts the essence of our recommendations in section H, that will automatically bring forth a change in our relationship with the GKN (and all other sister churches) which will be of such significance as will protect the ecclesiastical and doctrinal integrity of the CRC and will allow the CRC to continue its fraternal relationship with the GKN with integrity and fruitfulness as well.

No one ought to conclude from this that the committee is reluctant to pursue those aspects of its mandate that pertain to the task of evaluation and admonition where necessary or appropriate. In delegating Professor Stek to represent the CRC and the ICRC in a fraternal capacity at the Synod of Haarlem, your committee has, as reported in section A, communicated in a very direct and effective way the concern and admonition of the CRC. It is readily apparent that what we have done and are doing through such delegation would not be possible if it were not for our good fraternal relationships; we consider the need and value of mutual concern and help to be so vital that we welcome every opportunity for fruitful interchange, convinced that many aspects of our fraternal relationship have been neglected or dealt with unsatisfactorily. E.g., the inter-church relations committees of our two churches have never met in our long history. To the best of our knowledge, no official representative of either church has even carried on official business with the inter-church relations committee of the sister church. The relationship has been "taken for granted" in the bad sense of that term. Much of this is coming to our attention through the evaluation of Professor Stek in his consultation with the deputies for inter-church relations of the GKN.

Our evaluation of the state of affairs in the GKN must still be considered of an interim nature. It is generally concluded that the GKN has upheld the confessions in its official decisions although it has taken some positions in matters of serious import which conflict with Reformed tradition and the position of the RES and of the CRC. The ordination of women to office is an obvious example. The very serious question of whether the discipline of office-bearers will be upheld is coming to a test at the present synod and at this writing no decision has yet been made. The "Wiersinga case" was scheduled for the March meeting of synod.

We have been heartened by the actions of the Synod of Haarlem to this point. Not only was the message of our church well received by the synod, but a "Common Witness of Faith" (our translation of "eenparig

geloofsgetuigenis”) has been adopted without dissent, which, in the judgment of Professor Stek and others, is a very sound document. Its authors are Dr. Herman Ridderbos and Dr. G. Berkouwer. It has been adopted with the hope that it may be an inspiration to the church to produce a new confession of faith in the full sense of that term. If there are further developments of significance, the same will be presented to synod by way of supplemental information.

Recommendation: (conditional to affirmative action by synod on our recommendations in H.) That synod declare that the specific mandate given to the Committee on Inter-Church Relations in re the GKN by the Synods of 1970 and 1971 has been fulfilled.

Grounds:

1. The committee has carried out the several aspects of the mandate.
2. The “sister church” relationship has been replaced by the relationship of a “church in ecclesiastical fellowship.”

J. Other Reformed Churches

We have continued formal contact with two other Reformed churches in the Netherlands, the Christelijke Gereformeerde Kerken and the Gereformeerde Kerken Vrijgemaakt. We have offered the inter-church committees of both of these churches the opportunity to meet with Professor Stek as our official representative. The results of this may indicate how serious these two churches are about mutual efforts to develop inter-church relations. Professor Stek has a meeting scheduled with GKN-V.

K. World Council of Churches

The World Council of Churches will meet in August of 1975 in Indonesia. The committee is considering the desirability of sending an observer (observers) to that meeting and will report its conclusions to the synod of 1975.

L. Committee Membership

Dr. Dick Van Halsema has informed the committee that due to the busyness of his schedule as President of the Reformed Bible College he is unable to continue to serve the committee beyond the present year. His resignation was accepted with regret, to take effect September, 1974. A replacement is needed. The terms of membership of the Rev. Jacob D. Eppinga and the Rev. Tymen E. Hofman will also expire in September, 1974 and both are eligible for a second term. It is the conviction of the committee that for the good of the work being carried on at present, the two incumbents should be reappointed for three-year terms. If this does not meet with the good pleasure of synod, the committee is prepared to supply nominations. Further, the committee faced the question of the poor distribution of the terms of membership on the committee; with four of the present members belonging to “the class of ’76.” Since Mr. Dick Van Halsema is in that class, the solution to the problem lies in electing his replacement for a one-year term. This would result in two members “’74”; two “’75” and three “’76.”

Recommendations:

- a. That the Rev. Jacob D. Eppinga and the Rev. Tymen E. Hofman be reappointed for three-year terms.

b. That synod approve the nomination of the Rev. Gerard Bouma and the Rev. John Morren for a one-year term (by way of exception) on the Committee on Inter-Church Relations, one to be elected by synod.

M. Representation at Synod

The president and the secretary of the committee will be available for the meeting of synod and we respectfully request that they be given the privilege of the floor and access to the advisory committee when matters pertaining to this committee are being considered.

Inter-Church Relations Committee

John H. Bratt, president
Tymen E. Hofman, secretary
Albert Bel
Jacob D. Eppinga
John H. Kromminga
Nelson Vanderzee
Dick Van Halsema
William P. Brink, ex officio

REPORT 14-A
INTER-CHURCH RELATIONS
(Art. 49)

There are a few matters which necessitate a supplemental report on concerns of inter-church relations which should not wait till the Synod of 1975.

A. Orthodox Presbyterian Church

Our committee met with the Committee on Inter-Church Relations of the Orthodox Presbyterian Church on April 24-25 at which time we dealt with the following matters.

1. A general discussion of *The Nature of the Church and Its Ecumenical Calling* (a study report of the RES, 1968) was pursued in the light of two papers prepared for the occasion. We concluded that there is no significant disagreement on the fundamentals as there set forth and that there is no reason for continued committee discussion in this area.

2. The practical problem of isolated congregations of one denomination located in areas of relatively numerous congregations of the other church was discussed with the general consensus that affiliation with the other denomination would be a good thing, all other things being equal. No methodology or program was proposed.

3. The following resolutions were adopted by motion:

a. That the committee in charge of the Christian Reformed Ministers' Conference be urged to invite the ministers of the OPC to attend the 1974 conference with a view to increasing the fellowship opportunities between ministers of our two denominations.

b. That our respective committees investigate the extent to which the joint resolutions on inter-denominational cooperation adopted by the CRC (1972) and the OPC (1973) have been implemented, and remind our respective agencies and study committees of the directives in these areas.

c. That our respective committees recommend to the synod and general assembly the invitation of a fraternal delegation (two or three delegates) from the other church, with a view to participation (with privilege of the floor) throughout the entire meeting of synod or general assembly.

d. That each committee shall present to its "church press" an account of this meeting to inform the membership of our churches concerning our inter-church efforts.

We draw synod's attention to resolutions "b" and "c" in particular and recommend synodical action approving the substance of resolution "c".

The 1974 Christian Reformed Ministers' Conference will consider inviting the ministers of the OPC in 1975.

B. *Gereformeerde Kerken in the Netherlands*

It was our hope at the time we presented the report to synod that there would be further information on the decisions of the GKN Synod of Haarlem with respect to the "Wiersinga case" and the response of the synod to the address of Professor John Stek. Both of these matters are at this writing scheduled for the June meeting, so we have no further information at this time. However, we are happy to announce that the Synod of Haarlem has decided to send two fraternal delegates to our synod rather than one as originally planned. This is being done with a view to establishing the best possible communication with the CRC in response to the message of our fraternal delegate, Professor John Stek, and particularly to present with clarity whatever decision the Synod of Haarlem will make in the "Wiersinga case." The delegation will consist of Dr. H. C. Weyland, a member of the moderamen of the synod, and the Rev. A. Wind who was previously delegated.

In view of this action by the GKN and the importance of the issues involved, your committee recommends that synod shall arrange, through its officers, a discussion session with the fraternal delegates of the GKN, possibly an evening session, so that questions could be directed by the delegates of synod and answers could be given in open, public session.

We have also received copies of the recently adopted *Geloofsgetuigenis* in English translation as well as in the original Dutch. Copies of the same are available through the office of the RES at 1677 Gentian Dr., Grand Rapids, Michigan, 49508 for 25¢.

C. *Other Reformed Churches*

Professor John Stek reports having met with the committees of the Christelijke Gereformeerde Kerken and the Gereformeerde Kerken (vrij-gemaakt) with very heartening effect and he recommends further serious contact.

Inter-Church Relations Committee

Tymen E. Hofman, secreaary

REPORT 15
LITURGICAL COMMITTEE
(Art. 28)

We submit to you a brief report concerning our work in the past year.

The Synod of 1964 appointed the Liturgical Committee and prescribed the following comprehensive mandate:

a. to review all our liturgical literature in the light of its history, its theological content, and the contemporary needs of the churches; and to recommend such revisions or substitutions as the results of this review might recommend.

b. to study liturgical usages and practices in our churches in the light of Reformed liturgical principles and past synodical decisions, and to advise synod as to the guidance and supervision it ought to provide local congregations in all liturgical matters.

During the past year we have continued to work in accordance with this mandate. However, we have no new forms to present to you at this time. The Form for the Solemnization of Marriage and the Forms for Excommunication and Readmission have not been completed. We are also reviewing the history of the prayers in the liturgical section of the Psalter Hymnal in order that we may give due consideration to their place in our liturgical literature.

May we call the attention of synod and the churches to the fact that the Synod of 1973 did not reject the Report on the Second Service as has been erroneously publicized. Instead, Synod of 1973 decided to "refer this report to the churches for consideration and reflection" (Acts 1973, p. 54).

Time Schedule for the adoption of the Forms of Baptism and the Form for Public Profession of Faith

1. *Information*

The Synod of 1971 decided "to permit the use of the Form for Baptism, both for the baptism of children and for the baptism of adults, to be used in our churches on a trial basis for three years with a view to eventual adoption by synod" (Acts 1971, p. 40). The Synod of 1972 decided to "recommend the Form for Profession of Faith to the churches for provisional use for a period of three years, with a view to eventual adoption by synod, and request that reactions to the form be presented to the Liturgical Committee" (Acts 1972, p. 43).

2. *Request*

The Liturgical Committee petitions synod to approve the following revised schedule for the adoption of the above-mentioned forms.

a. That the Forms for the Baptism of Children and Adults be presented in the light of the reactions of the churches and the studies of the Liturgical Committee to the Synod of 1976.

b. That the Form for Profession of Faith be presented in the light of the reactions of the churches and the studies of the Liturgical Committee to the Synod of 1976.

Ground: Since the Synod of 1973 decided to publish these forms in the "Supplement to the Psalter Hymnal of the Christian Reformed Church," they were not generally available to the membership of the denomination until the spring of 1974.

If this request is granted, the deadline for the reactions of the churches to the Forms for Baptism and the Form for Public Profession of Faith would be September 15, 1975, and the reactions must be submitted to the Liturgical Committee by that date.

In this connection we would indicate that some of the church visitors have asked about the use of the new forms when doing church visitation, thus seeking to help consistories earnestly to consider and arrive at a decision with respect to these forms.

Committee Membership

The Synod of 1973 ruled that the Liturgical Committee be changed from a study committee to a standing committee. Therefore it is incumbent upon us to submit nominations for committee membership to your honorable body. It will be noted that the terms of office suggested in our nominations are in accord with the rules of membership of standing committees.

It may be observed that all of the present members of the committee except Dr. Carl Kromminga are nominated. Dr. Kromminga requested not to be nominated. He was a member of the committee since it was first appointed in 1964, and has served either as secretary or chairman of the committee.

Matters Requiring Synodical Action

1. Representation at synod. We request that the chairman and secretary of the Liturgical Committee be given the privilege of the floor when this report is being considered.

2. Revised schedule. We recommend that the revised schedule for the adoption of the Forms for Baptism and the Form for Public Profession of Faith be approved.

3. *Nominations.* We present the following nominations for Liturgical Committee membership:

Two members for one year:

*Calvin Seerveld and Stanley Wiersma
Bernard Pekelder and *John Schuurmann

Three members for two years:

Eugene Rubingh and *Nicholas Wolterstorff
*Nicholas Knoppers and Henry Wildeboer
*Alvin Hoksbergen and John Primus

Three members for three years:

Clifford Bajema and *Lewis Smedes

Neal Plantinga and *John Vriend

Marchiene Rienstra and Henrietta Ten Harmsel

*Incumbents

Liturgical Committee,

Carl G. Kromminga, chairman

John F. Schuurmann, secretary

Alvin L. Hoksbergen

Nicholas B. Knoppers

Calvin D. Seerveld

Lewis B. Smedes

John Vriend

Nicholas P. Wolterstorff

REPORT 16

MINISTERIAL INFORMATION SERVICE COMMITTEE

(Art. 27)

Our committee was established by the Synod of 1972, and we began our work during the summer of 1972. Our mandate is to serve the churches and ministers with information and advice in matters pertaining to calling. As stated in the guidelines prescribed by synod to be followed by our committee, we do not have authority to act upon our own initiative but only when requested by a particular consistory or individual minister.

During the past year our committee held monthly meetings. In addition, the committee appointed three of its members to act as an interim subcommittee to deal with committee business of an urgent nature which might arise during the period between regular monthly meetings. The interim subcommittee held occasional meetings and reported any actions it took to the full committee for approval and ratification.

Since the last report to synod there have been two changes in the membership of the committee. Dr. Eugene Koning resigned because he had accepted work which involved extended periods of foreign service. He was replaced by Mr. Carl Vander Brug. The Rev. Anthony De Jager moved to a new pastorate in Canada and was replaced by the Rev. Donald Negen. Appointment of the two new members to the committee was approved by the Synodical Interim Committee.

Since the service the committee renders to churches and ministers is still very new in our denomination, we continued to discuss and evaluate various possible methods and policies to be followed. Consideration of the most effective ways of assembling and furnishing information concerning ministers and churches preoccupied much of the committee's time. We also endeavored to examine the question of how the services of the committee can be made useful in difficult and complex situations such as those in which there is a strained relationship between pastor and congregation or a long pastorate where a change is desirable.

A revised Minister's Profile was prepared and sent to all the ministers in the denomination for use in supplying current, up-to-date information. A copy of the revised profile is attached to this report as Appendix "A."

The committee now has profiles for 514 ministers. There are 855 ministers in the denomination, not including emeritated ministers. These figures indicate that the committee has profiles for about 60% of all Christian Reformed ministers.

Since the committee has become operative and has had information pertaining to ministers and churches available for use (which period extends for somewhat over one year) requests for service from the committee have been received from 103 churches and from several ministers. The requests from churches were for the profiles of individual ministers

and for lists of names of ministers available for a call. The committee furnished profiles of ministers to churches in accordance with the requests received. The committee has also sent lists of names of ministers to individual churches as requested. The lists of names of ministers sent to churches were formulated by the committee after a review of the ministers indicating a desire for a call or a willingness to consider a call and after taking into account the preferences expressed by individual ministers and the churches concerned.

The requests received from ministers for use of the committee's services were for the furnishing of data relative to particular churches and for help in obtaining a call in circumstances in which there was an urgent need for a change of pastorate. In cases where ministers asked for the committee's help in obtaining a call, we placed the names of such ministers on lists submitted to individual churches as deemed appropriate.

In addition to letter requests from ministers asking for the special help of the committee in securing a call, a number of ministers indicated in their profiles that it was either necessary or very desirable that they obtain another church to serve.

The minister's profile is also made available to students in their senior year at Calvin Seminary and any other individuals who intend to become candidates (such as those who have pursued post-graduate studies). Last year profiles were received from 26 individuals who became candidates.

In view of the number of ministers and churches sending their profiles to the committee and the volume of requests received for use of the committee's services, it is apparent that the committee serves a significant purpose and answers a real need within the denomination.

Recently, the committee received a request relative to extending its services to include unordained Ministers of Christian Education and Evangelism. The committee does not desire to make a recommendation to the Synod of 1974 with respect to this matter. However, the committee is studying the possibility and giving it further consideration.

One of the committee's members, the Rev. Donald Negen, will be in attendance at synod, and it is respectfully requested that he be recognized as the representative of the committee at synod and be given the privilege of the floor when matters pertaining to the committee are being considered.

Ministerial Information Service Committee

William Van Peurse, president

Alan D. Pauw, secretary

Louis J. Dykstra

Donald Negen

Harm te Velde

Carl Vander Brug

APPENDIX "A"
MINISTERIAL INFORMATION SERVICE
Box 1194
Redlands, California 92373

CHRISTIAN REFORMED CHURCH

September, 1973

To all Ministers of the
 Christian Reformed Church

Dear Brother:

Enclosed is a "Minister's Profile" for 1973-74. We invite you to fill this out and return it at your earliest convenience. It is our intention to send out a profile form each year, so that our information concerning the ministers will be kept current. If we do not receive this profile back, we will use the previous material to supply information to the vacant churches. If at any time you wish something deleted, or wish to remove your profile from our records, this will be done.

The first three sheets of this profile will be sent to vacant churches upon request. If you indicate that you do not want to consider a call at this time, churches which ask for your profile will be informed that you are not interested in a call at this time, but if they still desire to see your profile, it will be sent to them.

The fourth sheet is for committee use only, and will remain confidential. If you feel particular urgency for a call, or have certain special needs you wish to indicate to us, please do so on the fourth sheet. We will try to be of any assistance that we can to both churches and ministers.

If at all possible use a typewriter in filling out the profile. We have found that written answers are often illegible when reproduced for the churches. Some of you have suggested that we provide a duplicate form for your own records. May we suggest that you duplicate the profile yourself before returning it to us. This will effect considerable savings on postage and printing.

If you have any questions or suggestions, feel free to write us. We thank you for the cooperation which we have received, and we will do whatever we can to make this service more effective.

Sincerely yours,
 William Van Peurse, president
 Alan Pauw, secretary
 Louis Dykstra
 Donald Negen
 Harm te Velde
 Carl Vander Brug

MINISTERIAL INFORMATION SERVICE
Box 1194
Redlands, California 92373

CHRISTIAN REFORMED CHURCH

Page 1

I. BIOGRAPHY

1. Name Phone
- (Last name, First name, Middle initial)
2. Address
- (Street address) (City) (State) (Zip)
3. Occupation prior to ministry, if any
4. Ages of children living at home
5. Date of ordination Date when present charge began
6. Are there any family health factors which would limit the area in which you could serve? Please explain.

19.....

II. EDUCATION

7. High School: College:
 Seminary:
8. Graduate work or other formal program of studies (please indicate school, field of specialization, and dates):
9. In which foreign languages are you proficient?
 Can you preach in these languages?

III. PREFERENCES

(Underline where appropriate)

10. Location of church: Inner City, City, Suburban, Rural, No preference
11. Size of church (families): 1-50, 51-100, 101-150, 151 plus,
 No preference
12. Geographical area: USA, Canada, Is there any area within these countries for which you have a strong preference?
13. Are you interested in a team ministry?

Page 2

- Name
14. Are you willing to serve two churches?
15. Areas of greatest interest (Underline one or more): Administration, Counseling, Evangelism, Preaching, Pastoral calling, Teaching, Youth Ministry, Other:
16. Type of ministry (indicate order of preference): Parish (), Home Missions (), Foreign Missions (), Bible teacher (), Campus Ministry (), Institutional Chaplaincy (), Military Chaplaincy (), Other:
17. Do you now desire a call? Could you accept a call at this time?

IV. VIEWPOINTS

18. Briefly characterize your personal approach and style as pastor of a congregation:
19. What is your concept of the worship service and the place of preaching in the service?
20. What do you consider your role to be in the evangelistic task of the church?
21. What is your opinion of the place and importance of Christian Schools?

Page 3

- Name
22. How much do you feel you as a pastor should be involved in community activities?

V. ACTIVITIES

23. On which classical and synodical boards and committees are you serving?
24. In which community activities are you presently engaged?
25. In which special kingdom activities (e.g. Christian School Boards)? are you involved at present?

VI. ADDITIONAL COMMENTS

(I understand that copies of this profile, pages 1-3, will be made available for the confidential use of the councils of vacant churches upon their request.)

.....
(Signature)

Page 4

- Name
- Comments for confidential use of the Ministerial Information Service committee members only:

....., 19.....

.....
(Signature)

REPORT 17
MINISTERS' PENSION FUND
 (Arts. 66, 77)

The Ministers' Pension Fund Committee has supervised the administration of four distinct funds for our denomination this past year. These are: Ministers' Pension Fund, Supplemental Assistance Fund, Chaplains' Deposit Fund, and the new Voluntary Group Life Insurance for ministers. Our report will separate these four funds for clarity.

I. MINISTERS' PENSION FUND

A. *Church Relations*: There is an acute awareness with the committee for the need of open communication with our supporters and recipients. In recognizing this need, four basic avenues of approach were approved for continuation or inauguration for the 1973 and 1974 years: (1) periodic Newsletters to our beneficiaries, along with their monthly checks; (2) classical visits by the administrator on a once in three year schedule; (3) the printing of a new brochure explaining in "lay" language the four funds we administer; and (4) area meetings with our retirees and pre-retirees from age sixty and up, in conjunction with classical visits. In 1973, the following classes were attended by the Administrator: California South, Central California, Columbia, Hackensack, Hudson, Lake Erie, Muskegon, Northcentral Iowa, Pacific Northwest, Pella, Rocky Mountain, Sioux Center and Zeeland.

B. *Participation* (as of 12/31/73):

Active participants	— by quota	610
	by assessment	207
Retired members	— because of age	150
	because of disability	
	with benefits	5
	without benefits	3
	widows	87
	orphans	3
Non-active participants, temporary	—	
	chaplains	24
	others	8

C. *Administration*: The committee meets on a regular bi-monthly schedule, with the committee members each taking an active role in the affairs of the funds. Day to day execution of the activities of the four funds revolve around the Administrator and a part-time secretary. We now have four distinct funds to administer, with a steadily increasing demand for (a) the best service possible to the denomination, in the broadest area of involvement possible within the structural framework of the committee's mandate; (b) legal and legislative "paper reporting" to the federal governments on pension matters; and (c) increased service to our beneficiaries on a personalized basis which is slowly being

implemented. The importance of an actuarially sound fund was balanced with the concern for each of our emeriti and their current financial needs. This often became a difficult, almost a frustrating task. However, we believe the soundness of the fund, and the needs of our retirees, were both fairly faced in our approach to the recommendations of this year and the decisions of action for last year.

D. Financial report:

Pension Fund

A. Position Statement, January 31, 1974

Assets:		Michigan National Bank	\$ 17,126.00	
		Bank of Montreal	8.51	
		Trust Fund	<u>2,223,376.24</u>	<u>\$2,240,510.75</u>
Equities: Liabilities - -Termination				
		Payment Reserve	\$ 693.14	
		Net Worth 2/1/73	\$1,666,111.78	
		Fiscal Period Income	<u>573,705.83</u>	<u>2,239,817.61</u>
				<u>\$2,240,510.75</u>

B. Income Statement 2/1/73 - 1/31/74

Income - -	Actual	Budget
Quota	\$1,079,827.69	\$1,342,000
Participant Assessments	206,681.29	183,000
Interest	134,293.72	---
	<u>\$1,420,802.70</u>	<u>\$1,525,000</u>
Disbursements - -		
Benefits	\$ 802,147.26	\$ 722,552
Moving	14,539.89	10,000
Currency Exchange	1,175.01	5,000
Termination	116.61	---
Administration	24,808.09	17,000
Church Relations	4,310.01	3,000
Reserve, to Trust	573,705.83	767,448
	<u>\$1,420,802.70</u>	<u>\$1,525,000</u>

E. Proposed budget:

For year ending January 31, 1976.

Income — Quota (98% of 62,900 families @ \$22.75)	\$1,402,600
Participant payments (210 @ \$950.00)	199,500
	<u>\$1,602,100</u>
Disbursements —	
Payments to beneficiaries and 40 year amortization per actuarial determination	\$1,617,000
Special one-year emergency 7% bonus	61,000
	<u>\$1,678,000</u>
Less earned interest	140,000
	<u>\$1,538,000</u>
Emeriti moving	25,000
Currency exchange	2,500
Actuary fee	4,000
Trustee fee	8,000
Auditor	1,000

Fiduciary bonds	500
Administration	20,100
Church relations	3,000
	\$1,602,100

Note: See Recommendations 3 and 4.

F. 1973 *synodical mandate*: "That synod request the Ministers' Pension Fund to submit a written report, based on a survey of both national and geographic differences, indicating the adequacy or inadequacy of pension payments."

1. General committee observation: The mandate raised some very interesting questions in the minds of the committee members. For example, since ministerial income varies considerably from one congregation to another, what constitutes "an adequate pension"? It was very difficult to establish a standard of measurement in researching synod's request. Two basic assumptions were agreed upon at the outset — (a) the new plan has no requirement for a 50% of the average minister salary within our denomination, and (b) the new plan takes into consideration the fact that all pensioners will receive a federal pension in addition to our benefits.

2. It was not felt by the committee that the "mandate" called for a detailed statistical review to be reported in the "Agenda," but rather a listing of the sources reviewed: (a) personal inquiry responses from our emeriti, (b) personal inquiry responses from our widows, (c) twelve pension plans of other denominations, (d) seven secular plans, (e) the Christian Reformed salary survey of 1969, (f) the Christian Reformed 1973 Fund for Needy Church minimum salary report, (g) Canadian and USA consumer price indexes (yearly comparisons to the present), (h) "National Retirement" income averages, (i) 1971 White House Conference on Aging guidelines for retirement income, (j) U.S. Department of Labor and Statistics—charts on regional living cost variances, (k) current Canadian and USA pension legislation reports connected with Old Age Security Pension and Social Security benefit increases of January 1974 for recipients within both countries.

3. Response of committee:

a) A general recognition developed for a need of "fine tuning" the original plan as adopted in 1970, but not to tamper with the basic benefit formulas. Areas of adjustment desired, and presented to synod for consideration are —

. . . the formula for split check recipients who served both in the US and Canada (See Recommendation 5, a.)

. . . a re-writing of the "disability" section of our plan for those emeritated because of disability but not drawing government nor Ministers' Pension Fund benefits (emeritated, but employed) (See Recommendation 5, b.)

b) A strong conviction was reached that the plan should continue on an objective basis, not varying benefits to geographic or national differences (Supplemental Fund is available for special needs). This coin-

cides with both the Canadian and US federal pension payment philosophy. (See Recommendation 5, c.)

c) A realization developed for a needed increase in supplemental payments to those who receive little or no federal pension. (See Recommendation 5, d.)

d) An awareness became more sharply focused as to our financial responsibility toward our "recognized" disabled, and their inherent medical expenses while being disabled. (See Recommendation 5, e.)

e) Because of last year's unusual inflationary experience, we should allow for an immediate cost of living emergency increase, not as part of nor adjustment to the regular pension payment schedule but as a one-year "emergency bonus" payment. (See Recommendation 5, f.)

Note: On November 17, 1973, our committee petitioned the Synodical Interim Committee for permission to implement this "bonus" on January or February 1, 1974. On December 7, 1973 a response from the Church Polity and Program Committee refused to approve such permission on the grounds that "it is not within the province of the Synodical Interim Committee to approve expenditures of committees beyond the budgetary provisions made by synod."

G. *Deaths*, since the last synod:

Rev. Wiebe Van Dyk, June 15, 1973

Mrs. Emo Van Halsema, June 20, 1973

Mrs. William Meyer, September 5, 1973

Rev. Peter J. Hoekstra, September 22, 1973

Mrs. Gerrit Hoeksema, October 7, 1973

Dr. William Masselink, October 19, 1973

Rev. Frederick Netz, November 4, 1973

Rev. Nicholas J. Monsma, December 1, 1973

To be continued in Supplemental Report, as necessary.

H. *Emeritations*, since the last synod:

Rev. Walter Dubois, Classis Minnesota South, effective September 1, 1973 — disability.

Rev. Fred Handlogten, Classis Orange City, effective October 1, 1973 — age.

Rev. John H. Schaal, Classis Grand Rapids East, effective January 1, 1974 — age.

To be continued in Supplemental Report, as necessary.

I. The Ministers' Pension Committee judges that its administrator, Mr. Jack W. Stoepker has rendered most excellent service to the fund, the beneficiaries, and the denomination, and therefore the committee has again contracted with Mr. Stoepker to administer the plan for the coming fiscal year.

J. Synod of 1970 gave our committee very broad investment latitude. However, to make abundantly clear that we can also enter into a Trust Agreement (inadvertently omitted from the investment list of Article 71, III, B, c, b, of p. 35, 1970 Acts of Synod) before we begin an attempt to study various investment possibilities, we desire to clarify our position. (See Recommendation 6.)

II. SUPPLEMENTAL ASSISTANCE FUND

This fund is strictly a supplement to our regular pension for ministers, widows and orphans of the regular plan. It is a "necessity of life" assistance, flexible in determinations and amount. All claims to this fund are closely administered in mutual cooperation with the claimant's local congregation. Also, from this fund we assist all our ministers receiving little or no government pension.

Supplemental Fund

A. Position Statement, January 31, 1974			
Assets:	Michigan National Bank	\$1,662.84	
	Bank of Montreal	392.58	
	4% Savings	93.21	
	5% Savings	4,471.40	\$ 6,620.03
<hr/>			
Equities:	Net Worth 2/1/73	17,308.84	
	Fiscal Period Income	(10,688.81)	\$ 6,620.03
<hr/>			
B. Income Statement 2/1/73 - 1/31/74			
Income --	Interest	\$ 456.16	
	Contributions	11,521.63	\$11,977.79
<hr/>			
Disbursements --	Assistance Payments	22,666.60	\$ (10,688.81)
<hr/>			

This fund sent out two appeals for funds in 1973. We are grateful for the response to these appeals to-date. This fund is financed exclusively by free-will offerings and contributions.

For 1973, our recipient statistics are as follows, as of January 31, 1974:
5 received only supplemental assistance.

15 received a combination of pension and assistance.

\$9,300 was disbursed to our Canadian beneficiaries in our 1973-1974 fiscal year.

\$13,200 was disbursed to our USA beneficiaries in our 1973-1974 fiscal year.

(See Recommendation 7.)

III. CHAPLAINS' DEPOSIT FUND

The Chaplain Committee administers the mechanics of all personal qualifications for participation in this fund. The Ministers' Pension Fund administers all financial matters for this fund as it pertains to a "back up" pension for our denominational military and institutional chaplains. From our actuaries, we have been advised that our potential liability toward our present participants amounts to \$500,214.00 — this now becomes the goal for funding this Deposit Fund.

(See Recommendation 8.)

Chaplain Deposit Fund

A. Position Statement 1/31/74			
Assets:	Michigan National Bank	\$ 2,836.10	
	Trust Account	43,988.95	\$46,825.05
<hr/>			
Equities:	Net Worth 2/1/73	\$ 23,734.95	
	Fiscal Period Income	23,090.10	\$46,825.05
<hr/>			
B. Income Statement, 2/1/73 - 1/31/74			
Income:	Quota	\$22,941.79	
	Interest	148.31	\$ 23,090.10
<hr/>			

IV. VOLUNTARY GROUP LIFE INSURANCE — for Ministers Only

This is a synodically approved decreasing term life insurance plan developed expressly for our own ministers. Its value and cost fluctuates by age. We are just completing our first year of experience—only a partial year of reporting total financial data reflects the cost experience.

We have 450 participants as of November 1, 1973, for a total amount of \$8,010,000 face value protection in force as of this date. In 1973, three death benefits were paid totalling \$30,000, and one waiver of premium claim for disability was filed.

Ministerial Group Insurance

A. Position Statement 1/31/74			
Assets:	Michigan National Bank		<u>(\$ 1,308.78)</u>
Equities:	Fiscal Period Income		<u>(\$ 1,308.78)</u>
B. Income Statement 2/1/73 - 1/31/74			
Income - Premiums		\$ 56,869.30	
Disbursements --			
Insurance Cost	\$57,675.33		
Supplies	<u>502.75</u>	<u>58,178.08</u>	<u>(\$ 1,308.78)</u>

Recommendations

1. That Mr. Jack W. Stoecker, administrator and/or any member of the committee be accorded the privilege of the floor.

2. That two appointments for a full three-year term be made from the following nominations

- a) Nominee Mr. Alden Walters* Nominee Mr. Richard Knol
 b) Nominee Dr. James Harkema* Nominee Mr. Jay Kuiper

*Committee members whose terms expire 8/74 are Dr. J. Harkema and Mr. A. Walters, both eligible for re-election.

See Appendix for brief summary of each.

3. That synod approve a quota of \$22.75 per family for 1975.

4. That synod approve an annual participant assessment of \$950.00 for 1975.

5. That synod accept and approve as the committee's response to the 1973 synodical mandate each of the following plan adjustments:

a) "Currency" regulation of plan, p. 4 and "Administrative Rules and Interpretations" for those ministers who served two countries and are subject to receive their pension in the form of two checks, one from a bank of each nation served —

(1) For any minister or spouse who served in both the US and Canada, but at least 30 years in a given country, a full pension will be paid by a single check drawn on the currency of the nation he served for 30 years.

(2) For any minister or spouse who served in both the US and Canada, but less than 30 years in a given country, a pension will be paid according to the percent of years served in Canada with a Canadian drawn check, and the percent of years served in the US with a US drawn check.

(3) For any minister or spouse who served in both the US and Canada, with less than 30 years in a given country, but over 30 years of total active participation, a pension will be paid by two checks—the country with the most years of accrued earned credit becomes the base for percent computation, using 30 years as the computing factor.

b) Resolved, that the retirement plan for ministers of the Christian Reformed Church be amended by revising the definition of “Termination of Active Participation” under part 3 to read as follows:

“**TERMINATION OF ACTIVE PARTICIPATION.** A participant’s active participation under this plan shall terminate on the date he ceases to be in the eligible class for reasons other than:

- (a) death;
- (b) disability for which he is entitled to benefits under the provisions of part 8 of this plan;

provided, however, that the exemption from the requirement that he be in the eligible class in order to be an active participant shall continue only so long as disability benefits continue.”

BE IT FURTHER RESOLVED that the foregoing amendment of part 3 shall go into effect on the 1st day of September, 1974.

c) Our plan should continue on an objective formula basis, not varying basic benefits by need, geographic or national differences.

d) The Supplemental Fund automatic subsidy to those receiving little or no old age pension from a federal government shall be increased from \$1,000.00 to a \$1,200.00 annual maximum amount.

e) Resolved, that part 8, paragraph 3, of the plan be amended to read in its entirety as follows:

“Subject to the terms of paragraph 4 of this section, the monthly amount of disability benefits payable to a participant eligible to receive such payments in accordance with the terms of paragraph 2 of this section, shall be equal to the amount determined under paragraph (B) (1) of the Schedule of Annuity, assuming continued active participation by the disabled participant to his normal retirement date.”

BE IT FURTHER RESOLVED that the foregoing amendment of part 8 shall go into effect on the 1st day of September, 1974.

f) That an “emergency bonus” be paid to our beneficiaries of 7% their annual pension for one year, payable quarterly as a separate benefit from regular pension, effective July 1, 1974 through June 30 of 1975. Such a proposal is stating that no retired minister should receive in 1974-1975 (12 months) less than \$5,000.00. Our plan formula currently pays a pension of \$3,620.00. From the Supplemental Assistance Fund we guarantee up to \$1,200.00 to each minister receiving little or no federal pension. Now we propose an “emergency bonus” of \$253.00—constituting a minimum retirement income of \$5,073.00 to our emeriti ministers.

6. That the language of synod clarify the authority granted to the committee in 1970 by adding the word “Trustee” after the word “Agent.”

7. That synod approve the Supplemental Fund of the Ministers’ Pension Committee for one or more offerings.

8. That synod be informed that we concur in the continuation of the Chaplains' Deposit Fund quota request.

Ministers' Pension Fund Committee

A. Walters, chairman

J. Harkema, secretary

P. Brouwers, treasurer

R. Helder

D. Oosterhouse

J. Van Harmelen

J. Van Ryn

J. W. Stoepker, administrator

APPENDIX, NOMINEE INFORMATION

James Harkema — Kalamazoo, Mich.

Staff Chemist at Upjohn Co., Kalamazoo; A.B. and Ph.D. degrees. Married, 2 sons. Member and elder of Third Christian Reformed Church, Kalamazoo. Present member of Pension Committee; Alternate to Calvin Board of Trustees.

Richard Knol — South Holland, Ill.

Vice-president of Savings and Customer Service Department of The Drovers National Bank of Chicago. Graduate of Graduate School of Banking of the University of Wisconsin. Married, four children. Member of Cottage Grove Christian Reformed Church of South Holland; former elder, clerk and vice-president of council. Classical Treasurer of Classis Illiana since 1967. Member of "Guidelines for Ministers Salaries Committee" 1968-1970. Delegate to Synod of 1971.

Jay H. Kuiper — Kalamazoo, Mich.

President Emrick, Inc., Kalamazoo; Vice-president Ship-Pac, Inc., Kalamazoo; President Baer Throwing, Inc., Lehigh, Pa.; Vice-president Dutch Valley Throwing Inc., Hawthorne, N.J. Bachelor of Science in Business Administration, Fairleigh Dickinson University. Married, three children. Member Southern Heights Christian Reformed Church, Kalamazoo. Secretary South Christian Grade School, Kalamazoo. Board member, United Calvinist Youth.

Alden Walters — Lansing, Mich.

Senior Vice-president and Secretary of Board of Directors of Michigan National Bank. A.B. Calvin College, M.B.A. University of Michigan. Married, three children. Member First Christian Reformed Church, Lansing. Present member of Pension Committee; Former deacon and chairman of Finance Committee LaGrave Avenue Christian Reformed Church, Grand Rapids, Mich.

March 18, 1974

To the Ministers' Pension Fund Committee,
The Ministers' Pension Fund of the Christian Reformed Church,
Grand Rapids, Michigan.

We have examined the statements of fund balances of the Ministers' Pension Fund of the Christian Reformed Church, Grand Rapids, Michigan as of January

31, 1974 and the related statements of changes in fund equity for the year then ended. Our examination was made in accordance with generally accepted auditing standards and accordingly included such tests of the accounting records and such other auditing procedures as we considered necessary in the circumstances.

In our opinion, the accompanying statements of fund balances and statements of changes in fund equity present fairly the financial position of the Ministers' Pension Fund of the Christian Reformed Church at January 31, 1974, and the results of its operations for the year then ended, in conformity with generally accepted accounting principles applied on a basis consistent with that of the preceding year.

Den Braber, Helmholdt & Lyzenga
Certified Public Accountants

STATEMENTS OF FUND BALANCES

January 31, 1974

PENSION FUND

ASSETS

Cash in bank	\$ 17,134.51
Trust account - see Note	<u>2,223,376.24</u>
	<u>\$2,240,510.75</u>

FUND EQUITY

Termination payment reserve	\$ 693.14
General fund	<u>2,239,817.61</u>
	<u>\$2,240,510.75</u>

CHAPLAIN DEPOSIT FUND

ASSETS

Cash in bank	\$ 2,836.10
Trust account - see Note	<u>43,988.95</u>
	<u>\$ 46,825.05</u>

FUND EQUITY

Balance, January 31, 1974	<u>\$ 46,825.05</u>
---------------------------	---------------------

Note - The trust account at January 31, 1974 consisted of:

Cash	\$ 45,900.56
Time deposit	140,000.00
Marketable securities - at cost (market value \$2,063,167.50)	
Short-term	
commercial paper	\$1,160,000.00
U.S. Government securities	419,159.88
Canadian province bonds	49,781.25
Corporate bonds	452,523.50
	<u>2,081,464.63</u>
	<u>\$2,267,365.19</u>

Participating funds were:

Pension	\$2,223,376.24
Chaplain deposit	<u>43,988.95</u>
	<u>\$2,267,365.19</u>

THE MINISTERS' PENSION FUND OF THE
CHRISTIAN REFORMED CHURCH

STATEMENTS OF FUND BALANCES

January 31, 1974

SUPPLEMENTAL FUND

ASSET

Cash in bank \$ 6,620.03

FUND EQUITY

Balance, January 31, 1974 \$ 6,620.03

INSURANCE FUND

LIABILITY

Bank account overdraft \$ 1,308.78

FUND EQUITY

Balance, January 31, 1974 (1,308.78)

\$ -0-

STATEMENTS OF CHANGES IN FUND EQUITY

Year ended January 31, 1974

PENSION FUND

BALANCE - February 1, 1973 \$1,666,111.78

ADDITIONS

Quota receipts	\$1,079,827.69	
Assessments	206,681.29	
Interest	134,293.72	<u>1,420,802.70</u>

\$3,086,914.48

DEDUCTIONS

Pensions and disability payments	\$ 802,147.26	
Moving expense	14,539.89	
Currency exchange charges	1,175.01	
Termination payments	116.61	
Administration	24,808.09	
Church relations	4,310.01	<u>847,096.87</u>

BALANCE - January 31, 1974 \$2,239,817.61

CHAPLAIN DEPOSIT FUND

BALANCE - February 1, 1973		\$ 23,734.95
ADDITION		
Quota receipts		<u>23,090.10</u>
BALANCE - January 31, 1974		<u>\$ 46,825.05</u>

THE MINISTERS' PENSION FUND OF THE
CHRISTIAN REFORMED CHURCH

STATEMENT OF CHANGES IN FUND EQUITY

Year ended January 31, 1974

SUPPLEMENTAL FUND

BALANCE - February 1973		\$ 17,308.84
ADDITIONS		
Donations and above quota contributions	\$11,521.63	
Interest	<u>456.16</u>	<u>11,977.79</u>
		\$29,286.63
DEDUCTION		
Supplemental assistance payments		<u>22,666.60</u>
		<u>\$ 6,620.03</u>

INSURANCE FUND

BALANCE - February 1, 1973		\$ -0-
ADDITION		
Receipts from participants		<u>32,293.39</u>
		\$ 32,293.39
DEDUCTION		
Insurance premiums		<u>33,602.17</u>
BALANCE - January 31, 1974		<u>\$ (1,308.78)</u>

REPORT 17-A
MINISTERS' PENSION FUND
(Art. 66)

- I. The Ministers' Pension Fund Committee recommends synodical approval to the initial concept idea, and asks for permission to proceed in setting up the necessary legal and administrative mechanics for the establishment of a "Housing for Retirement" program for our emeritated ministers.

Proposal: A "Housing for Retirement" program of the Ministers' Pension Fund

Control: Ministers' Pension Fund, and local area deacons

Legal Holding of Property: Synodical Corporation Trustees

Cost and Financing: No cost to the churches involved, nor to the denomination, nor to the Ministers' Pension Fund—a self revolving and self supporting program borne by the participants in the program.

Concept Idea—In our general responsibility toward the emeritated minister, and because of our traditional manner of providing a parsonage to him during his active ministry, there is an inherent need for a housing solution upon retirement. This is a real problem to the new retiree, often a frustrating problem, and potentially a financial catastrophe to the unprepared individual or couple. It is in this general context that this report proceeds. The program is based upon the assumption of options—one may wish to participate, or go in an independent direction. The purpose is to provide an alternative, and a low cost solution to the housing problem.

A. *Eligibility.* Those eligible for the use of committee-administered facilities are emeritated ministers of the Christian Reformed Church, their wives or widows. Acceptance would be by "priority," outlines to be determined and developed by the Pension Committee.

B. *Costs.* These facilities are made available through gifts from a grateful laity, and since the Ministers' Pension Fund Committee is a non-profit agency of the Synod of the Christian Reformed Church, administering these facilities is done on a "cost" basis. The monthly contribution expected from residents is thus comparatively modest. No financial support for the building and maintenance of the "Homes Program" owned by the Pension Committee would come from pension funds or pension dues. There will be no need for a new retiree to "lay out" a large sum of money to purchase a home for retirement.

C. *Solicitation.* Support a continued publication and advertising program (part of "cost") of this need and opportunity—home, property, and cash bequests from our denominational constituency.

D. *In General.* The "Home Program" would be developed in response to one of the major retirement needs of the servants of the church. For some, the need may be predicated upon a desire to stretch one's retirement income. For others, it may be motivated by a quest for a congenial physical and spiritual community. Mindful that the housing needs for retirement are varied, a multi-faceted "Homes Program" should be developed, providing for at least three levels of styles of retirement living.

1. Some pensioners desire completely independent living. Their need would be normally met by living in individual homes owned either by themselves or by the Pension Committee. Ownership of such homes would arise from direct bequests of denominational family residences.

2. Some retirement needs would be met by a supportive community of peers, each living independently, as found in small clusters of houses or apartments. These offer life styles similar to independent living, but provide retirees relief from some maintenance problems, assure a fixed monthly cost, and encourage mutually beneficial contacts with and concerns for their neighbors. Financing would arise from cash bequests and the sale of gift homes no longer desirable or suitable to the needs of our emeriti, and then building ideally situated retirement duplexes.

3. Other retirement needs are provided for by the Congregate Homes which offer more supportive services for their residents, including the usual package of "room and board." Residents would be encouraged to maintain their personal identity and would be free to come and go as they please. Financing would be similar to "2." This is the "hotel" styled residence.

E. *Specifics*

1. *Individual Homes.* A modest promotional program should result in several individual house gifts throughout the U.S. and Canada. However, some will not be suitable for retirement living (too big; multi-storied; situated in a poor location; too remote from shopping, hospitals, churches, etc.). These non-suitable homes would be sold and the proceeds used to build or buy housing of the right type in the right location.

2. *Cluster Type Housing.* There is an increasing interest in this type of housing and these would be planned and developed in strategic areas of the United States and Canada. The houses and apartments in these clusters would meet the physical needs for retirement living.

3. *Congregate Homes.* These hotel-type accommodations would generally provide two rooms for a couple—one used as a living room and one as a bedroom. Individuals have their own rooms, each with a living area and "powder room." There would be a central dining area, recreation rooms, snack areas, etc. These homes are especially useful for those persons who no longer are able or want to maintain a house or apartment. Independent life styles would again be encouraged—bring his or her own furniture, etc. These would not be nursing homes! These could be for transient (Florida) or permanent (Michigan, California, etc.) residents.

II. Continuation of Report I, G: (Deaths)

Mrs. Susan (Sebastian) Struyk 2/8/74

Mrs. Nellie (Herman) Dykhouse 3/21/74

III. Continuation of Report I, H: (Emeritations)

Rev. Theodore J. Jansma—because of age
Classis Hudson, effective 10/1/74Rev. Harmon J. Kuizema—because of age
Classis Grand Rapids East, effective 6/1/74Rev. John Pott—because of age
Classis Muskegon, effective 6/15/74Rev. George Stob—because of age
Classis Hudson, effective 8/1/74Rev. Walter Tolsma—because of age
Classis Muskegon, effective 6/15/74Rev. Peter Van Tuinen—because of age
Classis Alberta South, effective 7/1/74

Ministers' Pension Fund Committee

Jack W. Stoepker, administrator

2. That synod appoint the Rev. H. D. Praamsma of Toronto to the committee.

3. That synod recommend that our churches subscribe to and use the *Living Word* sermons, by way of an announcement in *The Banner* and *De Wachter*.

Grounds:

a. This will make continued publication possible at a reasonable price.

b. This publication serves all our churches, any of which may be faced by a period of vacancy at any time.

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

Committee for
Sermons for Reading Services

C. Fennema

S. Greidanus

A. Venema

K. Hart, reporter

REPORT 19

SYNODICAL COMMITTEE ON RACE RELATIONS (SCORR)

(Arts. 70, 77)

Membership

Members	Alternates
Mr. Wilfred Bowman, Gallup, N.M.	Mr. Jack DeGroat, Ft. Defiance, Ariz.
Dr. Milton Geerdes, Chicago, Ill.	Mr. Donald Holtrop, E. Lansing, Mich.
Mr. Ben Infante, Miami, Fla.	Mr. Jorge Fernandez, Hialeah, Fla.
Dr. Remkes Kooistra, Waterloo, Ont.	Rev. Joe Vugteveen, Strathroy, Ont.
Rev. Donald Postema, Ann Arbor, Mich.	Rev. Clarence Nyenhuis, La Palma, Cal.
Rev. Stan Vander Klay, Paterson, N.J.	Rev. Ray Opperwall, Columbus, Ohio
Ms. Brenda Robinson, Gd. Rapids, Mich.	Mr. Paul Higa, Los Angeles, Cal.
Dr. Anthony Diekema, Wheaton, Ill.	Mr. William Ipema, Oak Park, Ill.
Rev. Vern Geurkink, Gd. Rapids, Mich.	Rev. Al Mulder, Gallup, N.M.
Mr. Stephen Jung, Los Angeles, Calif.	Mr. Abraham Cho, Chicago, Ill.
Mr. Donald Minor, Washington D.C.	Mr. Luther Ward, Gd. Rapids, Mich.
Mr. Leon Van Rees, Muskegon, Mich.	Mr. Hannes Meyers, Jr., Zeeland, Mich.
Rev. James White, New York, N.Y.	Ms. Carol George, New York, N.Y.
Officers: Dr. Anthony Diekema, chairman; Mr. Stephen Jung, vice-chairman;	
Rev. Stanley VanderKlay, treasurer-secretary	
Staff: Mr. Karl Westerhof, executive secretary	

I. FOCUS ON RACE

Since 1965 or so, synods have been regularly addressing racial matters and, since 1969, these racial matters have included reports from a denominational race committee. Of course this reflects the time in which we live, a time in which crises and challenges in race relations press upon our society, including the Christian Reformed denomination. And so it is hardly surprising that congregations and classes and synods of the Christian Reformed Church have been dealing with questions and situations which are overtly racial in nature or have significant racial dimensions.

But more importantly and more basically, we should expect the church to address racial issues directly, because the church takes sin very seriously, knows how terrible is its depth and how destructive its consequences. The church has the task of proclaiming God's message about sin, and the Good News of deliverance in Jesus Christ as well. It is the church's responsibility to identify sin, to confront it and to be God's healing community in the face of all of sin's destructiveness. Racism is sin. It is rooted deeply in man's basic turn away from God and neighbor and toward self. It is that radical turning toward self which, in individuals, in groups, in cultures, societies, nations and races, becomes that deadly combination of selfish pride and misplaced dependence that results in the exploitation and dehumanizing of fellow image-bearers.

It is equally important to remember that racism is a particular, specialized form of sin; it is like an especially lethal strain of virus. Man's sin lies at the root of alienation among people, as the account of the Tower of Babel indicates. Even though Pentecost marked the undoing of the alienation pictured at Babel, yet it was sins of race that battered at

the foundations of the early church from within. It was racial pride that made the first church council necessary; it was the breaking down of the walls between races that forms the shocking news which is a main theme in the New Testament.

In modern times the conflict between races is a main theme in American history: the massacre of Indians, slavery, the Civil War, the violent sixties. World missions has important racial dimensions also, as denominations seek to bring the gospel across racial lines and as mission boards and missionaries seek to cut through the long history of racially influenced policies and practices and attitudes.

Dr. Joel Nederhood, writing in *The Banner* (March 13, 1970) cites three elements of our current denominational experience which are utterly detrimental so far as doing missions is concerned and which he says will "surely cause total paralysis if left unattended. The first of these elements is racism."

What is this peculiar form of sin which is so concentrated, so lethal, so significant? There are many ways to define it, and perhaps there is no completely satisfactory definition. Those who have been oppressed for centuries because of the color of their skin rarely feel the need for a definition of racism. Those who bother to define it need to make sure that their definitions are not ends in themselves but are steps on the way of repentance and change. This committee uses the following as its way of understanding racism: "Racism is that sin which consists both in the *attitude* that one race or distinct group of people is by virtue of its racial or group characteristics superior to another and in *acts* by persons or institutions of separating, excluding and/or oppressing other persons or institutions on the basis of their racial or group characteristics." This is the operational and provisional definition developed by the Home Mission Board's Race Commission.

A. *The Organized Church Responds*

Individuals can recognize racism in themselves and in society and can respond to it. And, since institutions are also involved in racism, institutions like the church must also respond. Our church has responded in organized and official ways. That is appropriate for several reasons:

1. The formation of the Synodical Committee on Race Relations has an important institutional context. Denominational agencies and congregations have a history of commitment to mission across racial lines. Synod has made important statements concerning race relations.* Our denomination's membership in the Reformed Ecumenical Synod has brought deep involvement in racial struggles and problems. This history of involvements provides a context for a denominational committee.

2. The church is many members but one body; it is more than simply a collection of individuals. Some of the ways that our corporateness comes to expression is in our organizational life, in our membership in the Reformed Ecumenical Synod, in our congregations, consistories, classes, synods, committees, boards. When there is a task to be done, the church's response is not and may not be only on the level of individual

*Acts of Synod, 1959, Art. 163, pp. 82-84; 1968, Art. 36, pp. 18, 19; 1969, Art. 76, pp. 60-52.

Christian response. The church also responds as a community in its unity.

3. An important dimension of racism is its existence as a group phenomenon. Prejudicial and discriminatory policies and practices and effects are not only individual but also a part of the life of institutions like businesses, churches, schools, government. Racial prejudice and discrimination are also group phenomena at the level of society and culture, where attitudes, values, norms form powerful patterns that are racially discriminatory in nature and result. And so it is vital that Christians act not only individually to combat racism but that in community, Christians set up specific programmed ways to carry out their responsibility.

4. The church as an organization also is part of the social fabric of a nation and the church confesses that it, too, shares guilt for racial injustice. For the church to make an institutional response is first of all an appropriate confessional act. Then while acknowledging its own share of responsibility, the church sets in motion an officially recognized means by which it can monitor itself and make the changes which follow confession and repentance.

5. An official ecclesiastical address to the crisis of race relations is one way the church can say to its members: "This is important; this is a high priority." It is a way for the church to call its members to action. And it is important for the church to exercise this kind of leadership for its members.

B. *The Situation Today*

1. *In Society.* We seem far from the 1960's, when racial tensions threatened to tear apart the fabric of our society. What was written then in society and in our denomination about race relations seems outdated as we re-read it today. Excitement, passion and prophetic vision characterized what we said then.

No doubt the events, the rhetoric, the studies and the books of the 1960's taught many lessons. It is not clear that in the 1970's those lessons are being put into practice or are even remembered. Surely what was experienced so keenly in the 1960's as the results of three hundred years of racial injustice is not suddenly resolved in the 1970's. And while the attention of the nation shifts from one issue to another, the church continues to insist on justice. One need not read very much, or talk with many urban pastors, to learn that racial tensions have not disappeared at all and our much-vaunted civil rights legislation has not accomplished what it was intended to accomplish. Many thought that the 1968 appearance of the Kerner Report marked a new day in race relations in America. The Kerner Commission confronted white America with hard facts: this country was fast moving toward becoming two separate racial camps and it was white America that was responsible for the racial disease. Six years later, the pill is no less distasteful but like the sinners that we are, we have convinced ourselves that the disease is to be preferred to the cure.

2. *In the Christian Reformed Church.* While it is true that, *on the surface*, racism does not appear to be an immediate or serious threat to the internal unity or integrity of the Christian Reformed Church, there is

little room for contentment or complacency. A recent denomination-wide SCORR study of Christian Reformed Church members from minority races indicates not only how few there are in absolute numbers (less than 1% of denominational membership) but also how relatively few there are in established churches (they are concentrated in chapels) or in congregational positions of decision making. Furthermore, when Christian Reformed Church members of racial minority groups are asked to "feel free to tell us what you feel may be holding back the witness or fellowship of the Christian Reformed Church," their responses cluster around two general though related impediments: (a) the lack of more forthrightly positive racial attitudes, particularly as linked with consistent behavior and (b) the presence of social and cultural barriers, particularly in the area of socio-economic (middle-class) and ethnic (Dutch) superiority.

That such an assessment is not a delusion is confirmed by the findings of a recent SCORR attitude survey of a representative sampling of white Christian Reformed members. Although the results provide some encouraging signs, they also highlight the presence of impacted racism within the membership, a racism which appears to be neither subtle nor benign. And, although it is true that these rather flagrant expressions do not characterize the majority, the fact that they exist at all among us, and that furthermore they appear to be in conflict with explicit synodical declarations, warrants careful attention. Note, for instance, that, in contradiction to synod's declaration that the "curse of Ham" myth is non-biblical, 17% of the members believe it explains the origin of the races. Again, despite the fact that synod says we must reject subtle forms of racial discrimination with respect to housing, fully 13% of the members believe that membership in a group which advocates keeping their neighborhood white is consistent with Christian principles.

Responses by those in formal positions of denominational leadership reflect somewhat more positive responses than those given by the general membership. Nevertheless, this seemingly bright prospect for church leadership in racial affairs is tempered by the realization that, even among denominational leaders, there are those who harbor rather extreme negative attitudes. Furthermore, many others appear to surrender their position of moral leadership by not speaking out forthrightly on racial issues, as is apparent by the number of "neutral" responses to issues on which synod has already taken definite stands.

Finally, on the congregational level, past and present consistory members, unlike those in unofficial leadership positions (group leaders, Sunday school teachers and the like) are *more* negative in their racial attitudes than those they lead. A conclusion that can be drawn here is that as long as pockets of negativism and resistance exist at such a strategic juncture in the denominational social system, it will be extremely difficult to translate denominational pronouncements concerning more equitable race relations into effective congregational action.

II. THE PAST THREE YEARS

A. SCORR's Stance

SCORR's general policy has been to work with and through existing

agencies and programs rather than developing its own distinctive programs. SCORR has encouraged, assisted, enabled and sometimes pushed. SCORR seeks to enable the agencies and the membership of the denomination to give their best efforts to bring about racial justice.

B. *The SCORR Committee*

Synod formed SCORR with a racial composition not typical of our denominational agencies. In this way SCORR is a reminder and a symbol of a part of our denominational portrait which is easy to overlook. The dominance of our cultural and ethnic roots has sometimes blinded us to the fact that the Christian Reformed Church, though slowly, is beginning to embrace a widening variety of ethnic and racial diversity. While it is appropriate to remind ourselves of our society, it is also appropriate to celebrate the growing diversity that is ours. This denomination numbers over two thousand adult persons who are not Caucasian. Perhaps nowhere is this fact so clearly reflected in our ecclesiastical structure as in the Committee on Race Relations. When this committee meets, there gather around a table representatives of the people in the church who are white, black, Indian, Oriental and Spanish-surnamed. This diverse racial make-up of our denomination is a resource for our ministry to the racial crises in society.

As these committee members meet, the multi-racial nature of the committee becomes an important ingredient in the discussions and the decisions. Here as perhaps nowhere else in the denomination is a laboratory setting in which the church can come to grips with the racial dynamics of denominational activities.

C. *SCORR and Christian Education*

Although our Christian schools are parentally controlled and therefore, not part of the institutional church, yet it is obvious that problems arising around racial issues in Christian education may have divisive and disastrous effects in the Christian community supporting the school and thus in the community of saints represented and organized in the local congregation. This is why churches, parents and school boards have come to SCORR in the past and still do so. There can be no doubt that Christian schools need encouragement and assistance if they are to communicate to their students the evils of racism and the challenges of it. As a synodical committee, we believe our presence has provided for schools and churches a sounding board and a healing agency and in this way may well have prevented, on at least one occasion, a complete breakdown in communication in the church as a community of saints and in its local and regional organizational expression. Specific examples of SCORR's role in the area where race relations and Christian education intersect are as follows:

1. *The Minority Student Scholarship Fund.* This synodically established fund is a program set up to address an area where race and Christian education intersect. This need was recognized by Synod 1970, when it endorsed the concept of such a fund, and a way to meet the need was established in 1971 when synod set up the fund. The fund provides a specific way in which God's people can use their financial resources to begin to undo the effects of prejudice and discrimination in education.

The fund also provides another important benefit: the benefit which minority students bring to our colleges. As the number of minority students at our colleges increase, a greater variety of cultural and ethnic perspectives characterize our campuses and we increasingly reflect the diversity and unity of the body of Christ.

Contributions to this fund lag behind the amount needed to meet the commitments we have made to the students. This gap has been closing gradually as SCORR increases promotional activity and as the denomination increases its response to this need. Because SCORR shares synod's conviction that this fund is a priority, SCORR meets this lag with allocations from its own monies. The significance of this fund is further attested to by the college financial aid officers who assure us that it is a vital part of their ministry to minority students. During school year 1972-73, twenty students at Calvin and Trinity Colleges received \$14,000 in scholarship grants. This school year, twenty-two students at Calvin College, Calvin Seminary and Trinity College are receiving approximately \$15,000 in assistance. Of this amount more than half is yet to be raised.

One of the very rewarding aspects of this program is the emergence of a committee of people who have volunteered to be a fund-raising auxiliary for the program. The activities of this group during the past year have resulted in increased publicity and in additional funds for the program. Assisting and encouraging this kind of local initiative is very much in keeping with the nature of SCORR and SCORR is pleased to be able to report this to synod.

Opportunity to build and grow in this area of Christian education is almost unlimited, as our colleges increasingly emphasize racial concerns. As this program becomes solidly established in college and constituency, SCORR will consider recommendations for changes in the scholarship program. For now, we covet the support of synod and congregations for the present program with its potential.

2. *Funding Agency for Christian Schools.* SCORR began looking at the question of funding for Christian schools in multi-racial settings some years ago. We began with the idea of a denomination or nation-wide agency. As we reported to synod last year, we have shifted away from that approach as we have seen the importance of local initiative, local involvement, local autonomy. Several models exist in the denomination for the way local initiative can be mobilized to meet this need. SCORR is convinced that local programs are best and we can help make those a reality by encouragement, advice and consultation.

A separate but distinct question is how to *establish* Christian education ventures in core-city settings. To meet this need, some kind of broadly based agency might be most appropriate. SCORR has had exploratory conversations with National Union of Christian Schools on this question and continues to pursue this.

3. *Christian Educators' Resource Manual on Race Relations.* SCORR presently has underway the development of a resource manual which will contain a survey of the basic research on the role of the school in race relations, along with the practical implications for Christian schools. Working cooperatively with NUCS and using the Calvin Social Research

Center, we plan to produce a manual which can assist educators in a wide range of areas to make Christian education a more positive force in improving race relations. The next challenge here is to get maximum effect out of such a manual once it is in existence. SCORR is committed to meet that challenge in the coming year.

D. Institutional Self-Study for Evaluation and Growth

1. *General Research and Consultation.* One of the earliest priorities of the denominational committee on race was a series of extensive studies of the denomination and its allied agencies. The purpose was two-fold: to get a clear picture of where we are and to get some guidance on where we need to go. These studies focused on the racial dimension of church related publications, agency policies and programs, admission patterns, hiring patterns, majority and minority attitudes. These studies are means, not ends. The transition must be made from study to action. Effecting this transition accounts for a sizable section of SCORR's activities.

About a year ago, with most of the study results formulated, SCORR convened a meeting of representatives from Christian Reformed Church agencies and agencies related to the denomination. The purpose of this meeting was to acquaint these representatives with this body of data and to let them ask questions about it and to explore what some of the practical implications might be. Out of this came opportunities for SCORR to have further contacts with some of the agencies, for example, with Calvin College, the seminary, Home Missions, National Union of Christian Schools, and CRWRC. These contacts range from exchanges of ideas, to identifying problem areas, to planning for problem solving.

In the context of those contacts, SCORR has worked with the Calvin Social Research Center to make the research applicable to specific agency concerns. In the year ahead, SCORR will be making the agencies more aware of how these materials and SCORR can be resources for them and will be putting more emphasis on providing assistance to the agencies.

One of the priorities to emerge from these inter-agency contacts is equal employment opportunities for minorities. This in turn has resulted in the formation of a new subcommittee within SCORR to focus on this issue. Closely related to this are synod's deliverances in 1971 and 1972, concerning minority employment. This particular issue demonstrates well the challenge of moving from pronouncement to practice. What is needed here is some mechanism for moving from confession to action. SCORR is developing models for action in the area of employment.

2. *Indian Ministry Research*

A major area of focus for SCORR during the past two years has been the denomination's relationship to the Indians of North America. This racial group constitutes the largest minority membership in the denomination. This group of people and our denomination's relationship to them both are concentrated in rather specific areas, geographically and institutionally. Our denomination's ministry has taken place largely in an area where the Indian population is concentrated, where a signifi-

cant cluster of churches has sprung up, where a significant portion of our mission dollar is spent and where a sizable concentration of official Christian Reformed Church activity is focused. Last year our denomination celebrated its seventy-fifth year of ministry among Indian people. This heightening of interest in Indian people parallels increased interest in society in general.

In this context described above, it was a natural outcome of its mandate that SCORR would turn its attention to Indian ministries. When synod formed SCORR, a Navajo was appointed to serve on the committee. Another event that turned SCORR's attention to the southwest was an invitation from the Gallup consistory to visit the southwest. That was the occasion for a field visit by a group of SCORR members and the beginning of extensive involvement with Indian ministries and with Home Missions.

One dimension of this involvement has already been reported to synod. It is the extended long-range study of Indian ministries which SCORR is carrying out in cooperation with the Calvin Social Research Center. The goals of this study are to understand where we are now in this area of inter-racial ministry, to make possible more informed long-range planning for this ministry and to learn more effective ways of proclaiming the Good News in multi-racial settings. In the context of our involvement with Indian ministries, a variety of contacts between SCORR and Home Missions have occurred: consultations at staff and committee level, a joint staff field visit, exchanges of advice on issues and procedures, mutual education and learning, generation of proposals, interim reports and related activities.

These contacts between SCORR and Home Missions are a useful example of inter-agency relationships concerning race relations. Such mutual activity has a high potential for being both productive and hazardous. This relationship has been educational for SCORR and, on balance, helpful for carrying out our mandate. Inter-agency cooperation is a delicate area and race relations is a delicate topic. When the two intersect, the delicacy increases geometrically. Through this inter-agency contact SCORR has learned increasing sensitivity in relating to other denominational agencies.

E. Training

The decisive consideration for a Christian is God's commandment, laid down for all human relations, that we should love our neighbors as ourselves. This then is the starting place; this is the basis on which the church builds its understanding and action in the arena of race relations. It is in this context that we assert that racism is a highly specialized, intensified form of the basic breakdown in human relations.

This particular kind of sin was being singled out for address by synod as long ago as fifteen years, with synod taking very seriously racism's emergency proportions and frightening intensity. To provide the kind of education for healing that takes the biblical perspective seriously and takes seriously the deeply entrenched sin of racism, SCORR has offered training in human relations, as broadly conceived, with emphasis on the racial dimension of human relations.

SCORR has put a priority on training during the past two years. We

have provided training for a variety of groups, including college administrators, members of classical race committees, school staffs, etc. SCORR has also provided extensive training for its director as a way to increase his skill and in that way develop resources within the denomination.

F. SCORR NOTES

For the past year and a half, SCORR has been providing a monthly newspaper to churches and schools in multi-racial settings throughout the denomination. With circulation of over 5,000 per month, this newspaper is an important symbol of hope. It provides news for and about the multi-racial ministries being carried out in the Christian Reformed Church. It provides a way for these churches to exchange information, share successes and be unified and encouraged. It is our intention to build it into a growing network of communication for multi-racial ministries.

G. "Seed Money"

To be able to provide seed money enables SCORR to assist some ministry designs to get under way where normal funding sources may not be available because of procedural delays, or because regular channels are not set up to meet certain kinds of needs. For example, we have used this money to provide central-city parishes with multi-racial youth summer staff; we have assisted the Inter-Racial Ministries Conference to convene its membership; we have provided matching funds for a summer program director.

III. SUMMARY

In general, as indicated throughout this report, SCORR has chosen a supporting, enabling style of activity rather than choosing to become another "independent" agency with another set of programs. SCORR's policy has been to work through existing agencies and programs instead of inaugurating new programs of its own.

SCORR believes responsible action in race relations cannot be fulfilled in the Christian sense by proxy, or by delegating that responsibility to an agency. Furthermore, this style is consistent with good stewardship of time, money and human resources, in that it avoids setting up a separate set of programs along side already existing ones. Such an approach also takes seriously the mood today in the area of race. Quiet, patient, behind-the-scenes homework seems an appropriate follow-up to the intensity of the '60's.

It is also true that this approach has limitations. The choice SCORR made meant a choice not to emphasize something else. That "something else" in this case is the support, assistance and leadership provided directly to local congregations and groups. This does not mean that these two emphases are mutually exclusive. It is simply to say that given a limited amount of resources, choosing to work with and through agencies means less visibility and less direct involvement at the congregational level.

This report has some specific things to say about what SCORR has accomplished and what SCORR still needs to do. A more general summary follows:

1. The major focus of SCORR is in the broad category of research

and agency consultation. We have done some solid and useful studies and we have taken significant steps toward making practical use of that material in cooperation with other agencies. What we need to do more effectively in this area is to find specific ways in which to forge concrete program changes out of this inter-agency consultation, and build such cooperation with additional agencies.

2. A second major focus has been education and training. Here we refer both to training in race relations and to such efforts as the scholarship program. SCORR has some solid successes in both areas and in both areas there are improvements we can make. Overall, we note that we must now move toward increased emphasis on continuing and followup training, developing models for action and consultation including action implication. Accumulated research and experience can now start to have new payoffs.

3. The area in which SCORR had the least satisfaction was in developing visible, productive ties directly between our committee and local congregations, especially people and programs in multi-racial ministry settings. In the instances where support, assistance and leadership were needed from us in local situations and even in some instances where such was requested, SCORR could offer relatively little. We simply were not able to shift gears to meet specific local needs. This is a service area in which SCORR needs to do careful thought and planning for the future.

IV. RECOMMENDATIONS

A. That synod continue SCORR with its present mandate for another three years.

Grounds:

1. The work as described warrants continuation.
2. Racial problems continue to demand the best efforts of the church of Jesus Christ.

B. That synod approve the following as operational guidelines for SCORR:

1. That beginning September, 1974, one-third of the committee's membership be retired and replaced each year.
2. That a retirement schedule for the present membership be established by lot (providing opportunity for those preferring early retirement to so declare).
3. That new members be chosen annually by synod for three-year terms from nominations provided by SCORR (at least two for each vacancy), in consultation with agencies that have representatives on SCORR where that is appropriate.

C. That synod approve the reappointment of Mr. Karl Westerhof for three years as Executive Secretary of SCORR.

Karl J. Westerhof, executive secretary

SYNODICAL COMMITTEE ON RACE RELATIONS
 Statement of Receipts and Disbursements, January 1—December 31, 1973
 Submitted by Lester Ippel, synodical treasurer

SYNODICAL COMMITTEE ON RACE RELATIONS

Statement of Receipts and Disbursements, Jan. 1 - Dec. 31, 1973
 Submitted by Lester Ippel, Synodical Treasurer

Balance, January 1, 1973		\$ 7,993.27
Receipts:		
Quota	\$66,354.17	
Workshops	1,406.00	
Sale of Materials	73.50	
For Scholarship Fund	<u>5,136.87</u>	
Total Receipts		<u>\$72,970.54</u>
		\$80,963.81
Disbursements:		
Executive Secretary	\$11,554.60	
Secretary	4,741.53	
Staff Travel	2,104.75	
Office Expenses	3,000.94	
Meeting Expenses	6,437.73	
Training	6,203.00	
Regional Conferences	222.27	
Publicity	1,226.16	
Workshops	3,087.74	
Special Projects	2,679.60	
Printing Materials	2,682.87	
Research	<u>*5,973.00</u>	
	\$49,914.19	
Scholarships awarded	<u>15,098.00</u>	
Total Disbursements		<u>65,012.19</u>
Balance, December 31, 1973		\$15,951.62
		<u>*11,690.00</u>
		\$ 4,261.62

*Due to Calvin Social Research Center - additional \$11,690.00

REPORT 20
SYNODICAL INTERIM COMMITTEE
CHRISTIAN REFORMED CHURCH SYNOD TRUSTEES
 (Arts. 27, 77)

Since the Synod of 1973 the Synodical Interim Committee and/or the Christian Reformed Church Synod Trustees has met regularly and has carried on the work that has been committed to it by the Synod of the Christian Reformed Church. In the following report your committee reviews several of the facets of the work carried on under the mandate of synod.

I. ORGANIZATION

Synod appointed the following members and alternates of the committee:

Regular	Alternate	End of Term
Rev. F. De Jong	Rev. W. Ackerman	1976
Mr. E. Z. Blankers	Mr. J. N. Snapper	1975
Dr. P. Y. De Jong	Rev. S. Kramer	1974
Mr. H. Vermeer	Dr. S. Kanis	1975
Dr. M. De Vries	Mr. J. Jonker	1974
Mr. W. Sytsema, Jr.	Mr. W. Van Lopik	1976
Mr. F. Hollebeek	Mr. H. Petersen	1975
Mr. B. Sevensma	Mr. A. Van Tuinen	1974
Rev. O. Breen	Rev. J. Verbrugge	1974
Rev. A. Hoogstrate	Rev. C. Greenfield	1976
Dr. G. Stob	Dr. R. De Ridder	1975
Rev L. Slofstra	Rev. J. Vriend	1976
Rev. J. Van Harmelen	Rev. L. Tamminga	1975
Mr. M. Van Wijk	Mr. P. Feddema	1974

Stated Clerk, Denominational Financial Coordinator, and Synodical Treasurer, *ex officio*.

The committee elected the following officers of the Synodical Interim Committee: The Rev. Oliver Breen, President; the Rev. Arthur Hoogstrate, Vice-president; Dr. Marvin De Vries, Recording Secretary. The Stated Clerk functions as General Secretary of the Synodical Interim Committee.

The committee appointed the officers along with Mr. Fred Hollebeek and the Rev. John Van Harmelen to serve as members of the Church Polity and Program subcommittee.

The Finance Committee for the current year consists of Mr. Fred Hollebeek, chairman; Dr. Marvin De Vries, secretary; Mr. Jerry Jonker; Mr. Herman Petersen; Mr. William Sytsema Jr.; Mr. William Van Lopik; and Mr. Arthur Van Tuinen. The Stated Clerk and the Denominational Financial Coordinator are *ex officio* members of the Finance Committee.

The Rev. Arthur Hoogstrate was appointed to serve as alternate Stated Clerk for the year 1973-74.

The Synodical Interim Committee also functions corporately as the Christian Reformed Church Synod Trustees.

The attention of synod is called to the fact that the following terms of Synodical Interim Committee members expire at this time.

District	Delegate	Alternate
Rocky Mountain to Mississippi	Dr. P. Y. De Jong	Rev. S. Kramer
Central U.S.	Dr. M. De Vries	Mr. J. Jonker
Central U.S.	Mr. B. Sevensma	Mr. A. Van Tuinen
Central U.S.	Rev. O. Breen	Rev. J. Verbrugge
Eastern Canada	Mr. M. Van Wijk	Mr. P. Feddema

The committee will present nominations for election in its Supplementary Report to Synod.

II. PLANNING AND COORDINATION

Planning and coordination form a very important part of the work which synod has delegated to the Synodical Interim Committee. The committee as a whole, the Church Polity and Program subcommittee, and the Finance Committee, have all been involved in the work of coordination. The study, planning, and consultations involved in this phase of denominational work are carried on regularly by the Stated Clerk and the Denominational Financial Coordinator.

The Synodical Interim Committee through the Stated Clerk has received progress reports from all the study committees and *ad hoc* committees of synod. The Synodical Interim Committee has made itself available for consultation with the boards and standing committees and denominational agencies to secure program coordination of the total denominational effort. Your committee is grateful for the excellent cooperation and fine spirit of unity which prevails in the work of our boards, our committees, and our supported agencies.

The Synod of 1971, which formulated the rules for the Synodical Interim Committee, referred to the committee a programming survey request from boards of our denomination. The Church Polity and Program Committee has been working on this request at every meeting since its inception. At this time the committee can report that the work of a detailed survey of all the programming of our boards and recommended agencies is almost complete. The committee has studied the constitutions, the statements of purpose, and the plans of all of the organizations supported by the Christian Reformed denomination. Note has been made in every instance of areas where work is overlapping, or where coordination is taking place or needs to be effected. A large number of consultations have been held with agencies with respect to overlapping programming. With the information that is being obtained, and which will be constantly reviewed, the Synodical Interim Committee will be able to give helpful advice and service to our agencies and boards, to assist in further coordination of the work supported by our denomination, and be in a position to give advice to synod and its advisory committees.

The Finance Committee also takes its part in coordination through thorough analyses of all financial reports and budgets of our boards

and agencies. Interviews are held with representatives of the boards of the denomination and the agencies seeking financial support.

The construction of a new addition to our Denominational Building has led to further development of the coordination of the work of the boards and agencies in the building. The plan for the new Denominational Building as approved by the Synod of 1972 included the provision of shared facilities as well as space and equipment for central services for our boards and committees.

The Board of Publications has implemented the construction of the Denominational Building addition in behalf of our denominational agencies in accord with the instructions of synod. From the beginning of the project the Publications Committee organized a Joint Tenants Committee to assist in the planning of the building, as well as in obtaining equipment for central services. The Joint Tenants Committee, formed by representatives of the boards and committees in the building, requested the Stated Clerk as representative of the Synodical Interim Committee to serve as chairman of its body.

The Joint Tenants Committee of our Denominational Building at a meeting on October 16 considered the problem of management and supervision of the joint facilities of our new building. The following two motions were adopted by the Joint Tenants Committee for presentation to the boards occupying the Denominational Building.

"The Joint Tenants recommend to our respective boards that common building and operational concerns be administered by the Synodical Interim Committee under the supervision of the Denominational Financial Coordinator. A Joint Tenant Committee shall be formed to meet regularly with the DFC and/or the facility manager to plan and discuss these joint operations.

"We recommend to our respective boards that the Board of Publications assume the initial responsibility for the procurement of materials, equipment, and necessary personnel for common service facilities. Costs are to be temporarily shared on a square foot basis. The Joint Tenants Committee will be available to assist in these matters."

The motions above were approved by all of the boards and committees occupying the Denominational Building. The Synodical Interim Committee also granted its approval for these arrangements.

III. CENTRAL SERVICES, FURNISHINGS, AND EQUIPMENT

The Christian Reformed Board of Publications and the Joint Tenants Committee of the Denominational Building requested the transfer of the ownership of the common mailing and duplicating machines of the building to the Christian Reformed Church Synod Trustees. The mailing and duplicating machinery as well as the furnishings and equipment of the central services of the building are being used in behalf of all of the boards of the building. It was judged advisable that such common facilities and machinery be under the ownership of the Christian Reformed Church Synod Trustees. Since the services and facilities are used by all the agencies for denominational, ecclesiastical work,

denominational ownership under the Christian Reformed Church Synod Trustees is not only proper but will also secure the exemption from taxes to which ecclesiastical work is entitled.

The attorneys of both the Christian Reformed Board of Publications and the Synodical Christian Reformed Church Synod Trustees were consulted as to the proper procedure in the transfer of title.

The Christian Reformed Church Synod Trustees has received and accepted title for the central services equipment of the Denominational Building. Orders for new furnishings for the shared facilities of the building addition have been placed in the name of the Christian Reformed Church Synod Trustees.

IV. INCORPORATION

A request from the Ministers' Pension Fund Committee and projects being carried out in the coordination program of synod led the Synodical Interim Committee, functioning as the Christian Reformed Church Synod Trustees, to study the Articles of Incorporation and the type of recognition that is now given under the Internal Revenue Code. An amendment to Article II of the Articles of Incorporation is being prepared by our attorney and, after approval of the committee, will be presented to synod in the Supplementary Report.

V. PUBLICATIONS

Several publications have once again been processed by the Synodical Interim Committee in behalf of synod. The Acts of Synod, 1973 and the Agenda for Synod, 1974 demanded a good deal of time and preparation both on the part of the Stated Clerk and his staff and our Christian Reformed Publishing House.

Our consistories once again received from the Synodical Interim Committee the *Reference Guide for Councils of the Christian Reformed Churches, 1974*, a booklet giving complete information to all of our churches pertaining to the boards and agencies receiving quotas and recommended causes. Our consistories are urged to study the Reference Guide carefully. The causes presented here have been carefully screened and recommended by synod and statistics are available. This year once again many consistories requested information or appraisals of appeals coming from organizations not listed for approval by synod.

"That synod urge the churches to give priority in their offerings and in other contributions from societies and individuals, to the above-quota needs of our own denominational causes, so that the work of the church may be carried on and expanded without unduly raising denominational quotas. Ground: Our churches, societies, and members are being constantly solicited by a wide variety of causes outside our denomination not approved by synod and are neither directly responsible to synod nor related to our Reformed witness. The result is that our own causes are in grave need, and in some instances have to be curtailed, while a substantial amount of money is going outside the church."

(Acts of Synod, 1961, page 108)

Our churches ought not to send funds to causes of which they know little or nothing or to causes which have not been properly studied both as to program and finance.

The Stated Clerk and his staff have spent considerable time along with the staff of the Publishing House in editing and publishing the Yearbook, 1974.

VI. POLICY MATTERS

A. *Rules for appointments made by synod*

In the Rules for Synodical Procedure the task of the advisory committee on appointments is clearly indicated:

“The committee on appointments shall prepare the list of personnel of all standing and study committees for synod”

(Rules for Synodical Procedure, p. 11).

Although this rule is clearly stated, it has been evident at the past several synods that there is confusion on the matter of the processing of appointments. In several cases the appointment of fulltime personnel and staff members of our boards has been processed by the Appointments Committee. In some cases two committees have processed the same appointments.

In order to avoid confusion and to have the most efficient handling of appointments at synod, the following clarification was approved by the Synodical Interim Committee and will be placed on the instructions for advisory committees:

The advisory committee on appointments shall process all appointments and elections at synod pertaining to the convening church for synod, synodical deputies, board members, and members of standing and study committees.

The election or appointment of full-time or executive personnel serving our boards and committees shall be processed by the advisory committees dealing with the reports of the boards and committees involved.

B. *Revision of Supplement III, Church Order Article 8 (Church Order, 1972 edition, item 6, page 25)*

The Synodical Interim Committee calls the attention of synod to the fact that we have a current problem with Supplement III, Church Order, Article 8, item 6 (Church Order, 1972 edition, page 25). This section deals with a transcript which is to be sent to a minister from another denomination receiving a call from a Christian Reformed Church. The item reads as follows:

“6. When a congregation decides to call a minister from another denomination, the consistory shall include with the call letter a transcript (available from the stated clerk of synod) of these deliverances:

- a. The position of the Christian Reformed Church, taken in 1867 and 1881, regarding oathbound societies.
- b. The doctrinal deliverances on common grace of 1924 and 1959-61.

- c. The resolutions of 1928 and 1951 relating to worldly amusements. The consistory shall inform the pastor-elect that acceptance of the call implies his promise to abide by these deliverances in the exercise of his ministerial office in the Christian Reformed Church."

The transcript referred to in Supplement III, item 6, involves errors in dating and obsolete material and is, therefore, inappropriate at the present time.

The first matter referred to in the letter of transcript above speaks of "the position of the Christian Reformed Church taken in 1867 and 1881, regarding oathbound societies." As a matter of record, the Synod of the Christian Reformed Church did not take any position whatever regarding oathbound societies in 1881. The major decisions were taken in 1867 and 1901 and were reaffirmed in 1970 and 1972.

Item 6c refers to "the resolutions of 1928 and 1951 relating to worldly amusements." These decisions, while having historical value have been superseded by the decision of the Synod of 1966 on the church and the film arts.

The decision which led to Supplement III, item 6, was made by the Synod of 1956:

- "1) When one of our churches has decided to call a minister of de Gereformeerde Kerken in Nederland, it shall with the letter of call forward to him a transcript—to be prepared by the Stated Clerk of Synod—of the following deliverances of our synods: The position taken in the General Rules of 1881 and by the Synod of 1867 regarding membership in oathbound secret societies, the Conclusions of Utrecht adopted by our Synod of 1908, the synodical resolution of 1928 and 1951 of worldly amusements, the three points adopted by the Synod of 1924 concerning the doctrine of common grace; and it shall inform him that acceptance of the call will be understood to imply his promise to abide by those deliverances in his exercise of the ministerial office in the Christian Reformed Church."

(Acts of Synod, 1956, Arts. 65, 1, p. 38)

In response to the synodical decision the stated clerk drew up in 1956 a transcript to be sent to ministers seeking admittance into the Christian Reformed ministry. This transcript informed them of our position on: membership in secret societies; the General Rules of 1881 (6 rules pertaining to the fourth commandment); the Conclusions of Utrecht (on infra and supralapsarianism, eternal justification, immediate regeneration, and presumptive regeneration); worldly amusements (a commentary drawn up by the stated clerk on the decisions of 1928 and 1951); and common grace.

Several courses of action are possible for synod in the resolution of the difficulty involved in Supplement III, item 6.

The first course of action synod might take is to clarify its position by updating the references in the transcript. This could be done by deleting from proposition a. the words "taken in 1867 and 1881," and by amending item c, "the resolutions of 1928 and 1951 relating worldly

amusements," to read "the decisions of the Synod of 1966 on the church and the film arts."

A second course of action for synod might be to appoint a study committee to consider a revision of this item and the drafting of a new transcript. However, in view of the fact that so few ministers from other denominations enter into our ranks and the strictures of synod have made such admission very difficult, it may be a bit farfetched to appoint a study committee to draw up a statement for the admission of such ministers at this time.

A third course of action might be for synod to delete item 6 entirely. It should be observed that Supplement III, item 6, was drawn up because of a large influx of ministers from the Gereformeerde Kerken, a circumstance in 1956 which no longer pertains today. Furthermore, the decisions on oath-bound societies, common grace and worldly amusements are only a fragmentary picture of the synodical decisions on doctrinal and ethical matters. Further decisions have been taken on many doctrinal positions, as for instance, our view of the inspiration of Scripture and of biblical authority. It would appear that if any minister from another denomination desires to enter into the ministry of the Christian Reformed Church, he should become well versed both in our Church Order and all the important decisions of our synods. In order to accomplish this, synod requires a great deal more than a brief transcript such as that required in Church Order, Supplement III, item 6.

The Synodical Interim Committee recommends that synod delete item III, C, 6 from the Second Supplement to the Church Order.

VII. THE STATED CLERK

The Stated Clerk has edited and presented for printing the official publications of synod. He has carried on all of the correspondence required by the actions of the Synod of 1973 and preparatory to the meeting of the Synod of 1974. All correspondence to the denomination both from within and without our denomination during the interim between synod is handled through the office of the Stated Clerk.

During the past year further improvements have been made in the filing system and a new improved Index of Synodical Decisions is once again being prepared. Translation is also being made of older Acts of Synod from the Dutch to the English language.

With respect to the standing and study committees of synod, the Stated Clerk has informed all persons who have been appointed by synod and has provided them with relevant data concerning their assignment. Minutes and/or progress reports have also been received from all of the committees appointed by synod and the Stated Clerk has kept the Synodical Interim Committee advised as to the progress of the various committees.

The Stated Clerk has given advice and information regarding the Church Order and the decisions of synod to the committees of synod, the classes, consistories, and individuals. He has also provided information with respect to our denomination from inquirers outside of our fellowship.

The Stated Clerk serves as an *ex officio* member of the Inter-Church Relations Committee. He has also assisted in the correspondence of that committee and has represented our denomination at a number of inter-church gatherings.

The Stated Clerk has responded to invitations to speak, to preach, and to meet with various classes, congregations, and groups. The Stated Clerk has counted it a privilege to represent the Christian Reformed Church and its witness for the Lord within our membership and wherever opportunity has presented itself. He has also represented the church through the press and before the news media.

In view of the fact that the four-year term of office of the Stated Clerk expires this year, the Synodical Interim Committee recommends to synod that the Rev. William P. Brink be reappointed as Stated Clerk for a four-year term.

The Synodical Interim Committee also recommends to synod that the title of the Stated Clerk of the Christian Reformed Church be changed to General Secretary of the Christian Reformed Church. The change is proposed in view of the fact that the latter title will be more readily understood both by our own members and persons outside of our denomination.

VIII. DENOMINATIONAL FINANCIAL COORDINATOR

Mr. Anthony Vroon, who was appointed by the Synod of 1973, began his full-time work as Denominational Financial Coordinator on January 1, 1974. Mr. Vroon has begun many of the studies which were mandated to him by preceding synods. He is studying the general financial structure of our boards, committees, and of our synodical work. The Financial Coordinator has also been very helpful in drawing up the structural outlines along with the Joint Tenants Committee to be used in the central services program in the Denominational Building.

IX. APPOINTMENTS

During the past year the Synodical Interim Committee was asked to approve many appointments to boards and committees where memberships had been vacated.

A. The Synodical Interim Committee approved the following appointment of synodical functionaries:

Board	Classis	Appointment
Synodical Deputy	British Columbia.....	Rev. L. Slofstra, alternate
	Pacific Northwest.....	Rev. R. Vermeer
	Pella.....	Rev. S. Mast, alternate
	Toronto.....	Rev. J. B. Vos, alternate
Calvin College and Seminary	California South.....	Rev. J. Hasper, alternate
	Hackensack.....	Rev. D. Zandstra, alternate
	Holland.....	Rev. W. Vander Haak, alternate
	Minnesota North.....	Rev. E. De Vries, alternate
Foreign Mission Board	Columbia.....	Rev. E. Meyer, delegate
	Hamilton.....	Rev. W. De Jong, delegate
		Rev. H. Vander Plaats, alternate

Board	Classis	Appointment
	Minnesota South.....	Rev. H. Vanderaa, delegate Rev. J. Scholten, alternate
	Orange City.....	Rev. P. De Haan, alternate
	Pacific Northwest.....	Rev. F. Rietema, alternate
	Toronto.....	Rev. S. Van Houten, alternate
	Zeeland.....	Rev. J. Blankepoor, alternate
Home Mission Board	British Columbia.....	Rev. P. Kranenburg, delegate Rev. G. Pols, alternate
	Grand Rapids North.....	Rev. M. Groenendyk, alternate
	Sioux Center.....	Rev. R. De Young, delegate
	Toronto.....	Rev. J. B. Vos, alternate
Board of Publications	California South.....	Rev. C. Vander Plate, alternate
	Chicago North.....	Miss Beryl Bean, alternate
	Lake Erie.....	Mrs. R. Chong, alternate
	Pacific Northwest.....	Rev. D. Recker, alternate
C.R.W.R.C.	British Columbia.....	Mr. A. Tukker, alternate
	Board member-at-large sociologist.....	Mr. J. Tuinstra

B. The committee also made the following appointments:

- Ministerial Information Service Committee—Rev. Donald Negen
- Marriage Guidelines Committee—Dr. B. Thomas Duthler
- Implications of Guidelines for Officē and Ordination and “Layworkers in Evangelism”—Rev. Bartel Huizenga and Rev. Peter Van Egmond
- United Calvinist Youth alternate synodical representative—Rev. Stan Workman
- Back to God Tract Committee—Rev. Calvin Bremer
- Joint Commission of the CRC & RCA on the Theology of Evangelism—Dr. Carl Kromminga
- Committee re the Supervision of Visitors at the Lord’s Supper—Rev. Homer Samplonius

X. SYNODICAL COMMITTEE ON RACE RELATIONS

The Synodical Interim Committee reminds synod that a decision is necessary at this time with respect to the Synodical Committee on Race Relations. In 1971 synod decided to “reassign the 1968 mandate on racism, as delineated below, to a separate committee (to be known as the Committee on Race Relations), directly answerable to, and directly funded by, synod.”

It was also decided by the Synod of 1971 “that the committee of Race Relations shall continue for a period of three years at the end of which synod shall determine its future.

“Ground:

This will give sufficient time to judge whether the committee’s mandate and work should be continued or revised.” (See Acts of Synod, 1971, pages 113 and 114.)

XI. RECOMMENDATIONS

A. That synod approve the planning and coordination work of the Synodical Interim Committee (Sections II and III).

B. That synod urge once again “the churches to give priority in their offerings and in other contributions from societies and individuals, to the above-quota needs of our own denominational causes, so that the work of the church may be carried on and expanded without unduly raising denominational quotas. Ground: Our churches, societies, and members are being constantly solicited by a wide variety of causes outside our denomination not approved by synod and are neither directly responsible to synod nor related to our Reformed witness. The result is that our own causes are in grave need, and in some instances have to be curtailed, while a substantial amount of money is going outside the church” (Section V).

C. That synod take note of the clarification of the rules for the advisory committee on Appointments (Section VI, A).

D. That synod delete item III, C, 6 from the Second Supplement to the Church Order (Section VI, B).

E. That synod reappoint the Rev. William P. Brink as Stated Clerk for a four-year term (Section VII).

F. That synod approve the change of title from Stated Clerk of the Christian Reformed Church to General Secretary of the Christian Reformed Church (Section VII).

G. That synod approve the interim appointments made by the Synodical Interim Committee (Section IX).

William P. Brink, Stated Clerk

REPORT 20-A

SYNODICAL INTERIM COMMITTEE

(Arts. 27, 45, 53, 66, 77)

I. INCORPORATION

During the past year a great deal of study has been given by the Synodical Interim Committee to the nature of our incorporation. A study of our operations, the need for a blanket coverage for our congregations and classes, and the needs of our Pension Committee's status have made it imperative to re-structure our incorporation status so that we will be fully recognized and meet the demands of the Internal Revenue Service for listing under IRS Code 501 (c) (3).

In accord with these studies a new statement of the Articles of Association and By-Laws of our corporation have been drafted by Attorney Berton Sevensma and adopted by the Synodical Interim Committee. These Articles of Association and By-Laws fully recognize our denominational status in accord with the Church Order and the rules adopted by our synodical assemblies.

The Articles of Association and the By-Laws are contained in Appendix A of this report. The Synodical Interim Committee recommends to synod:

1. That synod approve the proposed Articles of Incorporation and By-Laws of the new corporation, The Christian Reformed Church in North America.
2. That synod ask the Synodical Interim Committee and authorize it to determine which units of the church (local churches, classes, and other boards or agencies), shall come under the application for group exemption ruling by the Internal Revenue Service, and that the units so determined shall be requested to give written authorization to be so included.
3. That synod authorize the Synodical Interim Committee to complete the incorporation procedures and application for group exemption ruling.

II. EVALUATION OF CAUSES SEEKING ACCREDITATION

The Synod of 1973 decided that agencies seeking the endorsement of synod for financial support "must first submit to the Synodical Interim Committee a statement of its aims and purposes and be approved as to program" (Acts of Synod, 1973, p. 20). Previous synods had already committed to the Synodical Interim Committee the matter of surveying the programs of all of the agencies which are endorsed for financial support.

The fact that the Synodical Interim Committee has been asked to survey all of the programs supported by our denomination and has been asked to study the aims and purposes of these programs, along with the fact that as a denomination we are being confronted with a rapidly increasing number of causes seeking synodical endorsement for financial aid, has made it mandatory for the Synodical Interim Committee to

determine a basis for the evaluation of the programs of agencies seeking the support of the synodical assembly.

On the study that was undertaken by the Synodical Interim Committee several preliminary questions were faced:

1. Does the nature of the program of the organization determine the limitations of the financial support of the church?

2. If the scope of the program is unlimited, does this imply that it is the responsibility of synod to recommend to the churches the support of all worthy programs?

3. If in any way the scope of the responsibility of synod in recommending causes to the churches is limited, in what way can we define the boundaries of such limitations?

The study of the Synodical Interim Committee led into many ramifications. In all of our study, however, one of the primary factors was the question of the scope of ecclesiastical responsibility. With respect to the scope of ecclesiastical responsibility, the committee makes several observations:

On the one hand, we may view the work of the church in a very broad scope.

A study of the Scriptures should make it clear that it is not possible to limit the scope of the work of the people of the Lord in his service. The Bible clearly teaches that the earth is the Lord's and the fullness thereof. It teaches that man was made to subdue the earth and to exercise dominion over it. Although man has fallen into sin and lost the clear reflection of the image of God, our redemption through Jesus Christ restores us, makes us new creatures and enables us once again to make every endeavor of life an area of God's service.

While all of life is an area of God's service, however, the church of Jesus Christ, as a church, is not given a universal mandate of service. The church as the body of God's people in its organized state is a worshipping body and serves as the enabler and inspirer of God's people to all service in his kingdom.

On the other hand, we observe a limitation.

While the church sends its members and influence into all of life, it has its own peculiar sphere and function. The task of the church is outlined clearly in the Scripture as the preaching of the Word, and the administration of the sacraments. Through the preaching of the Word and the sacraments, the church of Christ enables those who know the Lord to reach out into every avenue of life in his service.

Article 28 of the Church Order sheds light on the limitation of the church when it says "the assemblies shall transact ecclesiastical matters only and shall deal with them in an ecclesiastical manner." Certainly this is a limitative clause with respect to the responsibility of the organizational church.

While the preaching of the Word and the sacraments are the fundamental work of the church, in the history of the church other functions are so closely allied with the means of grace that the church from its New Testament beginnings has embraced them as representative and demonstrative of the work of Christ and the love of God. In this cate-

gory the church has always considered the necessity of the work of mercy, of Christian education, of the distribution of the Word of God, and of such services as specifically serve to the furthering of the Gospel of our Lord Jesus Christ.

The above reflections lead us to the conclusion that the church in transacting ecclesiastical matters only and dealing with them only in an ecclesiastical manner shall not consider itself organizationally responsible or competent to make judgment in many spheres of kingdom endeavor. Nor does the church function wisely when it calls upon all of its members to support every good and righteous cause financially. Who, for instance, would ask the church to support economic pursuits? By what norms shall a church determine whether certain scientific efforts shall be supported, or art programs, or labor organizations, or political efforts?

The Synodical Interim Committee in appraising the causes seeking accreditation has used the following general rules:

1. The church as an organization (institution) should consider itself responsible for appraising the programs and agencies which are closely related to its integral work (works of mercy, of Christian education, of the distribution of the Word of God, and of such avenues as will serve to the furthering of the Gospel of our Lord Jesus Christ). While the church has an unlimited interest in the work of the Lord and his kingdom, and every Christian is in a real sense doing the work of the Lord's kingdom, the church cannot and should not assume the responsibility of making judgment on the worth of every kind of kingdom activity, nor the responsibility of assuming the finances of the Lord's work in every sphere of life.

2. Accreditation of causes which are within the scope of the above limitation (works of mercy, of Christian education, of the distribution of the Word of God, and of such avenues as will serve to the furthering of the Gospel of our Lord Jesus Christ) and are local, or regional, should be carried on by the local or regional assemblies, unless their unique character or need make this impossible.

3. In order to move in the direction of accrediting only such causes which are intimately related with the mandate of the church as an organization and to limit the support of the synodical assembly only to such causes as cannot be carried by local or regional assemblies, SIC ought to stipulate that synod is not ready to assume the responsibility for any additional causes unless they are clearly and closely allied with our ecclesiastical task and ought with good reason to be recommended to the entire denomination for support.

4. The lines of procedure above are not only an indication as to procedure with respect to new causes, but should serve as well as guidelines for the review of all of the causes that have in the past been placed upon the accreditation list of synod.

5. Whereas SIC and the synod ought to live by the guidelines above, this in no way infringes upon the broad scope of the work of the Lord in every avenue of life. Such support ought to be given on an individual basis rather than by the way of ecclesiastical offerings or recommendations.

III. AGENDA MATTERS

a. The following study committees presented progress reports for the agenda: Examination of Candidates and Admission to the Ministry; Marriage Guidelines; New Confession; and Supervision re Visitors at the Lord's Supper.

In view of the fact that study committees are ordinarily given two years to prepare their reports, it was decided not to place the written reports in the Agenda of Synod but to call the attention of synod to the fact that these committees are all diligently engaged in their work and hope to report to the Synod of 1975.

b. *Date of Agenda.* The Agenda for Synod, 1974 could not be completed by our printing shop within the specified date of synod, April 20. Copies of the agenda were delivered and mailed on May 6, 1974. Delegates received the first copies by first class mail. With an agenda deadline of March 15, our present date for the appearance of the agenda leaves the printers and binders only four weeks. The Synodical Interim Committee recommends that the deadline for the synodical agenda be advanced to March 1.

c. *Matters not printed in Agenda.* This year as in other years a few overtures and appeals were sent in which were not in order. In every case these are reviewed by the Stated Clerk along with the Church Polity and Program Committee. The churches are informed of the problem and all such materials are sent on to the officers of synod for review.

IV. UNITED STATES CENTENNIAL CELEBRATION

We are all aware of the fact that the United States of America plans to celebrate its bicentennial in the year 1976. Our Denominational Office has received many letters requesting information about our plans for this event.

A centennial celebration is a fitting time to give thanks for national blessings. It is also a most suitable time to celebrate God's blessing upon our denomination as we have been led by Him to occupy a place in our nation. We may well use the centennial celebration as an opportunity to better understand ourselves as we review God's gracious dealings with us in our history. The centennial may also provide us an occasion to examine the place God wants us to occupy in our society and visions for future service. It would appear that as a church we might well use our nation's bicentennial as a time not only of celebration of national blessings then, but of repentance and commitment to the work which God has given our denomination. Calvin College and Seminary will also celebrate its centennial in 1976.

The Synodical Interim Committee requests synod to mandate our committee to work in conjunction with our boards and agencies to implement a suitable program for a Bicentennial Celebration.

V. FINANCIAL MATTERS

The Finance Committee of the Synodical Interim Committee, as directed by synod, has studied the quota requests from all the quota participating agencies. This committee is instructed to recommend to synod and its advisory committee on budget matters, a per family over-all de-

Denominational Quotas

Comparison of Requested, Recommended and Actual

Year	Total Requested by Denominational Agencies	Increase as a Percent of Last Year's Actual	Total Recommended by Finance Committee*	Increase as a Percent of Last Year's Actual	Actual Approved by Synod	Increase as a Percent of Last Year's Actual
1975	\$ 177.35	9.07	\$ 170.60	4.90		
1974	168.35	5.94	161.10	1.74	\$ 162.60	2.68
1973	157.70	5.84	157.25	5.54	158.35	6.28
1972	155.00	12.40	147.40	6.89	149.00	8.05
1971	142.65	10.58	137.15	6.32	137.90	6.90
1970	127.90	8.16	122.50	3.47	129.00	9.09
1969	128.50	15.40	117.75	5.75	118.25	6.20
1968	111.10	9.62	109.60	8.14	111.35	9.87
1967	104.80	8.88	100.60	4.52	101.35	5.30
1966	96.00	6.37	94.50	4.71	96.25	6.65
1965	89.25	5.77	89.25	5.77	90.25	7.31
1964					84.10	
Average percent increase						
	1965-1974	8.90		5.29		6.83
	1969-1974	9.71		4.95		6.53

*Formerly the Standing Advisory Budget Committee

Source: Acts of Synod, various issues

nominal quota that, if approved by synod, will provide quota support for the increasing needs of the denominational agencies and yet will be reasonable when judged in the light of our denominational stewardship and family giving.

As an initial step in this process, we compared total quota requests from the denominational agencies with total quota recommendations by the Finance Committee (formerly the Standing Advisory Budget Committee) and actual total quotas approved by synod for the years 1965 through 1974. The requested and recommended total quota for 1975 also is included.

The total requested by the denominational agencies, the total recommended by the Finance Committee and the actual total approved by synod each year was expressed as a percent increase of the previous year's actual quota. In this way a direct comparison can be made.

During the ten-year period 1965-1974, the average yearly increase in total requests was 8.9 percent. This compares with an average recommended increase of 5.29 percent and an average adopted increase of 6.83 percent. An analysis of more recent history, the last six years (1969-1974), gives results almost identical to the ten-year historical experience.

Several points should be acknowledged:

a. The Finance Committee and the former Standing Advisory Budget Committee made recommendations in the past that on the average were in line with increasing incomes.

b. There were times when various agencies' requests were higher than initially anticipated because of unique situations confronting these agencies (such as a unique program opportunity or a sudden dollar devaluation) or because of action taken by synod (such as approving new program requests or approving increases in salary support).

c. Synod should carefully weigh the quota increase implications of any request or recommendation before it takes final action.

This year, as in the past, the committee's task was difficult as we received quota requests from the various denominational agencies for 1975 totaling \$177.35, or an increase of \$14.75 (9.07 percent increase) over the 1974 quota. Our committee sympathizes with the agencies requesting these quota increases as we all realize what inflation has done to the dollar and to purchasing power. We feel, however, that it is impossible for us to recommend an increase in quota by this amount in one year because the quotas have been increasing at an average of 6.8 percent the last five years and deflated income has been increasing at a considerably lower rate. We feel, therefore, that most of the agencies should not be given the entire amount of the requested increase since by doing so, it would have to be at the expense of one or more of the other denominational agencies.

In support of our contention that a 9.07 percent increase in the denominational quota is not practical, we analyzed current statistics of average annual family income (U.S. Department of Commerce, Bureau of the Census, "Current Population Report"). We found that average annual family income increased 6.8 percent in 1973. Inflation, however, in 1973 cost the average family approximately 9.1 percent. We decided, therefore, that an increase in the quota at a rate of 9.07 percent as requested by the agencies would work a hardship on most families and especially on many small or low-family-income churches. Furthermore, the local or regional church, Christian school, or classical programs may have difficulty raising funds when the denominational quotas increase too rapidly. Many states and cities have added and/or increased property and income taxes which further reduce family disposable income.

After careful analysis and review of budgets and financial statements of the denominational agencies, the Finance Committee is recommending a per family quota increase of \$8.00 for 1975 (details follow), an over-

all 4.90 percent increase above the 1974 quota. IN THIS REGARD, 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 from many OUTSIDE ORGANIZATIONS. Our people are giving substantial amounts to these organizations, even some which are not doctrinally sound or have no significant financial accountability. Our denominational agencies, by using more effective means, will channel some of these gifts in their direction. The 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 congregations of the above-quota needs of our agencies, as well as the list of causes which synod approves for financial support. With greater emphasis given by all to the needs of our denominational agencies, these agencies can increase their gift and offering income which will permit them to better meet their program demands, and in turn, reduce their dependence on the denominational quota.

A. DENOMINATIONAL QUOTAS

	1973 Quota	1974 Quota	Requested for 1975	Recommended for 1975
Back to God Hour	\$ 15.00	\$ 16.00	\$ 18.00	\$ 18.00
Board of Publications				
"The Banner"	-0-	-0-	1.50	-0-
"De Wachter"	.25	.25	.50	.50
Denominational Bldg. Add.	1.00	1.00	1.00	1.00
Unified Ch-Sch.Curr.	2.00	2.00	4.00	3.00
Calvin College & Seminary	30.60*	32.10*	33.60*	33.60*
Seminary Bldg. Add.	-0-	-0-	1.50	-0-
Chaplain Fund	-0-	-0-	1.00	-0-
Chaplains' Deposit Fund	.50	.50	.50	.50
Foreign Missions	28.75	29.00	32.00	31.50
Fund for Needy Churches	11.25	12.75	14.00	12.75**
Home Missions	41.10	41.10	41.10	41.10
Ministers' Pension Fund	22.00	22.75	22.75	22.75
Spanish Literature	.75	.50	.50	.50

SCORR	1.40	1.40	1.40	1.40***
Synodical Expense Fund	2.75	3.25	4.00	4.00
United Calvinist Youth	1.00	-0-	-0-	-0-
	<u>\$158.35</u>	<u>\$162.60</u>	<u>\$177.35</u>	<u>\$170.60</u>

* Allocated on an area basis.

** For every \$500 increase in minimum salary, there must be an additional \$0.75 quota plus \$10.00 per local congregation.

*** Contingent upon synod's approval of the continuation of the present program of SCORR.

B. CAUSES RECOMMENDED FOR FINANCIAL SUPPORT

I. DENOMINATIONAL CAUSES

Group A

Regular Causes Recommended for One or More Offerings

1. Armed Forces Fund of Home Missions Board
2. Back to God Hour for above-quota needs
3. Back to God Tract Committee
4. Chaplain Fund
5. Committee for Educational Assistance to Churches Abroad
6. Foreign Missions for above-quota needs
7. Home Missions for above-quota needs
8. Minority Student Scholarship Fund
9. Supplemental Relief Fund of Ministers' Pension Fund Committee

Group B

Benevolent Causes Recommended for One or More Offerings

Christian Reformed World Relief Committee

Group C

Youth Causes Recommended for One or More Offerings

1. Calvinettes (division of United Calvinist Youth)
2. Calvinist Cadet Corps (division of United Calvinist Youth)
3. Young Calvinist Federation (division of United Calvinist Youth)
4. Young Calvinist Servicemen's Ministry

II. NONDENOMINATIONAL CAUSES

Recommended for financial support but not necessarily for one or more offerings. The number of offerings, or any amount to be given to these causes, is a matter that EACH COUNCIL SHOULD DECIDE.

Group A

Benevolent Causes

1. Bethany Christian Home, Inc.
2. Bethesda Hospital
3. Calvary Rehabilitation Center
4. Christian Sanatorium Association
5. Christian School Employees Relief Fund
(only when specifically requested)

6. Elim Christian School
7. The Luke Society
8. Pine Rest Christian Hospital Association
(includes Children's Retreat)

Group B

Educational Causes

1. Association for Advancement of Christian Scholarship
2. Christian Schools Educational Foundation (NUCS)
3. Dordt College, Inc.
4. National Union of Christian Schools
5. Reformed Bible College
6. Roseland Christian School
7. Trinity Christian College
8. Westminster Theological Seminary

Group C

Miscellaneous Causes

1. American Bible Society (U.S. churches only)
2. Canadian Bible Society (Canadian churches only)
3. Christian Labour Association of Canada
(Canadian churches only)
4. Christian Laymen's League
5. Faith, Prayer, and Tract League
6. Gideons (for Bible distribution only)
7. Inter-Varsity Christian Fellowship
8. Lord's Day Alliance of Canada (Canadian churches only)
9. Lord's Day Alliance of the U.S. (U.S. churches only)
10. T.E.L.L. (The Evangelical Literature League)
11. World Home Bible League

C. UNORDAINED EMPLOYEES' PENSION FUND

The Synod of 1973 adopted the following recommendation: "That synod refer the matter of adequate pension for unordained employees to the Synodical Interim Committee for study" (Acts of Synod 1973, Art. 60, II, C, 2, page 57).

Recommendation—That synod grant an extension of one year to complete this study. *Ground*: The Finance Committee has not had sufficient time to work with the Denominational Financial Coordinator on this matter.

D. REGIONAL CAUSES RECOMMENDED FOR FINANCIAL SUPPORT

The Synod of 1972 adopted a recommendation: "That a study be made to determine if a number of nondenominational causes recommended for financial support are actually local or regional in character" (Acts of Synod 1972, Art. 64, IV, 2, page 84). The Synod of 1973 granted a one-year extension for the completion of this study (Acts of Synod 1973, Art. 83, V, page 91).

The Synodical Interim Committee and the Finance Committee after discussing this matter agreed that (1) a study of the program of each

cause should be completed by the Church Polity and Program Committee and (2) a set of guidelines should be formulated for the evaluation of causes seeking accreditation.

While the programs of many causes have been studied, the Church Polity and Program Committee has not completed the difficult task of surveying all causes. However, this committee has formulated a set of guidelines for accreditation. These guidelines were used in the evaluation of new causes seeking accreditation and will assist in the completion of the study of regional causes next year.

Recommendation—That synod approve a one-year extension to complete the study of regional causes recommended for financial support. *Ground*: Additional time is needed to complete the survey of all causes recommended for financial support.

E. ORDAINED MEN SALARY SURVEY

The Synod of 1973 adopted the following recommendations (Acts of Synod 1973, Art. 37, I, B, 6, page 39):

“a. That synod mandate the Finance Committee of the Synodical Interim Committee to conduct a comprehensive salary study with respect to ordained men. This is prompted by the continuing salary inequities among our ministers. This study should be analogous to the National Union of Christian Schools Salary Studies and possess the machinery to deal with the problem on a continuing (i.e., year-to-year) basis.

“b. That synod mandate this same committee to consider the special financial problems of churches unable to pay the minimum amount as required under existing rules of the Fund for Needy Churches. This study to be in consultation with FNC, SCORR, CRWRC, BHM, and a representative from the minority membership of the denomination.”

The Denominational Financial Coordinator under the auspices of the Finance Committee conducted an extensive survey of salary and compensation levels of ordained men in the churches in our denomination. The survey methodology, findings, conclusions and recommendations are contained in a special report, “Ordained Men Salary Survey and Findings,” appended to this report. The complexity of the problems faced precluded completing a study of the special financial problems of churches unable to pay the minimum amounts as specified by FNC rules. Obviously, the information obtained in the salary survey will be helpful in completing this study next year.

Recommendations

1. That synod adopt the six recommendations contained in the appended report, “Ordained Men Salary Survey and Findings.”

2. That synod approve a one-year extension to complete the study of special financial problems of churches unable to pay minimum salary amounts as required under FNC rules.

3. That synod remind the churches and the classes of existing procedures for assisting needy churches. (See Acts of Synod 1970, Art. 143, III, C, 3).

F. FINANCIAL AND BUDGET REPORTS PRINTED IN THE AGENDA

A review of the current and past agendas for synod revealed substantial variation in the amount of financial information contained for each agency. Although each delegate to synod must have the opportunity to acquaint himself with the general financial and budget picture for each agency, extensive audit reports are not necessary.

Recommendation—That synod advise all denominational agencies to prepare summary financial and budget reports for inclusion in the agenda. The detailed financial audit and budget reports will be submitted, as before, to the Finance Committee.

VI. NOMINATIONS FOR COMMITTEE MEMBERSHIP

The procedure usually followed concerning appointments to synodical committees is to present to the delegates of synod two nominations for each position from whom one is to be elected. There are times, however, when the nature of the work of a committee requires the continuing competency and experience of persons who have completed only one three-year term.

The work of the Finance Committee requires financial and budget analysis competencies, time commitments and experience of all of its members. Three members have completed a three-year term. The rules of synod allows for a second three-year term. The Finance Committee requests the reappointment of these individuals.

The work of the Synodical Interim Committee also demands the continuing expertise and service of Attorney Berton Sevensma, whose first three-year term expires at this time. In view of the circumstances above, we recommend that synod reappoint the following individuals as regular or alternate members of the Synodical Interim Committee for the Central U.S.A. district:

Regular	Alternate
Dr. Marvin G. De Vries	Mr. Jerry Jonker
Mr. Berton Sevensma	Mr. Arthur Van Tuinen

The committee also nominates the following persons for election by synod:

District	Regular	Alternate
Mississippi to Rocky Mountain.....	*Dr. P. Y. De Jong..... Rev. J. Kok.....	*Rev. S. Kramer Rev. J. Fondse
Central U.S.A.....	*Rev. O. Breen..... Rev. H. Vander Well.....	*Rev. J. Verbrugge Rev. J. Meppelink
Eastern Canada.....	*Mr. M. Van Wijk..... Mr. K. Vander Velde.....	*Mr. P. Feddema Mr. W. Rang
Eastern U.S.A.....		Rev. I. Apol Rev. A. Rienstra

* indicates incumbent

VII. RECOMMENDATIONS

A. The Synodical Interim Committee requests that its vice-president, the Rev. Arthur Hoogstrate represent the committee when matters pertaining to the committee are discussed, and that Mr. Fred Hollebeek and Dr. Marvin De Vries, chairman and secretary of the Finance Committee, represent the committee in matters of finance.

B. That synod adopt the recommendations re the Articles of Association and By-Laws (Section I).

C. That synod take note of the policies of the Synodical Interim Committee in evaluating the program of causes seeking accreditation (Section II).

D. That synod advance the deadline date of the Agenda to March 1 of each year (Section III, B).

E. That synod mandate the Synodical Interim Committee to work in conjunction with our boards and agencies to implement a suitable program for a Bicentennial Celebration (Section IV).

F. That synod adopt the recommendations on Financial Matters (Section V).

G. That synod approve recommendations for Synodical Interim Committee membership (Section VI).

William P. Brink, stated clerk

APPENDIX A
ARTICLES OF ASSOCIATION
OF
THE CHRISTIAN REFORMED CHURCH IN NORTH AMERICA

We, the undersigned, desiring to become incorporated under the provisions of Act No. 327, 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 Christian Reformed Church in North America.

Second, The location of said church or society shall be in the City of Grand Rapids, County of Kent, and State of Michigan.

The address of the initial registered office is:

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

The name of the initial resident agent at the registered office is:

William P. Brink.

Third, The time for which said corporation shall be created shall be perpetual.

Fourth, The members of said church or society shall worship and labor together according to the discipline, rules and usage of The Christian Reformed Church, as from time to time authorized and declared by synod.

Fifth, The corporation is a non-profit religious corporation organized for the purpose of performing activities and operations for the carrying out of the mission of The Christian Reformed Church, as directed by its synod from time to time. The organization and operation of the corporation shall be such as will meet the requirements stated in Section 501 of the Internal Revenue Code, as amended, for exemption from taxation.

Sixth, In the event of termination, dissolution or winding up of this corporation in any manner or for any reason whatsoever, its remaining assets, if any, shall be conveyed or distributed to, and only to, one or more organizations which

qualify as exempt organizations under Section 501 (c) (3) of the Internal Revenue Code, as may be determined by synod.

IN WITNESS WHEREOF, we, the parties hereby associating for the purpose of giving legal effect to these Articles, hereunto sign our names and places of residence.

BY-LAWS OF THE CHRISTIAN REFORMED CHURCH IN NORTH AMERICA

Preamble

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.

Objectives and Purposes of Corporation

The corporation is organized and operated exclusively for religious objectives and purposes within the meaning of Section 501 (c) (3) of the United States Internal Revenue Code of 1954, as amended. The general religious objectives and purposes of the corporation shall be carried out by all lawful means, including but not limited to the following:

A. Proclaiming the Gospel of the Lord Jesus Christ through the churches of the denomination.

B. Promoting the principles and teachings of the Holy Bible, as interpreted by the Reformed Creeds, namely, The Belgic Confession, The Heidelberg Catechism, and The Canons of Dort, in the churches of the denomination.

C. Fulfilling the scriptural mandate enunciated by Jesus Christ in Mark 16:15 to "Go ye into all the world and preach the gospel to every creature," by actively supporting and promoting Christian missions through the churches, classical home mission programs, and synodical agencies and boards for home missions and foreign missions.

D. Training of members of the denomination to be ministers of the Gospel, missionaries, and lay workers in the service of the church; providing for the financial support and security of ordained and unordained personnel of the church.

E. Promoting the work of Christian mercy and charity through the churches of the denomination, and classical and synodical agencies and boards, to those in distress.

F. Receiving funds directly and/or through offerings in its churches for the support of the ecclesiastical activities, agencies, functions and programs of the denomination and/or for the purpose of supporting and making contributions to religious, charitable and educational organizations exempt from taxation under Section 501 (c) (3) of the Internal Revenue Code of 1954.

Article II.

The Basis

The basis of this corporation is the Holy Bible which we believe, confess and declare to be the inspired and infallible Word of God, and our only rule for faith and practice.

Article III.

Forms of Unity

The church, as an ecclesiastical organization and legal corporation, together with its members, and its supporting members and assemblies, accepts, believes,

and is bound by the Form of Subscription to the following named Reformed Creeds as a true interpretation of the Holy Bible, to-wit:

The Belgic Confession
The Heidelberg Catechism
The Canons of Dort

Article IV.

Church Government

The Ninety-Six Articles of the Church Order, adopted by the Synod of the Christian Reformed Church on June 16, 1965, and which are incorporated herein by reference, and any revision thereof, and synodical regulations and mandates, shall regulate the ecclesiastical organization and operation of the denomination in its corporate expression and form.

Article V.

Members

The members of the corporation are the delegates duly elected from time to time to the synodical assembly of the church, pursuant to the Church Order and/or synodical regulations. Each delegate shall continue to hold the office of member of this corporation until his successor has been chosen and the next synodical assembly has been duly convened and constituted.

Article VI.

Meetings of Members

The members of the corporation shall meet in annual session as the Synod of the Christian Reformed Church at a time and place designated by the previous synod.

Special meetings of the members may be called by the convening church with the approval of the Synodical Interim Committee, pursuant to the Church Order.

Article VII.

Notice of Meetings

Notice of any annual and/or special meeting of the members of the corporation shall be given in the official publications of the church at least fifteen (15) days prior to the date of said meeting.

Article VIII.

Supporting Members; Meetings

All members of the churches of the denomination are supporting members of the denomination and of this corporation.

All members of each church entitled to vote shall meet annually for the purpose of conducting such business as is presented by the consistory. Special meetings of the members may be called by the consistory.

Article IX.

Supporting Assemblies; Their Jurisdiction and Meetings

The supporting assemblies of the denomination are the following: the consistory and the classis.

The jurisdiction of the consistory is exercised in the local church of which it is the governing body.

The jurisdiction of the classis is exercised in the geographical district in which its constituent churches and congregations are located and over which it has been appointed, pursuant to synodical regulation.

The consistory and the classis shall meet from time to time as prescribed by the Church Order.

Article X.

Synodical Interim Committee

The Synodical Interim Committee shall have such authority, duties and responsibilities as are prescribed by the Church Order and synodical regulations and decisions.

Whenever it is necessary that the denomination deal with or report to any governmental authority or agency, the Synodical Interim Committee shall be the Board of Trustees of the corporation for all legal purposes.

Article XI.

Officers of Synodical Interim Committee

The Synodical Interim Committee at its first meeting following the adjournment of synod shall elect a president, vice president, and recording secretary.

The Denominational Stated Clerk shall be the secretary of the Synodical Interim Committee.

Article XII.

Stated Clerk

The office of Stated Clerk of the denomination is hereby established. Synod shall appoint the Stated Clerk.

The Stated Clerk shall have such authority, duties and responsibilities as are prescribed by synod.

Article XIII.

Denominational Financial Coordinator

The office of Denominational Financial Coordinator is hereby established. Synod shall appoint the Denominational Financial Coordinator.

The Denominational Financial Coordinator shall have such authority, duties and responsibilities as are prescribed by synod.

Article XIV.

Operation Provisions

The fulfillment of the objectives and purposes of the corporation as stated in Article I shall be through the functioning of such agencies and divisions, to be composed of such members, staff and directors, to perform such functions and to have such authority, duties, and responsibilities, all as provided and prescribed by synod from time to time.

Article XV.

Corporate Property

All property of the corporation, real and personal, shall be devoted to the objectives and purposes of the corporation as stated in Article I, and shall be subject to the control, management and supervision of synod when in session; when synod is not in session the Synodical Interim Committee shall act for synod, pursuant to synodical direction, with the assistance and cooperation of the Stated Clerk and Denominational Financial Coordinator.

Article XVI.

Amendments to Articles of Incorporation and By-Laws

The members of the corporation meeting in synodical assembly may alter, amend or repeal the Articles of Incorporation and/or the By-Laws, by majority vote in the manner provided by law.

CHRISTIAN REFORMED CHURCH
 SYNODICAL OFFICE
 STATEMENT OF RECEIPTS & DISBURSEMENTS
 JANUARY 1 - DECEMBER 31, 1973

BALANCE FORWARDED		\$ 15,191.41
RECEIPTS:		
Quota for Synodical Expenses @ \$2.75	\$154,127.47	
Transfer from Resettlement Committee	3,088.90	
Sale of Materials	1,422.50	
Contribution for Young Calvinist Fund	299.05	
Contributions for Denominational Bldg. Fund	17,738.50	
Interest	<u>718.01</u>	
Total Receipts		<u>177,394.43</u>
Total Funds		192,585.84
DISBURSEMENTS:		
Staff Costs:		
Salaries & Wages	\$ 26,260.00	
Fringe Benefits & S.S.	2,498.16	
Professional Services	-0-	
Dues & Subscriptions	7,609.00	
Travel, Board, Lodging	703.08	
Hospitality & Promotion	-0-	
Miscellaneous	<u>331.44</u>	
Total Staff Costs		37,401.68
Office & Other Costs:		
Synod Assembly	27,344.51	
Synod Committees	32,599.54	
Legal & Audit	590.00	
Office Occupancy - Rental	810.00	
Central Services (Supplies, Postage, Equipment, Services)	48,857.17	
Uncommitted (Contingent)	-0-	
Total Office & Other Costs	<u>110,201.22</u>	
Total Costs		147,602.90
Loan to R.E.S.	2,500.00	
Disbursed to Other Funds	<u>22,313.21</u>	
Total Disbursements		<u>172,416.11</u>
BALANCE, December 31, 1973		\$ 20,169.73
Cash on Deposit:		
Old Kent Bank, checking account	\$ 7,829.21	
Toronto-Dominion Bank, checking account	7,177.00	
Old Kent Bank, Savings Deposit Receipt	20,000.00	
Union Bank, savings account	<u>1,115.14</u>	
Combined Synodical Expense and SCORR Funds		36,121.35
Additional, due from other funds:		
From R.E.S.	4,500.00	
From Denominational Bldg. Fund (overpayment)	3,829.75	

APPENDIX B**ORDAINED MEN SALARY SURVEY AND FINDINGS****Based on 1973 Actual and 1974 Estimated Total Compensation****Produced under Supervision of****SYNODICAL INTERIM COMMITTEE****as Authorized and Instructed through****ACTS OF SYNOD 1973****Article I, B, 6, a, page 39**

“Synod mandated the Finance Committee of the Synodical Interim Committee to conduct a comprehensive salary study with respect to ordained men. This is prompted by the continuing salary inequities among our ministers. This study should be analogous to the National Union of Christian Schools Salary Studies and possess the machinery to deal with the problem on a continuing (i.e., year to year) basis.”

April 15, 1974

I. INTRODUCTION

In the year 1970 our synod adopted the decisions and recommendations as contained in a report by a three-year study committee which was subsequently published for distribution to our consistories as “GUIDELINES FOR MINISTERS’ SALARIES,” hence this salary survey and findings report not only attempts to carry out the instruction of our 1973 Synod but also attempts by its findings to show whether or not we have kept pace with and adhered to the recommendations as contained in this very excellent 1970 report and guidelines.

For the benefit of all concerned we quote the following from our 1970 guidelines report:

“The minister’s salary should be compared with average incomes of other professionals and the Bureau of Labor Statistics of living costs (which are updated and made available regularly for various areas in the United States) rather than the average income of his congregation.

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

“In considering its ability to grant an increase, the consistory should set its minister’s salary increase as a primary obligation, ahead of capital expenditures, etc. Meeting its financial responsibilities to its minister should take priority over responsibilities to classis and synod.

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

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

Travel Expense. A car allowance should be granted each minister to the extent of 10¢ per mile driven for the church, plus prompt payment of other travel and lodging expenses incurred when out of town on business for the local church.

Tools for Continuing Education. A reasonable allowance should be authorized to purchase new books and periodicals and the cost of attending conferences other than church business which are means to strengthen the ministry and its service to the church.

Hospital and Medical Insurance. The congregation should provide adequate hospital and medical insurance for the minister and his family. The Christian Reformed survey shows that two-thirds of our ministers are paying their own, whereas the trend in industry today is that the employer pays all hospital and medical insurance expense.

Social Security. Social Security is now mandatory for the minister as a self-employed person. This amounts to 6.9% of his income up to \$7,800 for 1970, and it is anticipated that it will be 6.9% of \$9,000 in 1971. Consistories in the U.S.A. should take this into account when setting the minister's salary. (The 1974 Social Security is 8.0% of total income, maximum \$1,056.)

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

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

II. PRINCIPLES OF THE SALARY SURVEY

A. The survey and its findings must provide facts concerning salary inequities if any. It must be analogous in principle (not necessarily identical) to the National Union of Christian School salary report studies and be established in form and substance so as to deal with the subject problems on a continuing basis.

B. The survey and its findings must reflect the current cost of living based on available updated Bureau of Labor Statistics publications as required under Synod of 1970 adopted recommendations referred to in "GUIDELINES FOR MINISTERS' SALARIES" published and circulated to all consistories in 1970 and should serve as an updated guide for the use of our layleaders in each local congregation to help them determine what is an equitable salary for their pastor bearing in mind that while the Minimum Compensation per region C.L.I. (cost of living indicator; see Exhibit B) figure shown on the Survey and Findings report is a suggested minimal figure, the minister's received total compensation should relate to the specific economic conditions of the immediate area he serves as determined from local research, the complexities of his ministerial duties, and his proficiency in the performance of his ministerial tasks.

C. The survey and its findings must show as accurately as possible actual cost of ministerial services to the churches.

D. The survey and its findings must be so formulated, prepared, and filed that the required information, statistics, and conclusions, can be readily ascertained on each church, combination of churches in specific classes, combination of classes in specific regions of U.S. and Canada, and nationally U.S. and Canada. Each of the above respective categories is to be broken down into per family size of congregation.

E. The survey, its findings, and conclusions are for the current and future (as updated annually) use of synod, its classes, churches and agencies and such others as may be authorized by synod.

F. The survey, findings and conclusions must be acceptable as statistically sufficient in form and substance, approximately 60% of our survey questionnaires to all ministers having been satisfactorily completed and filed for the record.

III. SURVEY STATISTICS USED IN DEVELOPING SUMMARY REPORTING (See Exhibit A)

A. *Primary Statistics*

1. *Minister received annual net compensation*

- | | |
|-----------------------------------|---------------|
| a. Total of salary income | Line 15 plus |
| b. Housing allowance | Line 20 plus |
| c. Utilities and fuel | Line 21 plus |
| d. Hazard insurance | Line 22 plus |
| e. Total position related income | Line 31 minus |
| f. Total position related expense | Line 39 |

2. *Church paid ministerial total cost*

- | | |
|---------------------------------|---------|
| Total gross annual compensation | Line 32 |
|---------------------------------|---------|

B. *Secondary Statistics - Fringe Benefits*

- | | |
|---|---------|
| 1. Church paid annual retirement provision | Line 17 |
| 2. Church paid annual hospital and medical ins. | Line 17 |
| 3. Church paid annual group life insurance | Line 19 |
| 4. Church paid annual allowance for soc. sec. | Line 24 |

C. *Other Statistics*

- | | |
|---|---------|
| 1. Church paid annual auto allowance | Line 27 |
| 2. Minister paid auto expense | Line 34 |
| 3. Church paid annual other travel allowance | Line 28 |
| 4. Minister paid annual other travel exp., etc. | Line 38 |
| 5. Church paid annual allowance for books, dues, subscriptions, and pastor education enrichment | Line 29 |
| 6. Minister paid annual exp. for books, dues, subscriptions, and pastor education enrichment | Line 36 |
| 7. Church paid annual allowance for hospitality | Line 30 |
| 8. Minister annual expense for hospitality | Line 37 |
| 9. Average amounts and number of churches paying 1, 3, 5, and 7 above | |
| 10. Average amounts of minister paid expenses under 2, 4, 6, and 8 above | |

IV. RECOMMENDED ECONOMIC INDEXES FOR MINIMUM COMPENSATION STANDARD (See Exhibit B - Annual Average - Middle Income Budget Family of Four - Cost of Living Indicator - by region U.S. and Canada - Adjusted through January 31, 1974.)

A. *Middle Income Budget Family of Four*

Source of statistics

1. Bureau of Labor Statistics latest publications of average budgets for urban family of four combined with,
2. "Sales Management" magazine's latest publication of average "Effective Buying Income" for suburban family household of four, and
3. "Sales Management" magazine's Canadian section publication of Income Breakdown of Household Summary - "Effective Buying Income per Household" adjusted to reflect latest consumer price index increases.

Note: *The above economic index figures cover all cost of living factors including housing and related costs, hence for comparison they must be equated to III, A, 1, a through f above, ministers received annual net compensation.*

The reasoning for use of above middle income budget figures for minimum compensation standard is in line with Synod of 1970 approved "GUIDELINES FOR MINISTERS' SALARIES" which presumes a minister should have at least a moderate budget (middle income) and same substantially adheres to Church Order Article 15 and its scriptural authority.

It is felt that it is reasonable and fair to classify the index figures referred to as MEDIAN indicating that there are as many "family of four households" with incomes above the index level as there are "family of four households" with incomes below that level.

V. SUMMARY AND FINDINGS

A. U.S. regions	<i>Classes</i>	<i>Page</i>
1. Far West	California South, Central California, Columbia, Pacific Northwest	416
2. Great Lakes	Cadillac, Chicago North, Chicago South, Grand Rapids East, Grand Rapids North, Grand Rapids South, Grandville, Holland, Illiana, Kalamazoo, Lake Erie, Muskegon, Wisconsin, Zeeland	417
3. Middle East	Hackensack, Hudson	418
4. New England	Hudson	419
5. Plains	Minnesota North, Minnesota South, North-central Iowa, Orange City, Pella, Sioux Center	420
6. Rocky Mountain	Rocky Mountain	421
7. Southeast	Florida	422
B. Canada regions		
1. Central Canada	Minnesota North	423
2. Eastern Canada	Chatham, Eastern Canada, Hamilton, Huron, Quinte, Toronto	424
3. Western Canada	Alberta North, Alberta South, British Columbia	425
C. <i>United States - Summary all regions</i>		426
D. <i>Canada - Summary all regions</i>		427

SUMMARY AND FINDINGS - ALL FIGURES ARE FOR 12 MONTHS CALENDAR YEAR

REGION: Middle East
 TOTAL CHURCHES: 36
 TOTAL RESPONSES: 22

CLASSIS: Hackensack, Hudson

MINIMUM COMPENSATION PER
 REGION COST OF LIVING INDEX
 \$17,700

DESCRIPTION	Year	1-24	25-49	50-74	75-99	100-149	150-199	200-249	250 & up	TOTAL		
		Families Average	Average	Average	Average	Average	Average	Average	Average	Average	AVERAGE	
MINISTER'S RECEIVED:												
Total Compensation	1973	12400	10600	12600	11100	13200	14300	15100	-0-	12800		
Total Compensation	1974	12800	11100	13200	11300	13900	15100	15800	-0-	13300		
CHURCH PAID MINISTERIAL												
Total Cost	1973	15700	14700	18300	16000	18700	20900	23900	-0-	18300		
	1974	16400	15400	18500	16600	19800	21700	24900	-0-	19100		
										Churches Paying. No. Amount		
CHURCH PAID MINISTERS												
Pension Provision	1973	950	993	1424	2192	2627	3600	5392	-0-		21	2454
Pension Provision	1974	950	1044	1412	2183	2502	3600	5392	-0-		21	2439
Hospital & Medical Insurance	1973	530	454	533	392	561	510	520	-0-		20	500
Hospital & Medical Insurance	1974	535	461	566	560	561	570	606	-0-		20	542
Group Life Insurance	1973	-0-	-0-	-0-	-0-	-0-	-0-	-0-	-0-		-0-	-0-
Group Life Insurance	1974	-0-	-0-	-0-	-0-	-0-	-0-	-0-	-0-		-0-	-0-
Social Security Insurance Allowance	1973	450	394	624	502	342	390	630	-0-		18	476
Social Security Insurance Allowance	1974	570	477	672	557	360	450	737	-0-		18	546
Church Paid Auto Allowance	1973	714	1000	891	1091	1100	1400	1000	-0-		21	1028
Minister Auto Expense	1973	730	1372	915	1300	1530	1400	1500	-0-			1249
Church Paid Other Travel	1973	-0-	-0-	-0-	-0-	-0-	-0-	-0-	-0-		-0-	-0-
Minister's Expense	1973	-0-	-0-	-0-	-0-	-0-	-0-	-0-	-0-		-0-	-0-
Church Paid Allowance for Books Dues, Subscriptions, Education	1973	-0-	10	-0-	50	25	75	-0-	-0-		6	23
Minister's Expense for Books, Dues Subscriptions, Education	1973	212	441	465	241	260	575	500	-0-			385
Church Paid Hospitality	1973	-0-	-0-	-0-	-0-	-0-	-0-	-0-	-0-		-0-	-0-
Minister's Expense	1973	270	267	292	141	82	100	300	-0-		-0-	208
CHURCHES NOT PAYING BASE SALARY		-0-	1	-0-	1	-0-	-0-	-0-	-0-			2
CHURCHES NOT PAYING MINIMUM COMPENSATION		2	7	3	4	3	1	1	-0-			21
MINIMUM COMPENSATION DEFICIENCIES		4900	6600	4500	6400	3800	2600	1900	-0-			4500 8900
PENSION COMPENSATION--SUGGESTED AMOUNT FOR REGION												

SUMMARY AND FINDINGS - ALL FIGURES ARE FOR 12 MONTHS CALENDAR YEAR

REGION: New England

CLASSIS: HUDSON

TOTAL CHURCHES: 8

TOTAL RESPONSES: 6

MINIMUM COMPENSATION PER
REGION COST OF LIVING INDEX
\$16,000

DESCRIPTION	Year	1-24	25-49	50-74	75-99	100-149	150-199	200-249	250 & up	TOTAL		
		Families Average	Average	Average	Average	Average	Average	Average	Average	Average	AVERAGE	Churches Paying.	No. Amount
MINISTER'S RECEIVED:												
Total Compensation	1973		12000	9600	11400	11600	12500			11500		
Total Compensation	1974		12900	10000	13000	13500	13400			12600		
CHURCH PAIO MINISTERIAL												
Total Cost	1973		15200	11400	16800	17100	20000			16100		
	1974		16200	12300	18700	19300	21500			17600		
CHURCH PAIO MINISTERS												
Pension Provision	1973		793	360	2002	2464	4070				6	1938
Pension Provision	1974		839	360	1933	2525	4231				6	1977
Hospital & Medical Insurance	1973		550	550	500	504	506				6	522
Hospital & Medical Insurance	1974		560	630	500	504	600				6	559
Group Life Insurance	1973		-0-	-0-	-0-	-0-	-0-				0	-0-
Group Life Insurance	1974		-0-	-0-	-0-	-0-	-0-				0	-0-
Social Security Insurance Allowance	1973		200	-0-	-0-	-0-	800				2	200
Social Security Insurance Allowance	1974		200	-0-	660	-0-	800				3	342
Church Paid Auto Allowance	1973		723	850	1000	1143	1300				6	1003
Minister Auto Expense	1973		1110	605	1900	2237	1800					1530
Church Paid Other Travel	1973		50	50	-0-	-0-	-0-				3	20
Minister's Expense	1973		-0-	-0-	-0-	-0-	-0-				0	-0-
Church Paid Allowance for Books, Dues, Subscriptions, Education	1973		250	10	-0-	45	-0-				3	61
Minister's Expense for Books, Dues, Subscriptions, Education	1973		225	83	550	203	200					252
Church Paid Hospitality	1973		-0-	-0-	-0-	-0-	-0-					-0-
Minister's Expense	1973		100	200	350	72	120					168
CHURCHES NOT PAYING BASE SALARY			1	1	-0-	-0-	-0-					2
CHURCHES NOT PAYING MINIMUM COMPENSATION			2	1	1	1	1					6
MINIMUM COMPENSATION DEFICIENCIES			3100	6000	3000	2500	2600					3400
PENSION COMPENSATION-SUGGESTED AMOUNT FOR REGION												8000

SUMMARY AND FINDINGS - ALL FIGURES ARE FOR 12 MONTHS CALENDAR YEAR

REGION: Plains CLASSIS: Minnesota North, South, Northcentral Iowa, Orange City, Fella, Sioux Center MINIMUM COMPENSATION PER REGION COST OF LIVING INDEX \$14,300

TOTAL CHURCHES: 100

TOTAL RESPONSES: 61

DESCRIPTION	Year	1-24 Families								TOTAL AVERAGE	Churches Paying. No.	Amount
		Average	25-49 Average	50-74 Average	75-99 Average	100-149 Average	150-199 Average	200-249 Average	250 & up Average			
MINISTER'S RECEIVED:												
Total Compensation	1973	10200	9600	8100	9100	9800	10800	12200	9900	9900		
Total Compensation	1974	10600	10300	8600	9700	10000	11400	12600	10700	10500		
CHURCH PAID MINISTERIAL												
Total Cost	1973	12400	11900	11400	12200	14500	17300	18100	19100	14600		
	1974	12900	12700	12000	12900	15100	18000	18800	20200	15300		
CHURCH PAID MINISTERS												
Pension Provision	1973	680	698	1313	1887	2638	2746	4400	6028		60	2548
Pension Provision	1974	680	723	1348	1974	2697	2838	4732	6267		60	2657
Hospital & Medical Insurance	1973	253	146	69	50	100	342	-0-	525		17	185
Hospital & Medical Insurance	1974	253	126	111	50	150	347	-0-	550		21	198
Group Life Insurance	1973	-0-	-0-	-0-	-0-	3	-0-	-0-	-0-		0	-0-
Group Life Insurance	1974	-0-	-0-	-0-	-0-	6	-0-	-0-	-0-		0	-0-
Social Security Insurance Allowance	1973	200	83	44	-0-	151	35	-0-	-0-		12	64
Social Security Insurance Allowance	1974	250	89	55	-0-	155	37	-0-	-0-		11	73
Church Paid Auto Allowance												
Minister Auto Expense	1973	610	654	276	180	760	922	750	625		45	597
Minister Auto Expense	1973	700	911	1359	969	1457	1651	1208	1700			1219
Church Paid Other Travel												
Ministar's Expense	1973	-0-	57	11	-0-	-0-	-0-	-0-	125		6	24
Ministar's Expense	1973	-0-	-0-	-0-	-0-	-0-	-0-	-0-	-0-		0	-0-
Church Paid Allowance for Rooks, Dues, Subscriptions, Education												
Minister's Expense for Rooks, Dues, Subscription, Education	1973	150	19	18	-0-	35	-0-	-0-	-0-		10	27
Minister's Expense for Rooks, Dues, Subscription, Education	1973	212	266	242	178	336	228	173	825			307
Church Paid Hospitality												
Minister's Expense	1973	150	4	7	-0-	-0-	-0-	155	-0-		5	39
Minister's Expense	1973	150	108	137	39	84	194	52	225			123
CHURCHES NOT PAYING BASE SALARY												
		-0-	6	6	3	1	1	-0-	1			18
CHURCHES NOT PAYING MINIMUM COMPENSATION												
		2	21	14	7	8	5	1	2			60
MINIMUM COMPENSATION DEFICIENCIES												
		3700	4000	5700	4600	4300	2900	1700	3600			3800
PENSION COMPENSATION - SUGGESTED AMOUNT FOR REGION												7200

SUMMARY AND FINDINGS - ALL FIGURES ARE FOR 12 MONTHS CALENDAR YEAR

REGION:	Rocky Mountain	CLASSIS:	Rocky Mountain	MINIMUM COMPENSATION PER REGION COST OF LIVING INDEX \$15,300						
TOTAL CHURCHES:	27									
TOTAL RESPONSES:	15									
DESCRIPTION	Year	1-24		50-74	75-99	100-149	150-199	200-249	250 & up	TOTAL
		Families	Average							
MINISTER'S RECEIVED:										
Total Compensation	1973	11100	11100	7500		12300	12700			10900
Total Compensation	1974	11600	11600	7800		12800	13100			11400
CHURCH PAID MINISTERIAL										
Total Cost	1973	14500	14000	10400		17500	20600			15400
	1974	14900	14600	11000		17900	21200			15900
										Churches Paying.No. Amount
CHURCH PAID MINISTERS										
Pension Provision	1973	950	858	1261		2523	3825			15 1883
Pension Provision	1974	950	822	1251		2335	3825			15 1836
Hospital & Medical Insurance	1973	285	435	-0-		500	528			12 349
Hospital & Medical Insurance	1974	285	447	-0-		500	528			12 358
Group Life Insurance	1973	-0-	-0-	-0-		-0-	-0-			-0-
Group Life Insurance	1974	-0-	-0-	-0-		-0-	-0-			-0-
Social Security Insurance Allowance	1973	200	338	400		300	517			10 351
Social Security Insurance Allowance	1974	250	410	500		325	517			10 400
Church Paid Auto Allowance	1973	762	617	425		900	1450			14 831
Minister Auto Expense	1973	1575	857	1409		1263	1742			1369
Church Paid Other Travel	1973	217	-0-	-0-		-0-	600			2 163
Minister's Expense	1973	-0-	-0-	-0-		-0-	-0-			-0-
Church Paid Allowance for Books, Dues, Subscriptions, Education	1973	-0-	28	-0-		300	-0-			3 65
Minister's Expense for Books, Dues Subscriptions, Education	1973	25	197	202		500	400			265
Church Paid Hospitality	1973	-0-	-0-	-0-		-0-	-0-			-0-
Minister's Expense	1973	162	144	88		100	182			135
CHURCHES NOT PAYING BASE SALARY		1	3	1		1	-0-			6
CHURCHES NOT PAYING MINIMUM COMPENSATION		2	7	2		2	2			15
MINIMUM COMPENSATION DEFICIENCIES		3700	3700	7500		2500	2200			3900
PENSION COMPENSATION - SUGGESTED AMOUNT FOR REGION										-7700

SUMMARY AND FINDINGS - ALL FIGURES ARE FOR 12 MONTHS CALENDAR YEAR

REGION: Central Canada		CLASSIS: Minnesota North					MINIMUM COMPENSATION PER REGION COST OF LIVING INDEX \$13,500			
TOTAL CHURCHES: 7										
TOTAL RESPONSES: 4										
DESCRIPTION	Year	1-24	25-49	50-74	75-99	100-149	150-199	200-249	250 & np	TOTAL
		Average	Average	Average	Average	Average	Average	Average	Average	AVERAGE
MINISTER'S RECEIVED:										
Total Compensation	1973		8800	10400	11900	10500				10400
Total Compensation	1974		9600	11600	12500	11200				11200
CHURCH PAID MINISTERIAL										
Total Cost	1973		12500	15700	15600	13200				14200
	1974		13600	16900	16400	13900				15200
CHURCH PAID MINISTERS										
Pension Provision	1973		836	1592	2068	1728				4 1556
Pension Provision	1974		978	1592	2138	1800				4 1627
Hospital & Medical Insurance	1973		-0-	-0-	-0-	-0-				-0-
Hospital & Medical Insurance	1974		-0-	-0-	-0-	-0-				-0-
Group Life Insurance	1973		-0-	-0-	-0-	-0-				-0-
Group Life Insurance	1974		-0-	-0-	-0-	-0-				-0-
Social Security Insurance Allowance	1973		-0-	155	80	-0-				2 59
Social Security Insurance Allowance	1974		-0-	170	93	-0-				2 61
Church Paid Auto Allowance	1973		850	850	1300	-0-				3 750
Minister Auto Expense	1973		2339	1600	907	1000				1461
Church Paid Other Travel	1973		375	-0-	100	-0-				2 119
Minister's Expense	1973		-0-	-0-	-0-	-0-				-0-
Church Paid Allowance for Books, Dues, Subscriptions, Education	1973		65	-0-	-0-	-0-				1 16
Minister's Expense for Books, Dues, Subscriptions, Education	1973		494	650	351	-0-				374
Church Paid Hospitality	1973		-0-	-0-	-0-	-0-				-0-
Minister's Expense	1973		-0-	300	300	-0-				150
CHURCHES NOT PAYING BASE SALARY										
			-0-	-0-	-0-	-0-				-0-
CHURCHES NOT PAYING MINIMUM COMPENSATION										
			1	1	1	1				4
MINIMUM COMPENSATION DEFICIENCIES										
			3900	1900	1000	2300				2300
PENSION COMPENSATION - SUGGESTED AMOUNT FOR REGION										
										6800

SUMMARY AND FINDINGS - ALL FIGURES ARE FOR 12 MONTHS CALENDAR YEAR

REGION: Eastern Canada CLASSIS: Chatham, Eastern Canada, Hamilton,
 TOTAL CHURCHES: 99 Maron, Quinte, Toronto
 TOTAL RESPONSES: 55

MINIMUM COMPENSATION PER
 REGION COST OF LIVING INDEX
 \$12,400

DESCRIPTION	Year	1-24	25-49	50-74	75-99	100-149	150-199	200-249	250 & up	TOTAL		
		Families Average	Average	Average	Average	Average	Average	Average	Average	Average	AVERAGE	Churches Paying.	No.Amount
MINISTER'S RECEIVED:												
Total Compensation	1973	12300	10100	10500	11500	11100	11800	10200		11100		
Total Compensation	1974	12500	10800	11000	12500	12100	12700	10800		11700		
CHURCH PAID MINISTERIAL												
Total Cost	1973	14800	13100	13000	15200	15400	17200	15000		14800		
	1974	12900	14200	13900	16400	16600	18400	16600		15600		
CHURCH PAID MINISTERS												
Pension Provision	1973	500	802	835	1598	2622	3055	1985				50 1628
Pension Provision	1974	250	855	1128	1698	2746	3142	2906				50 1818
Hospital & Medical Insurance	1973	333	47	53	141	70	119	211				20 139
Hospital & Medical Insurance	1974	254	54	53	216	72	139	211				22 142
Group Life Insurance	1973	-0-	-0-	-0-	-0-	-0-	10	-0-				1 1
Group Life Insurance	1974	-0-	-0-	-0-	-0-	-0-	10	-0-				1 1
Social Security Insurance Allowance	1973	-0-	57	104	102	27	29	30				22 50
Social Security Insurance Allowance	1974	-0-	80	118	66	31	31	35				22 52
Church Paid Auto Allowance	1973	800	975	860	2400	1145	1355	1125				50 1237
Minister Auto Expense	1973	1400	1431	1266	1373	1552	1108	1742				1410
Church Paid Other Travel	1973	50	8	2	-0-	5	-0-	-0-				6 9
Minister's Expense	1973	-0-	-0-	-0-	-0-	-0-	-0-	-0-				-0-
Church Paid Allowance for Books, Dues, Subscriptions, Education	1973	-0-	47	-0-	100	174	120	66				23 72
Minister's Expense for Books, Dues, Subscriptions, Education	1973	250	312	235	175	348	430	858				373
Church Paid Hospitality	1973	-0-	33	4	-0-	6	10	-0-				4 8
Minister's Expense	1973	100	258	65	75	159	177	366				167
CHURCHES NOT PAYING BASE SALARY		-0-	2	1	-0-	2	-0-	-0-				5
CHURCHES NOT PAYING MINIMUM COMPENSATION		-0-	10	5	2	8	3	4				32
MINIMUM COMPENSATION DEFICIENCIES		-0-	1600	1400	-0-	300	-0-	1600				700
PENSION COMPENSATION - SUGGESTED AMOUNT FOR REGION											6200	

SUMMARY AND FINDINGS - ALL FIGURES ARE FOR 12 MONTHS CALENDAR YEAR

REGION: Western Canada CLASSIS: Alberta North, South, British Columbia
 TOTAL CHURCHES: 56
 TOTAL RESPONSES: 30

MINIMUM COMPENSATION PER
 REGION COST OF LIVING INDEX
 \$11,700

DESCRIPTION	Year	1-24								TOTAL AVERAGE	Churches Paying	No.	Amount
		Families Average	25-49 Average	50-74 Average	75-99 Average	100-149 Average	150-199 Average	200-249 Average	250 & up Average				
MINISTER'S RECEIVED:													
Total Compensation	1973		9300	9800	11200	11300	10100	11500	13500	11000			
Total Compensation	1974		10000	10800	12000	12100	11100	12900	14200	11900			
CHURCH PAID MINISTERIAL													
Total Coat	1973		11900	12900	14400	16500	16100	17000	19500	15800			
	1974		12700	14100	15400	18100	17500	18700	21700	16900			
CHURCH PAID MINISTERS													
Pension Provision	1973		740	1185	1842	2447	2872	3391	4430		27	2415	
Pension Provision	1974		822	1214	1900	2848	2997	3575	5687		27	2720	
Hospital & Medical Insurance	1973		33	21	28	63	43	82	162		13	62	
Hospital & Medical Insurance	1974		33	43	28	86	43	82	162		13	68	
Group Life Insurance	1973		-0-	-0-	-0-	-0-	-0-	-0-	-0-			-0-	
Group Life Insurance	1974		-0-	-0-	-0-	-0-	-0-	-0-	-0-			-0-	
Social Security Insurance Allowance	1973		35	62	97	30	-0-	100	91		9	59	
Social Security Insurance Allowance	1974		41	62	157	30	-0-	100	108		9	71	
Church Paid Auto Allowance	1973		772	862	705	925	1100	1150	1200		25	959	
Minister Auto Expense	1973		1275	1338	1019	1856	1000	1250	1200			1277	
Church Paid Other Travel	1973		-0-	87	-0-	150	-0-	-0-	-0-		2	34	
Minister's Expense	1973		-0-	-0-	-0-	-0-	-0-	-0-	-0-			-0-	
Church Paid Allowance for Books, Dues, Subscriptions, Education	1973		-0-	4	2	100	50	125	-0-		7	40	
Minister's Expense for Books, Dues, Subscriptions, Education	1973		314	267	198	498	250	475	200			314	
Church Paid Hospitality	1973		-0-	50	-0-	-0-	-0-	-0-	-0-		1	7	
Minister's Expense	1973		118	108	28	212	150	175	50			120	
CHURCHES NOT PAYING BASE SALARY			1	2	-0-	-0-	-0-	1	-0-			4	
CHURCHES NOT PAYING MINIMUM COMPENSATION			8	3	2	1	2	-0-	-0-			16	
MINIMUM COMPENSATION DEFICIENCIES			1700	900	-0-	-0-	600	-0-	-0-			-0-	
PENSION COMPENSATION - SUGGESTED AMOUNT FOR REGION												5900	

SUMMARY AND FINDINGS - ALL FIGURES ARE FOR 12 MONTHS CALENDAR YEAR

REGION: Canada CLASSIS: All MINIMUM COMPENSATION PER REGION COST OF LIVING INDEX \$12,500

TOTAL CHURCHES: 162

TOTAL RESPONSES: 89

Description	Year	1-24		50-74	75-99	100-149	150-199	200-249	250 & up	TOTAL			
		Families Average	25-49 Average								Churches	Amount	
MINISTER'S RECEIVED:													
Total Compensation	1973	12300	9400	10200	11500	11000	11000	10900	13500	11200			
Total Compensation	1974	12500	10100	11100	12300	11800	11900	11800	14200	12000			
CHURCH PAID MINISTERIAL													
Total Cost	1973	14900	12500	13900	15100	15000	16600	16000	19500	15400			
	1974	12900	13500	15000	16100	16200	18000	17700	21700	16400			
											Churches Paying	No.	Amount
CHURCH PAID MINISTERS													
Pension Provision	1973	500	790	1200	1840	2270	2960	2690	4430		81	2090	
Pension Provision	1974	250	890	1310	1910	2470	3070	3240	5690		81	2350	
Hospital & Medical Insurance	1973	330	40	40	80	70	80	150	80		33	110	
Hospital & Medical Insurance	1974	250	40	50	120	80	90	150	160		35	120	
Group Life Insurance	1973	-0-	-0-	-0-	-0-	-0-	-0-	-0-	-0-			-0-	
Group Life Insurance	1974	-0-	-0-	-0-	-0-	-0-	-0-	-0-	-0-			-0-	
Social Security Insurance Allowance	1973	-0-	50	110	90	30	30	70	90		33	70	
Social Security Insurance Allowance	1974	-0-	60	120	100	30	30	70	110		33	70	
Church Paid Auto Allowance	1973	900	870	860	1470	1040	1230	1140	1200		78	1080	
Minister Auto Expense	1973	1400	1680	1400	1200	1470	1050	1500	1200			1360	
Church Paid Other Travel	1973	50	10	40	100	80	-0-	-0-	-0-		10	60	
Minister's Expense	1973	-0-	-0-	-0-	-0-	-0-	-0-	-0-	-0-			-0-	
Church Paid Allowance for Books, Dues, Subscriptions, Education	1973	-0-	60	-0-	50	140	90	100	-0-		31	90	
Minister's Expense for Books, Dues Subscriptions, Education	1973	250	370	380	240	420	340	670	200			360	
Church Paid Hospitality	1973	-0-	30	30	-0-	10	10	-0-	-0-		5	20	
Minister's Expense	1973	100	190	160	130	190	160	270	50			160	
CHURCHES NOT PAYING BASE SALARY		-0-	3	3	-0-	2	-0-	1	-0-			9	
CHURCHES NOT PAYING MINIMUM COMPENSATION		-0-	19	9	5	10	5	4	-0-			52	
MINIMUM COMPENSATION DEFICIENCIES		-0-	2400	1400	200	700	600	700	+1700			480	
PENSION COMPENSATION - SUGGESTED AMOUNT FOR REGION													6250

E. Findings

1. The 1970 GUIDELINES FOR MINISTERS' SALARIES adopted by the Synod of 1970 published (on page 9) a chart prepared by the U.S. Department of Labor in 1967 showing the distribution of Budget or Standard of Living cost of an *urban* family of four by major components. That portion of said report relating to moderate or middle income standards is published in this report for comparison purposes against a like chart updated through January 1974:

a. Urban United States 1967 = 100%

<i>Components</i>	<i>Cost</i>	<i>Percent of Distribution</i>
Food	\$2,105	23.2
Housing	2,230	24.6
Transportation	872	9.6
Clothing and personal care	985	10.8
Medical care	477	5.3
Other family consumption	552	6.0
Other costs - gifts, contributions, personal life insurance and occupational expense	490	5.5
Taxes - Social Security and personal income, Federal, State, etc.	1,365	15.0
	Total	100.0
	\$9,076	

b. Urban United States January 1974 = 141.5%

(U.S. Department of Labor, Bureau of Labor Statistics consumer price index reflect increase of 41.5% over 1967)

<i>Components</i>	<i>Cost</i>	<i>Percent of Distribution</i>
Food	\$2,979	23.2
Housing	3,161	24.6
Transportation	1,235	9.6
Clothing and personal care	1,390	10.8
Medical care	671	5.3
Other family consumption	770	6.0
Other costs - gifts, contributions, personal life insurance and occupational expense	708	5.5
Taxes - Social Security and personal income, Federal, State, etc.	1,928	15.0
	TOTAL	100.0
	\$12,842	

c. Suburban United States January 1974

(Adjusted BLS index (our Exhibit B) indicates that suburban cost of living figures are 20% over urban figures)

<i>Components</i>	<i>Cost</i>	<i>Percent of Distribution</i>
Food	\$ 3,693	23.2
Housing	3,858	24.6
Transportation	1,506	9.6
Clothing and personal care	1,693	10.8
Medical care	831	5.3
Other family consumption	941	6.0
Other costs - gifts, contributions, personal life insurance and occupational expense	863	5.5
Taxes - Social Security and personal income, Federal, State, etc.	2,353	15.0
	TOTAL	100.0
	\$15,738	

d. Conclusion as to comparison of charts shown under a, b, and c.

From the figures shown in the 1967 chart updated in the 1974 chart by cost of living increase and 1974 chart adjusted to cost of living in suburban areas, it is fair to conclude that the minimum compensation cost of living index (Exhibit B) figures as shown regionally and on national level in our Summary and Findings Report compare favorably together.

e. The Canadian chart (Exhibit B) figures are updated at 9.6% from 1972 statistics of the Office of Ministry and Trade under the heading of Income Breakdown of Household Summary, Areas Effective Buying Income per Household as published in the U.S. "Sales Management" magazine July 1973. These statistics make no reference to low, middle or high income; however 36% of all households are in the cash income group of \$10,000 per annum or better. It, therefore, is fair to conclude that they are reasonably accurate for comparative purposes but that it is incumbent upon church consistories to perhaps seek further data on professional level for more accurate comparisons.

2. Based on the foregoing, the Findings are indicated as follows:

a. That little of any attention is given by our church consistories to the "GUIDELINES FOR MINISTERS' SALARIES" as adopted by the Synod of 1970 and published in booklet form for their use in order to determine the fair annual net comparison for their minister; therefore,

b. many inequities appear, the most glaring being that church consistories in general and in all regions and in all categories of total family membership, with few exceptions, are not compensating their ministers sufficiently to meet the Minimum Compensation C.L.I. as stated for each respective region and that many such deficiencies are considerable in amount; furthermore,

c. there are sixty-one of our ministers out of a total of approximately four hundred survey respondents who are not even paid the basic minimum salary as recommended by 1973 Synod; and

d. we find also that on an average our ministers are subsidizing their church's budget by:

- (1) Paying for their church use auto expense over amount of allowance to the extent of approximately - - - \$350
- (2) Paying for their occupational enrichment over amount of allowance for same to the extent of approximately - - - \$250
- (3) Paying hospitality expense over amount of allowance for same to the extent of approximately - - - \$115.

NOTE: The above subsidies are part of the reason for inequities referred to in 2, b, above.

e. On the favorable side, the survey as an average indicates that fringe benefits such as hospital and medical insurance, and Social Security allowance are fairly well provided by our church consistories.

F. Observation and Comments:

1. As shown in the Bureau of Labor statistics the cost of living has risen drastically and rapidly not only for our active ministers but also and particularly for our retired ministers. In our Summary and Findings Report there are recorded the amounts suggested for each region for

PENSION RETIREMENT COMPENSATION. On a national average level the suggested amount is \$7,500 per annum.

2. It is apparent from remarks, both oral and written, by many of our ministers responding to the survey that in their estimation the value of their parsonage use has little to do with their compensation. Failure to recognize the value of parsonage use as income has contributed among other things to the lack of sufficient pension retirement compensation. It is regrettable that in the face of already steep and further rising cost of housing our retiring ministers with only \$3,620 annual pension compensation will have to use from one-half to two-thirds of same for shelter alone. *This fact plus other evident cost of living increases clearly dictates the need for revision and updating of our ordained men's pension plan.*

3. With respect to ministers' parsonage use value, or housing allowance compensation, whichever method is used, it is noted that such values or amounts are reasonable when compared to existing like facilities' values or cost; however, this is probably due to permitting such figures to remain static in the face of rising values. Many ministers are cognizant of the fact that under our present housing provisions they cannot establish or accrue an equity in a home as a layman can and does. Obviously, the establishment and accruing of real estate equity is not always feasible particularly for ministers who move frequently, and when they do move they find themselves in the poor position of facing a falling real estate market. Nevertheless, if present long-term economic patterns continue equal to what we have seen for the past forty years, the average homeowner has established good and solid equities. Therefore, our ministers' total compensation should be influenced by housing figures only to the extent of perhaps 10% to 15% of his basic salary, and the difference between such amount and the customary layman 25% of income for housing cost amount should either be set aside by the church as Minister's Housing Reserve Fund or paid to him so he can set it aside for future use in housing purchase.

G. Recommendations:

1. The Finance Committee of the Synodical Interim Committee recommends as follows:

- a. That the Synod of 1974 accept this report and its total content as information required under the 1973 Acts of Synod mandate and declare this report to be synod's approved updated supplement to the 1970 synod's adopted "GUIDELINES FOR MINISTERS' SALARIES."
- b. That the Synod of 1974 adopt this report in form and substance as to such portions thereof which are applicable for the continued acquisition and retention of data for use in updating ministers compensation reviews on a year-to-year basis.
- c. That the present, more or less, blind method of establishing basic salaries for all ministers in all categories of ministry be abolished and that we rely on available current U.S. Department of Labor, Bureau of Labor Statistics and Canada's Office of Ministry and Trade statistics with other pertinent statistical data including, if available, the report of the findings of the inter-denominational

Clergy Support Study which is now in the 'course of completion for 1974 by Intelicor, Inc. of New York (we also being participants in this study) under the direction of the Department of Ministry of the National Council of Churches. We are informed that the 1974 results will shortly be published in an updated version of the booklet "A Fair Salary for Your Minister" which was previously published every five years beginning in 1964.

d. That synod through the applicable statistics shown in this report inform the church consistories that the Minimum Compensation C.L.I. figures on the Summary and Findings Reports are by no means to be construed as nor intended to be rigid or mandatory in their usage as compensation guides.

(1) The figures are MEDIAN for family of four. This assumes that there are as many families of four households under the Minimum Compensation C.L.I. figure as there are those over the figure. Obviously there are ministers with both greater and lesser households, therefore, the amount of compensation is strictly a decision at the local level depending on many and variable conditions; nevertheless, compensation levels should reasonably relate to the statistical figures, and for a family of four the fluctuation should probably not be greater than \$1,200 - either up or down. The question of whether suburban or urban minimums should be applied is discretionary.

(2) The ministry has within its brotherhood those who are more proficient at their profession than others and who should, therefore, be compensated accordingly. Compensation also has its flexibilities as applied to years of experience, size of congregation and complexities of the minister's assignments.

e. That synod urge the church consistories to cooperate by immediately commencing modification actions to correct their ministers total compensation figures. In order to assist our consistories in this respect, synod should direct that portions of this report, as determined by the Finance Committee to be appropriate, be published as part of the annual publication known as the "Reference Guide for Councils of the Christian Reformed Churches," and that all similar future updated minister compensation statistics and data likewise be published in said Reference Guide publication on an annual basis.

f. That synod instruct the Ministers' Pension Committee to immediately commence or cause to commence new actuarial and other studies to effect implementation of increase in Pension Retirement compensation.

H. *Finally*

This committee is pleased to present this report with its findings to synod and is grateful to our Maker and Redeemer for the wisdom and knowledge given to us by his grace so that we might be of good service to his church, his kingdom, and his servants - our ministers.

Finance Committee of the Synodical Interim Committee
Christian Reformed Church

EXHIBIT A

SALARY SURVEY
ORDAINED MINISTERS OF CHRISTIAN REFORMED CHURCH

1. Minister's Name	<u>John R. Pastor</u>	Wife	<u>Mary C.</u>	
2. Address	<u>2322 The Way Road</u>	Classis	<u>Michigan West</u>	
3.	<u>Wayville, Michigan 49508</u>			
4. Social Security No.	<u>980-20-1015</u>	or Income Tax Ident. No.		
5. Number of dependent children	<u>2</u>			
6. Church Name	<u>The Way Christian Reformed Church</u>			
7. Address	<u>2330 The Way Road</u>			
8.	<u>Kentfield, Michigan 49508</u>			
9. Number of families	<u>80</u>			
		Figures rounded to closest 10 ⁰		
10. SALARY INCOME:		1973	1974	
11. Basic		\$ 9,000	\$ 13,000	
12. Childrens allowance				
13. Years of service allowance				
14. Bonus (if any)				
15. TOTAL		\$ 9,000	\$ 13,000	\$13,000
16. OTHER BENEFITS:				
17. Church paid annual provision for retirement		\$ 1,800	\$ 1,800	
18. Hospital and medical insurance		200	200	
19. Group life insurance		100	100	
20. Housing allowance		2,400	2,000	2,000
21. Utilities and fuel		600	600	600 Pst.
22. Hazard Insurance		200	200	200
23. Other (explain) Christian School Tuition		400	600	
24. Allowance for Social Security		700	800	
25. TOTAL		\$ 6,400	\$ 6,300	
26. POSITION RELATED INCOME:				
27. Auto allowance 10,000 miles @ 12¢ per mile		\$ 1,200	\$ 1,200 Pst.	
28. Other travel allowance - Air, Bus, Taxi		500	500 Pst.	
29. Professional books, dues and subscription allowance		200	200 Pst.	
30. Other (explain) - Hospitality Expense		200	200 Pst.	
31. TOTAL		\$ 2,100	\$ 2,100 Pst.	2,100
32. CHURCH PAID MINISTERIAL TOTAL COST		\$ 17,500	\$ 21,400 Pst.	
33. Less position related expenses:				
34. Auto expense		\$ 1,200	\$ 1,200 Pst.	
35. Books and professional item purchases		200	300 Pst.	
36. Dues, subscriptions, and meeting expenses		100	100 Pst.	
37. Hospitality		200	200 Pst.	
38. Other (explain) - Other travel expense, etc.		900	1,000 Pst.	
39. TOTAL		\$ 2,600 (2,600)	\$ 2,800 Pst. (2,800)	
40. NET ANNUAL COMPENSATION		\$ 14,900 11,700	\$ 18,600 Pst. 15,100	

JOHN R. PASTOR

Minister

41. Return one copy to us; retain one copy for your files. AV

EXHIBIT B

ANNUAL AVERAGE
MIDDLE INCOME BUDGET FAMILY OF FOUR
COST OF LIVING INDICATOR
ADJUSTED THROUGH JANUARY 31, 1974

<u>By Region</u>	<u>Urban Average</u>	<u>Suburban Average</u>
1. Far West		
Anchorage	\$16,500	\$16,500
Bakersfield	11,700	14,100
Honolulu	14,900	14,900
Los Angeles	12,600	14,100
Portland	12,600	13,300
San Diego	12,500	13,200
San Francisco-Oakland	13,500	16,300
Seattle	12,500	14,500
Regional Average	13,300	14,600
2. Great Lakes		
Champaign-Urbana	12,700	14,000
Chicago	13,100	18,800
Cincinnati	12,000	14,300
Cleveland	13,000	16,900
Dayton	11,600	15,200
Detroit	12,600	17,200
Green Bay	12,600	15,700
Indianapolis	12,500	13,300
Milwaukee	13,100	16,200
Pittsburgh	12,300	13,500
Regional Average	12,500	15,500
3. Middle East		
Baltimore	12,400	15,300
New York	14,400	19,100
Philadelphia	13,000	15,900
Washington, D.C.	12,900	20,300
Regional Average	13,200	17,600
4. New England		
Boston	14,900	15,500
Hartford	13,700	16,500
Regional Average	14,300	16,000
5. Plains		
Cedar Rapids	12,600	13,900
Dallas	11,400	14,100
Houston	11,300	14,100
Kansas City	12,500	14,700
Minneapolis-St. Paul	12,900	16,100
St. Louis	12,300	14,400
Wichita	11,600	13,000
Regional Average	12,100	14,300
6. Rocky Mountain		
Denver	12,100	15,300
Regional Average	12,100	15,300

EXHIBIT B (continued)

ANNUAL AVERAGE
MIDDLE INCOME BUDGET FAMILY OF FOUR
COST OF LIVING INDICATOR
ADJUSTED THROUGH JANUARY 31, 1974

<u>By Region</u>	<u>Urban Average</u>	<u>Suburban Average</u>
7. Southeast		
Orlando	11,100	11,100
Miami	13,400	13,400
Tampa-St. Petersburg	9,800	9,800
Regional Average	11,400	11,400
	<u>Average</u>	
8. Central Canada		
Thunder Bay	13,600	
Winnipeg	13,400	
Regional Average		13,500
9. Eastern Canada		
Brantford	12,500	
Guelph	10,800	
Halifax	10,800	
Hamilton	13,500	
Kingston	11,100	
Kitchener-Waterloo	11,800	
London	11,900	
Montreal	12,800	
Oshawa	13,300	
Ottawa	12,700	
Peterborough	11,500	
St. Catharines - Niagara	13,700	
Sarnia	12,800	
Timmins	13,100	
Toronto	13,500	
Windsor	12,800	
Regional Average		12,400
10. Western Canada		
Calgary	13,300	
Edmonton	13,000	
Regina	11,600	
Saskatoon	9,300	
Vancouver	11,400	
Victoria-Nanaimo	11,600	
Regional Average		11,700
U.S. TOTAL AVERAGE	Urban \$12,700	Suburban \$15,000
CANADA TOTAL AVERAGE	\$12,500	

REPORT 21

UNORDAINED EMPLOYEES' PENSION FUND

(Art. 78)

Your committee continues to supervise the administration of the Unordained Employees' Pension Fund which serves eligible employees of all of the denominational boards, employees of Rehoboth Christian Hospital, Christian Laymen's League, four Classical Home Missions Committees, and several churches.

The Relief Fund administered by your committee continues to provide support for former employees or their dependents in cases where the pension is inadequate or they receive no pension.

The Synod of 1973, upon recommendation of the committee, adopted a minimum pension benefit for all employees who were participants under the former plans, said minimum not to exceed \$150.00 per month. (Cf. Acts of Synod, 1973, p. 56.) Your committee has implemented this decision of synod. Your committee has further established the surviving spouse benefit at \$137.03 for survivors of participants under the former plans.

Your committee has not implemented the action of the Synod of 1973 in approving the hiring of a part-time administrator by the committee. We are reviewing the need in consultation with the Denominational Financial Coordinator.

No committee member's term is expiring this year.

Financial reports for 1973 are submitted herewith.

No items are submitted for synodical action at this time.

UNORDAINED EMPLOYEES' PENSION
FUND COMMITTEE

Donald F. Oosterhouse, chairman

Al Bielema

Gerard Borst

Lester Ippel, treasurer

Don Zwier, secretary

PENSION PLAN FOR UNORDAINED WORKERS IN THE CHRISTIAN REFORMED CHURCH
STATEMENT OF RECEIPTS, DISBURSEMENTS, AND BALANCES
January 1, 1973 - December 31, 1973

CASH BALANCE, January 1, 1973		\$ (2,690.56)
RECEIPTS:		
Premiums received	\$ 197,626.20	
Occidental Life Insurance Co. - Rebate due to experience rating	16,429.00	
Christian Reformed Board of Home Missions - Relief payments to former employees	840.00	
Interest on investments	3,071.61	
Securities Redeemed	30,000.00	
Receipt from Home Missions (in error)	577.69	
	248,544.50	
		\$ 245,853.94
DISBURSEMENTS:		
Premiums on Pension Plan	\$ 163,222.70	
Premiums on Life Plan	38,260.80	
Payments from Relief Fund	7,800.00	
Securities Purchases	40,000.00	
Expenses (Audit, Bond, Meetings)	432.20	
Bank Charges	1.75	
Refund of Premiums	1,436.64	
Return of Receipt in error	577.69	
	251,731.86	
CASH BALANCE, December 31, 1973 (overdraft)		<u><u>(\$ 5,877.92)</u></u>
BALANCE SHEET, December 31, 1973		
ASSETS:		
Cash		(\$ 5,877.92)
Investments:		
Union Bank Certificate #113585	\$ 5,500.00	
G.R. Mutual Fed. Savings and Loan	15,000.00	
Mutual Home Fed. Savings and Loan	20,000.00	
Calvin College 8% Notes	25,000.00	
Due from Agencies (net)		12,310.80
	65,500.00	
Total Assets		<u><u>\$ 71,932.88</u></u>
FUND BALANCES:		
Relief Fund		\$ 16,132.07
Pension Fund		55,800.81
	111,932.88	
Total Fund Balances		<u><u>\$ 71,932.88</u></u>

REPORT 21-A
UNORDAINED EMPLOYEES' PENSION FUND
(Art. 78)

To supplement the informational report previously submitted, and to react to the request of the CRWRC for representation on this committee, your committee submits this supplemental report.

A. Change in vesting schedule under the Retirement Plan for the Unordained Workers of the Christian Reformed Church.

Your committee has been studying possible improvement in the vesting schedule which uses, as a standard, a combination of age and years of service. This structure provides some benefits for the person who is hired at an age over 30 for a specific project which may last four or five years, at the end of which the employment is terminated.

The committee recommends that synod approve the amended vesting schedule as set forth in the proposed amendment, a copy of which is attached.

Grounds:

1. The proposed schedule complies with the Federal legislation now in conference committee relating to Pension and Profit Sharing Plans.

2. The amendment will accelerate vesting, and in the judgment of the committee, this is an equitable change for employees of the agencies, particularly in the light of the provision in the plan which delays participation until age 30.

3. The proposed vesting schedule is a schedule which will provide some benefit for the older person who is hired for a specific project which may last only four or five years.

A schedule is attached to this report comparing the present vesting schedule with the proposed vesting schedule at various ages at which employment begins.

B. CRWRC, in its report to synod, has asked that it have a representative on the Unordained Employees' Pension Fund.

The committee understands that the two other denominational agencies served, the Board of Publications and the Back-to-God Hour, would also like to be represented on the committee. The committee's judgment is that the committee should not be enlarged because enlargement would result in an overwhelming majority on the committee of persons who are participants under the pension plan, as compared to the "outside" members. The committee also judges that the interest of the three agencies, CRWRC, Board of Publications, and Back-to-God Hour, who have not heretofore had a representative on the committee, is a legitimate interest.

The committee recommends, therefore, that synod approve a rotating system of representation on the committee among the six agencies served, said rotation to function in the following manner:

September 1, 1974, the Calvin College representative would be replaced by a representative of CRWRC. (To facilitate this, the Calvin College representative is willing to resign, effective September 1, 1974, if synod approves the rotational scheme.)

September 1, 1975, the Board of Publications representative would replace the Board of Home Missions representative.

September 1, 1976, Calvin College representative would replace the Foreign Mission Board representative.

September 1, 1977, the Back-to-God Hour representative would replace the CRWRC representative.

September 1, 1978, the Home Missions Board representative would replace the Board of Publications representative.

September 1, 1979, the Foreign Mission Board representative would replace the Calvin College representative.

September 1, 1980, CRWRC representative would replace the Back-to-God Hour representative.

And the rotation would continue so that each agency has a representative on the committee for three years and then does not have a representative on the committee for three years. This would have no effect on the "outside" representatives.

Grounds:

1. This would permit all agencies to periodically have a voice in committee decisions and recommendations in contrast to the past pattern where the only agencies represented were the Home Missions Board, the Foreign Missions Board, and Calvin College.

2. This recommendation avoids making the committee cumbersome large, and retains a reasonable degree of continuity of membership.

3. This recommendation avoids a committee with a membership which could contain an overwhelming majority of participants under the plan.

The committee recommends that if synod adopts the above recommendation concerning a rotating membership, that Richard Baukema be approved as the CRWRC representative, effective September 1, 1974, for a three-year term.

For information; the 1973 Synod approved a minimum pension benefit for all employees who were participants under the former plans equal to 5% per year from January 1, 1967, to date of retirement over the benefits provided by the former plans, but not to exceed \$150 per month. The committee is now studying whether or not there are any persons under the present plan who could receive a lower benefit than that adopted for those who were under former plans and whether or not our resources are sufficient to establish a comparable minimum for any person under the present plan.

The committee requests that the chairman of the committee, or any member designated by the chairman be accorded the privilege of the floor when this report is considered by synod.

Unordained Employees' Pension Fund Committee

Donald F. Oosterhouse

Al Bielema

Gerard Borst

Lester Ippel

Don Zwier

PROPOSED SCHEDULE CHART

RETIREMENT PLAN FOR THE UNORDAINED WORKERS
OF THE CHRISTIAN REFORMED CHURCH

Amendment No. 8

Effective July 1, 1974, the Plan is hereby amended as follows:

Page 8 of the Plan is deleted, and the attached pages 8 and 8(a) are substituted therefor.

Except as amended herein, the Plan shall continue in full force and effect.

Signed at Grand Rapids, Michigan on the _____ day of June, 1974.

CHRISTIAN REFORMED CHURCH

By _____

Title: Chairman

By _____

Title: Secretary

8.3 If termination occurs after the sum of the participant's age at his last birthday and the number of complete years of continuous service completed equals 30 or more, the participant shall be entitled to receive a monthly annuity on the Normal Annuity Form with payments commencing at his Normal Retirement Date, if he is then living. The amount of this monthly annuity shall be determined at the Participant's Normal Retirement Date. The amount of the monthly annuity shall be that which can be provided at the Normal Retirement Date under the Insurance Contract by the sum of (a) the Participant's Contributions, if any, determined as of the Normal Retirement Date; and (b) a percentage of the remaining balance of the Participant's Account Value, said Value to be determined as of the Normal Retirement Date. The percentage shall be determined from the following vesting schedule:

VESTING SCHEDULE

If the sum of the Participant's age in years of his last birthday and the number of years of continuous service completed at date of termination is:

	Percentage Vesting
Under 30	None
30 or greater	5%
31 or greater	10%
32 or greater	15%
33 or greater	20%

34 or greater	25%
35 or greater	30%
36 or greater	35%
37 or greater	40%
38 or greater	45%
39 or greater	50%
40 or greater	55%
41 or greater	60%
42 or greater	65%
43 or greater	70%
44 or greater	75%
45 or greater	80%
46 or greater	85%
47 or greater	90%
48 or greater	95%
49 or greater	100%

8.4(a) At any time on or subsequent to his termination of employment but prior to his retirement date the Participant may elect a refund of his Participant Contribution, if any. In the event of such an election the Participant shall still be entitled to receive a monthly annuity on the Normal Annuity Form with payments commencing at his Normal Retirement Date, if he is still living. The amount of this monthly annuity shall be determined at the Normal Retirement Date and shall be in the amount which can then be provided under the Insurance Contract by the amount determined under Article 8.3(b).

8.4(b) At any time on or subsequent to his termination of employment but prior to his retirement date, and with the consent of the Pension Committee, a Participant who is entitled to receive a monthly annuity under Article 8.3 (b) may elect, in lieu of such annuity, to receive its cash equivalent. In this event, the Participant will receive a cash payment in an amount equal to the then remaining balance of the Participant's Account Value, said Value to be determined as of the date of such election.

8.5 A Participant who is entitled to receive a monthly annuity under Articles 8.2, 8.3 or 8.4 may elect an optional annuity form under Article 6 by making written notice of such election to the Insurance Company before his retirement date. The election of an optional annuity form in lieu of the Normal Annuity Form shall be subject to any conditions and restrictions which are imposed by the Insurance Company with respect to such election.

REPRESENTATIVES' REPORTS

REPORT 22

AMERICAN BIBLE SOCIETY

(Art. 48)

Meeting the needs of a rapidly growing world is seen by the American Bible Society as the greatest challenge it faces today. The Society is responding to multiple challenges with major efforts.

Because of population growth, one of the most pressing problems is to provide understandable Scriptures to the millions of men, women and children who become new readers each year.

To bring the Word of God to every person in the world has always been the Society's sole purpose. In cooperation with churches, denominations and various other agencies, the Bible Society is involved in hundreds of cooperative programs of Scripture translation, publication and distribution.

Meeting The Problem

Even with all this, the Bible Society has been aware that a large group of the world's people is unreached: those people whose reading abilities are either new or marginal. It has been working for years to develop just the right kind of Scriptures which would meet "new readers" at their newly acquired level of reading ability and then progressively lead them to the level of being able to read average, common language reading materials which are more widely available.

The task has been difficult and has required years of research, testing and checking.

Good News For New Readers: The Answer

But now, there is *Good News For New Readers*, a dramatic, unique program which will bring the Word of God to millions of as yet unreached people. *Good News For New Readers* will provide special Scripture Literacy Selections on five graded levels in two hundred languages. A total of 725 million Selections will be required over the next twelve years at a cost of \$62,850,000! The funds will be sought from individuals, churches, denominations and foundations.

This program is designed to combine literacy aid with Gospel learning, and in so doing addresses both functional and spiritual needs. Its aim is to help those who are new to reading, read the message of the Bible as well as enter the world of books and other reading material, and thus provide a solid basis for a more abundant life.

Since the *Good News For New Readers* program started full operations last fall, it has already taken on major proportions. The energetic

response by the Bible Society is due to the urgent need to help not only those who can read well, but also those spiritually hungry people who are just learning to read. While the Bible Societies have been effective in their task of providing Scriptures in the over 1,526 languages and dialects spoken by 97% of the world's population, the fact remains that two-fifths of those people cannot read these Scriptures.

By 1980, today's population of well over three and a half billion will approach five billion and today's 783 million illiterate men, women and children will grow to eight hundred million. Due to efforts in literacy training on the part of private, religious, and governmental agencies, many of the illiterate or functionally illiterate people are being reached. However, one basic problem still remains. While many are learning to read and write, as many as 50% of these new readers fall back into illiteracy! The reason? There is not enough reading material at the new reader level with which they can practice and maintain their new skill since their reading ability is still below that of most printed material, including daily newspapers and popular magazines.

What Good News For New Readers Will Do

And this is precisely where the Bible Society has stepped in. The *Good News For New Readers* program will:

1. Provide Scripture Literacy Selections to people as they attain basic literacy skills and help them advance to higher levels of reading proficiency.
2. Enable new readers to maintain their newly attained reading proficiency.

And most importantly, it will:

3. Enable them to read the Word of God in a form that they can read for themselves, for the first time!

Scripture Literacy programs were developed by the Bible Society over a period of ten years with constant experimentation and field tests. The first Literacy Selections were printed in Spanish, and ten million were distributed between 1968 and 1973 in Latin America. At the same time, the percentage of illiteracy in the continent has decreased significantly to 23.6%.

While initial results of the translation, production and distribution of the Literacy Selections in Latin America were being assessed, translation of the first selections in English were completed and work in Spanish was expanded.

These led to a decision at the first World Assembly of the United Bible Societies held in Addis Ababa, Ethiopia in 1972, to launch a massive, major program for the development of Scripture Literacy Selections for printing and distribution in 1973.

Goals To Be Achieved

The American Bible Society is a prime mover in this multi-language, multi-nation *Good News For New Readers* project. The Society has established the following goals to be realized over the next twelve years:

1. Translation of selections in five levels in each of two hundred

languages, each spoken by a million or more people. When complete, thirty-six different selections will be available in each language.

2. Produce and distribute 725 million Good News Scripture Literacy Selections.

3. Raise \$63 million to finance the *Good News For New Readers* project.

To date, translation and production of Good News Scripture Literacy Selections in the first two levels have been completed in 112 languages. Even now results are beginning to show the impact that these selections will make upon educational programs conducted by both church and governmental agencies. The ready acceptance of this material indicates that great spiritual hunger of the world's people and the need for these unique tools. Nothing else like them exists in any language anywhere!

In countries where illiteracy grips as much as 92% of the people, the importance of this program is tremendous. In the United States, where it is estimated that there are as many as twenty million adults who are functionally illiterate, the opportunities for utilizing Scripture Literary Selections are also great. Wherever people are learning to read, this program and these Scriptures are needed. Educational programs for children and adults will benefit. Christian evangelistic efforts to people in inner-cities, migrant farm camps, schools, and prisons will benefit.

Expanded support from the Christian Reformed Church is urgently needed if this challenge is to be met!

Partners In Basic Mission

The American Bible Society, working through the United Bible Societies, continues to be the primary source of supply of Scriptures for the missionary enterprise of the church both in the United States and abroad, including areas of particular interest to the Christian Reformed Church.

Scripture Distribution Up 14.1%

More than 249 million Scriptures—Bibles, New Testaments, Portions and Selections—were distributed during 1973 by the members of the United Bible Societies. The world total is up by 14.1% over 1972, largely due to the phenomenal Scripture distribution efforts in Argentina, Bangladesh, Bolivia, Colombia, Indonesia, Nicaragua, Nigeria, the Philippines, Sri Lanka, Thailand, and Tanzania. Half of the World Service Budget of the United Bible Societies, which financed a large part of this distribution, was provided by the American Bible Society.

In the United States, the total Scripture distribution was 137,317,595—3.1% less than the 1972 all-time record. A large number of special Scriptures for the Key 73 evangelistic campaign were ordered late in 1972, somewhat inflating the figures for that year.

Thirty Five Million Scriptures For "Key 73"

The distribution of more than thirty-five million New Testaments, Scripture Portions and Selections by thousands of concerned Christians was a highlight of the nationwide interdenominational evangelistic cam-

paign called "Key 73." The Scriptures, in specially designed Key 73 formats, were furnished by the American Bible Society. "Good News for Modern Man," the New Testament in Today's English Version, and a portion called "Touched By The Fire" (Luke/Acts in TEV) were especially popular.

Thousands of Key 73 volunteers went from door to door distributing Scriptures as they witnessed to their faith in Jesus Christ. In many cities, and across some whole states, almost every home was visited by someone who shared the Word of God. Scriptures were given to people on street corners, at fairs and other public events, in hospitals and nursing homes, at church services, on subways and buses, and on college campuses. This sharing of Scriptures, along with Bible study, helped bring people of different cultures and different religious backgrounds together in a common task.

The Bible Society furnished Key 73 volunteers with Scriptures in Spanish as well as English, and sent Key 73 Scripture-reading radio spots to hundreds of stations throughout the country.

Now In More Than One Thousand Five Hundred Twenty Six Languages

The number of languages in which at least one book of the Bible has been published by Bible Societies and other Christian organizations increased by twenty-six in 1973 to 1,526. Among the Bible Societies, a high priority has been placed on contemporary language translations such as "Good News for Modern Man." In 1973, New Testament in "Today's Portuguese" for Brazil and "Today Cebuano" for the Philippines were published and received with enthusiasm by both Protestants and Roman Catholics. The publication of Bibles, New Testament, individual books of the Bible and Selections continues in a great many languages and dialects.

Forty Three Million Copies of "Good News for Modern Man"

The world's best selling paperback book, "Good News for Modern Man," the American Bible Society's New Testament in Today's English Version, reached a total circulation of more than forty three million copies by the end of 1973. The American Bible Society first published this New Testament in September 1966. Today it is circulated to English-speaking people throughout the world.

Translation work on Today's English Version of the Old Testament continues in preparation for the publication of the complete Bible in 1976. In 1973, Jonah joined Job, Psalms, Proverbs and Ecclesiastes as Portions of the Old Testament which are now available in Today's English Version.

Today's English Version continues to be a model for common-language translation work in other tongues. To date, common language Scriptures have been published in thirty six languages including Spanish for Latin America, Spanish for Spain, French, German, Korean, Finnish, and Thai. Translation continues in these and other languages.

Other Projects

The American Bible Society is bringing new color and formats to the Scriptures produced. Examples are "Jesus," the life and teachings

of Christ; "To Bethlehem," a Christmas Selection for children; "Good News Coloring Book," and "Book of a Thousand Tongues," a compendium of the languages into which one book of the Bible has been translated. Distribution continues in the work for the blind with Scriptures in Braille, tape, and records. New editions of the Old Testament in the King James Version have been recorded on cassettes by Alexander Scourby. Work with Armed Forces Chaplains, American Indians, Spanish, blacks, and other minority groups continues. The Volunteer Activities Department of the American Bible Society (formerly Women's Activities) continues to grow rapidly with volunteer workers up to 7,420 in 1973 from 1,200 in 1972. Volunteers have set up local Scripture Courtesy Centers for the special needs of their own communities. On Bible Sunday 1973, they encouraged churches to participate in support of the Bible cause.

Work Abroad

In missionary fields abroad, the American Bible Society is proving its effectiveness in areas of particular interest to the Christian Reformed Church.

In Nigeria, the Bible Society has worked extensively to translate Scriptures into the native tongues. English, the official language, is spoken by only 20% of the people. The Bible is nearly complete in Hausa, the New Testament is nearly complete in Yoruba, and a common-language New Testament has been produced in Igbo. Scriptures have also been produced in Edo, Esau, Isoko, and Itsetiri. Bible Society activity continues to expand through local Auxiliaries, Scripture distribution training programs and Bible Sunday celebrations in a nation of sixty million people 19% of whom are Christian. Scripture distribution in 1973 totaled 887,883 or an increase of 80% over 1972.

In Mexico where Scriptures in the common-language "Version Popular" have been basic to the distribution program of the Bible Society for many years, translation continues on the Old Testament and the Bible is scheduled to be completed during 1974. New Literacy Selections will soon be available in Maya. They have already been produced in Spanish and Tzotzil-Huixtan. Distribution in Mexico was up to 2,901,684 or an increase of 60.7% over 1972.

In Japan, over one million New Testaments were distributed in 1973. This is an all-time record. The Bible Societies participated in an evangelistic campaign in Okinawa by providing 258,000 Scriptures. The Japanese common-language version of the New Testament is scheduled for publication in 1975. This will be a major step forward in providing the Scriptures in these easy-to-read versions.

In Argentina, the increase of Scripture distribution was facilitated by the 1973 emphasis "The Bible is for Youth" in churches throughout the country. The Roman Catholic Church is becoming more involved each year in the Bible cause bringing Scriptures to public institutions, schools, and parishes. The Bible Society's translation work is continuing and expanding in the languages of the Toba Mataco, and Tobas Pilaga Indians. One distribution training program for women has resulted in a project on the main shopping street of Buenos Aires. An

increase of 29.7% in distribution has brought the total figures to 1,860,636 for 1973.

Bible Society work is also undergirding the work of churches in Taiwan, the Philippines, Brazil and other countries where the Christian Reformed Church has active missions.

Financial Support

The American Bible Society is facing demands for Scriptures in a world whose population is growing and has a growing need for the saving knowledge of the Gospel. Proportionately, the budget of the Bible Society must grow and the number of Scriptures must be increased not only to keep pace with rapid population growth, but to reach greater portions of the population with the Word of God. The 1974 budget of the Society is \$12,300,000, an increase of \$900,000 over 1973. The growth of the Bible Society's work can be seen by comparing the 1970 budget of \$8,840,000 with the estimated budget for 1980 of \$18,000,000. This growth can only be fulfilled with increased dedication and expanded financial support from American churches.

Since 1965, the financial support received from the Christian Reformed Church has remained generally stable with a high in 1970 of \$11,446 and a low in 1971 of \$8,346 as follows:

1965	\$11,000
1966	11,359
1967	8,366
1968	10,804
1969	10,882
1970	11,446
1971	8,346
1972	10,123
1973	9,405

The above statistics would indicate that the average per family giving is seventeen cents per family per year!

Is it too much to ask that as individuals, as families, as churches, we remember this cause with something more than a token gift? It has been said that the ABS is the silent group. It goes about its business of providing Scriptures and new translations without fanfare and without the various appeals through other media. It comes to you and me as a service arm of the kingdom.

The ABS needs not only our moral support but more so—*our monetary support*.

We know we have the urgent responsibility and glorious challenge of making God's Word available to all who need and want it. This is more than a responsibility for the Bible Societies, it is a responsibility which all Christians must recognize and to which all must respond generously!

John Last,

Synodical Representative

REPORT 23
CANADIAN BIBLE SOCIETY
(Art. 48)

The Canadian Bible Society has two responsibilities—Scripture distribution in Canada, and the raising of funds for the translation, publication and distribution of the Scriptures in some one hundred fifty other countries and territories. Total Scriptures distributed in Canada through the Society last year numbered 3,491,800 units, an increase of 28% over 1972. By far the largest number were in English, but among the seventy-eight other languages supplied in 1973, there were large numbers in French, German, Italian, Greek, Chinese, Japanese, Spanish, and Russian. The Society even supplied over four hundred Dutch Bibles and Testaments.

On the world scene, the CBS cooperates with fifty-five other national Bible Societies under the banner of the United Bible Societies, headquartered in Stuttgart, West Germany. Last year the CBS maintained its position as fourth largest contributor to the UBS World Service Budget, providing more than one million dollars to the over ten million dollar budget. With these monies the Scriptures distributed during 1973 through the Bible Societies of the World numbered 249,241,455. By cooperating together in translation, production and distribution work, much duplication and waste is eliminated, and the fullest use is made of the gifts given to the Society.

Through this cooperation, almost every country of the world has been reached with Scripture in 1973. Even most Iron Curtain countries are receiving Bibles either legally imported into the countries, or in some cases, being printed with Bible Society funds in the Iron Curtain Country.

As your representative, it is a joy for me to report these things to you. It is my prayer that our churches in Canada may do more in support of this ministry, and to that end I request synod again to recommend the Canadian Bible Society as worthy of the continued moral and financial support of our Canadian people.

Ken Verhulst,

Synodical Representative

REPORT 24

CHRISTIAN LAYMEN'S LEAGUE
(Art. 29)

The Articles of Incorporation of the Christian Laymen's League state that its main purpose is "to promote increased Christian endeavors among its members in all of life, to further Christian fellowship, to work in association with denominational agencies in furthering the church of Christ, to help promote and further the evangelistic program of the Christian Reformed Church and agencies approved by the Synod of the Christian Reformed Church, in the furtherance of the kingdom of God, to motivate and activate the laity of the Christian Reformed Church to effectively share Christ with others." The means used to accomplish this purpose is through the four divisions of this organization. These are *Blast Off*, a Christian television show for children; *Orbitors*, a backyard, home-type Bible ministry to children; *Project Bibles for Mexico*, a united effort with our missionaries to provide the Word of God to our Mexican neighbors; and *I.D.A.* (International Development Assistance), an effort to provide native converts with the means needed to support their church and community with a profitable industry.

BLAST OFF

Blast Off is a pioneer effort to utilize today's most effective media of communication. Only two Christian shows are available to date. One is the Tree House Gang by Child Evangelism Fellowship and the other is Blast Off by the Christian Laymen's League. These two organizations work very closely together. They are syndicated by the same agency. When the Tree House show has run out its series, Blast Off replaces them on that station. When Blast Off has run out its series, the Tree House show replaces Blast Off on that station. In this way, there is assurance of at least three years of continuous Christian witness in any given community by means of the television ministry.

Each half hour show clearly presents the message of salvation through faith in Christ. As a follow-up to the show, the Christian Laymen's League encourages the children to enroll in a twelve-week Bible study course, produced by the World Home Bible League. Last year several thousand children were enrolled, and eighty percent of these completed the course.

At the present time Blast Off is syndicated on twelve stations. These are Jonesboro, Arkansas; Santa Maria, California; Lafayette, Louisiana; Traverse City, Michigan; Cheboygan, Michigan; Greenwood, Mississippi; Las Vegas, Nevada; Canton, Ohio; Toledo, Ohio; Ada, Oklahoma; Ardmore, Oklahoma; and Greenville, South Carolina. According to recent surveys, the potential viewing audience numbers 1,488,800 children, not counting teenagers and adults.

A very exciting pilot project is being conducted by Trinity Christian College to use the Blast Off shows as an outreach-type ministry in five major hospitals in the Chicago area. This will be a first in using direct,

closed-circuit television. A follow-up program is being prepared so that the children can be reached in their homes after they are dismissed from the hospital. An effort will be made to use Christian young people for this ministry. The Christian Laymen's League prays that this effort will be richly blessed so that they can provide it to our churches in all of the United States and Canada.

ORBITOR BIBLE CLUBS

This three-year course was written specifically for the unchurched, unsaved neighborhood child. The lessons are complete in themselves as each lesson includes stories, games, handcraft projects, discussion questions, suggested songs, and counselor's helps. The lessons are designed so that with a minimum of preparation Christian mothers or young people can effectively conduct an Orbitor Bible Club in their home, school, church, backyard, or wherever a group of eight or ten children can meet.

Some five-hundred clubs have been organized to date. This summer the Christian Laymen's League hopes to add five-hundred to that number. Their goal is one-thousand clubs before 1975. More than a thousand adults have been activated in this ministry, and the Christian Laymen's League is anxious to double that amount this year.

The Christian Laymen's League sees this as one of the ways they can effectively motivate the laity of the Christian Reformed Church to share Christ with others.

PROJECT BIBLES FOR MEXICO

Bibles for Mexico is a non-profit organization, dedicated to placing Bible in the Bibleless homes of Latin America, which has since its beginning maintained a close relationship with Christian Laymen's League, has officially merged with the Christian Laymen's League as of this fiscal year, February 1, 1974.

Bibles for Mexico has been in existence for approximately five and one-half years and has in that short time raised enough money to send nine hundred and twenty-five thousand New Testaments, three hundred and twenty thousand complete Bibles, three hundred and seventy-three thousand Gospels of John, and fifteen thousand Christian Scripture Booklets, entitled "The Gift" to Mexico.

A distinct effort to raise funds outside of the Christian Reformed Church is made through radio marathons. These marathons have been a good source of support and have been conducted throughout the country.

God has marvelously blessed the distribution of the Bibles and New Testaments which have been sent to Mexico in that thousands of people have come to know Christ as their Savior and King.

The Christian Laymen's League is grateful to have Bibles for Mexico as one of their divisions.

INTERNATIONAL DEVELOPMENT ASSISTANCE (IDA)

A person-to-person program. The purpose of this organization is two-fold:

1. To generate and screen potential business opportunities in developing countries of the world which can become viable business organizations with national management.

This IDA seeks to do through missionaries and resident Americans in the developing countries. IDA then uses American businessmen to screen the projects.

2. To locate an American partner who will give his time, talent, and perhaps lend or give financial assistance directly to the national for the purpose of establishing a viable business which will provide jobs and pay-checks for the nationals.

So far, there are successful projects in Nigeria and Mexico. IDA is currently developing additional projects in Mexico, the Dominican Republic, and the Philippine Islands.

IDA's goal is to deal mostly with small business opportunities which will provide employment for up to one hundred people.

The board members and staff of the Christian Laymen's League pledge themselves to the high responsibility of carrying out its purpose as you find it stated in the initial paragraph of this report. They go forward in the firm confidence and faith that the indispensable blessings of Almighty God are with this effort to complete the work that has begun to his glory.

Recommendation

As synodical representative, I recommend that 1) synod continue to name a representative to the Christian Laymen's League and 2) synod recommend the continuation of placing the Christian Laymen's League on the approved list of non-denominational causes for financial support.

George Holwerda,

Synodical Representative

REPORT 25

DORDT COLLEGE

(Art. 32)

Since I live in close contact with Dordt College and its many activities, I'm very pleased to submit this brief report on items of interest and progress at Dordt College. We welcome this opportunity to report to the Christian Reformed Churches. Dordt is very closely allied with these churches, which fact is demonstrated in various ways. Approximately ninety percent of the Dordt students are members of the Christian Reformed denomination. All faculty personnel are expected to teach in agreement with the Scriptures as interpreted by the Three Forms of Unity to which the CRC subscribes. The official membership of the Dordt College society is composed of only those who are members in good and regular standing of the CRC. And several ministers and present seminary students are graduates of Dordt College.

For these, and no doubt other reasons, Dordt receives a respectable amount of financial support from churches and members of the CRC. First, Dordt enjoys the substantial help which results from the quota relief program adopted several years ago by the CRC Synod. Furthermore, since Dordt students come from all parts of the United States and Canada, an increasing number of churches are taking annual offerings for the support of Dordt. We like to believe that this increase in support is, in part at least, due to the blessings which have come to many young Christians throughout the denomination through their study at Dordt College.

Dordt owes much to the Christian Reformed people for its healthy existence, and, we hope and pray that Dordt is and continues to be of special spiritual service to the CRC, of which it constitutes a vital and significant part.

We are happy to report that Dordt is blessed again with a complete and competent staff of faculty personnel. The areas of specialization represented on the faculty has made it possible for Dordt to initiate several new programs of study. Dordt's reputation for preparing highly qualified teachers for our elementary and secondary schools is zealously guarded. However, there is among our youth a growing interest in fields other than teaching. Our present society is such that the demand for properly trained college people in non-education fields is very rapidly increasing. Dordt has and continues to respond to these changing demands by introducing new programs. Already the business administration, business education, and secretarial programs are in high student demand and have produced graduates who have been very successful in the business and teaching areas. Dordt is genuinely pleased with this program.

But there are other exciting and effective programs now in operation—a program in communications, including radio and journalism; a cognate program in astronomy for those interested in professional-level astronomical research, teaching astronomy, and planetarium staff positions;

expanded course offerings in computer science to give students the opportunity to prepare for careers in computer related fields; and a new major in sociology which, along with the existing psychology/sociology program, gives students two equally valid options in preparing for careers in social services.

Presently, Dordt is giving special study to the whole area of career program training. Dordt has always felt that one of the basic goals of higher education is to prepare each student for a life of significant service in a career which fits his qualifications and interests. The faculty and administration are convinced that, to meet changing student career interests, Dordt's concern for viable career programs must be reiterated and implemented in expanded program options. The new programs introduced this year as well as a wide variety of other programs under active consideration are a response to this concern.

Dordt College has not been free from the theological and philosophical struggles which recently have reached a high peak of debate and polemic in our circles. Any higher educational institution which is truly alive and contemporary inevitably becomes involved. Especially when such an academic institution takes a solid stand and clearly articulates its purpose. Dordt sincerely aims to be true to the best in our Reformed, Calvinistic, biblical history. It openly and without apology intends to teach in the framework of the Calvin, Van Prinsterer, Kuyper, Bavinck, Bouma, Berkhof, Van Til line of thought. It is regrettable that in the heat of the struggles over conflicting points of views there are a few who press their claims in a spirit which cannot be tolerated, particularly not in a Christian academic community and when their position is at odds with the stated goals of the institution. Dordt has had to contend with such a problem this past year. We are grateful that the Board of Trustees has carefully, judiciously, and successfully dealt with the matter and, has stood firm on the basic direction of Dordt College.

As reported last year to the Synod of the CRC, nothing at Dordt College will or should succeed if the school fails to be true to its basic commitment as a Christian, Calvinistic College. Learning and conduct at Dordt must be solidly based upon the Word of God and find agreement with the best in our Reformed tradition.

We are confident that the Lord will bless our efforts if we uncompromisingly hold to our faith. This is evident from the fact that, in spite of a recent struggle, the support of our constituents has been most encouraging and the enrollment for the coming year very promising. The students on campus have demonstrated a remarkable sensitivity to the issues at stake and a gratifying spirit of loyalty to and unity behind the college.

N. Vogelzang,

Synodical Representative

REPORT 26

FAITH, PRAYER AND TRACT LEAGUE

(Art. 19)

In consideration of the past year in which prices have been constantly rising, and the dollar losing in value at home and abroad, we rejoice that God has graciously provided for and blessed the ministry of the Faith, Prayer and Tract League.

In 1973 nearly thirty-six million tracts were sent out of which twelve million were sent without charge; and yet the plea for more tracts is increasing. Twenty-five thousand dollars was spent in supplying foreign countries with tracts, an increase of eight thousand dollars over 1972. The larger quantities were sent to India, Indonesia and Spain. A letter from the Rev. Samuel Vila in Spain says that we are printing about one-tenth of all the tracts being printed in Spain.

Neither, as promised, has the ministry of the written Word returned void; for in 1973 India reported: 10,676 inquirers, including eighty-eight Moslems; 191 decided to receive Jesus Christ as personal Savior. A young man in jail wrote, ". . . someone sent me a tract and that started me on my way to finding God." Another writes, "I have had many decisions for Christ because of these really great tracts." We thank God for all these blessings upon the printed word.

Although this ministry has been favored with God's blessing, it also has endured its trials. In Indonesia our manager there was thrown in jail. The charge against him was that his activities for Christianity offended other religions. By God's grace after three days and nights he was released. Since then he has been questioned again—usually when our tracts are distributed in a Moslem village.

There is a constant requests for our tracts from new fields that they too might sow the living Word. A missionary from Ireland, while visiting our manager, Mr. John Brondsema, reported there is a good response to the gospel in south Ireland, where he is missionary and desires our tract league to set up assistance there. Surely we cannot let this and other such requests go unheeded.

Our Faith, Prayer and Tract League board is very grateful to all our churches and its members for the financial support they have given. We desire your continued assistance in this world-wide ministry by recommending the league to our churches for their moral and financial support, and that you appoint a representative to serve on the board.

It is my desire that I be relieved of my assignment and that another be appointed as Synodical Representative to the board of the league.

Peter Doot,

Synodical Representative

FAITH, PRAYER AND TRACT LEAGUE

STATEMENT OF CASH RECEIPTS AND EXPENSES AND NET WORTH

YEARS ENDED DECEMBER 31, 1973 and 1972

	1973	1972
RECEIPTS		
Sales	\$ 276,018	\$ 261,245
Donations: Church	20,839	21,394
Other	18,715	22,236
Interest	13	618
	<u>315,585</u>	<u>305,493</u>
TOTAL CASH RECEIPTS	\$ 315,585	\$ 305,493
Less sales refunds	131	96
	<u>315,454</u>	<u>305,397</u>
NET CASH RECEIPTS	\$ 315,454	\$ 305,397
COST OF OPERATIONS		
NET OPERATIONS	297,926	255,246
NET OPERATING INCOME	\$ 17,528	\$ 50,151
GENERAL AND ADMINISTRATIVE EXPENSES		
EXCESS OF RECEIPTS OVER EXPENSES	13,524	11,378
BEFORE DEPRECIATION	\$ 4,004	\$ 38,773
DEPRECIATION	5,769	3,025
EXCESS OF EXPENSES OVER RECEIPTS	<u>1,765</u>	<u>\$(35,748)</u>
(RECEIPTS OVER EXPENSES)	\$ 1,765	\$(35,748)
NET WORTH, JANUARY 1	74,956	39,208
NET WORTH, DECEMBER 31	<u>\$ 73,191</u>	<u>\$ 74,956</u>
COST OF OPERATIONS		
Printing	\$ 137,111	\$ 110,728
Postage	52,248	47,114
Salaries and wages	47,693	44,393
Supplies	16,730	15,612
Advertising and promotion	13,661	11,657
Employee benefits	3,166	3,116
Payroll taxes	3,176	2,614
Artist fees	1,918	2,131
India branch expense	9,217	7,930
Indonesia branch expense	5,204	-0-
Spain branch expense	4,105	3,715
Other countries branch expense	3,157	5,722
Sales tax expense	540	514
	<u>297,926</u>	<u>255,246</u>
TOTAL COST OF OPERATIONS	\$ 297,926	\$ 255,246

GENERAL AND ADMINISTRATIVE EXPENSES		
Rent	\$ 68	\$ 2,185
General insurance	772	825
Utilities	2,060	856
Telephone	401	488
Trash and snow removal	199	158
Property taxes and franchise fee	485	1,214
Managers car allowance	800	860
Bank service charges	1,245	969
Legal and professional	961	1,235
Freight	111	27
Board meeting expense	875	680
Travel expense	16	41
Repair and maintenance	407	142
Interest	4,623	974
Miscellaneous	501	724
	<u> </u>	<u> </u>
TOTAL GENERAL AND ADMINISTRATIVE EXPENSES	<u>\$ 13,524</u>	<u>\$ 11,378</u>

BALANCE SHEET

DECEMBER 31, 1973 and 1972

ASSETS

	<u>1973</u>	<u>1972</u>
CURRENT ASSETS		
Cash on hand and in bank	\$ 1,188	\$ 6,122
Accounts receivable -NSF checks	36	64
Postage deposits	302	392
TOTAL CURRENT ASSETS	<u>\$ 1,526</u>	<u>\$ 6,578</u>
PROPERTY, PLANT AND EQUIPMENT - AT COST - Note 1		
Land	\$ 10,963	\$ 10,745
Building	88,926	88,274
Land improvements	4,150	4,150
Furniture and fixtures	29,659	18,102
Machinery	1,756	1,756
	<u>\$ 135,454</u>	<u>\$ 123,027</u>
Less accumulated depreciation	8,949	3,180
	<u> </u>	<u> </u>
NET PROPERTY, PLANT AND EQUIPMENT	<u>\$ 126,505</u>	<u>\$ 119,847</u>
	<u> </u>	<u> </u>
	<u>\$ 128,031</u>	<u>\$ 126,425</u>

LIABILITIES AND NET WORTH

CURRENT LIABILITIES			
Accrued payroll taxes	\$	1,263	\$ 1,252
Accrued sales tax		270	217
Current portion of long term debt		<u>2,100</u>	<u>1,500</u>
TOTAL CURRENT LIABILITIES	\$	<u>3,633</u>	<u>\$ 2,969</u>
LONG TERM DEBT			
Mortgage payable to bank, due \$530 monthly including interest at 8%, collateralized by land and buildings - less current portion of \$2,100 in 1973 and \$1,500 in 1972	\$	<u>51,207</u>	<u>\$ 48,500</u>
NET WORTH	\$	<u>73,191</u>	<u>\$ 74,956</u>
	\$	<u>128,031</u>	<u>\$ 126,425</u>

STATEMENT OF CHANGES IN FINANCIAL POSITION

YEARS ENDED DECEMBER 31, 1973 and 1972

	1973	1972
WORKING CAPITAL PROVIDED BY		
Operations - (loss)	\$ (1,765)	\$ 35,748
Depreciation	5,769	3,025
Increase in long term debt	<u>15,000</u>	<u>48,500</u>
TOTAL AVAILABLE	\$ <u>19,004</u>	\$ <u>87,272</u>
WORKING CAPITAL APPLIED TO		
Additions to property, plant and equipment	\$ 12,427	\$ 104,691
Payment on long term debt	<u>12,293</u>	<u>-0-</u>
TOTAL FUNDS APPLIED	\$ <u>24,720</u>	\$ <u>104,691</u>
DECREASE IN WORKING CAPITAL	\$ <u>5,716</u>	\$ <u>17,418</u>
ADDITIONS TO (REDUCTIONS OF) WORKING CAPITAL		
Cash	\$ (4,934)	\$ (14,741)
Accounts receivable	(28)	64
Deposits	(90)	(1,400)
Current portion of long term debt	(600)	(1,500)
Accrued payroll tax	(11)	201
Accrued sales tax	(53)	(42)
	<u>\$ (5,716)</u>	<u>\$ (17,418)</u>

REPORT 27

THE LORD'S DAY ALLIANCE OF CANADA

(Art. 84)

The secularization of our society proceeds at an alarming rate. Add to this the domination of the retail business world by large and financially powerful monopolies such as supermarket chains and shopping plazas and malls, and you have a combination that is hard to beat. The public likes, of course, the convenience of stores which are open seven days a week from early morning till late at night. However, there is increasing opposition from the sales clerks and store personnel because of the effects on their lives and families. The new policy of the Lord's Day Alliance is to bring together those people and organizations which are concerned about this and promote both publicity and pressure on legislators and governments.

I would urge our churches in Canada to keep informed and to alert their members to the dangers. Not only is our life style as Christians more and more threatened, but with the inflationary rise in the cost of living many housewives may be forced to take a job. Shopping plazas and malls open at night have become playgrounds for many youngsters and teenagers. We also should be concerned with the welfare of our fellow Canadians. It should be emphasized that legislative action should be on the provincial level. Municipalities which have made good regulations find that the big stores and plazas will then locate just outside the municipal boundaries. The LDA office will be pleased to inform you of the legislation in your province and of the current efforts to stop the trend toward a wide open Sunday.

Another area of concern is the transport business. Sunday trucking is a menace for the weekend motorists. Families of truck drivers have special problems through long absences of the father. Members of our churches are known to come home late Saturday night or early Sunday morning, and leave already on Sunday nights. The Canadian Transport Commission receives numerous applications from trucking firms to be allowed to operate on Sundays. One is from a company which moves horses from one race track to another! Objections brought before the Commission by the Provinces of Ontario and Quebec and the Canadian Automobile Association were rejected on the basis that their arguments were not related to The Lord's Day Act. A revision of the old Lord's Day Acts—both provincially and federally—is urgently needed. Letters to the editor of your paper and to your MP are effective.

Recommendations:

1. That synod place the Lord's Day Alliance of Canada on the list of recommended causes for next year.

2. That synod endorse the concern expressed in this report and urge our (Canadian) churches to become actively involved in preserving Sunday as a day of rest.

Lord's Day Alliance of Canada

Gerard Nonnekes

Synodical Representative

The Christian Reformed Churches in Canada contributed to the cause of The Lord's Day Alliance in 1973 the sum of \$1,178.34 and were the third largest contributor as a denomination.

REPORT 28

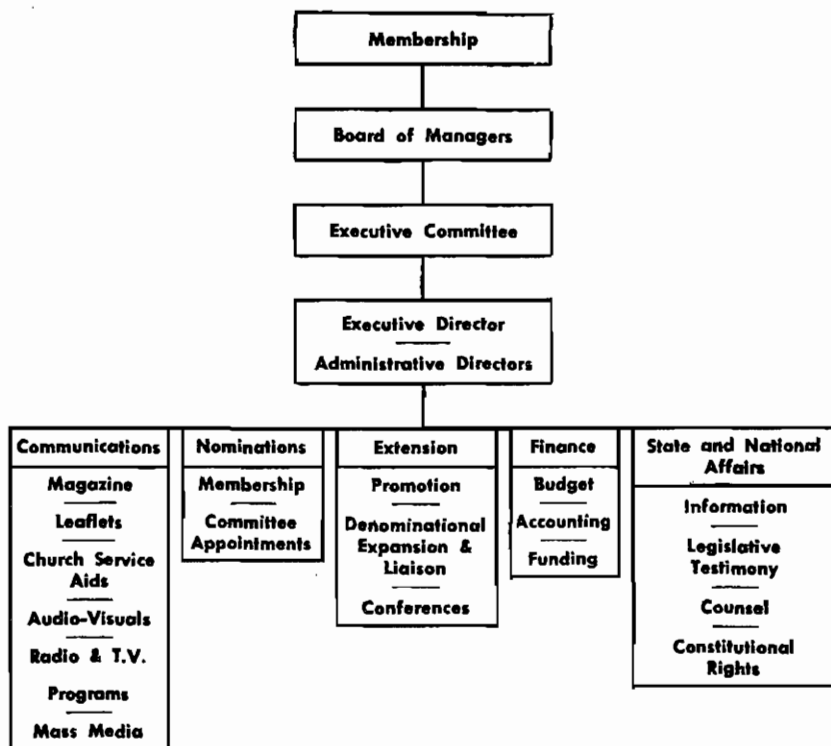
LORD'S DAY ALLIANCE OF THE UNITED STATES

(Art. 49)

The Lord's Day Alliance was organized in 1888 and is located in the city of Atlanta, Georgia. Control of the Alliance is by a board of managers composed of representatives of fourteen denominations and five other organizations. The Alliance is the only national organization whose sole purpose is the maintenance and cultivation of the first day of the week as a time for rest, worship, Christian Education and spiritual renewal. Those denominations that are in harmony with the objectives of the Alliance are welcome to nominate representatives to the board.

To help enlighten those delegates who are unfamiliar with the Alliance, the following chart will help illustrate the organization of the Alliance—

ORGANIZATION AND PROGRAM



The purpose of the Alliance is: "to promote the first day of the week, the Lord's Day, as the Christian day of renewal and worship according to the Scriptures; and for that purpose to gather and diffuse information, to publish documents, to use the press, to cause the public addresses to be made and use other means as shall be expedient and proper to the end that the blessings of the Lord's Day shall be secured for all people."

The Executive Director, the Rev. Marion G. Bradwell, conducts the business of the Alliance from offices in the Methodist Center, Suite 409, 159 Forrest Avenue, N.E., Atlanta, Georgia 30303. The following are the officers of the Alliance for the coming year: The Rev. Charles A. Platt, S.T.D., Pastor Emeritus, Presbyterian Church, Ridgewood, New Jersey, President; The Rev. Andrew R. Bird, D.D., First Presbyterian Church, Norfolk, Va., Vice-President; Mrs. Wm. A. Fickling, Jr., Atlanta, Ga., Secretary; Mr. Larry Eidson, Trust Company of Georgia, Atlanta, Ga., Treasurer; and Mr. Julius B. Poppinga, Newark, N.J., and Mr. John A. Nix, Atlanta, Ga., Counsel.

The Communication Committee has the responsibility for the publication, preparation and dissemination of all media of the alliance. "SUNDAY" — the bi-monthly magazine of the alliance has a publication of eight thousand. The new format is still proving to be popular, and its contents keeping very much up to date, providing food for thought, meditation and even homiletic material. Our churches can be kept informed on the continued struggle and interest to keep the Lord's Day *holy*. This publication is sent to all contributors of five dollars or more per year to the alliance.

Promotional leaflets continue to be a large source of materials for distribution. Presently, three new tracts for distribution are under consideration. Present stocks of some tracts have had to be re-ordered, particularly "Count the Cost." New bumper strips relating the Lord's Day to the energy crisis is now in production. Over eight hundred recordings for "Who Do You Think You Are?" were sent to radio stations. This continues to grow but is contingent upon continued support from many sources. For consideration now is the possibility of a quarterly newsletter to radio stations concerning the work of the alliance. The Executive Director continues to speak and distribute materials as he travels through our country.

The State and National Affairs Committee (of which your representative is a member) continues to be effective in the field of "Sunday Civil Rights," and with individuals who are in danger of economic privation and/or unemployment because of their Lord's Day convictions. From time to time individuals write the office of the alliance for assistance in their efforts to resist Sunday employment. This committee is therefore, attempting to gather all possible information on Civil Rights issues and preparing a primer explaining the proper procedure to follow by those who refuse to work on Sunday because of their religious convictions. This committee has established a goal to have representatives in all fifty states, thus, they will be seeking qualified men who are vitally interested in the observance of the Lord's Day.

The committee has called the board's attention to the recent increasing practice among colleges and universities to hold final examina-

tions and commencement exercises on the Lord's Day. The committee feels that should this become a general practice it would further add to the complete secularization of education and to widen the breach between our colleges and the church.

The committee is concerned by the attempts being made to change the Gregorian Calendar to meet what is said to be a need for standardization of dates. Such a change then, would affect the Lord's Day and its place in the weekly cycle.

One accomplishment in the area of State and National Affairs was the adoption and dissemination of a statement on the energy crisis by the Executive Committee. Another interesting item is the fact that a number of the board members appeared before a sub-committee of the Georgia House of Representatives Industry Committee in the interest of Good Sunday legislation in that state. These reports are rather lengthy and will therefore, not be included in this report, but, they are available by simply writing to the office of the Lord's Day Alliance. This committee also feels that in line with "Opportunity in Crisis" the time is ripe for the alliance to focus attention on the facet of society's life which makes obedience to the fourth commandment imperative to our century.

The Extension Committee reports that denominational participation in the alliance has grown from five to fourteen and five other organizations in the last several years. The committee reports that the Executive Director in the last eight years has been in touch with forty-three different denominations and with twelve different interdenominational agencies. In the past year reports have gone to the participating denominational bodies together with appreciation for their interest and help in our work. Exhibits of the alliance have been utilized at the General Synod of the Associate Reformed Presbyterian Church at Bonclarken, North Carolina, the United Brethren in Christ at Huntington, Indiana, the General Assembly of the Presbyterian Church, U.S. at Fort Worth, Texas, the General Synod of the Christian Reformed Church at Grand Rapids, Michigan, and the Young Calvinist Federation of the Christian Reformed Church at Claremont, California. Presently, negotiations have been initiated for conferences with several denominations that are not now affiliated with the alliance. Diligent presentation of the alliance work is being continued by the director and all those associated with him.

The Finance Committee manages the Lord's Day Alliance investment programs, plus the handling of the financial records. This committee reports that contributions by churches was down in 1973 by about \$1,000, but that contributions by individuals were up by about \$1,000. Our income from investments was higher by about \$400 over the previous year. The total income for the alliance for 1973 amounted to \$48,549. Of this total income, the Christian Reformed Churches contributed a little better than \$4,000, which is somewhat a smaller amount than the contributions of 1972. The "Fellowship of One Hundred" continues to grow. This fellowship is made up of those individuals and churches who contributed \$100 or more to the alliance. The goal of the alliance is to reach a membership of five hundred. We are grateful to God for the support of our churches to the financial needs of the alliance.

"CONSULTATION '75". The alliance is planning a second Consultation on the Lord's Day in Contemporary Culture during 1975. The first consultation was held at Valley Forge in 1968. The time of this second consultation is October of 1975 and the place will be decided later on the basis of "practicality." The areas for consideration at this consultation are: "Industry, Retail Business, Recreation, Family and the Biblical Basis." The discussions of course, will center around the importance of Sunday both to the church and to society. Your representative is a member of this committee.

I was appointed as the synodical representative by the Synod of 1971 and was privileged to attend the meetings at Calvin College in September of 1973 and in Atlanta in February of 1974. The alliance continues to look to the church and to individuals for support, both financially and with prayers and supplications, so that the work of the alliance may become ever more meaningful. The alliance conceives its chief work to be implementing of the concepts that Sunday is the Lord's Day. To this end the alliance believes that for many people Sunday is the only day in the week when they can have time to render service to the church and to the Lord. For the alliance, much work remains to be done and this organization needs all the prayers and financial backing that the church and individuals can possibly give to her. The alliance is made up of a group of sincere people who are doing wholeheartedly what they believe in. I can personally attest to the fact that the alliance is interested only in promoting Sunday as God's Day, and thus, they are ever watchful of new techniques, better methods and different and more meaningful ways to present to our society the true meaning of Sunday to our people.

Recommendations to Synod:

1. That synod maintain representation to the Lord's Day Alliance Board.
2. That our churches be urged to become members of the "Fellowship of One Hundred" for the purpose of furnishing the alliance with much needed additional funds so that programs proposed by the alliance can be put into effect.
3. That the synod elect two additional individuals as representatives to the 1975 "Consultation on the Lord's Day in Contemporary Culture."
4. That the synod, or an appropriate committee of synod, adopt a statement on the Lord's Day similar to those provided to synod by the Executive Director.
5. That the Synod of 1974 grant the request of the Lord's Day Alliance of a gift of \$1,000 from the synod budget to be used for the overall expenses of "Consultation '75."

Fred Fisher,
Synodical Representative

REPORT 29

THE LUKE SOCIETY

(Art. 48)

The Luke Society is now ten years old. Beginning with a few dedicated men of medicine who had a vision of missionary service, the Luke Society now embraces in its membership about one-half of the Christian Reformed physicians and dentists. We have enjoyed the blessing of God in the denomination's continued interest and support. The record of the past decade is one of opportunity and achievement and this report is designed to give you a glimpse of the growth and scope of our work as under God we have been privileged to meet needs.

MEMBERSHIP

The Luke Society has 207 members and thirty-seven affiliates (paramedical personnel and other lay people who desire membership). The board is composed of seven members, six elected by the Society membership and one appointed by Synod. The board meets four or five times a year, once at each of our major medical mission sites (Rehoboth, New Mexico, and Cary, Mississippi) and other times in Grand Rapids, Chicago, or at the office in Denver.

Mrs. Barbara Waller is in charge of the office and has been with the Luke Society since its inception. She attends all the Luke Society board meetings and together with several office assistants does the major share of the administrative work. The office address is:

THE LUKE SOCIETY, INC.
3401 South Bannock, No. 213
Englewood, CO 80110

MISSISSIPPI EVANGELISTIC MEDICINE (M.E.M.)

The site itself

The newest project undertaken by the Luke Society is in Cary, Mississippi, a small town of two hundred inhabitants in the Mississippi River delta. Cary is just forty-five miles north of Vicksburg and ten miles from the mighty river which at this writing again threatens to overflow its banks. The surrounding area lies in two of the poorest counties in the United States (Sharkey and Issaquena) where forty-seven percent of the fourteen thousand residents are living below the poverty level. No country in Central America has such a low per capita income and the resulting living conditions are quite unbelievable.

The Cary Christian Health Clinic

Dr. Peter Boelens, Jr. envisioned a program to assist the people of Cary who needed help in every area. Being a pediatrician, his first concern was for the children, most of whom had never seen a doctor. The infant mortality rate here has always been four times the national av-

erage. He embarked upon a system where a flat fee of \$10.00 gave all the children in a family health care for a year.

He set up his clinic in a mobile home unit and last year with the staff saw 4,508 patients (as compared with 3,802 in 1972); there were 336 home visits compared to 160 in 1972. Giving health information, stressing preventive medicine and good hygiene, and encouraging whole family health care programs has already resulted in a lessened number of births and fewer hospital patients.

Dr. Boelens is also on the pediatric staff of the University of Mississippi in Jackson and has been able to enlist the help of the University's Medical Center in meeting the health needs of the Cary people. Through government and state funds, a Regional Newborn Center has been established in Kuhn Memorial Hospital, the state charity hospital in Vicksburg and Dr. Boelens has been instrumental in improving the pediatric hospital care in Kuhn Memorial.

The Cary Christian Health Clinic has also become an important training ground for nurse practitioners and medical students from the University Medical Center. Who can measure the effect the Christian atmosphere of concern, love, and pursuit of excellence has on these students?

The Cary Christian Center

As opportunities for help expanded, the MEM program needed more space. The tornado which leveled so much of the area three years ago had also torn off the roof of a school building and the school authorities rented the building to MEM for \$50 a year for ten years if they would repair it. Friends from the Christian Reformed church in different localities donated time, talent and materials to make the building completely usable. Now crafts, arts, Bible classes, sewing and nutrition classes, recreation programs, etc. are making the center a beehive of activity.

A part of the building is dedicated to the office of Social Work Director, Elvinah Spoelstra and her staff. She gives valuable assistance to MEM for the social problems are legion.

The MEM program works in conjunction with the official agencies in the state of Mississippi and as a result of this interaction was instrumental in securing \$250,000 worth of food supplements through the state health department for use in our counties. The Cary Christian Center will be used for storage and the distribution point.

Daily Vacation Bible School is a thrilling experience. Last summer approximately 650 children and young people attended the daily Bible study groups. Never before MEM had they experienced a DVBS and their response was overwhelmingly enthusiastic. Fifty young people and twenty-four adults from four geographical areas conducted the community programs and we are grateful there has been no shortage of volunteer leaders! All through the year there has been an increasing interest in Bible studies by residents in the area.

The Cary Thrift Shop

A third building, the new 40' x 100' steel thrift shop is up and in business, with racks and racks of clothing sized and ready to be bought for a few pence. Although the shop has been open only a short time, many

of the poor folk are already testifying that they have never been so well dressed in all their lives. They even have shoes to wear! Christian people have sent wonderful clothing in the trucks that have wended their way to Cary in the last few months. Household goods, (curtains, pans, dishes, etc.) clothes, shoes . . . these are the common necessities of life of which these black people have enjoyed very little in their lifetime. There is no work for them since the plantations have become mechanized and the farmers no longer depend upon black labor. They are caught in the miserable bind of little money, little work, little vocational know-how.

Staff

A staff of twelve (over half are local people) carry on the work at Cary. Dr. Boelens is in charge of the medical work, Elvinah Spoelstra of the social work and Clabe Smith of the Center and Thrift Shop.

Retreat

A first was the MEM Retreat held on January 10, 11, 12, 1974, in Mississippi to acquaint our people with the work and the great physical and spiritual needs in the area where we are located. Thirty people were present including some of the wives of Luke Society Board members. Dr. Boelens arranged the program in Cary (and Vicksburg), Rev. Ben Ypma provided the spiritual food (he is a very active affiliate of the Luke Society) and the retreat proved to be a very worthwhile experience. Similar retreats can be arranged in the future for interested parties.

Response

The black people never expected to see the day when Christians would show such love toward their poor brothers. One of the Christians in a Cary church said that MEM is the biggest thing that ever hit Cary in his lifetime. He had often heard about Christian truths in church but never expected to see them come really true as they have in MEM. "To think that there are so many Christian folks willin' to help us down here!" It amazes them all. Not only have we been able to meet the extreme physical needs of people in 1973, but as a result we have seen people come alive spiritually. Requests for Bible study times show an increasing interest in the things of God and we are looking forward to even greater spiritual blessings in 1974.

REHOBOTH CHRISTIAN HOSPITAL

Ten years ago the Luke Society accepted the responsibility of managing the Rehoboth Christian Hospital in New Mexico. The work had suffered from lack of personnel and an unsuitable medical facility. Now anyone visiting the area will find a beautiful new hospital, fully equipped, with an administrator, Paul Lang, and a group of doctors responsible for the patient care. The children attending Rehoboth Christian School, the Rehoboth mission staff, the Indians and Gallup residents make up the bulk of the patients.

The Board of Governors

The hospital is administered by a local Board of Governors, composed of twelve members, seven of whom are Christian Reformed. This group is selected by the Luke Society Board and maintains close contact with it.

Present Building Program

To facilitate ease in seeing patients, a Medical Arts building is under construction adjacent to the hospital. All the physicians will have their offices there. Complete financing was arranged through government loans (Hill-Burton) and private underwriters through the combined efforts of the Luke Society, Mr. Lang, and the medical staff. The Medical Arts building is owned by the hospital and leased to the doctors. The Medical Arts building will free administrative and counseling rooms in the hospital proper.

Patient Care statistics

There has been a steady increase in the total patient days in the hospital. In 1971 patient days totaled 6,614; in 1972 there was a 6.8% increase (7,069); in 1973 there was an 11.6% increase (7,895). Many of the patients are indigent and are seen or admitted under a free care program. The medical mission concept is still very much intact.

Finances

When the Luke Society was given charge of the Rehoboth hospital program, the denomination through the Home Mission Board agreed to grant a subsidy to the Luke Society for a ten year period which ends December, 1974. During this decade the church will have given \$200,000 which was used to pay for medical care for the students at the Rehoboth Christian School and for the free care given at the hospital.

In building the hospital, the Luke Society has acquired a large indebtedness and free care is no small matter; therefore any contribution sent in is used to reduce the mortgage or is applied to the free care accounts.

Personnel

The hospital is short staffed. There is a real need for nurses, and we would appreciate it if the church in the United States and Canada would encourage those who qualify to apply, addressing the request to administrator Lang, of the Rehoboth Christian Hospital, Gallup, New Mexico. In fact all who have received technical training or have talents that can be used in hospital work, and would like to be active in Christian work and witness are also invited to write Mr. Lang.

Rev. Rolf Veenstra, pastor of the Rehoboth church, also serves as chaplain to the hospital.

Chaplain

Classis Rocky Mountain approved the request of Hillcrest Christian Reformed Church of Denver, Colorado, to call a full-time chaplain for Rehoboth Christian Hospital. The denominational Chaplain Committee has been contacted for their assistance in helping us find a chaplain who qualifies for this position.

MISCELLANEOUS

Adoption: Occasionally an Indian baby is adopted by Christian Reformed people in various parts of the country. The arrangements are made in cooperation with the Bethany Christian Home.

Contact: From time to time the Board of Foreign Missions informs us of the need of physicians for the foreign field. This and other news is disseminated to the membership through our periodical—CONTACT.

Extern Program: The Luke Society sponsors a two-to-three month tour of duty for externs (fourth year medical students) in either of our two projects. In the MEM project the experience is especially beneficial for those interested in pediatrics. At Rehoboth, the externship serves the whole field of medicine and is also valuable. Anyone interested should contact the Luke Society. Finances may be available to defray traveling expenses.

Earthquake: In 1973 there was a great medical need following the earthquake in Nicaragua (in 1972). Dr. Henry Evenhouse, former president of the Luke Society, spent three weeks assisting in the devastated area. Altogether three physicians and a dentist gave similar periods of time there helping those in need.

Slides: A new MEM slide program is being prepared and soon will be available to church groups who desire more information on this project.

Recommendations

As synodical representative, I recommend that:

1. Synod grant a Luke Society representative the privilege of the floor when this report is under consideration.
2. Synod continue to place the Luke Society on the approved list of non-denominational causes recommended for financial support.

Grounds:

- a. The continuing need for medical supplies and mortgage payment assistance at Rehoboth Christian Hospital which Luke Society operates at synod's request.
 - b. The care of indigent patients at Rehoboth Christian Hospital.
 - c. The need for personnel, medicine, and equipment in the Mississippi Evangelistic Medicine Program.
 - d. The continuation of the Medical Missionary Scholarship Program to assist in staffing Christian Reformed projects.
3. Synod appoint a representative on the Luke Society board for a three-year term.

Everett Van Reken, M.D., Synodical Representative
Gary Vander Ark, M.D., president
Peter A. Boelens, Sr., vice president
William G. Bouman, M.D., secretary
Gary Ritsema, D.D.S., treasurer
Gerrit Kemme, M.D.
Marvin P. Vanden Bosch, M.D.

REPORT 30

REFORMED BIBLE COLLEGE

(Art. 32)

The Reformed Bible College continues to enjoy the blessing of God upon its labors, recording significant gains in several departments during the past year. As your representative for Reformed Bible College, I am pleased to submit the following details concerning the thirty-fourth academic year, 1973-74.

1. *Students*—From 165 students in the 1972-73 academic year, RBC enrollment grew to 194 students in the second semester of 1973-74. Two thirds of the students came from Christian Reformed homes and churches, while one third came from several denominations (Reformed Church in America leading this group of other churches). Thirty-five students out of 194 came from Canada and other foreign countries—including the Netherlands, Indonesia, Greece, India, Malaysia, Nigeria, Pakistan, and Peru.

2. *Courses of Study*—As incorporated in 1939 by its founders, RBC continues to prepare the unordained worker for service in the gospel. This purpose involves two basic commitments: first, to provide concentrated instruction in the Word of God and Christian doctrine, together with evangelism and missions. Second, RBC is committed to serve the church of Jesus Christ and to provide training directly related to the priority tasks existing in church and mission today. That is why the curriculum rooted in the Word is being developed to provide increasing help to the prospective evangelist, youth worker, director of Christian education (in the local church), translator, linguist, literacy worker, missionary pilot, teacher, nurse, secretary, and many other vocations. During the past year, a fifteen hour minor sequence was added in New Testament Greek, and the board has approved the introduction of Linguistics-Anthropology as an additional minor sequence for the next academic year. All practical and professional courses are offered in direct relation to hundreds of vacancies in church and mission vocations today.

3. *Faculty and Staff*—RBC faculty is composed of eleven full time and three part time members. The board has approved the addition of two faculty members for the next academic year—one in the Bible-New Testament Greek area, and another in the Linguistics-Anthropology department. Twelve of the present faculty members are from the Christian Reformed Church, while the Rev. Addison Soltau (missions) is from the Reformed Presbyterian Church—Evangelical Synod, and the Rev. George Kroeze (Bible) is from the Reformed Church in America. All faculty members must confess and demonstrate complete fidelity to the Word of God and the Reformed doctrinal standards.

4. *Academic Calendar*—In recent years, Reformed Bible College has expanded its instructional season throughout the twelve months of the

calendar year. The fall and winter semesters and the spring session (last three weeks of May) fill more than nine months of the college calendar. Mexico Summer Training Session fills more than nine weeks, leaving only three weeks out of the entire year which are not scheduled for instructional purposes. Spring Session 1975 may be expanded to six weeks (Phase I during the last three weeks of May, Phase II during the first three weeks of June), with a study session in Israel contemplated for the second phase. Furthermore, a study and training program in Muslim country and a regular semester in Mexico may be inaugurated as God directs and provides.

5. *Conferences and Special Lectures*—Distinguished Bible teachers, missionaries, and church leaders come to Reformed Bible College throughout the academic year. They minister during Fall Bible Conference in September, Mid-Winter Bible Conference in January, and Baker Mission Lectures in March (delivered by Dr. Joel Nederhood, of the Back to God Hour, this past year). The annual conference on "Christian Witness to Muslims" was held for the third time in October 1973, with mission representatives from many Muslim countries attending and the Rev. Bassam Madany, of the Back to God Hour, serving as chairman. The next conference is planned for October 14-15, 1974.

6. *Mexico Summer Training Session*—Started in 1968, Mexico STS is offered as a service to churches and mission agencies as an academic and practical orientation in missionary service. STS 1973 included forty eight participants, of whom nine were RBC students. The other STS members came from many colleges and universities (including Calvin College and Seminary, Dordt College, Northwestern College, University of Colorado), as well as teachers, nurses, secretaries, and other specialists. Numerous congregations provide prayer and financial sponsorship for STS participants, who enlist as missionary trainees for this study program. A growing number of former STS participants, having completed college training and/or work experience, now serve with the Christian Reformed Board of Foreign Missions, the Christian Reformed World Relief Committee, Wycliffe Bible Translators, and other missions.

7. *Campus Development*—In March 1973, the Board of Trustees authorized the addition of three new facilities on RBC campus—classroom-library addition, residence hall, and dining center. Through the work of Mr. Mark Vander Ark, Vice President for Development, and through God's amazing provision of a \$100,000 family foundation gift, construction of the first unit was started in February 1974. Residence hall and dining center construction will be started when sufficient money has been received from churches and individual donors. Since RBC is a "religious vocation" college, it is not eligible for state and federal construction grants. In dependence upon God's direction and provision, RBC is proceeding with construction as God's people provide basic funds. The new residence hall will be named "Schaal Hall" in honor of the Rev. John H. Schaal, who retired in 1973 after twenty-five years of service as Dean of the school.

8. *Financial Condition*—Materials furnished to the Finance Committee of synod reveal a healthy financial condition. A deficit which remained in the General Fund for many years was eliminated during the 1972-73 fiscal year (ending June 30, 1973), and the ratio of assets to liabilities now stands at three to one. Mr. William Jansen, Business Manager, is available to synod and its committees for additional information. Tuition, church offerings, and individual gifts form the three main sources of RBC income, listed in order of volume.

9 *Management*—Reformed Bible College Association owns RBC and operates the college through its Board of Trustees composed of twenty four members. The Association chooses six members each year for four-year terms, and members are chosen from districts in the United States and Canada. The Rev. Calvin Bolt, pastor, First CRC, Zeeland, Michigan, is board chairman. Dr. Dick L. Van Halsema is completing his eighth year as president.

Reformed Bible College was founded to serve the churches by providing a unique education for prospective unordained workers in the Gospel. As a Bible college, RBC enjoys a distinct role alongside the Christian liberal arts college and the theological seminary, the former being a non-terminal preparation for professional specialization in graduate school for the preparation of ministers who may be ordained by the churches.

As a Reformed Bible College, RBC has no counterpart anywhere in North America or elsewhere in the world. Dedicated to the glory of God and to the wider propagation of the Gospel of his Son Jesus Christ, RBC is grateful for past support and covets the continued support and use of all Christian Reformed churches.

Harry Vander Ark,
Synodical Representative

REPORT 31

THE EVANGELICAL LITERATURE LEAGUE

(Art. 48)

It is with deepest gratitude to God that we are able to report that his blessing has again been ours in carrying out the work he has given us to do. The work of TELL has again expanded as we have reached out to the millions of people in Latin America with the Gospel message. Again we have distributed over 20,000 books to more than twenty countries and more than 5,000,000 tracts to mission workers among the Spanish-speaking peoples. All too often we cannot meet the requests sent to us because they are too numerous.

Our work involves not only the distribution of books and tracts but also the careful preparation of these materials. Which book is most needed and what tract can be the most effective are questions that have to be decided. Finding translators who are qualified and printers who can produce in the Spanish language at a reasonable cost also require careful consideration.

At the present time we have eight volumes of the Erdman New Testament Commentary being prepared for printing in Mexico. Within the next month or two we hope to have another Berkhof volume, *Reformed Dogmatics*, completed and ready for distribution.

During the past year we have added to our sales list a dozen Christian song books including a hymnal which is being used in many churches. The sale of these books has been encouraging.

We are also thankful that we can report that TELL has made a contract with the denominational Spanish Literature Committee to become the distributor for their productions. This is a good beginning of closer cooperation among those of us who are engaged in similar work. For this we are thankful.

To those who are directly involved in the work of TELL is due an expression of appreciation for their work. The dedicated board of laymen, the director of TELL, Mr. Hubert Van Tol, the secretary and also other part-time workers deserve praise for their efforts. Dr. Rutgers continues to serve TELL as a Promotional Director. His untiring efforts deserve a special note of thanks.

Our prayer and earnest desire is that the synod will again aid our work by giving the work of TELL endorsement for the financial support we need. Brethren, pray that the message may continue to be sent to those who need it so much.

David Bosscher, Synodical Representative

REPORT 32

UNITED CALVINIST YOUTH

(Art. 32)

Your synodical representatives to the United Calvinist Youth organizations herewith submit our reports to synod. As you can note, the three divisions of UCY (Calvinettes, Cadets and Young Calvinists) continue to serve our youth in an effective and spiritual manner. We are grateful to our God and to our churches for the support which has been given so generously. We continue to speak for you as we meet with the various divisions of UCY and help them to wrestle through some of the problems they face in providing a truly Calvinistic emphasis in youth programming. The UCY board is presently trying to re-evaluate and redefine its goals and programs in order to better serve our churches. Any "input" our membership wants to give us is truly appreciated.

We give thanks to God that we have such a vital, ongoing ministry among our youth and pray that our youth leaders might continue to see their work as a ministry of Jesus in this crucial hour. We trust that the Christian Reformed Church will continue to support this vital work.

Your Synodical delegates on the UCY Board

YOUNG CALVINIST FEDERATION

It's a pleasure to report to you on the activities of the Young Calvinist Federation. This has been a beautiful year of many blessings to all who have been involved in ministering to our youth.

Our federation is where our youth groups and leagues are. This year the Federation helped plan three Area Leadership Conferences (Chicago area, Michigan-Ohio and California) which were very profitable for our youth leaders. To have a well run league, you need good leadership and those conferences helped a great deal. Also, a four-part League Leadership Training Package was made available to all board members to help their leaders in training sessions. The federation has also assembled a Leaders Handbook with all necessary information about the federation, leagues, societies, etc. Leaders also receive Input—a lesson guide to go along with our Insight magazine and to provide current news on topics, people and happenings. Leadership training has become a very important facet of the YCF ministry.

We held our annual board meeting in June of 1973, separate from the convention for the first time to defer cost. The attendance was commendable and the participation and fellowship were great! Being in Grand Rapids gave us an opportunity to show our board members from out of state our fine facilities. This also gave our board members much more time to be involved in the convention in California in August of 1973. All board members who attended the convention served as part of the four hundred person counseling team, thus really being involved in every way.

Our "Follow the Son" Convention was the largest in our history with an attendance of twenty-seven hundred young people and leaders from the United States and Canada. It was held at Claremont Colleges in California on August 17-21, 1973. There were five colleges on one campus and we used all their facilities. We gave thanks to our Lord that all went well and that many of our young people received blessings as well as having a great time of fellowship. I served as Dorm Counselor along with my husband Lloyd, and we were both richly blessed. The 1974 convention will be held August 16-20 at Calvin College hosted by the Zeeland, Michigan, League. The theme will be "Celebrate 'n Sing." It's planned to be an intimate and spirit-filled convention. The enthusiasm is growing as the plans are being completed. The federation goal of helping youth "... to know Christ and serve him always and everywhere" is behind every programming event whether it be convention planning or in the local activities in the forty-eight leagues and 650 youth groups.

Servicemen's Ministries continues to be a blessing to our men and to many not of our faith; even though we have fewer men, our outreach in this ministry continues to increase. We have discontinued "Spires" and have replaced it with "Windows," a daily devotional, which is a tear out section in our Insight magazine. All servicemen benefit from receiving each Insight published.

Our magazine, Insight, is being used more and more by other denominations; therefore, we feel not only are we being of service to our YCF groups, but also to others who share our commitment to Christ.

Our YCF societies continue to do an excellent job on our magazine campaign, and we take this opportunity to thank all those who support our magazine, Insight.

The SWIM program continues to be a blessing. Many young people have served us well in this program including work at Pine Rest, YCF Christian Youth Corps, Transworld Radio in Bonaire. We've had fewer fields again this year and we pray that our church leaders may recognize the value these programs and the benefits many receive from it.

Lastly, let me ask each of you to continue to support and pray for the YCF and share with us our joy in Christ. YCF continues to be used by God to his glory in the strengthening of his church.

Marla Koning
Synodical Representative

CALVINETTES

The Calvinette organization has much for which to thank the Lord this year. First, our program revision and the new program for seven- and eight-year-olds called Busy Bees have been received very well. Nearly every club is using the revised junior and senior program materials. The advanced program for fifteen-year-olds will be ready in September, 1974. It is a course on relationships between a girl and those about her.

Second reason for thanks is our fourth convention for counselors which was held in Southern California last summer. Over three hundred women experienced inspiration, training, and fellowship for three days.

We have increased the size of our membership with girls from the community, new clubs, and the new program Busy Bees. In the last five years membership has increased from ten thousand to fifteen thousand girls.

Our budget for this year is nearly \$120,000. We need your continued support through church offerings and gifts from individuals. We covet your prayers for the many counselors, mothers, board members, our director and all who help carry on the program with interest. We praise the Lord for all of you.

Sharon Blohm

Synodical Representative

CALVINIST CADET CORPS

In preparing this report as your representative to the Calvinist Cadet Corps I am aware of a deep sense of *appreciation*. Let me share it with you.

I'm grateful for the trust placed in me as your representative. It is not only a responsibility but a great privilege. I've been given the opportunity to meet with men who minister in the name of Jesus to boys all over this great continent. It has been an occasion of spiritual growth for me and my eyes have been opened to what believers in Jesus Christ can accomplish through a faithful ministry in his name.

There is a deep sense of appreciation for the people who are Cadeting: the Congressmen who make the policies and set the direction of Cadeting; the men (and wonderful women) on the staff who serve faithfully and well in a ministry for our Lord; for the men on the executive committee who put in uncounted hours to guide, direct, and administer the program so that Christian men can really minister to boys.

There is also a sense of gratitude for the support of the Christian Reformed Churches who have enabled the Cadet Corps once again to operate "in the black." This operating "in the black" reflects, I believe, an attitude of support in prayer and interest as well as in the giving of dollars.

And what a deep sense of appreciation I feel for those two thousand men who are the Cadet Counselors, ministering week after week in their own areas to boys who need to know our Lord and who need a model of what Christian manhood is all about. It is on the local scene that "the rubber meets the road" and Cadeting would be a failure without these men who minister, often almost unnoticed, to boys all over our nation in the name of Christ.

I trust that synod and our constituency will share this appreciation and express it at every opportunity.

The Cadet Corps continues to display that high level of enthusiasm, efficiency, effectiveness and vision upon which I commented last year. The level of involvement and the sense of ministry found among the men of Cadeting is really great.

And there is growth—continued and continual growth. The revised program for boys of ten and eleven years is now off the press and offers men a tool for ministry which is unmatched in any other organization.

It reflects the God blessed creativity of Christian men who are called to minister in Christ's name. There is a growing emphasis on using the Cadet program to reach out to boys who are unchurched with some councils setting goals of having up to fifty percent of the membership from the local community.

Synod should not be unaware of the continued needs of the Calvinist Cadet Corps. The underlying need is your continued involvement in prayer for this ministry of faith. Prayer should be joined with tangible support which is expressed verbally and with gifts. Cadeting must now begin to move into the area of broader and better communication from the service center to the local club so that more men can minister more effectively to more boys in the name of Jesus Christ. I trust that synod will continue to encourage our churches to support these needs at every opportunity as a ministry of our Savior.

Elton J. Piersma

Synodical Representative

REPORT 33

WORLD HOME BIBLE LEAGUE

(Art. 83)

The World Home Bible League, during 1973, enjoyed the greatest growth in its history. During this year more than 11,500,000 Scriptures were distributed into more than forty different countries. The total budget of the World Home Bible League for the first time reached in excess of \$2,200,000. At the present time the WHBL is employing 126 persons of whom eight are ordained ministers. The budget for the year 1974 is \$3,500,000. The total amount of receipts from the Christian Reformed Church was \$126,144.71.

The WHBL is working in close cooperation with the New York Bible Society and Wycliffe Bible Translators. The Bible league along with the New York Bible Society has printed ninety-five percent of the Scriptures completed by the Wycliffe Bible Translators in 1973. The League has made available these Scriptures for distribution in twenty different countries. This is a costly project, but blessings on the distributed Word, in that missions and churches are springing up, makes it a most effective ministry.

A massive Bicentennial program in connection with our nation's two hundredth anniversary is well under way. An editorial board has been meeting to draw up three study guides for use by individual Christians, churches, and Christian radio broadcasters during our nation's Bicentennial in 1976. This committee consists of Dr. Harold Lindsell, Christianity Today; Dr. Erwin Kolb, Director of Evangelism, Lutheran Church-Missouri Synod; Dr. Hardy Steinberg, Director of Christian Education, Assemblies of God; the Rev. Herbert Vander Lugt, Director of Radio Bible Class; and the Rev. John De Vries, Director of Project Philip.

A committee has been working monthly to review the Living New Testament and make recommended changes to Dr. Ken Taylor. The committee consists of Dr. Edwin Roels, Dr. Jerome De Jong, and the Rev. John De Vries.

Project Philip

"Philip said, 'Do you understand what you are reading?' The Eunuch replied, 'How can I unless someone teaches me?'" Acts 8:30, 31. Project Philip, International, under the direction of the Rev. John De Vries, is a division of the WHBL which trains Christian Laymen to distribute the Bible and teach it to non-Christians. The Project Philip staff has grown to seventeen full-time field representatives in the United States. Dr. T. A. Raedeke, Minister of Evangelism for seventeen years for the Lutheran Church-Missouri Synod, and Executive Director of Key '73, has joined the Project Philip staff as Director of Program and Research.

A variety of Bible courses written specifically for the non-Christian, on all age levels, are distributed by churches through their laymen. Laymen correct these courses in one-to-one settings, in group Bible studies, or by correspondence. The offer of the courses provides a wide variety of

ways in which laymen can witness. One of the strongest features of the Project Philip program lies in the fact that it provides everyone in the church with a way to witness fitted to his personality and talents.

During the five years of its existence, Project Philip has distributed over four million course booklets to approximately ten thousand churches in the United States. Approximately seven hundred and fifty thousand course booklets were distributed to churches involved in Key '73. Two hundred and sixty-five cooperative correspondence schools, joint ventures of clusters of churches, have been set up. These schools are operated by volunteer help. The largest of the correspondence schools now has one hundred churches participating with a student enrollment in excess of thirty thousand.

The Reach Out Motel Ministry has grown rapidly. Copies of the Living New Testament are placed in motel rooms through local churches, and tourists are encouraged to take the Testament and write to the local church for a Bible course. The Testaments are now in approximately 200,000 rooms and as well, in many hospitals.

Latin America

During the year of 1973, 6,390,719 Bibles, New Testaments and Scripture portions were made available to missionaries and churches in Latin America. For the year 1974 the WHBL plans to distribute one million Spanish Living New Testaments in Latin America. The Living New Testament has found an overwhelming reception in Latin America as a tool of evangelism. In December, after an interview, the Minister of Education of Bolivia, approved that a copy be sent to each of the teachers of religion in the public school system. Over fourteen hundred are being sent out to these teachers. The Minister of Education has requested the League to consider making copies available to the students of the Bolivian schools. In Ecuador, World Radio Ministry Fellowship—HCJB—has agreed to distribute League Scriptures and Project Philip materials, and plans to use several hundred thousand Living New Testaments along with a million or more portions and Gospels in 1974. These are only examples of the demands of South America, a continent ripe for the Gospel.

Very significant church growth is being experienced by churches using Project Philip in Mexico. In the past two years one hundred and fifty churches have reported that thirty-five thousand students have enrolled in the courses, twenty-five thousand have completed them, and 11,200 have been converted, baptized, and have joined participating churches! Christians are trained to go door-to-door, offering a series of four courses. Students are encouraged to enroll by an offer of a complete free Bible and diploma upon completion of the course. Christians call back at the homes and correct the tests, or students may take the tests to the church for correction. Graduation ceremonies are held in the church for those who complete the course.

The Rev. Simon Wolfert, Christian Reformed missionary in Brazil, has been active for the past year in translating the courses and doing preliminary work to set up Project Philip in Brazil. Christian Reformed

missionaries in Honduras, Puerto Rico, and Argentina are also using the materials.

Asia

Project Philip is established in most of the Asiatic countries. Christian Reformed missionaries in the Philippines report the establishment of home churches through the use of the courses. Approximately five hundred students are graduating from the courses each month in Taiwan and an average of two hundred and fifty are indicating conversion.

The largest mission field in the Project Philip program is India. India is becoming very responsive to the Gospel. A Bible woman offered an introductory Bible course from door to door in Ongole, Andhra Pradesh, and within two months six hundred Hindus completed it and received a New Testament. The Bible League is launching a massive ten-year program to saturate India by providing the churches with eighty million Bible courses and sixty million New Testaments.

Africa

A substantial grant of \$25,000 worth of courses will be made to the Christian Reformed mission in Nigeria this year. Fifty thousand "Who Is He?" have been printed in Tiv and are presently en route to Nigeria. One small church conducted an "enrollment campaign" and in one day enrolled 1,200 people in the Bible courses.

Europe

Project Philip is being introduced in the Netherlands through the Vereeniging tot Verspreiding der Heilige Schrift and in Germany through the Greater Europe Mission.

The WHBL is deeply grateful to the Christian Reformed Church for its loyal support throughout many years and respectfully petitions synod for a continuance of this support in the years to come. "Now to him who is able to do immeasurably more than all we ask or imagine, according to his power that is at work within us, to him be glory in the church and in Christ Jesus throughout all generations, forever and ever! Amen." Eph. 3:20, 21.

Alvin Vander Griend

Synodical Representative

REPORT 34

**DELEGATES TO THE
REFORMED ECUMENICAL SYNOD OF 1972**
(Arts. 37, 48, 49)

As delegates of the Christian Reformed Church to the Reformed Ecumenical Synod of 1972 held in Sydney, Australia, we submitted to the Synod of the CRC of 1973 a rather general report of actions taken at the RES of 1972. At this time we are submitting a more structured report together with specific recommendations for action to be taken by the Synod of the CRC of 1974. This report therefore supercedes the report submitted to the previous synod. The recommendations we submit should be acted upon by the Synod of the CRC in 1974 with a view to the forthcoming meeting of the RES in 1976.

At the outset we call to your attention certain comments made by our delegates to the RES of 1968 in their report to the Synod of the CRC in 1970 (CRC Acts, 1970, pp. 338, 339). They recalled that the RES of 1963 had been marked by "a sense of urgency," related mainly to questions of structure and organization. Some of these problems still remain; indeed they would seem to be inherent in any ecumenical body which brings together churches of widely varying cultures and traditions. These differences in structure and procedure sometimes create feelings of discomfort and uneasiness. The RES of 1972 did, however, move in the direction of clarifying its organization and mode of operation by ratifying a revised Constitution and Regulations. Hopefully these revisions will serve to enhance the cause of biblically Reformed ecumenicity for which the RES stands.

The report of 1970 notes further that the RES of 1968 was marked by sharp tension, venturing the prediction that "if present trends continue, the RES of 1972 may well be marked by crisis." This state of tension and potential crisis in 1968 was generated by two major issues which are recurring items of consideration of the RES agenda, namely, the question of race relations, involving especially the churches of South Africa, and the question of non-RES ecumenical affiliations by member churches, involving the then expressed intention of the Gereformeerde Kerken of the Netherlands to join the World Council of Churches, which step was taken by these churches subsequent to the RES of 1968. These two questions were matters of continuing concern at the RES of 1972. The atmosphere at Sydney was charged with a measure of racially related tension, which was intensified by bomb scares, an actual explosion, and demonstrations directed against the presence of the South African delegation. Synod also had to deal with overtures to terminate the membership of the Gereformeerde Kerken in the Netherlands in the RES based upon their affiliation with the WCC and their alleged toleration of the so-called "new theology."

The RES of 1972 rose to the occasion, however, and demonstrated its spiritual and ecumenical stature in addressing itself quite forthrightly

to these two crucial issues, as well as many other important matters on its agenda. The challenge to think and act in an authentically Reformed way in ecumenical relationships is still very real and urgent. The RES needs us. And we need the RES. We therefore urge our churches to do everything possible to strengthen our ties with fellow Reformed churches around the world through the RES. We believe that the RES is worthy of our continuing and growing support. We must seek ways to cooperate more effectively with churches sharing the same Reformed confessions in erecting a biblically sound ecumenical witness to the lordship of Jesus Christ.

In reporting on the RES of 1972 we submit for your consideration the following major decisions by that synod together with our recommendations for action to be taken by the Synod of the CRC of 1974:

- I. Race relations
- II. Missions
- III. World relief
- IV. Confessional-doctrinal matters
- V. Gereformeerde Kerken
- VI. Constitution and Regulations
- VII. General matters

I. RACE RELATIONS

As in previous sessions of the RES, issues related to race once again received careful attention at the RES of 1972. The RES of 1968 had already adopted fifteen resolutions on race relations. These were brought to the attention of the Synod of the CRC in 1970 with recommendations for action (CRC Acts, 1970, pp. 339, 340). Following the RES of 1968 regional conferences were held under RES sponsorship by the Reformed churches in South Africa and the United States. Reports coming out of these conferences were submitted to the RES of 1972. Other churches also submitted reports in response to the fifteen resolutions adopted by the RES of 1968. It became abundantly clear in Sydney that race problems affecting RES member churches are not limited to one area of the world; establishing right race relations is a challenge confronting almost all the member churches in the RES.

The RES of 1968 had called upon the member churches "to test conditions in their churches and countries by the norms as set forth in these (fifteen) resolutions, to hold regional conferences in which the aforementioned decisions may be put into effect, and to report back to the next synod" (RES Acts, 1968, pp. 340, 341; CRC Acts, 1969, pp. 51, 52, CRC Acts, 1970, pp. 339, 340). In the light of reports coming out of these regional conferences and reports received from member churches in response to this decision, the RES of 1972 revised the fifteen resolutions of the RES of 1968. These fifteen resolutions, as revised, may be found in the RES Acts, 1972, Supplement 28, pp. 328-330.

Recommendations of your delegates:

1. That the fifteen resolutions of the RES of 1968 on race relations, as revised by the RES of 1972, be referred to the Synodical Committee

on Race Relations for continued study and possible implementation (RES, Acts, 1972, pp. 328-330).

2. In keeping with the decision of the RES of 1972, that the report of the South African regional conference be referred to the Synodical Committee on Race Relations for its study, especially the South African reformulation of Resolution 12 as follows: "Although no direct scriptural evidence can be produced for or against marriages between people of different racial or national groups, based on colour or race, as a statement of principle, the well-being of the community and ordered relations in a multi-racial and multi-national situation may require that due consideration be given to all pastoral, social, cultural and legal factors which affect such marriages" (RES, Acts, 1972, pp. 250-258, esp. p. 256).

II. MISSIONS

A. *World Survey of Reformed Missions.*

A World Survey of Reformed Missions was prepared by the General Secretary in 1968. Since then this survey has been updated repeatedly for the benefit of member churches. In a rapidly changing world such updating is an ongoing task. The RES of 1972 therefore took the following actions:

1. That a new edition of this World Survey of Reformed Missions be prepared for the RES of 1976.

2. That the member churches inform the General Secretary how many copies of this Handbook they would want, that we encourage the churches to order and distribute copies for each of their ministers and congregations, and that they publicize the availability of this Handbook (RES Acts, 1972, pp. 46, 47).

Recommendation of your delegates:

That this matter be referred to the synodical advisory committee on missions which shall advise synod regarding implementation of this decision.

B. *Proclamation of the Gospel to Israel*

At the conference on missions preceding the RES of 1972 there was considerable discussion of the subject "Israel and the Gospel." Discussion centered around the biblical data on Israel, the modern state of Israel as related to the historic ethnic identity of the Jewish people, and ethical questions concerning the present occupation of the land of Israel. These discussions revealed the need for an in-depth study of this question among the Reformed churches. Following through on this matter, the RES of 1972 took the following actions:

1. That synod request member churches which investigate in depth the question of Israel and the Gospel to communicate their findings to the next synod.

2. That synod urge the member churches of the RES to acquaint themselves with work of a Reformed nature presently being done among the Jews and encourage them to support this work in prayer and in gifts (RES, Acts, 1972, pp. 47, 48).

Recommendations of your delegates:

1. That synod consider whether differences in viewpoint on the question of "Israel and the Gospel" within the CRC are such as to warrant the appointment of a study committee on this matter, whose finding could be communicated to the RES of 1976.

2. If not, that the Stated Clerk be requested to send whatever relevant materials are available from any previous synodical considerations of the question of "Israel and the Gospel" to the General Secretary of the RES for use at the RES of 1976.

3. That synod seek ways of implementing the second decision of the RES of 1972 (see above) through its appropriate missionary agency.

C. Broadcasting the Gospel by Radio

The RES of 1972 considered the challenge which faces the member churches of the RES in the area of broadcasting the gospel by radio. It appears that some of the younger churches are meeting with difficulties in their radio ministries and are in need of encouragement and assistance. In view of these considerations the RES of 1972 adopted the following decisions:

1. That synod instruct the Standing Committee on Missions to create a subcommittee with the responsibility of coordinating and stimulating the broadcasting activities of the member churches.

2. That the member churches be requested to submit to the Standing Committee on Missions information concerning what they are doing and what they would hope to do in the field of radio broadcasting (RES Acts, 1972, p. 36).

Recommendation of your delegates:

That synod refer the second recommendation of the RES of 1972 (see above) to its advisory committee dealing with matters pertaining to The Back to God Hour for implementation.

D. Theological Education Fund

From reports coming to the RES of 1972 it was clear that there is a need for assistance in the area of theological education among younger churches in Asia, Africa and Latin America. The felt needs as expressed are as follows: building up book holdings and cassette libraries on present day theological issues; providing literature in indigenous languages; assisting in theological training through scholarships and the establishment of advanced training schools; supplying theological books for pastors and students; investigating the possibilities of theological education by extension.

The RES of 1972 received as information a communication from the Committee for Educational Assistance to Churches Abroad of the CRC with information concerning the following programs of assistance:

- a. A scholarship program for supporting foreign students who wish to study at Calvin Theological Seminary.
- b. A library assistance program for needy educational institutions of Reformed churches overseas.

- c. A collection and distribution of used books program for the assistance of libraries of training schools and for the personal use of pastors.

Against this background the RES of 1972 took the following actions:

1. That synod appoint a provisional RES Committee for Theological Education Assistance which will consist, if possible, of the General Secretary of the RES and the three regional secretaries of the Christian Reformed Board of Foreign Missions, which will receive all requests for assistance in theological education and refer them to the proper agencies of participating churches, and which will thoroughly investigate the possibility of establishing and administrating a central Theological Education Fund for the RES.

2. That synod urge existing committees dealing with theological education in RES churches to inform the Committee for Theological Education Assistance of existing theological funds available in their own churches as well as other forms of assistance which can be of any value to other members of the RES, e.g. the existence of theological training schools; Reformed theological handbooks available in English and other languages; the existence of good libraries, cassette libraries, scholarships, etc. (RES Acts, 1972, pp. 35-36).

Recommendations of your delegates:

1. That synod encourage the three regional secretaries of the Christian Reformed Board of Foreign Missions to participate in the formation of the RES Committee for Theological Education Assistance.

2. That synod encourage the Committee for Educational Assistance to churches abroad of the CRC to cooperate with the RES Committee for Theological Education Assistance.

E. Missions Conference

A very profitable conference on missions was held in Sydney, Australia during the week prior to the RES of 1972. A varied program was offered with speakers and participants representing most of the member churches of the RES, including several from the CRC. The program of the Missions Conference may be found in the Acts of the RES of 1972, pp. 31-32.

Recommendation of your delegates:

That synod make appropriate plans for CRC participation in the third Missions Conference to be organized for the week prior to the next meeting of the RES in 1976.

III. WORLD RELIEF

The RES of 1968 decided "that the Interim Committee of the RES study further the matter of setting up a Reformed agency for world relief and come with recommendations to the next synod" (RES Acts, 1968, p. 59). The Interim Committee expressed the opinion, however, that no separate RES World Relief organization is needed at this time since the existing relief agencies of the various member churches appear

to be functioning adequately. The Interim Committee recommended instead that, if a need arises for communal relief action, member churches be advised to communicate directly with each other or through the office of the General Secretary. There are presently world relief agencies of RES churches in Holland, Australia and the United States, but there seems to be a lack of communication and coordination among these agencies.

In the light of this preliminary study, the RES of 1972 took the following actions:

1. That diaconal committees of RES churches which do not yet participate in world relief projects be urged to consider the possibility of extending their service to needy areas beyond their own communities or countries.

2. That the Secretary General of the RES encourage world relief agencies of the member churches to keep in contact with each other and to coordinate their relief aid.

3. That member churches be encouraged, when special needs arise, to direct their requests for aid to the General Secretary who will refer them to one or more of the world relief agencies of RES churches.

4. That the Committee on Missions be asked to consider seriously giving special attention to the world diaconal task of the church (RES Acts, 1972, pp. 34-35, 37, 45).

Recommendation of your delegates:

That synod encourage the Christian Reformed World Relief Committee in carrying out its task to coordinate its efforts as much as possible with the work of similar agencies in other RES member churches, when feasible through the secretariat of the RES.

IV. CONFESSIONAL-DOCTRINAL MATTERS

A. *The Belgic Confession, Article 36*

In 1952 the Gereformeerde Kerken in the Netherlands adopted a revised formulation of Article 36 of the Belgic Confession. This revision was submitted to the RES of 1958, but no action was taken at that time. The RES of 1963 concluded, however, that this revision "is in accord with the scriptural principles adopted by the RES in 1949" and urged "all member churches acknowledging the Belgic Confession as their creed to accept the formulation proposed by the Gereformeerde Kerken as a revision or as an explanatory statement of Article 36," requesting the churches involved to inform the RES of their response to this revision (RES Acts, 1963, pp. 42-43).

The RES of 1972 received a rather lengthy study report from the Reformed Church of South Africa evaluating this and other actions taken by Reformed churches with respect to this article on the civil magistrate (RES Acts, 1972, pp. 301-313). This report argues that there is no scriptural evidence justifying the changes. It notes further that there is no unanimity among Reformed churches on this matter. In the Reformed Church of South Africa itself this study report was received

as information. The RES of 1972 likewise received it as information (RES Acts, 1972, p. 26).

Recommendation of your delegates:

That synod receive this action of the RES of 1972 as information.

B. Eschatology

The question of eschatology has been on the agenda of the RES since its first meeting in 1946. In the intervening years several committees have been appointed successively to work on this doctrinal issue. In 1972 the RES again received an extensive report on eschatology from its study committee. This study committee continued the work of previous committees. It decided, however, not to engage in a critical analysis of current trends of thought with respect to biblical eschatology, justifying this decision with an appeal to its mandate. The RES of 1972 sustained the study committee in this judgment. In the advisory committee this study report, as received, underwent some extensive revision. In this revised form it now appears in the RES Acts of 1972, Supplement 4, pages 128-145.

The following major actions were taken by the RES of 1972 with respect to this study report on eschatology:

1. That synod receive the report on eschatology, as revised by the advisory committee, as a sound statement of the Reformed view on biblical eschatology and commend it to the member churches as a statement giving guidance in their preaching and teaching ministries.

2. That synod authorize the Interim Committee to appoint an *ad hoc* study committee to "consider, evaluate and criticize current discussions of eschatology in the light of scriptural data" in so far as they affect the life of the churches, if and when a request for such a study is made by some member church or churches.

Recommendations of your delegates:

1. That synod consider ways of making this statement on eschatology available to our churches for guidance in our preaching and teaching ministries.

2. That synod consider whether "current discussions of eschatology in the light of scriptural data" in our circles are in a sufficient state of flux to warrant further study by the RES, and, if so, to submit a request for further critical study to the Interim Committee of the RES.

C. The Authority of Scripture

The RES of 1972 spent an entire day in conference hearing three papers on various aspects of the Authority of Scripture, together with prepared responses to them, followed by general discussion. These papers and responses have since been published in the International Reformed Bulletin. The RES of 1972 also received a number of communications from member churches regarding biblical authority. After due deliberation the following recommendations were adopted:

1. That synod express appreciation to the churches which have met the request of the 1968 RES, and to the Christian Reformed Church of the United States, the Christian Reformed Churches in the Netherlands, the Orthodox Presbyterian Church, the Dutch Reformed Church (South Africa), and the Dutch Reformed Church in Africa (Bantu) for the documents submitted to this synod.

2. That synod, while recognizing the importance of studying the problems with regard to the authority of Scripture, urge the churches to remain fully aware of the need of a personal as well as a communal living by Scripture, and of promoting the use of Scripture (RES Acts, 1972, pp. 50-51, 86-88).

Recommendations of your delegates:

1. That synod receive the first recommendation adopted by the RES of 1972 (see above) as information.

2. That synod reaffirm the urgent need, as expressed by the RES of 1972, for promoting the diligent use of Scripture with a view to both personal and communal scriptural living.

D. Sabbath-Sunday

The Reformed Churches of Australia came to the RES of 1968 with the following proposal: "To request the RES to appoint a committee for the study of the fourth commandment in all its exegetical, doctrinal and pastoral aspects in order to provide a basis for agreement among the various Reformed traditions" (RES Acts, 1968, p. 299). In response to this request such a study committee on the Sabbath-Sunday issue was appointed. This committee submitted to the RES of 1972 both a majority and a minority report (RES Acts, 1972, pp. 146-166). A central point of difference was whether or not Sabbath-Sunday observance is rooted in a creation ordinance. The advisory committee at the RES of 1972 was similarly divided. It became clear that all these preliminary deliberations had failed "to provide a basis of agreement among the various Reformed traditions." The synod then placed the whole matter in the hands of the officers of synod, who reported back to synod, recommending the appointment of a new study committee with an expanded mandate. This recommendation was adopted (RES Acts, 1972, p. 75).

On separate motion the RES of 1972 urged all member churches to "guard the celebration of the glad day of the Lord against the onslaughts of secularization" (idem.).

Recommendations of your delegates:

1. That synod receive these actions by the RES of 1972 as information.

2. That, in keeping with the special resolution adopted by the RES of 1972, synod urge our churches to "guard the celebration of the glad day of the Lord against the onslaughts of secularization."

E. The Baptism of the Holy Spirit

At the initiative of its officers, the RES of 1972 decided to appoint a committee to study the question of baptism with the Holy Spirit as a special experience in addition to regeneration and conversion in the light of both Scripture and our Reformed confessions. The following grounds were given for this decision:

1. This is a teaching that faces our churches all over the world and often creates problems for them.
2. Other communions face the same problem, and our study may be of benefit to them.

It was further decided to request all member churches to send whatever materials they may have on this subject to the convener of this study committee, Dr. Klaas Runia, Wortmanstraat 500, Kampen, The Netherlands (RES Acts, 1972, p. 97).

Recommendations of your delegates:

1. That synod receive the appointment of this study committee as information, recognizing that its mandate touches on problems arising in our churches too, and therefore awaiting expectantly the outcome of this study.
2. That synod forward to the convener of this study committee whatever study materials we may have on this matter.

F. Office in the New Testament

Already in 1963 the RES appointed a study committee on "Women and Office" with the mandate "to examine in the light of Scripture the general Reformed practice of excluding women from the various ordained offices in the church." This committee reported to the RES of 1968, at which point a sharp clash developed on this issue. These differences came into sharpest focus over a substitute motion which was finally adopted by a very close vote, namely "that synod declare that it is the plain and obvious teaching of Scripture that women are excluded from the office of ruling and preaching elders." At the same time the RES of 1968 appointed a new study committee "to make an in-depth study of the entire question of office in the New Testament," recognizing in the meantime that "each church must make its own responsible evaluation of its situation and decision," yet advising the member churches to "be cautious to proceed in the direction of the entrance of women into the diaconal office" (RES Acts, 1968, pp. 34, 144-160, 325-326).

The RES of 1972 addressed itself to this matter once again, and, on the basis of a new study report, communications from various member churches (including the report on "Ecclesiastical Office and Ordination" of 1972 from the CRC) and the reports of its advisory committee, adopted the following decisions:

1. That synod reaffirm that it is the teaching of Scripture that women are excluded from the office of ruling and preaching elders. Nevertheless, recognizing that there are member churches who at present hold a position and practice contrary to the above affirmation, synod requests

the member churches to study this question on the basis of Scripture and in the light of the reports of the study committee and the advisory committee, send copies of their studies to all member churches not later than January 1975, and that the matter be placed on the agenda of the RES of 1976.

2. That since synod did not have before it sufficient evidence to enable it to make a satisfactory decision for or against the entrance of women into the office of deacon, synod reaffirm its decision in 1968, namely, "that member churches should be cautious to proceed in the direction of the entrance of women into the diaconal office. Each church must make its own responsible evaluation of its situation and decision."

3. That synod request the member churches to study further the biblical teaching concerning "the laying on of hands" (ordination and/or installation) and present their findings to the next synod of the RES.

4. That synod request the member churches to send their studies and decisions on this matter to one another and to the General Secretary promptly.

5. That synod appoint a study committee to work on the studies and decisions of the churches, comparing these with scriptural evidence and reporting to the next meeting of synod.

6. That synod recommend to the member churches that they make full use of the gifts and service of women in the diaconal service in auxiliary capacities and in appropriate teaching situations.

Recommendations of your delegates:

That synod refer these decisions of the RES of 1972 to its appropriate study committee for continuing reflection and for appropriate implementation as part of the fulfillment of its mandate.

V. GEREFORMEERDE KERKEN

The RES of 1972 was confronted with the question of the right of the Gereformeerde Kerken in the Netherlands to continued membership in the RES. Some member churches asked the RES to take the stand that membership in the World Council of Churches on the part of the Gereformeerde Kerken is incompatible with membership in the RES and to take appropriate measures in response to this situation. Grave concern was also expressed over certain decisions by recent synods of the Gereformeerde Kerken regarding questionable theological views held by some leaders in these churches.

The Synod of the CRC in 1972, acting prior to the RES of 1972, took note of these pending protests and instructed its delegates "to oppose any definite action by the RES re termination of the membership of the Gereformeerde Kerken in the RES in Australia in 1972" (CRC Acts, 1972, p. 61). This matter touched off an extensive discussion at the RES of 1972. In response to the protests received, the RES of 1972 adopted the following resolutions:

1. With respect to the Reformed Churches in the Netherlands

a. The RES welcomes the concern of member churches in the spiritual welfare of and theological developments within other member

churches, since the unity of the body of Christ, the witness of the RES in the world, and the spiritual truth that the welfare of the body depends upon the welfare of every member of that body, demand an abiding interest in one another's wellbeing.

b. As an advisory ecumenical body the RES itself is concerned with "the spiritual welfare and the scriptural government of the Churches" (Constitution III, 4).

Certainly this includes the duty to encourage and admonish member churches where matters of concern to other member churches are involved.

c. The RES expresses its deep concern about the theological views of Dr. H. M. Kuitert and some other theologians, and accepts the assurance of the delegates of the Reformed Churches in the Netherlands that their churches are giving serious and continuing attention to these views. The Reformed Churches in the Netherlands are assured of the prayers of the other member churches in these days.

d. The RES also takes note of the fact that correspondence between the Reformed Churches in the Netherlands and at least some of the churches that have expressed their concern in overtures and communications, is being continued.

2. With respect to the World Council of Churches (WCC)

a. With respect to the membership of the Reformed Churches in the Netherlands in the WCC, the RES notes with regret that, although its Constitution and Regulations do not explicitly make membership in the WCC incompatible with membership in the RES, and that it has never decided that member churches may not join the WCC, but strongly advised the member churches not to do so, the Reformed Churches in the Netherlands have nevertheless decided to join the WCC.

b. The RES is aware that the Reformed Churches in the Netherlands will reconsider their membership in the WCC from time to time, and notes their conviction that membership in the WCC does not reflect a change in their Reformed commitment or a weakening of their Reformed witness. Nevertheless the RES warns that, in its opinion, such membership may weaken this witness.

c. The RES once again reminds the member churches of its considered advice given in the past with respect to membership in the WCC, and reiterates its resolution made at the previous meeting (Acts RES 1968, Art. 105, p. 47).

d. Synod notes the report of the Interim Committee on consultation with representatives with the WCC. The Interim Committee is requested to include in its report on the consultations an evaluation of the reaction of the WCC to the discussion of the objections to the WCC which are found within the Reformed family of churches, and also advise whether stronger objections against the WCC and its member churches should be made.

The following information was noted with appreciation: The delegates of the Reformed Churches in the Netherlands informed synod that they had agreed that their church would provide the RES and member

churches with a statement of the grounds on which their church has joined the WCC.

On motion it was resolved to consider a motion which was adopted in the following form:

In the present ecumenical situation we recognize that the RES is not without deficiencies which qualify it as an ecumenical option; for example, it has not yet found a truly effective mode of operation, and it has not yet developed activities that are designed to react to current world problems.

Let it be understood that we are working on these matters and let us urge one another to dedicate ourselves anew to the great task of upgrading the RES so that it will become a more useful instrument in the hand of God for meeting the massive crises of our age.

Recommendations of your delegates:

1. That synod receive as information these actions taken by the RES of 1972.
2. That synod refer these resolutions to its Inter-Church Committee for further consideration in its ongoing re-evaluation of the relationship of the CRC to the Gereformeerde Kerken in the Netherlands.

VI. CONSTITUTION AND REGULATIONS

For some time there has been an expressed concern for improving some of the structures and functions of the RES. Developments aimed at increasing the effectiveness of the RES organizationally were brought to a head at the RES of 1972 in the adoption of a revised Constitution and Regulations. Involved in the consideration of these matters was also the name of this ecumenical body. After weighing the merits of the proposed alternative names "Assembly" and "Council," it was decided to abide by the name "Synod."

The full text of the revised Constitution and Regulations may be found in the Acts of 1972, pp. 62-70.

Recommendations of your delegates:

1. That synod endorse the revised Constitution and Regulations of the RES as a sound framework for carrying on the work of the RES.
2. That synod act upon the offer of the RES to provide printed copies of the Constitution and Regulations in pamphlet form for official use in member churches by those whose tasks are related to the work of the RES.

VII. GENERAL MATTERS

A. Secretariat

Dr. Paul G. Schrottenboer, minister in the CRC, was reappointed as General Secretary of the RES for another four-year term extending until the meeting of the RES in 1976.

Recommendation of your delegates:

That synod communicate to the secretariat of the RES any decisions it takes which are related to the work of the RES.

B. *Theological Interchange*

The RES of 1972 established a Commission for Theological Interchange. Its purpose is to promote theological dialogue among theologians and theological institutions of the member churches of the RES. This new venture was launched in 1973.

Recommendation of your delegates:

That synod encourage theologians in the CRC to participate in this undertaking.

C. *Budget*

The budget adopted by the RES for 1973 was \$37,150. Basically the same budget holds for 1974. However, economic fluctuations may demand an increased budget for 1975. The CRC share of this budget is established at 20%.

Recommendation of your delegates:

That synod assume its financial obligations to the RES and authorize payment of its assessed share of the budget.

D. *The RES of 1976*

The RES of 1972 accepted the invitation of the Dutch Reformed Mission Church in South Africa (Coloured), with the support of the Dutch Reformed Church, to hold the RES of 1976 in that country, with the Dutch Reformed Mission Church as the calling church.

Recommendations of your delegates:

1. That synod consider matters it may wish to place on the agenda of the RES of 1976.
2. That in due time synod appoint its delegates to the RES of 1976.

Brethren, may you experience God's choicest blessings in all your work and may those same rich blessings rest upon all the work of the RES.

Reformed Ecumenical Synod Delegates

Voting delegates

Mr. Dick Farenhorst
Dr. Joel Nederhood
Dr. Gordon Spykman

Non-voting delegates

Rev. Wesley Smedes
Rev. Edward Van Baak
Dr. Sierd Woudstra

STUDY COMMITTEE REPORTS

REPORT 35

EXECUTIVE SECRETARY FOR CHAPLAIN COMMITTEE (Arts. 69, 76)

The mandate for our committee is found in the Acts of Synod, 1973, Article 60, I, B, 2, b, pages 55 and 56:

“that synod appoint a study committee for one year whose mandate shall be:

1. to determine the appropriate agency of jurisdiction for these ministries (Seamen’s Ministry, Prison Ministry, Servicemen’s Ministry, etc.).
2. to determine the need for an executive secretary to coordinate and administer the work of all chaplains.
3. to prepare a job description for the executive secretary, if such need is established.

Grounds:

- a. The obvious overlap in ministries warrants further investigation (for example, the prison ministry).
- b. Such a study should normally precede any projected expansion and hiring of staff to avoid any duplication of work, and of church relations.”

I. BACKGROUND

The reason synod took the action leading to the appointment of our committee was the request of the Chaplain Committee that synod authorize the appointment of a full time executive secretary and set a quota to raise the necessary funds. (Cf. Report 9, Acts 1973, p. 284, D, 1 and 3.) The Board of Home Missions reacted to this request in its supplementary report to synod, asking that synod delay the appointment of such an executive secretary for one year “to study carefully whether the ministry now supervised by the Chaplain Committee should remain under this supervision or should be placed with the Board of Home Missions.” Four grounds are given. (Cf. Report 4-A, B, Acts of Synod, 1973, p. 216.)

Our study committee requested both the Board of Home Missions and the Chaplain Committee to provide further documentation in support of their respective positions. We thank them for the extensive data supplied for our use in the form of official communications from the secretary of the Chaplain Committee and the president of the Board of Home Missions. In addition to studying and discussing these documents, committee members met with representatives of the Board of Home Missions for an oral discussion of the board’s position. The views of the Chaplain Committee were adequately represented within our committee itself by

the president of the Chaplain Committee, the Rev. T. Versepout and Dr. F. Westendorp, both of whom are also members of the Board of Home Missions.

II. COMMENTS

It is obvious that synod agreed with the Board of Home Missions as to the wisdom of careful study before synod would take the important step involved in expanding the work of the Chaplain Committee by engaging a full time executive secretary (Acts of Synod, 1973, ground 1 of BHM report, p. 216). It is to the other three grounds that our committee addressed its study and on them we offer the following comments by way of introduction to aid in understanding our recommendations.

A. One aspect of these grounds is summarized by the advisory committee in the first ground of its recommendation to appoint our committee: "The obvious overlap in ministries warrants further investigation (for example, the prison ministry)."

Although by adopting this ground synod itself speaks of "obvious overlap," it is our judgment that this overlap and duplication is more apparent than real when the necessary distinctions are observed. It is true, as the Board of Home Missions states, that special ministries such as to seamen, prisons, servicemen and students on campus are a part of the board's mandate and program. But the board as synod's agency in these areas works in a different way than the Chaplain Committee does. In this connection we call attention to a statement of the Chaplain Committee which serves admirably as a definition and delimitation of its sphere of concern and type of service: "any ordained person working full time in pastoral care or counseling, not serving a local church or a denominational agency" (Acts of Synod, 1973, point 4, p. 285; also p. 56, C). Supervision of such persons has been the work of the Chaplain Committee. In the beginning this was limited to military chaplains, then expanded to reserve chaplains and chaplains in Veteran Administration Hospitals.

In 1955 synod authorized the Chaplain Committee to expand into supervision of institutional chaplains. It is in this latter area especially that the concern of the Board of Home Missions arises. However, the board supervises work that is done by the Christian Reformed Church directly, either by local churches (grants in aid), in cooperation with classes, or directly by the board itself. On the other hand, the Chaplain Committee supervises men who work either for the government (military chaplains), for government institutions (prisons, hospitals), or for private institutions (e.g. Pine Rest, nursing homes, rehabilitation centers). Although both, as ministries of the church, seek to bring the Gospel, Home Missions is primarily concerned with church extension, while the Chaplain Committee is primarily interested in "pastoral care and counseling."

By way of illustration of the application of this difference we refer to the Kingston, Ontario, situation. Here there are several institutions (schools, hospitals, prisons). If the local congregation and/or classis or the Board of Home Missions would call a man to work in all or one or

more of these areas in *evangelism*, as an employee of the Christian Reformed Church in a more or less official relationship to one or more of these institutions, his work would be under the supervision of the Board of Home Missions in so far as it would be involved. But if a man would be called to serve as official *Chaplain* (for pastoral care and counseling) in one or more of these institutions he would be supervised by the Chaplain Committee.

B. Ground b. of our mandate refers to "duplication of work and of church relations." On the basis of the documents of the Board of Home Missions and personal conversation with its representatives, we take this to mean either competition for the denominational dollar, or danger of expansion of the work of the Chaplain Committee into areas now supervised by the board. As to the latter, we would remark that some duplication might occur, but we would prefer to see it as an opportunity for cooperation. As long as the distinction made in Comment A above is observed, such conflict and duplication should be minimal. The same kind of situation obtains now in the relations of the Board of Home Missions to such work as that of the Back to God Hour, Christian Reformed World Relief Committee, and even the Board of Foreign Missions (e.g. Korea Servicemen's Home). As to the first concern, it has not been shown whether the Board of Home Missions could do the work envisaged by the Chaplain Committee for less money than an independent Chaplain Committee as now constituted. In any case, there would have to be a special division of the Board of Home Missions with a full time director to do justice to the expanded ministry planned by the Chaplain Committee. It is our judgment that appointing a full time executive secretary for the Chaplain Committee would not result in unwarranted duplication of work or in increased costs.

C. We observe that the request of the Board of Home Missions goes beyond merely the matter of appointing a full time secretary for the Chaplain Committee. It asks synod to study the advisability of transferring the work of the Chaplain Committee to the Board of Home Missions. Whether this would mean a complete phasing out of a separate Chaplain Committee or the limiting of it to being only a small committee for liaison with the government (Canada and U.S.A.) in connection with military chaplaincies would have to be worked out. In any event, synod faces the question of whether it shall continue to have a distinct Chaplain Committee and its program as has been endorsed by synod during the past several years. On the other hand, it is clear from the report of the Chaplain Committee, and the facts that led it to request the appointment of a full time executive secretary, that the Chaplain Committee feels that this is essential not merely to the expansion of the work, but to the fulfilment of the very task assigned to it. To continue to carry on with present limitations in the face of the great opportunities and challenges especially in institutional chaplaincy today would be frustrating and a failure to meet the challenge presented to the Christian Reformed Church.

D. Synod asked us to "determine the appropriate agency of jurisdiction for these ministries (Seamen's Ministry, Prison Ministry, Servicemen's

Ministry, etc.)” (Acts 1973, p. 55, Art. 60, I, B, 2, b, (1)). We found this rather vague and indefinite. Which ministries are “these”? Apparently the antecedent is found in the paragraph giving the background (B,1) where the need for ministry in hospitals, in prisons, in community health centers and in industry is mentioned. In the parenthesis, work among seamen and servicemen is added, and the “etc.” suggests still others. In its grounds the Board of Home Missions adds campus ministry. This raises the question, does synod expect us to catalogue the above and possibly still other types of work and try to assign them to either the Board of Home Missions or the Chaplain Committee? After due reflection we decided this would be futile unless the principle(s) basic to such classification were spelled out. But if the principle is accepted by synod, then synod and the agencies concerned can apply it to existing ministries and others that may be developed in the future.

As was pointed out in Comment A above, synod itself *adopted* a definition or description of the ministry supervised by the Chaplain Committee when it urged that classis require that “any ordained person working full time in pastoral care or counseling, not serving a local church or a denominational agency” be endorsed by the Chaplain Committee in order to receive approval by classis for work in a special ministry (Acts 1973, Art. 60, I, C, p. 56). There are two elements in this description. First, the work must be done by ordained men who specialize in pastoral care and counseling. In the present day situation this normally involves special training in that type of work. Second, the work is not a service of a local church, classis or denominational agency, even though the worker has to be called and is connected with a consistory for spiritual supervision. Rather, he is working for some institution which is not an official agency of the organized church.

III. RECOMMENDATIONS

In the light of considerations expressed above we now turn to the three points of our mandate to make recommendations on each.

1. We recommend that synod declare that the appropriate agency of jurisdiction for such ministries as are carried out by “any ordained person working full time in pastoral care or counseling, not serving a local church or a denominational agency” be the Chaplain Committee as presently constituted.

Grounds:

- a. This work has a distinctive character and is of a specialized nature.
- b. This work involves non-ecclesiastical connections (e.g. military, institutions) which require standards, and qualifications that differ greatly from those of more usual ministries.
- c. Work of this type is increasingly available as an important challenge to our denomination and to do it justice should be supervised by a special agency that concentrates on the problems and opportunities involved.
- d. The historical development of this kind of ministry under the present Chaplain Committee has been endorsed by synod itself from step to step. In view of this development and God’s blessings upon the work

as carried on by the Chaplain Committee synod would have to have very urgent and compelling reasons to change this synodically approved program.

2. Synod asked us “to determine the need for an executive secretary to coordinate and administer the work of all chaplains” (Acts 1973, p. 56). We recommend that synod declare that there is a need for a full time executive secretary to coordinate and administer the work of all chaplains who are under the supervision of the Chaplain Committee.

Grounds:

a. The history of the work of the Chaplain Committee has shown a synodical involvement in the chaplaincy ministry in an ever increasing measure. The reports of the Chaplain Committee and the actions of synod in the years since 1955 when synod first endorsed supervision of institutional chaplaincies indicate continued growth and expansion. For several years the work has been handicapped for lack of sufficient staff.

b. The experience of the Chaplain Committee shows clearly that if the mandate given by synod itself is to be carried out, and the ever expanding opportunities are to be met in a responsible way such a coordinator and administrator is essential. This need is spelled out by the Chaplain Committee in its report to Synod 1973 (Acts of Synod 1973, p. 282, C, i, *Staff*, a, b, and c), which lead to the conclusion, “a full time, qualified executive secretary is needed to provide required direction and leadership for the work of the Chaplain Committee.”

c. It is evident from the reports of the Chaplain Committee that while at present military chaplains are not needed in such large numbers as during the period of actual combat, the number of reserve chaplains is growing and this presents a challenge to many of our ministers. Also interest in institutional chaplaincies of various kinds is increasing, both from the side of institutions and of many of our ministers. Future expansion of this challenging work demands adequate supervision and efficient administration.

3. Synod asked us to “prepare a job description for the executive secretary, if such need is established” (Acts 1973, p. 56). After study and discussion we decided that we could not carry out this mandate literally. Instead we recommend the following:

a. That synod adopt the four points given by the Chaplain Committee in its report to Synod 1973 (Acts of Synod, 1973, p. 264, D, b, 1, 2, 3 and 4) as a guideline for the Chaplain Committee in drawing up a detailed job description for the work of the executive secretary of the Chaplain Committee.

Ground: This is in conformity with the practice in other boards and committees which synod authorizes to draw up such detailed specifications for staff members.

b. That synod authorize the Chaplain Committee to draw up, on the basis of the guide-line adopted in *a* above, a job description for the work of the full time executive secretary of the committee.

Ground: The Chaplain Committee is obviously competent to describe the work it expects and its members have experience in this area.

c. That synod authorize the Chaplain Committee to proceed with appointing (and calling) an ordained man for the work of full time executive secretary for its work as soon as possible (preferably, with approval by Synod 1974).

Ground: As indicated in reports of the Chaplain Committee this is an urgent matter and delay for another year would set back much needed action by the committee, especially in the area of institutional chaplaincy.

Executive Secretary for Chaplain Committee

Tunis Prins, convener
Elco H. Oostendorp, reporter
Theodore Verseput
Floyd Westendorp
William Worst

REPORT 36

SYNODICAL DECISIONS AND THE CONFESSIONS

(Art. 45)

I. OUR MANDATE

The Synod of 1973 appointed the undersigned as a committee on Synodical Decisions and the Confessions "to study the use and function of synodical pronouncements on doctrinal and ethical matters and their relation to the confessions.

"Grounds:

- a. From time to time the church does in fact confess the faith by official declarations in interpretation and application of the confessions.
- b. There is no clear understanding as to how these fit into our confessional structure.
- c. There is need for compiling, publishing and distribution of such declarations in usable form" (Acts of Synod, 1973, p. 65, Article 67).

II. HISTORY OF THE ORIGIN OF THE PROPOSED STUDY

The proposal for such a study originated in synod's committee on a New Confession. In its report to the Synod of 1973 (p. 498 of the Acts), it proposed "that synod, considering the fact that from time to time it confesses the faith by official declarations in interpretation and application of the confessions —

1. commission a study of the use and function of synodical pronouncements on doctrinal and practical themes.
2. make provision for the better use of its significant pronouncements by arranging for their compilation, publication and distribution in a convenient form."

One cannot help but notice that synod altered the proposal which came from the committee on a New Confession. The emphasis and concern of the committee on a New Confession was obviously to provide for a better use of our synodical pronouncements both to the world and to the church. The creeds, having been written some 400 years ago, require interpretation and clarification in the light of changing situations and new stresses. Hence synodical pronouncements. How can we best use them in speaking to ourselves and to our world?

Synod, however, while concerned with the use that ought to be made of synodical pronouncements, makes very prominent in its mandate to its study committee the matter of the relation of these pronouncements to the confessions.

III. OUR INVESTIGATION

A. *Church Order*

The Church Order in Article 20 declares that synodical decisions are to be considered settled and binding unless it is proved that they conflict

with the Word of God or the Church Order. Further, in the Supplement to the Church Order, Article 8, in providing for the calling of a minister from another denomination, it asks such ministers not only to agree to our creeds but also to certain synodical deliverances in the past, namely, on oathbound societies, on the doctrinal deliverances on common grace, and on the resolutions in regard to worldly amusements.

B. *Synodical decisions*

A rather careful study of synodical decisions of the past has led our committee to make the following observations:

1. Synod has never declared, as a result of a specific study, the precise nature of its own decisions. It has always assumed that they were authoritative. It has operated within the framework of its own Order which declares synod's decisions to "settle and bind."

2. Synod has never claimed for its decisions full creedal sanctions. In point of fact, it has insisted that in adjudicating such issues as the "Love of God" matter and the "Biblical Authority" question it was only addressing itself to a specific problem and that in doing so its decisions should not be interpreted as having binding creedal authority. (See Acts of Synod, 1973, p. 34; and Acts of Synod, 1967, p. 590.)

3. The terms which synod has advisedly used in formulating its decisions have been terms which suggest something less than that which is absolute and final. It has repeatedly used terms such as guidelines, pastoral advice and testimony. By these it has meant to interpret the creeds; to draw practical conclusions from doctrinal truths; to speak to a problem of the day, a problem of less than universal relevance.

C. *Conclusions*

1. Both the Church Order and the actions of past synods, which have endeavored to conduct their business under its guidance, would leave no doubt that synodical decisions are to be viewed by the churches as authoritative and binding.

2. However, the authoritativeness of synodical decisions would appear to differ from that of the creeds. For one thing, creeds are not the confession of one denomination, but of several. Thus, the scope of their authority, as a consequence, is more extensive. The Synod of the Christian Reformed Church can only speak to its own churches.

3. Though the authority of synodical decisions never changes, their relevance to the church and its needs does change. Hence, we have screened the decisions of past synods to determine those which are relevant today, which ought to be the present possession of each church in order to help it speak to its own membership and to the outside world. We believe a compilation will fill the following needs:

a. It will be useful for office bearers, leaders, synodical and classical study committees, and/or advisory committees. It will be especially useful when the time element makes detailed research impossible.

b. It will be helpful for interested church members who do not have access to full reports but still have an interest in becoming informed. This would apply in a special way to consistory members facing problems and making decisions. Church librarians should have copies available.

c. It will be helpful for anyone outside of our immediate communion who may have an interest or who has occasion to seek information. A summary of the stands and decisions of the Christian Reformed Church would be of value to such individuals or groups.

Such a publication would serve the above users by providing information, clarification, and ready reference.

4. We have appended to this report, for purposes of illustration, a suggested model for a book of synodical decisions, if such is to be published.

IV. RECOMMENDATIONS

1. That synod approve the work done thus far by the committee.
2. That synod authorize the publication of a book containing pertinent synodical decisions as proposed in our report.
3. That synod appoint a committee to complete the preparation of materials for such a book.

Committee on
Synodical Decisions and the Confessions

H. Vander Kam, chairman
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APPENDIX

SURVEY OF SYNODICAL DECISIONS — DOCTRINAL AND ETHICAL

Contents:

Preface

Doctrinal

- I. Scripture
- II. Creation and Evolution
- III. Common Grace
- IV. Conclusions of Utrecht
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- X. Abortion
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DECISIONS OF THE SYNOD OF THE CHRISTIAN REFORMED CHURCH CONCERNING DOCTRINE

SYNODICAL DECISIONS CONCERNING SCRIPTURE

A. Decisions on the Inspiration of Scripture (1959)

The Christian Reformed Church and the South African Churches placed the subject of the inspiration of Scripture on the agenda of the founding session of the Reformed Ecumenical Synod in August 1946. A committee submitted a report to the 1958 RES, and its recommendations were adopted with slight amendment. These recommendations were subsequently adopted by the Christian Reformed Church in 1959 with minor editorial changes. The report and its recommendations focus upon the inspiration of Scripture and is partially directed to the problems raised by Neo-Orthodoxy. The decisions of the Synod of 1959 are as follows:

“1. The doctrine of inspiration (to which the Christian Reformed Church holds) is to the effect that Holy Scripture in its entirety is the Word of God written, given by inspiration of God to be the rule of faith and practice, an inspiration of an organic nature which extends not only to the ideas but also to the words of the Holy Scripture, and is so unique in its effect that Holy Scripture alone is the Word of God.

2. This doctrine of inspiration, while holding that the human authors of Scripture were moved by the Holy Spirit so as to insure that what they wrote communicated infallibly God's self-revelation, also maintains that the Holy Spirit did not suppress their personalities, but rather that he sovereignly prepared, controlled and directed them in such a way that he utilized their endowments and experience, their research and reflection, their language and style. This human aspect of Scripture does not, however, allow for the inference that Scripture may be regarded as a fallible human witness to divine revelation, for such an evaluation constitutes an attack upon the glorious sovereign work of the Holy Spirit in inspiration.

3. This estimate of Scripture is the demand arising from the witness which the Scripture itself bears to its divine origin, character, and authority. More particularly it is demanded by the witness of our Lord and his apostles, and to entertain a different estimate is to reject the testimony of Christ and of the apostles.

4. This doctrine of Scripture must not be regarded as a dispensable addendum, far less as a merely human accretion, to our Christian faith. Holy Scripture is the only extant form of redemptive revelation. Faith in Scripture as God-breathed revelatory Word is implicit in our faith in the divine character of redemption itself.

5. These considerations that Scripture pervasively witnesses to its own God-breathed origin and character and that as redemptive revelation it is necessarily characterized by the divinity which belongs to redemption are the explanation of the sustained faith of the historic Christian church that Scripture in its whole extent and in all its parts is the infallible and inerrant Word of God.

6. To this faith as it is clearly expressed in the creeds of the Reformed Churches the Christian Reformed Church bears witness and on the basis of this doctrine of Scripture seeks to testify to the whole counsel of God in the unity of the Spirit and in the bond of peace.” (See Acts of the RES, 1958, pp. 33-56; Acts of Synod, 1959, pp. 64, 250, 251.)

B. Decisions on the Inspiration and Infallibility of Scripture (1961)

The inspiration-infallibility controversy arose in the Christian Reformed Church in 1959. Synod declared that “it is inconsonant with the Creeds to declare or suggest that there is an area in Scripture in which it is allowable to posit the possibility of actual historical inaccuracies (cf. Article V, Belgic Confession — ‘believing without doubt all things contained therein’).” (See Acts of Synod, 1959, p. 68). The Synod of 1959 appointed a study committee to deal with the inspiration-infallibility issue. This committee submitted to the Synod of 1961 a seventy-five page report with recommendations.

The decisions which follow were intended to "serve to remove misunderstandings that have arisen" and to serve as "a framework for further study of the nature of the relationship between inspiration and infallibility" (Acts of Synod, 1961, p. 78).

"That synod declare that both Scripture and the creeds establish an essential relationship between inspiration and infallibility, in which the infallibility of Scripture is inferred from inspiration, and inspiration secures the infallibility of all of Scripture.

Note: Although a due appreciation of this fact requires a complete study of the entire report, the following quotations may illustrate the above:

"1. Initially we may say that infallibility as an inference drawn from inspiration is to be ascribed to Scripture only in accord with the extent, nature, and purpose of inspiration.

"2. Divine inspiration establishes Scripture as an infallible rule and sufficient canon for all of Christian faith and life by securing it against falsification, error, and deceit.

"3. An examination of the church's interpretation of the Belgic Confession as well as of the principles which it has enunciated forces us to the conclusion that the approach of the church to the trustworthiness of the Scripture is . . . to give testimony to the faith of the church on the basis of the demands of Scripture to its own authority and trustworthiness.

"That synod affirm the faith of the church in the infallibility of Scripture, and urge upon the church the approach of humble faith in the Word of God." [See the following: Acts of Synod, 1959, p. 68; Acts of Synod, 1961, pp. 76-79; Decisions of the Synod of 1961 of the Christian Reformed Church on Infallibility and Inspiration (published by the Christian Reformed Publishing House)]

C. Decisions on the Nature and Extent of Biblical Authority (1972)

Synod's appointment of a study committee in 1969 was related to unrest concerning views of Scripture which were expressed in the Netherlands and which, in various ways, also affected the Christian Reformed Church. There was no particular case to adjudicate, and the subject assigned to the committee was quite broad and all-inclusive. The ecclesiastical and theological context involved the influence of Bultmann's school of theology. The decisions of synod concerning this matter were pastoral in character. As such, they are also interpretive of the confessions in relation to current trends of the "new theology" and the "new hermeneutics."

The decisions of the synod together with a pertinent excerpt of our confession are as follows:

"We confess that this Word of God was not sent nor delivered by the will of men, but that men spake from God, being moved by the Holy Spirit . . . Therefore we call such writing holy and divine Scripture . . . We believe that the Holy Scriptures are contained in two books, namely, the Old and New Testaments, which are canonical, against which nothing can be alleged . . . We receive all these books, and these only, as holy and canonical, for the regulation, foundation, and confirmation of our faith: believing without any doubt all things contained in them not so much because the church receives and approves them as such, but more especially because the Holy Spirit witnesses in our hearts that they are from God, and also because they carry the evidence thereof themselves . . . We believe that those Holy Scriptures fully contain the will of God, and that whatever man ought to believe unto salvation is sufficiently taught therein. For since the whole manner of worship which God requires of us is written in them at large, it is unlawful for anyone, though an apostle, to teach otherwise that we are taught in the Holy Scripture . . . It does thereby evidently appear that the doctrine thereof is most perfect and complete in all respects . . . Therefore we reject with all our hearts whatsoever does not agree with this infallible rule." (Belgic Confession, Articles III-VII)

"1. Synod calls the churches to a wholehearted recognition that Scripture, which is the saving revelation of God in Jesus Christ, addresses us with full divine

authority and that this authority applies to Scripture in its total extent and in all its parts.

"2. Synod calls the churches to maintain the clear witness of the creeds to the authority of Scripture as inseparably bound up with the historical reality of the events recorded in Scripture.

"3. Synod urges the churches to remember that while they confess that the authority of the biblical message is inseparably bound up with the historical reality of the events therein recorded, they should recognize that these events are presented and interpreted in terms of their revelational meaning.

"4. Synod, acknowledging that Scripture is self-authenticating, reminds the churches that the authority of Scripture is not dependent upon the findings of science. While scientific findings can serve as occasions for a better understanding of Scripture, nevertheless the church must appeal only to the authority of Scriptures as the basis for its faith and life, and accordingly must seek to develop a Christian community within which all scholarly work is carried on in faithfulness to the authoritative Scriptures.

"5. Synod instructs the churches to see to it that biblical studies are carried on in a careful and disciplined way, submissively rethinking the thoughts of Scripture itself; and accordingly warns against the use of any method of biblical interpretation which excludes or calls into question either the event-character or the revelational meaning of biblical history, thus compromising the full authority of Scripture as the Word of God.

"6. Synod reminds the churches of our brotherly obligation to respect such freedom of biblical interpretation as falls clearly within the bounds of our creedal forms of unity, while recognizing, of course, that in all things we are bound by the Scriptures.

"7. Synod reminds the churches that the authority of Scripture lays its comprehensive claim upon the total life of the church, so that biblical authority is not only to be believed and confessed as an article of faith, but also to be consistently applied and practiced in the life and ministry of the church."

[See the following: Acts of Synod, 1972, pp. 66-69, and 493-546; *The Nature and Extent of Biblical Authority* (Christian Reformed Publishing House)]

REPORT 37

LODGE AND CHURCH MEMBERSHIP

(Art. 65)

OUTLINE

- I. HISTORY OF THE POSITION OF THE CHRISTIAN REFORMED CHURCH RE "LODGE AND CHURCH MEMBERSHIP"
 - A. Review of the 1900 decision of the Synod of the Christian Reformed Church
 - B. Review of the overtures to synods, and subsequent decisions of synods since 1900
- II. MANDATE
- III. PRESENT POSITION OF THE CHRISTIAN REFORMED CHURCH RE THE LODGE
- IV. THE BIBLICAL TEACHING CONCERNING CHURCH MEMBERSHIP
 - A. Biblical Perspectives
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 - B. The Covenantal Nature of the Church
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 - a. The teachings and example of Jesus
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 - C. The Church and the Kingdom
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 - E. The Institutional Aspect of the Church
 - F. Summary of the Biblical Teaching Concerning Church Membership
- V. CORPORATE RESPONSIBILITY
- VI. THE LODGE AND LODGE MEMBERSHIP
 - A. The Origin and Historical Development of Freemasonry
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3. Third Degree: Master Mason
 - C. Evaluation
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 - D. Summary of the Lodge and Lodge Membership and Preliminary Conclusions
- VII. PROBLEMS INVOLVED IN DEALING WITH THE LODGE AND LODGE MEMBERSHIP
- A. The Application in the Life of the Church
 - B. The Complexity of Modern Society
 - C. The Wide Variety of Organizations with which the Church must deal
 - D. Miscellaneous Items Relative to Church and Lodge Membership

VIII. RECOMMENDATIONS

I. HISTORY OF THE POSITION OF THE CHRISTIAN REFORMED CHURCH RE "LODGE AND CHURCH MEMBERSHIP."

Ever since its establishment, in 1857, the Christian Reformed Church has taken a position relative to lodge membership. That position has always been one of opposition. In fact, when the denomination came into existence by separating itself from the Dutch Reformed Church, one of the reasons given for that separation was the Dutch Reformed toleration of lodge membership. (cf. *The Christian Reformed Church*, John Kromminga, page 32.)

Subsequent synodical decisions indicate a continuing and firm opposition to the lodge and membership in the lodge.¹ A report presented and adopted in 1900 is of great importance in understanding the position of the Christian Reformed Church regarding lodge membership. The report, written initially in the Dutch language and translated into English in the Acts of 1958 consisted of five sections:

1. The question is asked: "Can a trustworthy judgment be passed on the 'lodge' by those who are not members?" The answer is "yes," since

¹ In *Polity of the Churches*, Vol. II, page 177, J. L. Schaver writes:

Already in 1867 position was taken against membership in secret, oath-bound societies when it was declared that Free Masons had to quit the lodge or be excommunicated (Minutes Feb. 20, 1867, Art. 15). Soon thereafter the same position was taken with respect to secret societies in general (Minutes June 10, 1868, Art. 55). Later there is specific mention made of the following lodge, membership whereof is considered incompatible with membership in the Church: Order of the Maccabees, Odd Fellows, Modern Woodmen, and the Grange (Acts 1896, pp. 36, 37; Acts 1898, pp. 65, 67; Acts 1908, p. 42). A valuable report on Secret Societies is to be found in the Acts of 1900, pages 96-101, which discusses whether non-members are able to give a reliable judgment concerning a secret society, what a secret society is, criticism at length, whether members thereof may remain in the church, and how lodgism creeps into a church.

much can be learned from former lodge members and lodge publications.

2. An attempt is made to uncover what characterizes the lodge in its religious essence by defining a secret society: "A secret society is such an organization which requires of every one who becomes a member unconditional concealment of all that pertains to the lodge, without officially informing the candidate of the contents of what must remain secret; and which at the same time obligates its members to unrestricted, or at least insufficiently restricted, assistance and obedience."

3. The lodge is criticized on seven points

- the promise of secrecy concerning an unknown matter is sinful because it possibly commits a person to a concealment of evil, which is a misuse of the oath.
- the unrestricted promise of mutual aid is dangerous and sinful because it precludes the possibility of opposing evil in the life of a fellow lodge member.
- lodge membership involves association with a brotherhood which is sinful in principle and attractive to "all kinds of ungodly people."
- most members of the lodge have no love for God's law, but they seek pleasure in things which are unworthy and indecent.
- the lodge, which is a secret return to the idolatry of mystery religions, denies the only way of salvation, ignores Jesus Christ, and misuses the Bible.
- the lodge demands an unconditional promise of obedience by means of which it, in effect, appropriates to itself the honor due only to Christ.
- in summary, the lodge is in conflict, to a greater or lesser degree, with the first, second, third, fourth, sixth, ninth, and tenth commandments of the Decalogue.

4. The question is asked: "Must the church discipline its members and, if they persist, excommunicate them, if they are at the same time members of a secret society?" The question, by way of implication, is answered affirmatively, since membership in the lodge is sin, "not merely a secret, but a public sin, not just a momentary sin but a constant living in sin."

5. Precautionary measures are recommended whereby the evil of lodge membership can be presented in the churches. There must be constant warning against conformity to the world, a desire for quantity rather than quality of church members, and the teaching that all religions are to a greater or lesser degree valid.

(See Acts of 1900, pp. 97-100; Acts of 1958, pp. 417-421.)

Between 1900 and 1957 there was only one official synodical consideration of the lodge issue. Classis Muskegon in 1906 asked for approval of its condemnation of the Grange Order as a secret society. The Synod of 1906 judged such approval to be unnecessary, but the Synod of 1908 indicated its agreement with Muskegon's decision. (See Acts of 1906, p. 20; Acts of 1908, p. 42.)

In 1957 Synod received two overtures regarding the lodge issue. (See Acts of 1957, pp. 131-134.) Classis Sioux Center requested a reaffirmation of the stand of 1900. Both Classis Sioux Center and Classis Orange

City urged synod to translate into English and distribute the report of 1900. Synod decided that a reaffirmation of its position was unnecessary, but it approved the request for translation and distribution of the report of 1900, indicating also that a modern Dutch translation was to be made available to immigrants. (See Acts of 1957, p. 51.) In 1958 the two translations were received and approved. The modern Dutch translation was ordered to be made available for distribution. The English translation was directed by synod to be published in the Supplement to the Acts of 1958. (See Acts of 1958, pp. 67, 68.)

The Synod of 1969 received an overture regarding the lodge from Classis Lake Erie. Lake Erie requested synod "to study whether it is possible for a person to hold simultaneous church and lodge membership." The grounds for this request were presented as follows:

"1. Our present synodical statements regarding the lodge do not adequately reflect the complex organizational character of today's society.

"2. Our present synodical pronouncements severely curtail evangelistic communication with lodge members" (Acts of 1969, p. 505).

Synod referred the overture back to Classis Lake Erie, on the ground that the study could be undertaken on the classical level. (See Acts of 1969, pp. 74, 75.)

Classis Lake Erie did undertake a study of the question as to whether it is possible for a person to hold simultaneous membership in the church and the lodge, and presented the results of its study as an overture to the Synod of 1970. The report acknowledged the anti-Christian character of the lodge. However, it judged that the position of the church, as set forth in 1900, is inadequate. Many reasons were given for this judgment, but the most important reason appeared to be the fourth:

"The present stand does not deal adequately with weakness and inconsistency which are found in everyone, but seems to declare that in this one area all weakness and inconsistency must be overcome before church membership may be permitted. The stand gives virtually no biblical support for this stringent restriction placed on lodge members."

The overture went on to maintain that not all lodge members are really committed to the religion of the lodge. Classis Lake Erie judged that it is possible for a person to be wholly committed to Christ and, at the same time, retain only a formal membership in the lodge. In such an instance formal membership in the lodge would be a "weakness and inconsistency," but such weakness and inconsistency would not constitute adequate grounds for discipline and excommunication. Since, in its view, only local consistories can evaluate a person's commitment to Christ, Lake Erie requested that "the matter of simultaneous membership in secret societies and the Christian Reformed Church be left to the local consistories." In this context, the formulation of a new statement concerning the church's position on the lodge was also recommended. (See Acts of 1970, pp. 520-534.)

The Synod of 1970 was also confronted with an overture from Classis Zeeland and appeals from two consistories in Classis Lake Erie. The overture and appeals opposed the position of Classis Lake Erie, but

recognized along with Classis Lake Erie the desirability of a new, updated statement concerning the church's position on the lodge. It was emphasized, however, that the new statement should be in harmony with the church's present position regarding lodge membership. (See Acts of 1970, pp. 103, 104 and pp. 556-563.)

Synod's response to these overtures, appeals, and additional communications was to adopt the recommendations of its advisory committee on Church Order:

- "1. That synod reject the request of Classis Lake Erie 'to declare the matter of simultaneous membership in secret societies and the Christian Reformed Church be left to the local consistories.'

Grounds:

- a. Classis Lake Erie recognizes that the Christian religion and the lodge are incompatible.
- b. Even though the admission of members into the church is a concern of each local consistory, yet there are certain matters on which the churches must agree to uniform policy.

- "2. That synod appoint a committee for the purpose of formulating a current statement of the position of the Christian Reformed Church in respect to lodge membership, covering both the reasons for this position and the method of its application in the life of the church, and giving special emphasis to the exclusive claims of Christ upon the total life of a believer. Such a statement shall take into consideration:

- a) corporate responsibility,
- b) contemporary conditions,
- c) the need of a clear public witness re lodge membership,
- d) and the problems incurred in pastoral relationships.

Grounds:

- a. The statement adopted in 1900 is historically conditioned and not entirely adequate to serve our needs today.
- b. An effective, contemporary statement which points out the teachings and practices of the lodge in the light of the Christian faith and which shows the implications of membership in the lodge would be a valuable asset in our evangelism effort" (Acts of 1970, pp. 103, 104).

The committee appointed by the Synod of 1970 reported to the Synod of 1972, by way of a majority and a minority report. (See Acts of 1972, pp. 547-569.) Synod's Advisory Committee on Varia judged that neither the majority nor the minority report fulfilled the synodical mandate. "The majority failed in not producing the statement that was requested by synod to be a public witness and something to be used in our evangelism efforts. In our judgment the minority report goes beyond the mandate by offering recommendations that would alter our position" (Acts of 1972, p. 88). The advisory committee also observed that "both reports would have been strengthened by more exhaustive reference to the clear message of Scripture and the doctrinal positions of the Christian Reformed Church and their bearing on the matter of secret societies" (Acts of 1972, p. 88). Synod then proceeded to discharge the committee appointed in 1970 and to appoint a new committee "to fulfill the require-

ments of the mandate envisioned by the Synod of 1970. . ." (Acts of 1972, p. 89). Thus your present committee was constituted.

II. MANDATE

In seeking to understand its mandate your committee has taken into consideration the original mandate of the Synod of 1970 and the reaction to the reports presented to the Synod of 1972. Doing so we have concluded that the Synod of 1974 expects a report which acknowledges that the present position of the Christian Reformed Church concerning the lodge is to be held inviolate and, at the same time, sets forth the position of the church so that the statement of the church's position:

1. is strengthened by giving special emphasis to the total claim of Christ on the lives of believers and greater attention to the message of Scriptures, pertinent doctrinal positions of the Christian Reformed Church, the principle of corporate responsibility, and the problems incurred in pastoral relationships.
2. is updated by taking into consideration the present character of the lodge and the problems currently being faced by our churches relative to the lodge.
3. can be employed as a clear witness, especially in evangelistic activity, concerning the church's position regarding lodge membership.

III. PRESENT POSITION OF THE CHRISTIAN REFORMED CHURCH RE THE LODGE

As has already been indicated, the history of the Christian Reformed Church's position regarding the lodge and lodge membership has from the beginning been one of opposition. The church has always hesitated to single out specific lodges or societies, except in cases of appeal. It has preferred to deal with the lodge in general, that is, with the fundamental principles which govern and direct the lodge in its many and varied forms, leaving it to consistories and classes to judge what action must be taken relative to specific organizations.

The Christian Reformed Church has opposed the lodge primarily because it views the lodge as holding to and practicing an *anti-Christian* religion. This point needs to be emphasized. The impression has been left, and we can understand why (e.g., the report of 1900 carried the title "Secret Societies"), that the church has condemned the lodge solely because it is a secret organization. This is not the case. It is acknowledged that "having a secret is no sin" (Acts of 1958, p. 417). What is sinful is the demand that a person unconditionally promises by oath to conceal and abide by matters concerning which he has no knowledge at the time he makes the unconditional promise. This the church has condemned as one of the sinful practices of the lodge. But basic to the church's stand against the lodge is the fact that the lodge holds to and practices a religion which places itself alongside of and over against Christianity; it is a religion which makes a mockery of prayer, misuses the Scriptures, ignores the name of Jesus Christ, and appropriates to itself an honor and supremacy due only to Christ and his word (See Acts of 1958, pp. 419ff.)

But the church member, as a son of the light, "is a follower of Jesus who did nothing in secret." He "confesses to be a subject of King Jesus." Therefore the Christian Reformed Church has declared that one cannot hold simultaneous membership in the church and the lodge. If a lodge member seeks entrance into the church he must be refused, unless and until he renounces his lodge membership. If a church member joins the lodge he must be placed under censure and, if he does not withdraw from the lodge, he must be excommunicated from the church. (See Acts of 1958, p. 421.)

It has been acknowledged by the Christian Reformed Church that "not everything which is unChristian is censurable." But, because lodge membership is a public sin and involves constant living in sin, a person who belongs to the lodge must be censured. The church also recognizes the authority of consistories and classes in matters of discipline. However, in the case of "gross public sins," such as continuing membership in the lodge, it takes the position "that churches united in one bond of communion should follow one policy." (See Acts of 1958, p. 421.)

We have presented this brief statement of the position of the Christian Reformed Church regarding the lodge because it is the position with which we are to work and which we are to expand upon. Further, and at the outset of this report, we wish to state that our study has increased rather than decreased our appreciation of the church's position. There are obvious weaknesses in the statement of that position. But the position itself, in our opinion, not only stands, but is demanded by the Scriptures and our Reformed confessions. We trust that the remainder of our report will indicate why we carry this conviction.

We move on now, in seeking to strengthen and make current the statement of the church's position regarding "Lodge and Church Membership," to a consideration of—

IV. THE BIBLICAL TEACHING CONCERNING CHURCH MEMBERSHIP²

A. *Biblical Perspectives.*

An understanding of what the Bible has to say concerning church membership demands that we consider the biblical teaching concerning the church. And what is revealed concerning the church, to be fully appreciated, must be seen in the context of the entire message of the Scriptures concerning God's kingdom, covenant and church.

The Kingdom of God.

In the beginning the sovereign Lord spoke (Ps. 33:6) and through his Son, the heavens and the earth were created (John 1:1-3). The sovereign Lord always has ruled over his creation; he directs, controls men and all things (Ps. 47:2, 7; 65:5-13; 89:11-13; Is. 40:21-28; 42:5, 10-13, 43:1-7, 14-20; 44:6-8). The enthroned Son of God, after his death and resurrection, ascended to the Father's right hand, he now reigns, all authority having been given him (Matt. 28:20). and he reigns powerfully (Heb. 1:3). The Son of God, Creator, Ruler, sovereignly holds all things together in a meaningful way, and that according to the will of God. He does this in such a way that each aspect

² For a summary of this material see IV. F.

of creation and life is made to express glory to God and to give expression, in one way or another, to its own meaning and purpose. In the light of Scripture, man can come to see and comprehend the God-glorifying meaning and purpose of life (Col. 1: 13-19).

The Covenant.

The Bible teaches us that the kingdom of God is the setting in which God reveals himself as a covenantal God. God makes known that he, God of life and love, is by virtue of these attributes a covenanting God. Thus, when he created all things through his Son our Lord, he placed man in a specific living, loving, communing, and obedient relationship with himself. Through man, the crown of creation, God's covenantal character in relation to all created reality was to be particularly expressed. Man thus was given tremendous privileges and responsibilities. Created in the image of God and living in covenantal fellowship with God, man was enabled to be a faithful, obedient, serving covenant keeper.³

The points to be emphasized are: 1) God the sovereign creator is a covenanting Lord. He has always been such. This was revealed from the time of creation. Thus it is correct and necessary to say that one may not separate the kingdom of God from the covenant. 2) Man was placed in covenant relationship with God from the very time of his creation. Covenant man was to respond in love, obedience, fellowship, and service. In this way he was to give expression to the fact of his covenantal relationship with God. 3) Historically, theologians have referred to this covenant as the "Covenant of Works." The term "works" has been understood to imply meritorious activity on the part of man at one time, but works are now no longer required of him because he is under grace. We prefer, therefore, to speak of the one covenant revealed and operative from the time of creation. 4) Man, by virtue of his creation and placement in a covenantal relationship with God, was to make no other covenant, agreement, alignment with any one, or anything. God, and God alone, was to be his recognized, worshiped and served Lord.

But man, by his willful fall into sin, declared his refusal to live and work in creation according to the covenant demand. Thus man broke the covenant with God. Man became a stranger to God's covenant. From man's side he no longer was God's servant-king. He no longer acknowledged his duty to bring to expression God's Lordship through a life of service and praise. But God never released man from his covenant. God did not make his covenant of no effect. Hence, all men are to be considered as they actually are, covenant breakers and under God's judgment.

However, sin is not the last word in history. God, whose counsel (will) stands forever (Is. 40:8), purposes to glorify himself by overcoming sin

³ It is remarkable that the pagan Hittites and other early Mid-Eastern pagan nations were aware of this covenantal aspect of life. We learn from archaeological discoveries that pagan kings, victorious in war, powerful in ruling, made treaties or covenants with their captives and/or vassals, which reflected the covenant of God, the Lord, and his vicegerent, man.

and redeeming man and through the redemption of man, all of creation. He turned himself to his creation, and especially to fallen man. He came to speak to man, and the message he spoke was the gospel of grace (Gen. 3:15). By means of this gospel of grace, God revealed that his covenant with man was not removed, i.e., from God's side the covenant remained. But, God added a new dimension to his covenant; this is referred to as the covenant of grace, through Jesus Christ. In the fullness of time Jesus Christ became flesh (John 1:14). Through the death and resurrection of Jesus Christ, God reconciled man and creation unto himself (Col. 1:20). So, through Christ, God graciously kept covenant with man. God's purpose in doing so was to restore man to full covenantal fellowship with himself, through faith, so that man might once again, serve God in his creation-kingdom according to his will and unto his glory (II Cor. 5:18; I Peter 2:9, etc.).

The Church

The redeemed, born-again covenant breakers, restored to full covenantal fellowship, are called the new humanity (Eph. 2:15). They are born again citizens of the kingdom who fear and obey God's Word (Col. 1:13). They now have a two-fold mandate: to proclaim the gospel of reconciliation and restoration to God's covenant and to live and work according to the covenant demand revealed at the time of creation. To serve God according to this two-fold mandate, redeemed man is to live in close covenantal fellowship with his God and only with his God. He is to have no other love bonds, no other covenants which will in any way hinder his living love bond with his redeeming Lord. No alliance, no fellowship with "no-gods," or "false gods" are to be tolerated (Is. 40). Furthermore, the redeemed of God are brought into a communion of believers which is called in the Bible the church. The *church* then is the redeemed people of God, the new humanity, the communion of saints, the body of Christ. They have responded in faith and obedience to the gracious *covenantal* call of the Lord to serve him anew in his *kingdom*. They are called to fulfill the two-fold demand of the covenant.

B. The Covenantal Nature of the Church.

The church consists of God's covenant people.⁴ It is for this reason that Paul wrote to the church in Corinth as "a temple of the living God." He did so on the basis of God's Old Testament covenantal declaration: "I will be their God and they shall be my people." Then, still quoting from the Old Testament, Paul continued: "Wherefore, come ye out from among them and be ye separate, saith the Lord, And touch no unclean thing, and I will receive you, And will be to you a Father,

⁴ This truth is repeatedly acknowledged by Reformed scholars:

"Election comprises a very great multitude out of all generations, languages, peoples and nations . . . When God carries out this election in time, he does this only by way of the covenant of grace; . . . The covenant of grace creates a peculiar people . . ." This peculiar people is called the church (*Our Reasonable Faith*, Herman Bavinck, p. 515). ". . . the church consists of God's covenant people" (*The Glorious Body of Christ*, R. B. Kuiper, p. 330). ". . . it is in the concept *ekklesia* that from olden times onwards the organized relationship between God and Israel found expression" (*The Coming of the Kingdom*, Herman Ridderbos, p. 353).

And ye shall be to me sons and daughters, saith the Lord Almighty" (II Corinthians 6:15-18). For the same reason Peter, using Old Testament representatives of God's covenant people, spoke to the church of Asia Minor as "an elect race, a royal priesthood, a holy nation, a people for God's own possession, that ye may show forth the excellencies of him who called you out of darkness into his marvelous light . . ." (I Peter 2:9).

Over against the life of those who, in unbelief and disobedience, remain outside the church as covenant-breakers, the Bible describes the covenantal life as a life separated from sin and consecrated to the service of God. We wish to set forth clearly, and at some length, the nature of the covenantal life of the redeemed because, as will become evident, this is of crucial importance to our present study.

Enoch, a member of God's covenant family, is presented and described as a man who walked with God (Genesis 5:24). *Noah* also walked with God (Genesis 6:9). He "was a righteous man, and perfect in his generations." Genesis 6-9; Ezekiel 14:14, 20 and Hebrews 11:7ff present Noah as one who devoted his entire life to God's service, even though this meant cutting himself off from the religious, moral, and much of the social life of his fellows.

Abraham, the father of believers, was called to a life of separation and service to God. Thus he was commanded to break off his relationship with his idol-worshipping relatives and friends in Ur of the Chaldees (Genesis 12:1-3 and Joshua 24:2, 3). This did not mean that he was to be separated from the created world, the family of mankind, or from the streams of human activity. To the contrary, God led him to the land of Canaan (Genesis 13:14-18), the very hub of human interactions. But while living there, in order that he might be a source of blessing and a means of bringing salvation to mankind, he was called to be separated from the sinful life and religious practices of those about him (Genesis 17:1-7).

The call to separation from the sinful religious and cultural life of surrounding nations was presented to *Isaac* (Genesis 24:1-9) and to *Jacob* (Genesis 35:1-15). When Jacob and his sons and families went to live in Egypt, though they became involved in the labor, industrial and economic aspects of Egyptian life, God providentially used a unique aversion of the Egyptians to separate the children of the covenant from the mainstream of Egyptian society.

After the Exodus and at Mt. Sinai, God reiterated the call to the separated covenant life. At Mt. Sinai the covenant people received the words of the law, which commanded them to love God and made clear how that love was to be shown (Exodus 20). Here they also heard God declare (Exodus 19:4-6) that they were his people and that they were called to live in the earth as a kingdom of priests (consecrated servants) and a holy nation (separated and purified people).

Before Israel entered the promised land, *Moses* delivered his farewell address. The redeemed, covenant people were to remember that God is a jealous God. They were not to turn to the gods of the people around them (Deuteronomy 6:14, 15). There were to be no agreements, marriages, or joint religious activities with the Canaanites (Deuteronomy

7:1-5). In fact the Canaanites were to be considered an abomination and be removed (Deuteronomy 7:25, 26). The Israelites were to circumcise the foreskin of their hearts (Deuteronomy 10:15, 16). The basic thought conveyed by circumcision was the complete cutting off of the reproach of the past (Joshua 5:9). In other words, there was to be a complete and total break with the past. The Israelites were also to serve God with the entirety of their beings (Deuteronomy 11:13). If God's covenant people lived the separated life they would be blessed (Deuteronomy 11:14-25); if they did not they would be severely punished (Deuteronomy 13:12-18).

The Lord evoked a believing and obedient response to his Word in the hearts of his people. Thus it is that Psalm 1 extols the happiness of the man who meditates upon and delights in God's law. In Psalm 5 it is confessed that a man of God honors God's covenant by repudiating the ways of the ungodly and by finding joy and strength only in fellowship with God. The writer of Psalm 15 acknowledges that the covenant life is expressed in deeds done according to God's will. God's people also confess that the Lord repudiates those who value vain idols (Psalm 31:6) and condemns those who are double-minded, that is divided in their allegiance (Psalm 12:2-8).

The message of the prophets confirmed that God expected his people to live a consecrated and holy life. When the covenant people became guilty of double-mindedness, *Elijah* asked, "How long go ye limping between the two sides?" (I Kings 18:21) *Isaiah* addressed himself directly to the matter of double-mindedness when he spoke of those who came to the House of God with sacrifices held in hands which were filthy because of unjust living (Isaiah 1:10-17). The basic problem was expressed in these words: "they are filled with customs from the east, and are soothsayers like the Philistines, and they strike hands with the children of foreigners" (Isaiah 2:6). By striking hands (making agreements) with foreigners, the people of God were being influenced by the mystery religions from the east and the mystery rituals of the neighboring Philistines! Thus the Lord rejected their sacrifices and worship.

Further evidence of God's displeasure with compromise and multiple allegiance is found in the repeated references to the sin of *Jeroboam* who "made Israel to sin" (I Kings 15:34). The folly of *Jeroboam* was that he called for worship of God by means of rituals acceptable to idolatrous, unbelieving neighbors (I Kings 12:25-33). But the Lord, a jealous God, called for undivided allegiance. Thus when the covenant people continually refused to honor that basic principle of total commitment, the Lord brought the unavoidable consequence of this refusal upon his people. They were removed from the land of Canaan. They were afflicted by war, devastation, and exile. The covenant God who loved so much was also righteous in judgment against those who offended that love.

The people who *returned from exile* were very conscious of God's anger against any kind of accommodation. The task of rebuilding Jerusalem confronted them with apparently insurmountable difficulties, but they refused any kind of aid from their pagan neighbors. Intermarriage

was forbidden. Mixed marriages which had been consummated were dissolved. Their prophets reminded them that they were brands plucked from the fire (Zechariah 3:2); they were dressed in spotless garments of righteousness (Zechariah 3:5); they were the apple of God's eyes (Zechariah 2:8); they derived strength from the Spirit of God (Zechariah 4:6); they were a people from whom iniquity was to be removed (Zechariah 5:5-11); everything they did—fasting, worship, work—was to be done unto the Lord (Zechariah 8:1-8; 14:16-21).

When *Jesus* appeared, he was presented as Mediator of the new covenant, a continuation of the Abrahamic covenant, to be administered by the incarnate, crucified, risen, and ascended Lord. To be able to serve as Mediator of the covenant, Christ had to carry out all the covenant requirements by himself and thus to fulfill its demands on those whom he came to redeem. Therefore, at the beginning of *Jesus'* ministry, Satan endeavored to introduce a divided loyalty in the heart of *Jesus* (Matt. 4:1-11). Satan's entire approach in tempting Christ was to divide Christ's allegiance to the Father. Christ's answer to each temptation was a vigorous denunciation of Satan's suggested alternatives to full and undivided allegiance to God.

Having confronted Satan, *Jesus* went forth preaching the gospel of the kingdom, a kingdom which required that men repent, forsake their former life, and submit entirely to the gracious rule of their Redeemer-King (Matt. 4:17). Such was to be the New Testament covenant life. It was to be the same as the Old Testament covenant life.

This truth was made abundantly clear in the teachings of *Jesus*. "Ye are the salt of the earth," said *Jesus* to his disciples (Matt. 5:13). The character of salt is such that either it is good or it has lost its saltiness. Salt mixed with other materials is not able to function as salt, because salt is made ineffective by the properties of other materials. *Jesus* also declared to his followers, "Ye are the light of the world" (Matt. 5:14). But a light is light and functions properly as light only when it is distinct, exposed, and untouched by anything else (Luke 11:33-36).

On another occasion, *Jesus* warned his disciples: "Take heed that ye do not your righteousness before men, to be seen of them. . ." (Matt. 6:1-18). *Jesus* was speaking here of the double life, as it was reflected in the mixed, confused and divided moral and religious allegiances of the Pharisees. In his words to his disciples *Jesus* exposed and repudiated such false piety.

"Get thee behind me, Satan," *Jesus* said to Peter (Matt. 16:23). This was a surprising rebuke, for Peter had just confessed *Jesus* to be the Christ, the Son of God. But subsequently Peter revealed his divided loyalty. He would serve *Jesus* as Christ, the exalted one, but he could not bring himself to identify with the self-denying, self-sacrificing, and self-humiliating Christ of God. Therefore, he was denounced as an enemy and adversary (Matt. 16:21-28).

Throughout his ministry *Jesus* called for undivided commitment. His disciples were to turn completely away from false worship and rituals; they were to put away material possessions to which the heart might cling; they were to break off any and all social relationships detrimental

to their relationship to Christ. Jesus also spoke of the division he brought as he cast fire upon the earth. This division, he warned, reached even to man's deepest attachments—to a man's home and family relationships (Luke 12:49-53). "If anyone cometh unto me and hateth not his sisters, yea, and his own life also, he cannot be my disciple" (Luke 14:26). This did not mean that Jesus called his disciples to asceticism. He did demand, however, that he and he alone must be given first place in the lives of his followers. No other person, institution, or thing may be given that place. It belongs to Christ alone.⁵

What Jesus made known in his ministry was further revealed in the testimony of the *apostles*. Peter informed the Jews in Jerusalem that "in none other is there salvation: for neither is there any other name under heaven, that is given among men, wherein we must be saved" (Acts 4:12). Paul stated emphatically: "If any man preacheth unto you any gospel other than that which ye received, let him be anathema"

⁵ In conjunction with what has been indicated thus far, concerning the exclusive claim which Christ makes upon the life of believers, there are three other specific and related truths revealed in Jesus' ministry to which we wish to call attention.

First, Jesus emphatically taught that he was the only one who knew the Father and the Father's will (Matt. 11:27). He had come to make the Father's will known (John 5:17-20; 39-43; 6:45, 46; 8:42; 10:30). All others who claimed to have specific knowledge of God and his will — knowledge which was an addition to or contradiction of what he revealed — were to be considered imposters, robbers, wolves in sheep's clothing, and blind leaders. He insisted that the Old Testament spoke of him as the only revealer of the Father — Abraham knew him (John 8:56-58); Moses wrote of him (John 5:45, 46); and all the prophets spoke of him. Therefore, the Old Testament and his own teachings were the one and only reliable revelation of God concerning his plan of redemption and his will concerning the kingdom-covenant life of the redeemed. Hence, any and all denials of the uniqueness of the revelation of the Scriptures is essentially a denial of Christ as the only revelation of the Father, of God's plan of redemption for sinners, and of God's will for the life of the redeemed.

Second, Jesus insisted that he was the only way to the Father. "I am the way, and the truth, and the life: no one cometh unto the Father, but by me" (John 14:6). This declaration was a summary of all of Jesus' "I am" statements (John 4:26; 6:35, 41, 48, 51; 8:12; 9:5; 10:7, 9; 10:11, 14; 10:36; 11:24; 13:13; 15:1). There is no teaching in Scripture which so emphatically and clearly presents Jesus' claim to be the only, exclusive, and reliable way into the kingdom of God.

Third, Jesus emphasized the necessity of faith in him and in him alone in order to gain access to the Way (John 3:16; 6:47; 8:24; 11:25, 26). Thus Jesus declared, "And this is life eternal, that they should know thee the only true God, and him whom thou didst send, even Jesus Christ" (John 17:3). The nature of this believing includes the idea of complete submission to Christ and a full and perfect trust in him for all things, in all the aspects of life. The idea of knowing and attempting to live in a submissive and trusting relationship with others, alongside of and in addition to Christ, is spoken of in the Old Testament as spiritual adultery. In the New Testament it is described as hypocrisy. Further, the idea of believing excludes the thought of working for the blessings of life and fellowship with the covenant Redeemer and Lord. This was one of the large obstacles which the Jews found in Jesus' teachings. They had a system of salvation and the covenantal life based upon the value of their own works. This system Jesus emphatically repudiated for he demanded that man believe him as the only way to the Father. And he made clear that such belief included not only trust but also an undivided life of fellowship with and service for him.

(Galatians 1:9). Paul also stressed the absolute necessity of faith in the only Mediator, Jesus Christ, who gave his life a ransom for all (I Timothy 2:5, 6). He called men to be reconciled to God and to be the new creation in Christ (II Corinthians 5:17, 20). The new life is to be seen as diametrically opposed to the old life; the works of the flesh are to be cast off and the works (fruits) of the Spirit must become evident (Galatians 5:16-26). Christians are urged to put on the armor of God (Ephesians 6:10-19) and to fight sin and the wiles of the devil. There is to be no thought of a double or half-hearted allegiance.

This was made especially clear in the case of those newly converted to Christianity. In Ephesus, former idol-worshippers and, more specifically, those who had adhered to the mystery religions and magical arts brought their books together and burned them. It is said that they thus magnified the name of the Lord Jesus (Acts 19:17-20). These Ephesian believers were described by Paul as the church obtained by Christ with his own blood (Acts 20:28), and as members of the house of God fitted together into a dwelling place for the Lord (Ephesians 2:19-22). When the church in Ephesus gave indication of losing its initial love expressed in wholehearted devotion to God, they were accused of losing their first love and warned of the consequences (Revelation 2:1-8).

The situation was similar in Thessalonica. In response to the preaching of Paul, both Jews and Greeks believed (Acts 17:1-9). Concerning the Thessalonian believers Paul wrote: "For they themselves report concerning what matter of entering in we had unto you: and how ye turned to God from idols, to serve a living and true God, and to wait for his Son from heaven, whom he raised from the dead, even Jesus Christ who delivered us from the wrath to come" (I Thessalonians 1:9-10). It is evident that the Christians in Thessalonica had turned from their former way of life; they had repudiated their gods and the rituals involved in the worship of these gods. And who were these gods? The gods of the Grecian *mystery religions*. In devoting themselves to Christ and rejecting these gods, they exposed themselves to much affliction and, at the same time, became an example to all the believers in Macedonia and Achaia (I Thessalonians 1:6, 7).

It is thus evident from the Bible that when the apostles preached Christ they called and received into the fellowship of the church only those who truly repented of their sins, turned from their former ways and repudiated previous religious commitments. The apostles knew, and so declared, that Christ demanded a totally loyal heart and a wholly dedicated life. Thus the covenantal life of the redeemed called for radical change, which demanded radical realignments, new associations and God-ordained relationships.

C. *The Church and the Kingdom.*

If we may assume, as undoubtedly we may, that Adam and Eve believed the promise of God (Genesis 3:15), then it may be asserted that they constituted the first Christian church. Beginning with Adam, and throughout the Old Testament, all those with whom God kept covenant—Enoch, Noah, Abraham, Isaac, Jacob, and the nation of Israel—constituted the church.⁶

The Church of God in the Old Testament was called to serve God in the Kingdom land of Canaan. The members of the Church were to reflect their "church membership" in a wide range of activities. They were to worship God at the Temple. But they were also to hear and obey his will for economics (Exodus 21), justice (Exodus 22), medicine (Leviticus 13 and 14), etc. In other words, the Old Testament Church was called by God's Word to serve God their King—as God's people—in "every area of life."

When Christ Jesus came to earth, died on the cross, arose from the grave, ascended into heaven, and poured out his spirit, the church—through the New Covenant—came to include Gentiles as well as Jews. In the New Testament era the church—a continuation of the Old Testament Church (Ephesians 1:12-21)—was made up of all those who by faith were incorporated into the body of Jesus Christ.⁷

The New Testament Church lived under the kingship of him to whom all authority has been given in heaven and on earth (Matt. 28:18). And the members of the church were called to proclaim the gospel of the kingdom and live according to it in all the creation (Matt. 28:19, 20; Mark 16:15-20). This they did. They proclaimed the Word everywhere. And they heard and obeyed the Word of God in all their activities (Acts 4; Acts 5; I Corinthians 6). In other words, the church in the New Testament recognized its responsibility—as the new humanity, the body of Christ, the community of believers—in every part and aspect of creation, to hear and obey the Word of the King, Jesus Christ.

Even though it may appear to be something of a digression, it is important for the purposes of our study (as will become evident later in this report) to consider what the Bible says concerning—

D. *The Attributes of the Church.*

The church of Christ is characterized in the Scripture as possessing the following distinguishing attributes:

1. *Unity*

The church confesses that it is "*the communion of the saints.*" It is one body, one community (I Corinthians 12:12). The church has one head (Ephesians 1:22), one Spirit (I Corinthians 3:11), one faith and one baptism (Ephesians 4:5). The church is always and everywhere, *one* in Christ Jesus (John 15:4ff.).

2. *Catholicity*

The *catholicity* of the church refers to its *universality*. The universality of the church was anticipated in the Old Testament (Genesis 12:3), and it came to *realization* in the New Testament. The universality of the church was accomplished with the death of Christ (John 12:32), announced in the Great Commission (Matt. 18:18-20), realized on

⁶ The words for Church in the Old Testament are *kahal*, meaning "to call" and *'edah*, meaning "to come together at an appointed place." *Kahal* is translated *ekklesia* in the Septuagint, and *'edah* is translated *sunagoge*.

⁷ The word for Church in the New Testament—probably derived from the Septuagint—is *ekklesia*, meaning "to call out."

Pentecost, frequently reiterated (Acts 10, 13, 15), and elaborated in the missionary journeys of Paul. The church is a *world-wide* communion. In fact, Jesus will not come back until the universality of his church is brought to fruition (Matt. 24:14).

3. Holiness

The church of Christ is holy, that is, the church is set aside, consecrated for the service of God. The holiness of the church is a fact (I Peter 2:9). The church has the duty also to give expression to its holiness. The holiness of the church is both *negative*—"Be not fashioned according to this world"—and *positive*—"But be ye transformed by the renewing of your mind, that ye may prove what is the good and acceptable and perfect will of God" (Romans 12:2). This means that the church stands in antithetical relationship to the "world," the kingdom of darkness, and it must oppose this kingdom always and everywhere (Colossians 1:13). At the same time the church—being *in* the world, though not *of* it (John 17)—must work for the total dedication of the "Father's world" to him (Romans 11:36). Holiness does not mean ascetic isolation. It means that the church—consecrated to the service of God—must so listen to and obey the Word of God that all things are consecrated to him.

E. The Institutional Aspect of the Church.

We will return to these "attributes," but we wish now to observe an important *distinction* which must be made in speaking of the church. (A prior distinction may be made between the church invisible and visible—the invisible composed of the regenerate and the visible composed of those enrolled as church members. The distinction we are making applies primarily to the visible Church.) The distinction we have in mind is that of the church as an *organism* and the church as an *institution*. Up to this point we have been speaking primarily concerning the church as an *organism*, which is the body of believers (*coetus fidelium*) united in the Holy Spirit to one another and to Christ, the head. But the church also comes to expression in an *institutional* form through its offices, and the administration of the Word and the sacraments.⁸ It must not be supposed that when we speak of the church as an organism and as an institution we are speaking of two different entities. Such is not the case at all. We are speaking of *two aspects* of the one church of Jesus Christ.

From the beginning the church has had an institutional, organizational aspect. This institutional form of the church is seen throughout both the Old and the New Testaments.⁹ In the New Testament the institutional aspect of the Church comes to expression in *offices* instituted by Christ himself through the apostles.

⁸ Cf. *Systematic Theology*, L. Berkhof, p. 567.

⁹ In Genesis 4:26 we read that in the days of *Enoch* men began to call upon the name of the Lord. Those who believed the covenant promises gathered in meetings around the confession of the name of Jehovah. These gatherings took place within the context of the family, with the father carrying out circumcision

All of these offices, instituted by Christ, were centered in the Word of God. The Word of God belonged to all believers (John 5:39 and Acts 17:11), but Christ also provided for an official service of the Word. The Word must be *proclaimed*, preached by pastors and teachers (I Cor. 12:28; Eph. 4:11; I Tim. 5:17; II Tim. 2:2) in order that the church may be built up on the foundation of the prophets and apostles (Eph. 2:20) and continue as the pillar and ground of the truth. The proclamation of the Word must be confirmed by the *sacraments*, which are signs and seals of God's covenant with his people and serve to strengthen their faith (Matt. 28:19 and Matt. 26:17). The officers of the church are also to administer the Word through the exercise of *discipline*. Discipline is exercised to encourage the righteous and to give solemn warning to the ungodly. This is done through (1) the proclamation of the Word, (2) the visiting of persons and families in homes (examples: Matt. 10:12; John 21:15-17; Acts 20:20; Heb. 13:17), and (3) admonishment and possible excommunication of those who persist in sin (Matt. 18:15-17; Rom. 1:16, 17; I Cor. 5:2; 5:9-13; II Cor. 2:5-10; II Thess. 3:6; Titus 3:10; II John 10; Rev. 2:2).

These three "services of the Word" (preaching the Word, administering the sacraments, and exercising discipline) are known as the *marks* of the church. They are marks by which the true church can be recognized. Further these three related-to-the-Word-of-God ministries describe the *task* of the institutional aspect of the church. Preaching, administering the sacraments, disciplining—this is what the institutional church is mandated by Christ, through its offices, to *do*. This task is to be performed *relative to the institutional church itself*; that is to say, the officers of the church must so minister the Word that the institutional church itself reflects the *unity*, *holiness*, and *catholicity* of Christ's body, the *ecclesia*. This does not mean that the visible church can be kept

(Genesis 17:23) and making sacrifices (Genesis 22:2). But the institutional aspect of the Church was emerging nevertheless.

At Mt. Sinai the institutional aspect of the Church became very clear. The ministries of the Levites and the priesthood were established. Definite times and places were designated for sacrifices, and the offerings themselves were clearly distinguished. This organization of Israel's "cultic" life continued to be observed throughout the Old Testament. Acts 15:21 indicates that alongside these prescribed institutions, *synagogues* were established where the writings of Moses were read every sabbath day. These synagogues—gathering places—were preserved during and after the captivity, until the time of Christ. Almost from the beginning there was an institutional aspect to the church of the old dispensation.

This was no less true of the church in the new dispensation. Jesus did not ignore the Old Testament institutions. He frequently visited the synagogues (Luke 4:16) and he subjected himself to the maintenance of the Mosaic law (Matt. 3:15). But, in this context and as one who had come to fulfill the law, he chose for himself twelve disciples and gave them the name of apostles (Luke 6:13). The apostolate was instituted for the establishment and early guidance of the church. And through the apostolate Christ gave new institutional form to the church. As the work of the apostles grew a division of labor became necessary. For the unusual time in which the church was being established the apostles took on co-laborers, such as *evangelists* (Eph. 4:11 and II Tim. 4:5) and *prophets* (Acts 11:28; 21:10). At the same time permanent officers were appointed: *deacons* (Acts 6:1-6; Phil. 1:1; I Tim. 3:8) and *elders* (Acts 14:23; 20:28; Phil. 1:1).

perfectly pure. The officers of the church are far from infallible in being able to distinguish between believers and unbelievers. Still the church has as its duty to keep itself as pure as possible, and to that end must exercise discipline even to the point of excommunication. Thus Christ declared that, if an offending brother refuses to heed the church, he is to be regarded "as the Gentile and the publican" (Matt. 18:17). And it is in this sense that the institutional church must exercise its ministries relative to itself.

It is important, however, to understand clearly that the institutional church is never an end in itself. *It must perform its task for the sake of the ecclesia, the body of Christ.* The institutional church must preach the Word "in season and out of season" (II Tim. 4:2), "for the perfecting of the saints, unto the work of ministering, unto the building up of the body of Christ; till we all attain unto the unity of the true faith, and of the knowledge of the Son of God, unto a full grown man, unto the measure of the stature of the fulness of Christ" (Eph. 4:12, 13).

It must be remembered that the church is composed of members of the *covenant*, a covenant which embraces all of life. The institutional church must minister to God's people so that they may always and everywhere live the covenant life. It must also be remembered that the members of the church are citizens of the *kingdom* of Jesus Christ. It is the task of the instituted church to administer the Word so that the citizens of Christ's kingdom may hear and obey God's Word for and within every sphere of the kingdom—in the state, in business, on the assembly line, in the classroom, at home, in the laboratory, etc. It must be remembered finally that Christ's body, the church, is *one, catholic, and holy*. The institutional aspect of the church must so serve the church that, in all of life and in every sphere of the kingdom, the unity, catholicity, and holiness of Christ's church may be clearly seen. In other words, the institutional church must perform its ministries so that the people of the covenant, citizens of the kingdom, members of the one, holy, catholic church may constantly be reminded and called to acknowledge that they are "an elect race, a royal priesthood, a holy nation, a people for God's own possession, that ye may show forth the excellencies of him who called you out of darkness into his marvelous light" (I Peter 2:9).

By now it is clear that in areas, spheres and relationships outside, as well as within, the institutional church, the redeemed must know and reflect the fact that they are in covenant with God, citizens of the kingdom, and members of one, catholic, holy church. This is why Peter writes as he does in I Peter 2:9. And this is also why the Bible sounds so many solemn warnings against associations with persons and involvement in movements which are—because of their fundamental religious direction and purpose—opposed to the will of God and the coming of Christ's kingdom.

F. Summary of the Biblical Teaching Concerning Church Membership

Our consideration of the biblical teaching concerning the church and church membership has been far from exhaustive. It was not intended

to be such. But we have endeavored to make clear, relative to the mandate given us—

1. That the *church* is the redeemed people of God, the body of Christ, the communion of those who have responded in faith and obedience to the covenantal call of the Lord to serve him anew in his kingdom.

2. That the *covenantal* life is a life of separation from sin and consecration to the service of God; it is a life which does not permit double allegiance, but calls for whole-hearted devotion to Christ; it is a life which demands recognition

—that the Christ revealed in Scripture is the *only revelation* of the Father, God's plan of redemption, and of God's will for the life of the redeemed.

—that Christ is the *only way* to the Father, the only door into the kingdom of God.

—that it is *only by faith* in Christ (a faith which includes trust in and submission to Christ and excludes work righteousness) that one can come to God, into the church, and enjoy the blessings of life.

3. That membership in the church involves living under the kingship of Jesus Christ in the entirety of one's existence and in every aspect of God's creation.

4. That the church is to be characterized by *unity, catholicity, and holiness.*

5. That the church possesses a God-given *institutional* (organizational) aspect; an institutional aspect which is, through the work of church officers, to be "marked" by the pure preaching of the Word, the proper administration of the sacraments, and the faithful exercise of discipline.

6. The "marks" of the church also describe the "task" of the institutional church; a task which is to be performed so that the institutional aspect of the church may consistently reflect the unity, holiness, and catholicity of the church, the body of Christ.

V. CORPORATE RESPONSIBILITY

What we have presented as the biblical teaching concerning the church and the implications of membership in the church is not new. The Christian Reformed Church has always acknowledged and worked out of this perspective. Doing so, the church has set forth principles which are to govern its members, not only relative to the church itself, but also relative to other societal relationships and institutions. Thus, for example, many of the church's synods (beginning already in 1881) set forth the church's position regarding labor unions and the place of church members in these unions.

However, the church's position concerning societal organizations, such as the labor unions, raised a further question: "To what extent and under what circumstances is a Christian who belongs to or who joins such an organization responsible for its decisions and practices?" In response to that question, and on the basis of excellent biblical studies, the Synod of 1945 adopted "five principles . . . as clearly defining the

Christian's corporate responsibility for the decisions and practices of the organizations to which he belongs:

- "1. Active participation in the sinful practices of an organization to which one belongs not only renders one guilty before God but may even make one an object of ecclesiastical discipline.
- "2. In order to be responsible for the sinful deeds of the organization or the group with which one is associated it is not necessary to be an active participant, in the usual sense of that term. By requesting, promoting, encouraging or in any manner abetting the wrongdoing, one is rendered responsible, even if the support which one gives amounts to no more than consent or approval. In connection with all this the discipline of the Word should be vigilantly exercised.
- "3. In order to be responsible for the sins of the group one need not even be an abetter; mere passivity or silence also renders one guilty; failure to reprove makes one accountable before God.
- "4. It is possible, moreover, that one neither engages actively in the sinful acts of his associates (1), nor promotes them or consents to them in any manner (2), nor even fails to reprove them (3), and yet involve himself in co-responsibility for these evil practices; namely, if one remains a member of such organizations which refuse to mend their evil ways when the latter have been exposed and reproved.
- "5. Finally, it is even possible that, although a person does not become guilty of any of the sins described in the preceding four points, he, nevertheless, becomes responsible, in a measure, for the evil decisions and practices of the group; namely, by becoming a member of the organization whose aims or practices are known to be evil"

(Acts of 1945, pp. 102, 103).

Having adopted these principles the synod also declared:

" . . . these principles are intended to be applied not only to labor unions, but also to all industrial, business and professional organizations, as well as to any other types of group activity" (Acts of 1945, p. 103).

" . . . in view of the moral and spiritual dangers of membership in non-Christian organizations . . . all our people [are urged], whenever possible, to establish and promote definitely Christian organizations in the social sphere" (Acts of 1945, p. 104).

We will return to this matter of "corporate responsibility" after we have considered the lodge and lodge membership. We cite this material now primarily to show that the Bible teaches,¹⁰ and the Christian Reformed Church has recognized, that membership in the church demands whole-hearted commitment to Christ and his Word, not only within the immediate confines of the institutional church, but in all other societal organizations and relationships as well.

¹⁰ We refer here to our biblical study, see Section IV.

VI. THE LODGE AND LODGE MEMBERSHIP

Introduction

It is not our intention to deal with all the different lodges. As the report of 1900 stated, to do so "would leave the impression that those not named are less culpable" (Acts of 1958, p. 416). Nor do we intend to consider simply the lodge "in general," as was done in 1900. To do so could result in a rather vague and abstract consideration of the matter. We propose, rather, to consider the Fraternity of Free and Accepted Masons (Freemasonry). We do so, first of all because this is the Order most frequently confronted by our churches.¹¹ Further, it is our observation that other "lodges either arise out of or reflect and pattern themselves after the principles and practices of the Masonic Order."¹² Thus we are convinced that we can most effectively get to the basic issues and problems involved by a consideration of Freemasonry.

A. The Origin and Historical Development of Freemasonry.

Freemasonry originated during the Middle Ages.¹³ There are those who try to trace the beginning of the Fraternity back to the biblical King Solomon and his building of the temple. But Freemasonry officially rejects such attempts:

¹¹ Questionnaires were sent to all Christian Reformed Churches. Of the 510 which were returned, 175 indicated that they had dealt with people seeking entrance into the Christian Reformed Church who were lodge members. The break-down of the lodges to which these people belonged (although many gave no indication of the number of people involved) is as follows:

Masonic—121	Rainbow Girls (Masonic)—1
Eastern Star—29	Order of DeMolay—1
Elks—29	Red Men—1
Moose—11	Eagles—1
Odd Fellows—18	Star of Bethlehem—1
Rebeccas—3	Silver Run Grange—1
Orange—2	Royal Neighbors of America—1
Foresters—2	Maccabees—1
Knights of Pythias—2	Job's Daughters—1
Brotherhood of Woodmen—2	Scottish Rite—1
Grange—2	

¹² This is also the observation of those who presented the Minority Report concerning "Lodge and Church Membership" to the Synod of 1972:

"By fraternal organizations we mean Freemasonry and the many secret orders patterned after it. Among them are the Benevolent and Protective Order of the Elks, the Loyal Order of Moose, The Fraternal Order of Eagles, The Independent Order of Odd Fellows, The Woodmen of the World, The Improved Order of Red Men, The Knights of Pythias, and others less well known. All of the above have in various ways imitated the oaths, the secrets, and rituals, and the terms of membership of the Free Masons. There are some significant differences between these organizations in the above matters. However, there is a common set of religious assumptions and principles which runs as a thread of agreement through all of these organizations. The problem is that these assumptions and principles are in serious and irreconcilable conflict with biblical teachings and Christian faith" (Acts of 1972, p. 558).

¹³ H. L. Haywood writes: ". . . Masonic scholars have almost unanimously agreed that Free and Accepted Freemasonry had its origin in the building crafts of the Middle Ages. . ." *Encyclopedia of Freemasonry*. Albert C. Mackey with Supplemental Volume by H. L. Haywood, 3 volumes. Macey Publishing and Masonic Supply Co., Inc. New York, 1946. Vol. 3, p. 1262. Article "History of Freemasonry."

. . . it should be emphasized that, contrary to the conceptions gained by many Masons, the fraternity was NOT founded by that ancient and wise king. Freemasonry, as an organized Craft, came into being many centuries after the reign of Solomon. The writers of our Ritual CREATED the various Masonic legends connected with Solomon and his temple as the basis for much of the symbolism with which our Ritual abounds.¹⁴

The fraternity of Freemasonry was made up of a few persons engaged in "operative masonry," that is, they were actually masons by trade. They were highly skilled in the carving of stone, making of pillars, etc. They were called "freemasons," because they engaged in freehand work in stone.¹⁵ They organized themselves into fraternities, which worked only on particular buildings, and eventually came to be known for their free and beautiful work.

Fraternities of Freemasons appeared on the continent of Europe in such countries as Spain, France, Italy, Germany and the Lowlands. They were also organized in England, and it was there that "operative masonry" developed into "speculative masonry."

By the Seventeenth Century large numbers of these non-Operative masons, also called "accepted masons," had become members of the fraternities in England. In 1716 four lodges held a joint conference and discussed the possibility of uniting separate, independent lodges into a central organization. The result of that conference was the organization, the following year, of a Grand Lodge ("grand" meaning a lodge composed of many lodges). The organization of Grand Lodges resulted in a conceptual as well as a structural change. Prior to this time those actually engaged in the work of masonry held privilege in the fraternities. But now lodge membership was opened to all crafts and trades without discrimination, and "operative masons" were given no particular advantage over "accepted masons."

Freemasonry was not limited to England or the continent of Europe. In the late 1720's lodges were organized in America, and by late 1730 Provincial Grand Masters and Grand Lodges had made their appearance. Thus the oldest and the largest secret society or fraternity made its way to our country.

¹⁴ *Golden Book of Masonic Information*, The Commission on Masonic Education of the Grand Lodge AF and AM of South Dakota, 1967, p. 41.

¹⁵ Others suggest that "free" refers, not only to freehand work, but also to the freedom to travel from one part of the country to another and to freedom from certain laws imposed on other workmen.

Operative Freemasonry began to decline at about the time of the Reformation, when lodges became few in number and small in membership. A few of these in England began to admit into membership men with no intention of practicing Operative Masonry but who were attracted by the craft's antiquity, and for social and philosophical reasons. These were called Speculative Masons. At the beginning of the eighteenth century these Speculatives had so increased in numbers that they gained control, and during the first quarter of that century completely transformed the craft into the Speculative Fraternity we now have.^[1]

[1] *Masonry, an Introduction: The Fellowcraft*, Grand Lodge A.F. and A.M. of South Dakota, 1967, p. 4.

Speculative Masonry had a tremendous impact upon Freemasonry. It articulated, gave expression to the *philosophy of work* which, though largely unwritten, had long been observed by the free and highly skilled operative masons. And it is this philosophy of work which, according to H. L. Haywood, is still at the heart of the Masonic fraternities and comprises the bulk of the teaching of Freemasonry today.

Further, however, "When the craft began to admit non-operative or 'speculative' members—during the Seventeenth Century—the 'work' gradually became more ritualistic and symbolic" (*Golden Book*, p. 29). Speculative Masonry reached back into antiquity and brought into Freemasonry the teachings of the *Gnostics* and many of the concepts inherent in pagan *mystery religions*.

We wish now to consider what can be regarded as the three basic aspects of Speculative Masonry.

1. *Freemasonry's Philosophy of Work.*

As we have already noted a "philosophy of work" stands at the heart of speculative Freemasonry. In his discussion of the definition of Freemasonry, Haywood presents five propositions which constitute the heart of the Masonic philosophy of work:

1. To work is to produce, grow, or make something without which men and women cannot continue to live; to have such things *a man must make use of himself* as the means to produce them. Since this is true he is neither an animal nor a machine; to take away from him by force, fraud or chicanery, directly or indirectly, the products of his work, is to do violence not to things but to the man himself, and hence is absolute injustice.
2. The need men and women have for countless products, services, and commodities is not a temporary one, nor is it accidental, but continues to be true for ever. For this reason work is neither a curse nor an inconvenience, but is a fact about the nature of man and the world, and so eternally.
3. Since this is true, work is *one of the attributes of God*. It is for this reason that he is named Sovereign Grand Architect of the Universe.
4. Man is by nature a worker. It is only in his work that a man finds himself, his fulfillment and satisfaction; idlers and parasites become less than men, are ex-men. This truth is plain to any observer, when a man ceases or refuses to work an inner deterioration begins, first in his character, later in his mind, and in the end his body undergoes a process of degeneration; and while this process of disintegration goes forward he knows himself to be under contempt.
5. To be able to carry on his work a man must have knowledge and intelligence which means education; he must be free to think because work calls for reasoning and understanding; he must be free to speak, because the larger part of the world's work is done by numbers of men working together and therefore they must have information from each other; they must be free to enter or to leave any form of work because always some things are completed and

new things must be done; to work in continuous association with each other establishes them in a fraternalism, a fact so clearly seen by Freemasonry that often it is said of men in the same trade or art "that they have a freemasonry among themselves," and it is this which is meant by morale or *esprit de corps*. There can be no chasms of class distinction among workers because they must meet upon the level in order to co-operate with each other. If a man be not honorable, upright, and truthful it is not he alone who suffers from his failure; his fellows suffer also, they and the work together. If work fails the world fails, and workers and non-workers go down in catastrophe together; no church or government is more stupid than one which denies men the liberty to work, or interferes with the liberties required by work. (See Article "Freemasonry, Definition Of," p. 1234.)

Having set forth the Masonic philosophy of work, Haywood points out that, in his view at least, no "religion" or "theology" has ever embodied in its creeds a doctrine of work (p. 1235). This Freemasonry has done. It claims to have made this unique contribution to mankind: a philosophy which gives meaning, purpose, and significance to work. These truths are not officially codified, tabulated, or printed as such; they are embodied in the rites, symbols, and practices of the lodge. And when a man becomes a Mason, these truths are stamped upon his mind as the heart and essence of what Freemasonry is all about.

In light of what has been observed concerning the Masonic concept of work it need not surprise us that King Solomon's temple was selected as one of the central symbols of Freemasonry. It symbolizes, among other things, the best results of man's work and, at the same time, unites man's work with the "religious" aspect of life.

King Solomon's temple was long noted as one of the most famous and magnificent structures ever erected, as well as being the first temple to be dedicated to the one living and true God. Its appeal—from both the architectural and religious standpoints—was irresistible to Operative and Speculative Masons. Operative Masons must have revered the structure for its magnificence, while to Speculative Masons this architectural perfection combined with its religious significance made it the logical symbol around which to center the teachings of Freemasonry (*Golden Book*, p. 9).

It is not by accident that Haywood speaks of the Masonic philosophy of work as a "religion" or "theology." When Freemasonry declares that "it is only in his work that man finds himself," it clearly makes of work a means or a way of "salvation." That this is so will become even more clear when we consider the teachings of the three degrees of the Blue Lodge.

2. *The Theological, Philosophical, Scientific Basis of Freemasonry.*

In his book *Symbolism of Freemasonry or Mystic Masonry and the Greater Mysteries of Antiquity*, J. D. Buck, M.D., claims and demon-

strates that Freemasonry finds its theological-philosophical roots in the philosophy of Plato and the theology of the Gnostics.¹⁶

Our study of the history and character of masonry strongly confirm's Buck's claims. It would take us too far afield to trace the specific patterns from Plato to masonry. Suffice it to point out here that masonry's views of the Great Architect (God), who provides the ideas or thoughts of which only Masons can have real knowledge and according to which masons build lives and the universe, are an adaptation of Platonic concepts.

We do consider it important that we draw the readers' attention to the very close relationship between ancient Gnosticism and modern Freemasonry. It is important to keep in mind that New Testament scholars have found clear evidence that Paul considered Gnostic concepts to be antithetical to the gospel of Jesus Christ as he proclaimed it (cf. esp. Colossians). The great Christian apologist, Ireneus, earnestly fought against Gnosticism in the second century A.D. because he realized how thoroughly incompatible Gnostic conceptions, beliefs and rituals were with the Christian faith and worship. He reported, in fact, that Gnosticism was the great threat to the very existence of the church and the continuance of the preaching of the gospel. Neither Paul,¹⁷ the inspired New Testament writer, nor Ireneus the apologist for the Gospel and the church of Jesus Christ, would tolerate any kind of fraternization or compromise.

If one but stops to consider the origin and character of Gnosticism it becomes very evident why this is so. Gnosticism represents a strange eclectic religious, philosophic, scientific system. Recent archaeological discoveries at Nag Hammadi have given scholars access to numerous Gnostic documents which originated in the early Christian centuries. Each year much is written about the study of these sources and, as a result, the earlier views concerning Gnosticism are confirmed. Increasingly it is seen how thoroughly eclectic Gnosticism was and how it became a killing parasitic movement within Christianity. Elements were borrowed and adapted from a wide variety of sources, e.g., Grecian and Egyptian mystery religions, Zoroastrian faith, strange Samaritan sects, the Mandaeans, and Jewish apocalyptic ritualistic groups. Ireneus insisted that the spirit and motif of Simon Magus, who wished to buy the power of the Holy Spirit from Paul (Acts 8:5-25), were dominant elements in the development of Gnosticism. The Gnostic conception of achieving escape from the prison of creation by means of a higher knowledge available only to the higher class of men is absolutely contrary to the gospel message of salvation by grace through faith alone.

We consider it important for our study that we point out specifically how Freemasonry has borrowed concepts and symbols from Gnosticism and in that way perpetuates one of the greatest hindrances to the Gospel

¹⁶ Dr. Buck is a 32nd degree Mason. He writes to give members of the Order a greater understanding of Freemasonry. He does not write as a critic of Freemasonry, but as a promoter attempting to point out the excellencies of masonry in light of its essential teachings. In his writing he often quotes from A. G. Mackey's *Encyclopedia of Freemasonry*.

¹⁷ Gal. 1:9, 4:9, 5:1; Eph. 4:17-24, 5:8; Col. 2:18-23.

in the history of the church. (Should the reader prefer to bypass this discussion on the relationship of Gnostic thought and Masonry's beliefs, he can proceed to point C. "Masonry's borrowing and adaptation of the Rituals and Symbols from Mystery Religions.")

We refer to Dr. Buck again. He points out in *Symbolism or Mystic Masonry*, that Masonry does indeed go back to and borrow from the philosophy of Plato and especially the theology of the Gnostics. Buck writes:

All outward things are therefore symbols, or embodiments of pre-existing ideas, and out of this subjective ideal realm all visible things have emanated. This doctrine of emanations is the key to the philosophy of Plato, and that of the Gnostic sects from which the early Christian derived their mysteries. This fact is mentioned here in order to show the deep foundations of the glyphs of Masonry (p. 27).

It is not at all difficult to take some of the teachings of the mysteries of Freemasonry, as they are discussed and elaborated by Buck, and compare them with some of the ideas of Gnosticism.

First, note the strong emphasis upon a superior knowledge known only to the initiated person. Buck writes:

The great majority of mankind in every age not only do not possess the secret and the power of the Master's Word, but are incapable of comprehending it. We do not know a thing because we are told that it is so. Let the gods shout the truth of all the ages into the ears of a fool forever, and still forever the fool will be joined to his folly. Here lies the conception and the principal of all initiations. It is knowledge unfolded by degrees in an orderly, systematic manner, step by step, as the capacity to apprehend opens in the neophyte. Knowledge is not a mere sum in additions; something added to change or transformation of the original structure as to make of it at every step a new being. Real knowledge, or the growth of Wisdom in man, is an eternal becoming; a progressive transformation into the likeness of the supernal goodness and the Supreme Power (p. 44).

He continues, regarding the ritualism of the Lodge:

By these "rites and benefits," the Freemason is, above all men in our so-called modern civilization, the nearest to the Ancient Wisdom (p. 45).

Second, consider the conception of God in regard to the act of creation. Gnosticism made an attempt to solve the problem of creation and of the origin of evil by the conception of the Demiurge, Jaldaboth (Old Testament Jahweh), i.e., a Creator or Artificer of the world in distinction from the supreme deity, the Pleroma. Freemasonry, according to Dr. Buck, also posits such a distinction. Buck speaks of three fundamental propositions that underlie the secret doctrine of freemasonry. The first is that of an omni-present, eternal, boundless and immutable Principle (called *Ain Soph*, meaning "nothing") on which all speculation is impossible, since it transcends the power of human conception (p. 55). This is equal to the Gnostic Pleroma.

Third, the teachings of Gnosticism and that of Freemasonry are related in regard to the personality of this Supreme Principle called God. Gnosticism denies the personality of the Supreme God. What about Freemasonry? Dr. Buck states:

How much one's idea of God colors all his thoughts and deeds, is seldom realized. The ordinary crude and ignorant conception of a personal God more often results in slavish fear on the one hand, and Atheism on the other. It is what Carlyle calls "an absentee God, doing nothing since the six days of creation, but sitting on the outside and seeing it go!" This idea of God carries with it, of course, the idea of creation, as something already completed in time; when the fact is that creation is a process without beginning or end (p. 58).

Buck then goes on to ask whether we can ever know God, or if he has any personality at all by which man can know him. The answer he gives is that "Christ is the realization, or perfection of this Divine *Persona*, in individual conscious experience. When this perfection is realized, the state is called *Christos* with the Greeks, and *Buddha* with the Hindus" (p. 61).

This teaching of Freemasonry that God has no personality is further seen relative to creation; that is, it has ramifications for Freemasonry's view of creation. Dr. Buck writes:

The doctrine of Emanation taught by Plato and held by the Gnostics and the early Christians, gave the key to cosmic and human evolution. Plotinus said: "God is not the principle of Beings, but the Principle of Principles." Universal Substance, Universal Energy, Universal Law, Universal Life, Universal Intelligence, are all emanations or manifestations of the One Principle. This is not Pantheism but pure and unadulterated Theism (pp. 69, 70).

Buck comes back to this thought when he says:

If this view is considered carelessly it might seem to involve materialism or pantheism. But such is not the case. When one realizes that Fohat (one of the Masonic names for creator) is one of the highest of the Elohim, or Builders, the Creators spoken of in Genesis, the direct agents of Divinity through which the *Ancient of Days* or *Ain Soph* creates, this view will be seen to be spiritual to the last degree (p. 95).

Fourth, in regard to the doctrine of salvation, Gnosticism teaches that asceticism is the means of attaining to spiritual communion with God. Apparently this can be equated with salvation; that is, one is saved by "putting down" the material, physical nature that he has, and thus striving to develop the spiritual, immaterial part of himself. For the Gnostic, salvation is to be attained by a working up through the various stages of emanation and creation. Remember, the Supreme God did not himself create, but by means of a Demiurge brought all things into existence. The world-creating powers, called subordinate, half-demonic powers, are the mediators of this creation. It is very important then for the Gnostic's soul to be enabled to find its way back through the lower

worlds and spheres of heaven ruled by the world-creating powers, to the kingdom of light of the Supreme Deity of Heaven.

Now consider how the thinking of Freemasonry corresponds and finds its basis in this Gnostic concept. Dr. Buck presents the matter thus:

The point at which the triangle touches the square; that is, where the spiritual-soul forms its connecting link with the physical-body, is through mind. *Kama* (the fourth principle, appetite, desire, passion, etc.) is not found in the upper triangle, but is the first in the square, or lower quaternary; and *Kama* has been called the *vehicle* of *Manas*. (*Manas* is the mind.) We have thus resulting from this association *Kama-Manas*; and the central organ of this conjoined or dual principle is the human brain. Here is the union of thought and sensation; or knowing and feeling; the union of the desires to know with the desire to feel. Here is, furthermore, the origin, seat, and nature of self-consciousness in man. On the upper side of the point of union we have the will; on the lower side, desire. This union of *Manas* with *Kama*, or mind with desire, is called the lower mind (*Lower Manas*), because it always involves the *personal equation*. Let the union exist, but the desire be entirely subordinate and impersonal, and the higher mind becomes free. This is at-one-ment of the lower man with the Divine: or Christ at-one with the Father. So long as the lower mind is held in bondage by desire, man cannot seek or discern the good or the true. He inquires, "What is good *for me*?" Freed from desire, or the personal bias, he inquires after and seeks for that which is good or true *in itself*. When this condition is reached and habitually maintained, the square is said to be inclosed in the triangle. The whole lower nature is said to be at one with the divine, or spiritual soul. Man's knowledge and power are no longer confined to, or circumscribed by, the lower plan, or the physical body; but, transcending these by regeneration (self-conquest) and becoming perfect in humanity, man attains divinity. In other words, he becomes CHRISTOS (p. 85).

Dr. Buck goes on to say that Christ led the way in this attainment of salvation. "When Christ 'ascended to the Father,' He raised his consciousness to the seventh or Atmic Plane, and became in fact (no longer in essence only) one with God" (p. 84).

3. *Freemasonry's Borrowing and Adapting of Rituals and Symbols from the Mystery Religions.*

Finally, a number of quotations taken from acknowledged authorities within Freemasonry gives us the evidence that the rituals of Freemasonry were taken from the ancient pagan mystery religions and that this borrowing and adaptation is done self-consciously and purposefully.

Mackay's Lexicon:

Freemasonry is descended from ancient cults and mysteries of savage races . . . and the mysteries from primitive rites once universal in the dawn of history. A careful study of the modern rituals and comparison of certain features in them with similar incidents in

ancient mysteries are based upon the same savage rites. The facts so far disclosed suggest that in modern Freemasonry we may have a survival of the cult of the Dying God and of the fertility rites.

In the Egyptian Rites especially, and those of Adonis, which are among the earliest and from which others are derived, the sun was an object of worship (Downey, p. 11).¹⁸

Pierson's (Prof. A. T. Pierson, A Sovereign Grand Inspector of the 33rd degree) *Traditions of Freemasons*:

We readily recognize in Hiram Abif one of the Grand Masters of Freemasonry, the Osiris of the Egyptians, the Mythras of the Persians, the Bacchus of the Greeks . . . whose passion, death and resurrection were celebrated by these people respectively.

It is evident that the sun, either as an object of worship of symbolisation, has always formed an important part of both the mysteries and the system of Freemasonry (Downey, p. 12).

Prof. J. T. Lawrence:

The Dionysiacs resembled in many respects the Mystic Fraternities, now called Freemasons. They recognize one another by signs and tokens and professed certain mysteries under the tuition and tutelage of Bacchus. Bacchus represents the sun, which again is the outward sign symbol of the one God, so that the worship of the Dionysiacs resolves into the worship of the one God (Downey, p. 14).

Sickle's *Ahiman Rezon*¹⁹ (Sickle, as did Prof. T. Parvin, A Grand Master) denies Freemasonry the right to appeal to Solomon, his cohort builders and Solomon's temple for the antiquity of Freemasonry. But note what Sickle writes:

. . . the ceremony is older by more than a thousand years, than the age of Solomon. . . . It is thoroughly Egyptian and is closely allied to the supreme rite of Isianic mysteries (Downey, p. 15).

Kenneth MacKenzie, *Royal Masonic Encyclopedia* (The following quotation does not indicate that there is a direct line from ancient mystery religion to Freemasonry's secret rites, but it places the ancient and the modern in one and the same category):

An emblem comprises a larger series of thought than a symbol . . . all esoteric societies have made use of emblems and symbols such as the Pythagorean Society, the Eleusinians, the Hermetic Brethren of Egypt, the Rosicrusians and the Freemasons (Wagner p. 62).²⁰

The *Golden Book of Masonic Information*, a handbook of instruction given to candidates who wish to become Freemasons in one of the States

¹⁸ References are to W. T. Downey's *Admitted to the Mysteries*, Exposition Press, New York, 1970.

¹⁹ "Ahiman Rezon": (biblical names given the meaning of "prepared brother-secretary") the title given to the Book of Constitutions of the Grand Lodge of Ancient Masons in England, containing only the public laws, but not the secrets. Cf. Mackey's *Ency.* Vol. 1, p. 37. Sickle prepared a commentary on it.

²⁰ For a full discussion of these matters cf. Mackey's *Ency.*, Vol. 1, p. 238 and Vol. II, p. 539 under the headings of "Orpheus," "Orphic Mysteries," "Osiris" and "Rosecrusian" (p. 639).

of the United States, consists of an introductory set of questions and instruction materials (booklets and sets of questions and answers) for the Entered Apprentice, the Fellowcraft and the Master Mason. We wish to refer particularly to an element in the instructions a candidate, preparing to become a Master Mason, must learn and experience in this ritual of the third degree.

The third degree is said to have many meanings. However, it is certain that the symbolism of this degree is cast in the "language of the soul—its life, its tragedy and its triumph" (*Golden Book*, Booklet for the Master Mason, p. 3). The intent is to present "the drama of the immortality of the soul" (p. 3). The drama of Hiram Abif is the suitable ritual for this degree. Hiram Abif (Abif means "my father") is "a symbol of the human soul" (p. 11). The story of Hiram Abif is to be printed "indelibly upon the mind; ponder upon it. When you are at grips with your enemies, recall it, and act according to the light you have found in it" (p. 11).

When one searches to find what the actual ritual of Hiram Abif is, one makes almost unbelievable discoveries. The ritual of Hiram Abif is a death and resurrection ritual, patterned after the ancient fertility rites. References to the death and resurrection of Jesus Christ as one form of this ancient ritual have been made by some Masonic writers. The simple truth is that if one is to become a Mason, he must go through the ritual of dying and rising from the dead and thus symbolically acquire the assurance of his soul's immortality, his ability to triumph over all forces of evil and actually arrive at the same type of "Christ state."

"Few candidates may be aware that Hiram whom they have represented and personified is ideally and precisely the same as Christ. Yet such is undoubtedly the case. This old philosophy shows what Christ as a glyph means, and how the Christ state results from real initiation, or from the evolution of the human into the divine" (*Mystic Masonry*, p. 248). The truth is, however, that there are materials available for all to read concerning the Masonic rituals, their origin, adaptation and modern day meanings. There is no excuse whatsoever for any person to claim ignorance concerning the meaning of this Hiram Abif initiation rite. All Masons must pass through this rite. And it is clearly a rite borrowed from the pagan mystery religions; religions against which Paul speaks in the New Testament and from which he calls men to turn in repentance (I Thessalonians 1).

Having set forth the historical development of Freemasonry (with particular attention given to its philosophy of work, its basis in Gnosticism, and its borrowing from mystery religions) we now proceed to a consideration of

B. *The Present Nature and Character of Masonry.*

In describing the Fraternity of Freemasonry as it exists today, we will rely primarily upon two sources of information. First, the *Golden Book of Masonic Information*. We have referred to this source in earlier sections of the report. It was published by the Commission on Masonic Education of the Grand Lodge of A F and A M of South Dakota in 1967. It is descriptive, not only of Masonry in this particular

State, but also of Masonry in general. For, while Grand Jurisdictions may differ in some particulars, "in the majority of essentials, they are one" (*Golden Book, Booklet for the Master Mason, p. 13*). The *Golden Book* deals exclusively with the three degrees of Entered Apprentice, Fellowcraft, and Master Mason. There are, of course, other degrees. But "these three degrees constitute Masonry" (*Golden Book, p. 21*). They are the basic degrees, and the other degrees open "courses which serve as an elaboration or interpretation of the basic degrees" (*Golden Book, p. 21*).

Second, we will be referring to information gathered from a conference with the Grand Master and the Chaplain of the Grand Lodge of South Dakota. Your committee spent several hours with these men. They were informed concerning the purpose of our meeting. Specific questions were directed to them and extensive notes were taken. We recognize that information gathered from such a conference cannot serve as a *basis* for our report. At the same time, many things were said by these men which confirmed what has been officially stated. To that extent we feel it is legitimate to refer to statements made in our conference.

It is often said that Masons generally do not know what Freemasonry is and what it stands for.²¹ This may be true in some instances. And yet such ignorance is most difficult to comprehend. Before becoming a member of a lodge, the applicant is told that between each degree he will be required to learn a portion of the ritual of the degree he has just completed.

You will have to memorize what we call the catechism. . . . It will not be as difficult as you think. You will not have to do this alone as the lodge will provide a competent instructor (*Golden Book, p. 19*).

After the applicant has gone through the ritual of the first degree, he is called to engage in "careful study." He is told that certain things are expected of him:

First, you must learn certain portions of the Degree, and prove your proficiency in open lodge. But you are to learn these parts not merely to pass this test; you should master them so thoroughly that they will remain with you through life, because you will have need of them many times in the future.

Second, you must learn the laws, rules, and regulations by which an Entered Apprentice is governed (*Golden Book, Booklet for the Entered Apprentice, p. 4*).

This obligation to study and learn is reiterated as an essential part of the duties of the Entered Apprentice:

It is also the duty of the Apprentice to learn the required portions of the Degree with thoroughness, not only because he must prove himself proficient, but also because it contains Masonic

²¹ Twenty one of the responses to your committee's questionnaire indicated contact with individual lodge members who were ignorant of the lodge's true character.

teachings of fundamental importance that remain forever binding on every Mason. He should not be content with learning words letter-perfect, but should study the meanings also—and if he cannot interpret these for himself he should seek help from others. In a measure the Degree is complete within its own field, and its teachings should be permanently incorporated as a part of his Masonic life (*Golden Book*, Booklet for the Entered Apprentice, p. 9).

The same requirement is made of those proceeding through the second and third degrees. Throughout the Mason is required to *know* the symbols, rites, duties, privileges, laws and teachings of Freemasonry. An applicant cannot move from one degree to the next without memorizing the Masonic "catechism." Therefore it is difficult, to say the least, to accept the claim that Masons do not know what is involved in being a Mason. This is so especially when it is noted that "every individual must be treated alike. Every Mason today must go through the same procedure" (*Golden Book*, p. 17).

Freemasonry vigorously denies that it is a secret society. According to its definition a secret society is one which denies its existence and does not allow its members to reveal their membership. Obviously, in this sense, Freemasonry is not secret.

At the same time, it is admitted that Freemasonry is "a society with secrets" (*Golden Book*, p. 5). How true! When one becomes a Mason many "mysteries" are made known to him. And what is a mystery? It is "something secret, hidden" (*Golden Book*, p. 46). The claim is made that "the only thing really secret about Masonry are the ways by which one Mason may know another although they may be perfect strangers" (*Golden Book*, p. 18). This claim is contradicted elsewhere, however. The Entered Apprentice is told that he has the responsibility of "keeping inviolate—unimpaired—the secrets entrusted to his care" (*Golden Book*, p. 40). Further, after he has gone through the ritual of the first degree, the Apprentice is told that "Freemasonry preserves a secrecy about all its work; it meets behind tiled doors; it throws over its principles and teachings a garment of symbolism and ritual; its art is a mystery; a great wall separates it from the profane world. Nor is its work easy to understand" (*Golden Book*, Booklet for the Entered Apprentice, p. 10). When one reads such statements, the distinction between a "secret society" and a "society with secrets" becomes quite meaningless.²²

The problem increases when one considers the place of the "obligation" and the "oath" in Masonry. When a person goes through the ritual of a degree he takes upon himself an "obligation," whereby he binds himself to the fulfilment of his responsibilities as a Mason and promises not to reveal the secrets of Masonry. Having assumed this "obligation" (or having made this promise), he then places his hand upon the Book of Law (in America, and other Christian lands, this is the Bible) and takes an "oath" that he will keep his obligation, saying

²² One can learn concerning some of these secrets. But the *intent* of the lodge is that it be and remain a secret society.

“So help me, God.” And all of this is done before the ritual, through which he has gone, is explained to him (*Golden Book*, p. 12). It is no wonder that our synod in 1900 objected to this aspect of Freemasonry, namely, promising by oath to conceal and abide by matters concerning which one has no knowledge at the time he makes the unconditional promise.

We wish now to consider the three basic degrees of Freemasonry: Entered Apprentice, Fellowcraft, and Master Mason. “There are no ‘higher’ degrees than those of Entered Apprentice, Fellowcraft, and Master Mason. Some degrees are numerically larger than the basic three, but to call them ‘higher’ is a misnomer” (*Golden Book*, p. 12). These three degrees also constitute the Blue Lodge. What is the meaning of “Blue Lodge”?

There are several explanations which are accepted. One is that as the lodge is a symbol of the world, then it is covered by the blue vault of heaven. Another is that blue has since time immemorial been associated with truth and fidelity. Mackey points out another reason: that the word “blue” in Hebrew is derived from a root meaning “perfection” and that this color was thus adopted by Freemasonry as a natural association (*Golden Book*, p. 9).

Notice that this explanation clearly suggests that the way to perfection is to be found through the rites and rituals of the three basic degrees. There is also an explanation for why there are only three degrees and no more. The candidate is told the following:

Three is the numerical symbol of the equilateral triangle, which is man’s earliest symbol for God. It was the most sacred number at the dawn of civilization. Masonry emphasizes it: three degrees, three Great Lights, three Lesser Lights, three steps on the Master’s Carpet and other series of three which you will learn as you progress.

Evidently the ritual makers of an early age believed that there should be symbolism of number as well as of object in the teachings of Masonry regarding the Fatherhood of God, to instruct that he is present at all times in every ceremony and meeting (*Golden Book*, p. 41).

The first degree is that of *Entered Apprentice*. Before being initiated into this degree the candidate is urged to observe what may be called a type of “baptism.”

While there is no actual rite of lustration in the degrees of the Symbolical Lodge, instruction before the Entered Apprentice Degree reminds the candidate that he should make his appearance for the degree clean in both mind and body (*Golden Book*, p. 4).

And thus it is said to the candidate:

In the early days our brethren practiced the rite of ablution or lustration. That is, washing with water before any act of devotion or entering of a holy place. It symbolized the washing away of errors and transgressions. As you bathe before you come to your initiation, think of the water as a symbol of purification. Put on your freshest linen (*Golden Book*, p. 20).

The Lodgeroom which the Apprentice enters is a symbol of the world. He goes through the West Gate, which symbolizes birth. He puts behind the old life and enters the new. He salutes the Master indicating willingness to obey, and follows his guide declaring his willingness to trust. "We walk by faith and not by sight" (*Golden Book*, p. 32). And thus he offers himself as a "rough stone" to be shaped by Masonic law for a place in the spiritual temple of Masonry.

In architecture, an ashlar is a squared stone Nothing is added to the rough ashlar to make it perfect. The analogy to the Mason, who is a building stone in the spiritual temple of Masonry, is that the perfect man is within the rough man, and that perfection is to be obtained by a process of taking away the "vices and superfluities of life." Every beautiful statue ever carved from stone was always within that stone, needing only the tool of the artist to take away the material not wanted and leave the statue, which was here since the stone was first formed. Compare Luke XVII:21, "The Kingdom of God is within you." (*Golden Book*, p. 37).

The Hoodwink, which he wears initially, symbolizes the darkness of the candidate's former life. When it is removed the moment of enlightenment has dawned. He also wears a Cable Tow signifying a willingness to obey any and all laws Masonry imposes upon him. Its removal indicates his ability to obey instinctively. The candidate is led about the room from station to station as a picture of his search for more and more light. The Great Lights on the Altar (a symbol of faith) are the Bible,²³ the Square, and Compasses. These Lights are to guide the member's every thought and action. The Bible symbolizes the candidate's acknowledgment of his relationship to God, the Grand Architect of the Universe; the square symbolizes the instruments whereby he is to build the temple of his life; and the compasses symbolize his acknowledged duty to circumscribe his desires and passions within the bounds of Masonic law. The candidate accepts the Apron²⁴ as a badge of his willingness to work and build, and a sign of his commitment to clean thinking and living. He also receives Working Tools whereby he is to make his positive contribution as a Temple Builder. And he takes the Rite of Destitution, obligating himself to alleviate those in distress, especially fellow Masons.

²³ Among Christian Masons the Holy Bible is undoubtedly the chief of the greater lights, for, placed in the center of the lodge it sheds its rays East, West, and South. Among Hindus, Persians and Mohammedans, their sacred books take a similar position. (*Pocket Lexicon of Freemasonry*, W. J. Morris, p. 11)

²⁴ The lambskin, or white leather apron, is the badge of a mason, and is the first gift of the Master to the Apprentice. The apron is worn by operators to preserve their garments from spot or stain; but we as speculative masons use it for a more noble purpose. By the whiteness of the colour and the innocence of the animal from which it is obtained we are admonished to preserve the blameless purity of life and conduct, which will enable us to present ourselves before the Great Architect of the Universe, unstained by sin and unsullied by vice (*Pocket Lexicon of Freemasonry*, W. J. Morris, p. 9).

And thus the candidate enters that degree in which he "represents youth, typified by the rising sun; trained youth, youth willing to submit to discipline and to seek knowledge in order to learn the great art of life, represented and interpreted by all the mysteries of Masonry" (*Golden Book*, Booklet for the Entered Apprentice, pp. 20, 21). He enters the world of brotherhood. He pledges himself to work with his brothers, fully aware that rewards come only to those who earn them. He accepts without question the principle tenets of brotherly love, relief, and truth; and the four cardinal virtues of temperance, fortitude, prudence, and justice. He takes the first step in the mastery of Masonic art. He places himself on probation. He promises not to question. His chief task is to learn. He is an Entered Apprentice.

The second degree is that of the Fellowcraft.

The Fellowcraft degree symbolizes that period of life when a man prepares for life's work and strives to erect his spiritual temple agreeably to the designs drawn on the Trestle Board. As a Fellowcraft, he receives more light in Masonry; he is invested with the working tools so necessary for the tasks of manhood; he is encouraged to continue in the acquisition of knowledge, in the cultivation of the mind, and in the search for Truth (*Golden Book*, p. 48).

As he moves through the Lodgeroom (symbolical of the world), the candidate is presented with various symbols. The first are two pillars:

Symbolic significance of various kinds is suggested for the use of these pillars. It has been said they represent the authority of church and state because on certain formal occasions the high priest stood before one pillar and the king before the other; that they allude to the legendary pillars erected by the prophet Enoch and on which was inscribed all the wisdom of the ancient world in order that it might be preserved from destruction by another flood or by fire; that they were to remind man of the pillars of cloud and fire by which the people of Israel were led out of the darkness of Egypt into the light of Canaan; and our ritual offers still another thought of them as denoting Strength and Establishment (*Golden Book*, Booklet for the Fellowcraft, p. 14).

The second symbol is the flight of the winding stairs described in I Kings 6:8: ". . . and they went up with winding stairs into the middle chamber." These winding stairs hold a three-fold significance. First, because the top cannot be seen from the bottom, trust in one's guide and reliance upon the promised reward are absolutely essential. Second, because the steps lead upward, they challenge the candidate to put forth every effort to be the best, the most successful, the most honorable, and the bravest of his fellows. Third, because they are stairs, they recommend proceeding through life one step at a time.

The third symbol is the Middle Chamber, based upon a legend connected with the building of Solomon's Temple. Entrance into this chamber represents man's middle age, a time and place where he receives his wages as a reward for work well done. The wages are wheat,

barley or rye, wine, and oil representing physical, intellectual and spiritual refreshment which comes to those who seek to make "the most and the best out of life" (*Golden Book, Booklet for the Fellowcraft, p. 17*).

The fourth symbol is the letter G. The meaning of this letter is most significant. It represents the Deity in whose existence all Masons believe. It also represents geometry, which is not only the basic science of masons, but is also the unchanging law which governs the whole material universe. "Together they symbolize that attribute of God revealed to us through Geometry; God as the great Intelligence of the universe" (*Golden Book, Booklet for the Fellowcraft, p. 18*).

This second degree of Masonry "addresses itself to the mind; it emphasizes the philosophy of Masonry, its great teachings, and its profound concern for education, enlightenment, and culture" (*Golden Book, Booklet for the Fellowcraft, p. 1*). The Fellowcraft himself is a man in the prime of life. He is a man in his middle years (thus the Middle Chamber) who bears many responsibilities. "It is he upon whom a family depends for support; he is the Atlas upon whose shoulders rest the burdens of business; by his skill and experience the arts are sustained; to his keeping are entrusted the destinies of the State" (*Golden Book, Booklet for the Fellowcraft, p. 6 & 7*). The symbols of the second degree challenge the Fellowcraft to equip himself for these responsibilities through experience with reality, education, and wisdom so that his "works may conform to the plan of the Great Architect" (*Golden Book, Booklet for the Fellowcraft, p. 9*). The Fellowcraft is to love the liberal arts and science, and apply them in his daily life. He is told:

This Masonry of the mind develops one of the real meanings of the Second Degree; it is what is truly signified by our term "fellowcraft." Whenever you prove yourself a friend of enlightenment, whenever you become an enemy of bigotry or intolerance, and a champion of the mind's right to be free to do its work without check or hindrance, when you support schools and colleges, and labor to translate into action the command, "Let there be light," you live the teachings of the Fellowcraft Degree (*Golden Book, Booklet for the Fellowcraft, p. 12*).

Ignorance leads to disaster. But hard work, keen intelligence, and unflinching will lead to success. Thus if a man plans wisely and follows the teachings of Masonry (devotion to Brotherhood, dedication to God, morality, charity, equity, and good citizenship) he can build for himself "that house not made with hands, eternal in the heavens" (*Golden Book, Booklet for the Fellowcraft, p. 18*).

The third and final degree of the Blue Lodge is that of the Master Mason. It is called the Sublime Degree and signifies completed entrance into the Fraternity. The ritual of this degree is designed to present the drama of the immortality of the soul. There are many aspects to this ritual. We can deal only with its essential elements.

Frequent reference is made to Solomon's Temple. The intent of these references is to teach that, as Solomon's Temple was the finest ever made by man, so the Great Architect expects man to develop the "Temple of his Character" into the finest and the most perfect.

Symbolic interpretations concerning the Temple of Solomon, in all of its aspects, are practically inexhaustible.

All rational opinion, however, seems to center in the symbolic representation of man as a temple of God. I Corinthians 3:16, 17 says "Know ye not that ye are the temple of God, and that the spirit of God dwelleth in you? If any man defile the temple of God him shall God destroy; for the temple of God is holy, which temple ye are." Thus when Freemasonry undertakes the idealistic task of elevating mankind through the strengthening of character in the individual it seeks to so improve each Mason that he, as a symbolic temple, will be better fitted as a suitable dwelling place for the Most High God.

The chief purpose of Solomon's temple was to provide a suitable dwelling place for the Most High God—in the Sanctum Sanctorum or Holy of Holies. There are many who claim that it was the most perfect edifice ever erected. Be that as it may, the fact remains that "perfection" was the goal—just as perfection of body, mind, and character should be the goal of every Master Mason, whereby he may become a temple suitable as a dwelling place for the Most High God. Thus Freemasonry urges each craftsman to erect his Temple of Character for the same purpose that brought into being the great and "perfect" temple of Solomon (*Golden Book*, p. 61).

How this "Temple of Character" is to be built is symbolized by the Tragedy of Hiram Abif. This tragedy is the climax and heart of the ritual of the third degree. The candidate for the degree is not permitted to participate in or witness this ritual because it is the drama of his own soul. Nevertheless, in some mysterious way he does, as a result of going through this ritual, learn how to build and perfect the Temple of his Character.

There was a Hiram in biblical history (I Kings 7:13, 13; II Chronicles 2:13, 14) who functioned as "architect" of Solomon's temple. ". . . but our Third Degree goes far beyond what history tells of him. Our Hiram Abif is a symbol of the human soul" (*Golden Book*, Booklet for the Master Mason, p. 10). This Tragedy is a death and resurrection ritual. Death is caused by the vicious, internal enemies of "ignorance, passions, and sins" (*Golden Book*, Booklet for the Master Mason, p. 11). Resurrection and life are brought about through fidelity. "Even in the face of certain death as a result of refusal to betray his trust, this ancient Grand Master steadfastly guarded his secret. His standards admitted of no compromise with evil; principle was not sacrificed to expediency" (*Golden Book*, Booklet for the Master Mason, p. 4).

The central figure in the tragedy is a wise and good builder, working for others and giving others work. He is dedicated completely to the Great Architect. But friends and fellows turn against and oppose him. This is evil in its most terrible form—making war on the good. As a result of this opposition death comes upon the good builder. To stop this evil, the man's enemies are punished. But they are also pardoned, for they did this evil unintentionally, having been misled. And now

others step in to recover what can be saved from the wreckage. But what of the victim of this tragedy?

Here is the profoundest and most difficult lesson of the drama, difficult to understand, difficult to believe if one has not been truly initiated into the realities of the spiritual life. Because the victim was a good man, his goodness rooted in an unvarying faith in God, that which destroyed him in one sense could not destroy him in another. The spirit in him rose above the reach of evil; by virtue of it he was raised from a dead level to a living perpendicular (*Golden Book*, Booklet for the Master Mason, p. 5).

And how could he arise above his circumstances? How could he emerge a happier man than before?

The answer is: By his spirit rising to the level of forgiveness, of resignation, of self-sacrifice, refusing to stoop to retaliation, or bitterness. In such a spirit the highest happiness is found. The secret of such a power is in the third degree. To rise to the height of spiritual life is to stand on a level above the reach of tragedy or the powers of evil. To have the spirit rest in God, to have a sincere and unvarying faith in truth and goodness, is the inner secret of the third degree (*Golden Book*, Booklet for the Master Mason, pp. 5, 6).

However a "brother" has missed the meaning of the ritual of this third degree if he "sees the living, the dying, the 'raising' of the Master only as a literal drama—designed to teach the virtues of fortitude and inflexible fidelity—he has found Light but partially. The Sublime degree to him is naught but a theatrical play with a moral" (*Golden Book*, p. 58). What is the full meaning of the drama?

Instead of being concerned with moral principles and exhortations, as in the first degree, or with architecture and learning as the second, the third is in answer to the cry of Job: "If a man die, shall he live again?"

The degree delves into the deepest recesses of a man's nature. While it leads the initiate into the Sanctum Sanctorum of the Temple, it probes into the Holy of Holies of his heart.

As a whole the degree is symbolic of that age by the wisdom of which "we may enjoy the happy reflections consequent on a well-spent life, and die in the hope of a glorious immortality."

But it is much more than that. It is at once the universal and yearning question of man throughout all ages—and its answer. It teaches no creed, no dogma, no religion; only that there is a hope of immortality (*Golden Book*, p. 58).

Once he has been declared a Master Mason, the Mason is bound to abide by the laws, regulations, and edicts of Freemasonry. As formulated by Mackey, these laws and landmarks are listed as follows

1. The modes of recognition.
2. The division of symbolic Masonry into three degrees.
3. The legend of the third degree.

4. The government of the fraternity by a presiding officer called a Grand Master, who is elected from the body of the Craft.
5. The prerogative of the Grand Master to preside over every assembly of the Craft, wheresoever and whensoever held.
6. The prerogative of the Grand Master to grant dispensations for opening and holding lodges.
7. The prerogative of the Grand Master to make Masons at sight.
8. The necessity for Masons to congregate in lodges.
9. The government of every lodge by a Master and two Wardens.
10. The necessity that every lodge when congregated should be duly tiled.
11. The right of every Mason to be represented in all general meetings of the Craft and to instruct his representatives.
12. The right of every Mason to appeal from the decision of his brethren in lodge convened, to the Grand Lodge or General Assembly of Masons.
13. The right of every Mason to visit and sit in every regular lodge.
14. That no visitor not known to some brother present as a Mason can enter a lodge without undergoing an examination.
15. That no lodge can interfere in the business or labor of another lodge.
16. That every Freemason is amenable to the laws and regulations of the Masonic jurisdiction in which he resides.
17. That every candidate for initiation must be a man, freeborn and of lawful age.
18. That every Mason must believe in the existence of God as the Grand Architect of the Universe.
19. That every Mason must believe in resurrection to a future life.
20. That a book of the law of God must constitute an indispensable part of the furniture of every lodge.
21. That all men in the sight of God are equal and meet in the lodge on one common level.
22. That Freemasonry is a secret society in possession of secrets that can not be divulged.
23. That Freemasonry consists of a speculative science, founded on an operative art.
24. That the Landmarks of Masonry can never be changed. (*Golden Book*, Booklet for the Master Mason, pp. 14, 15, 16).

Along with his duties, the Master Mason is also granted certain rights and privileges. One of the most significant is the right of Masonic burial.

To be eligible for a Masonic burial a deceased brother must meet the following requirements: (1) He must be a Master Mason, (2) He must be in good standing, that is, he may not be under sentence of suspension or expulsion, or demitted at the time of his death, (3) He need not necessarily be affiliated with the lodge within whose jurisdiction he dies, and (4) His death must be honorable; that is, death in a brawl, in a fit of intoxication or by legal exe-

cution will deprive a departed Mason of this honor (*Golden Book*, p. 66).

The reason why the Masonic Burial is so important is obvious from the various elements of the Burial Service. The following observations are taken from the *Masonic Burial Services* by Robert Macoy, published in 1968 by Ezra A. Cook Publications, Inc. (Mr. Macoy is the author of the Masonic Manual, Book of the Lodge, True Masonic Guide, Past Deputy Grand Master, Grand Recorder, etc.) The ceremonies which are observed on the occasion of funerals are performed as a token of respect and affection to the memory of a departed brother.

Service in the Lodge Room

Master: Where is now our departed Brother?

Sen. Warden: He dwelleth in the night; he sojourneth in darkness. (Many Bible texts are quoted but the source of these are not given.)

Part of a prayer. “. . . as we mourn the departure of a brother beloved from the circle of our Fraternity, may we trust that *he hath entered into a higher brotherhood . . .*” (p. 11).

Service at the Church or House

Master: . . . as it hath pleased Almighty God to take the soul of our departed brother, may he find mercy in the great day when all men shall be judged according to the deeds done in the body . . . we should so regulate our lives by the line of rectitude and truth, that in the evening of our days we may be found *worthy to be called from labor to refreshment, and duly prepared for translation from the terrestrial to the Celestial Lodge, to join the Fraternity of the spirits of just men made perfect* (pp. 14 & 15).

Prayer: . . . and after our departure hence in peace and in thy favor, we may be received *into thine everlasting kingdom, to enjoy, in union with the souls of our departed friends, the just reward of a pious and virtuous life* (p. 18).

Exhortation given by the Master

Suffer, then the *apologies of human nature to plead for him who can no longer plead for himself.*

Let us each embrace the present moment, and while time and opportunity permit, prepare with care for that great change which we all know must come, when the pleasures of the world shall cease to delight, and be as a poison to our lips; and while we may enjoy the happy reflection of a well-spent life in the exercise of piety and virtue, will yield the only comfort and consolation. *And having faithfully discharged the great duties we owe to God, to our neighbor, and ourselves; when at last it shall please the Grand Master of the universe to summon us into his eternal presence, may the trestle-board of our whole lives pass such inspection that it may be given unto each of us to “eat the hidden manna,” and to receive the “white stone with a new name” that will insure perpetual and unspeakable happiness at his right hand* (pp. 23, 25).

Ceremony continues: An Ode is read:

Thou art gone to the grave, but we will not deplore thee, Tho' sorrow and darkness encompass the tomb; *the Good has passed on thro' its portals before thee.* . . (p. 29).

Song:

Here another quest we bring;
Seraphs of celestial wing,
To our fun'ral altar come,
Waft our friend and brother home.

Lord of all! below—above—
Fill our hearts with truth and love;
When dissolves our earthly tie,
Take us to thy lodge on high (p. 29).

Prayer:

. . . may the present instance of the mortality remind us of our own approaching fate, and, by drawing our attention toward thee, the only refuge in time of need, may we be induced so to regulate our conduct here, that when the awful moment shall arrive, at which we must quit this transitory scene, the enlivening prospect of thy mercy may dispel the gloom of death; . . . and *enjoy that uninterrupted and unceasing felicity which is allotted to the souls of just men made perfect* (p. 33 [Italics ours]).

C. Evaluation

Many volumes could be written concerning the three basic degrees of Freemasonry. What we have presented should suffice to indicate the present nature and character of Masonry. It should also be sufficient to demonstrate that Freemasonry is a *religion* in every sense of the word. It has its temples, rites, and symbols. But, what is even more important, addressing itself to the heart of man,²⁵ out of which are the issues of life (Proverbs 4:23), Masonry seeks to form the Mason's relationship to God, himself, his fellows, and his task in life.

Officially Freemasonry denies that it is a religion (*Golden Book*, p. 8). The same point was made in your committee's conference with the South Dakota Grand Master and Chaplain. Repeatedly they stated: "Masonry is not a religion." It was admitted that the lodge is made up of religious men and that Masonry is more "religious" than such organizations as the Kiwanis. But again and again it was emphasized that, in their view, Masonry is not a religion.

As one inquires further, however, it becomes apparent that, when the representatives of Freemasonry say that Masonry is not a religion, they

²⁵ The heart is the seat of the affections, passions and desires. All the actions of a man's life issue and proceed from the heart. As a man's heart is, so will his life be. If his heart is clean and pure, his life cannot be wicked and vicious. Fundamentally, Masonry's first concern is with the strengthening of character in the individual—the building of a spiritual Temple—and unless the heart is receptive the mind will not properly respond to this basic objective (*Golden Book*, p. 29).

mean that it is not sectarian and that it is devoid of dogma. It is not intended to "take the place of the religion a man finds in his church, synagogue, or other place of worship" (*Golden Book*, p. 30). Masonry is not a religion in the sense that the Fraternity is a church. Thus it encourages its members to maintain their membership in their church, at the same time that they hold membership in the lodge. In the lodge, church and denominational differences are not even to be discussed. Here the Mason finds unity in the Brotherhood of Man under the Fatherhood of God.

Granting for a moment Freemasonry's identification of religion with church membership and adherence to dogma and its insistence that it is not a religion, we find many statements in Freemasonry which are not consistent with its claim. Consider the following:

Masonry is a gentle art. It is dignified, religious and very serious (*Golden Book*, p. 20).

By a tenet we mean a belief, principle or dogma. Some of our tenets are: brotherly love, relief, charity, truth, and justice (*Golden Book*, pp. 20, 21).

When Freemasonry obligates a candidate he must be upon his knees. Petitioners must believe in God. All this is genuine religion, not formless religiousness; it is sincerely held and scrupulously upheld, and without it Masonry would lose much of its effectiveness (*Golden Book*, Booklet for the Fellowcraft, p. 20).

In fact, many proponents and recognized authorities of Freemasonry acknowledge that it is a religion. We quote the following:

J. S. M. Ward, in *Freemasonry: Its Aims and Ideals*:

I consider Freemasonry is a sufficiently organized school of mysticism to be entitled to be called a religion.

I boldly aver that Freemasonry is a religion, yet in no way conflicts with any other religion, unless that religion holds that no one outside its portals can be saved.

T. S. Webb, in *Masonic Monitor*:

The meeting of a Masonic Lodge is strictly a religious ceremony. The religious tenets of Masonry are few, simple, but fundamental. No lodge or Masonic assembly can be regularly opened or closed without prayer (p. 284).

A. G. Mackey, in *The Mystic Tie*:

Freemasonry is emphatically a religious institution; it teaches the existence of God. It points to the celestial canopy above where is the Eternal Lodge and where he presides. It instructs us in the way to reach the portals of that distant temple (p. 32).

A. G. Mackey, in *Lexicon of Freemasonry*:

The religion, then, of Masonry is pure Theism (p. 404).

A. G. Mackey, in *Textbook of Masonic Jurisdiction*:

The truth is that Masonry is undoubtedly a religious institution, its religion being of that universal kind in which all men agree (p. 95).

Joseph Fort, in *The Religion of Masonry*:

As some of us prefer to put it, Masonry is not a religion but Religion, not a church but a worship, in which men of all religions may unite (p. 10, 11).

What we have set forth concerning Freemasonry confirms the claims of the authorities just cited. Masonry posits a concept of God, divine law and revelation. Masonry holds to a teaching concerning the world, man, evil, a way of salvation, temporal and eternal reward. Masonry promotes and is a way of life. Masonry speaks of death and resurrection. Masonry calls for oath-bound faith and obedience. Masonry points the way to joy, peace, perfection, and immortality. Masonry is *religious*; it is a *religion*.

Furthermore, Freemasonry is an unbiblical, anti-Christian essential pagan religion. This is seen when we consider the following beliefs of Freemasonry.

1. *Concept of God.*

Freemasonry speaks of God as the Great Architect of the Universe. This concept of God is the result of a strange combination of views gathered from Platonic philosophy, Gnosticism, and the Old Testament Scriptures. It also reflects a Masonic concern to fashion God in the image of man the worker and the builder. This view is obviously contrary to the concept of the Covenant God revealed in the Scriptures, the God who creates, preserves and governs all; the God who demands obedience and punishes disobedience; the God who through Jesus Christ and the Holy Spirit reclaims his creation and redeems his people; the God who through Christ will return to judge and to establish the new heavens and the new earth. Freemasonry's concept of God is fundamentally that of Deism; a view of God which stands diametrically opposed to the covenant view of God revealed in the Bible.

Freemasonry speaks often in terms of the Fatherhood of God. It is on this basis that they propound, not only the brotherhood of all men, but also the notion that there is a common religion or religious foundation upon which all religions—Hinduism, Buddhism, Mohammedanism, Christianity, etc.—can stand. There is one God. The various religions (and Holy Books) merely make known many and varied ways to that one God. Such a view is completely unacceptable to the biblical Christian who, according to the Scriptures, confesses that Jehovah alone is God (Isaiah 45:6) and, although he acknowledges that God is the Creator of all men, confesses that it is only in Christ that one may call God Father (John 14:6).

2. *Attitude Toward Christ*

"Christ is not mentioned in the rituals of the Blue Lodge," said the Grand Master and Chaplain with whom we conferred. Why not? Because, to the extent that Masonry uses the Bible, it emphasizes primarily the Old Testament; and because the name and person of Christ are offensive to non-Christians and productive of a division in the brotherhood which Freemasonry cannot allow. Thus Christ is rejected, or ignored, or placed on a level with other good men.

But, to the Christian, this is blasphemy. It is a denial of Christ as the One through whom all things were made and in whom all things consist (Colossians 1:16, 17). It does not recognize him as the incarnate Son of God. It denies that his is the only name under heaven whereby men can be saved (Acts 4:12). It ignores him as the one to whom all authority has been given and who sits as King of kings and Lord of lords at the right hand of the Father (Revelation 17:14). And it does not look for him to return on the clouds of heaven to judge the living and the dead (I Peter 4:5). Freemasonry not only ignores, but denies that Jesus is the Christ, the Son of the living God.

3. *View of Scripture*

According to Freemasonry the Bible is one of three great Lights on the Altar. It shares this position with the Square and the Compasses. But this is the case only in "Christian lands." In countries where religions other than Christianity dominate, the Bible is removed and another "Holy Book," such as the Koran, is put in its place. When the Bible is used, it is grossly misused and misquoted. In the process it is often used to support unbiblical concepts.

But the Christian cannot tolerate such a view of the Scriptures. The Bible teaches and the Christian believes that the Scriptures are the one and only reliable revelation of God's plan of redemption and his will for man (II Timothy 3:16, 17). Nor can the Christian tolerate the Bible being used to support unbiblical concepts. To use God's Word to support what is contrary to that Word is to use God's Name and Word to verify falsehood. This is obvious and utter blasphemy.

4. *Teaching Concerning the Way of Salvation*

Freemasonry points the way to immortality and eternal life. That way is begun, as an apprentice, putting behind the darkness of a former life and seeking the light which is available in the lodge. That way ends (if one has not been killed in a brawl, in a fit of intoxication, or by legal execution) in the Celestial Lodge, which is inhabited by just men made perfect. Between this beginning and this ending lie obedience to the rules of the lodge, acceptance of Masonic "tenets," concern for the Fraternity, concerted effort to be a good workman, acceptance of responsibility, promotion of the sciences and the arts, the development of the temple of one's character into the finest and most perfect, and the development of the hope of immortality through willingness to forgive and a sincere and unwavering faith in truth and goodness. To this "way" the Mason is bound by obligation and oath. And to this way other "ways" or religions, including Christianity, can be appended just as long as these religions do not insist that those outside their boundaries cannot be saved.

But this is precisely why Christianity cannot accept or co-exist with Freemasonry. Biblical Christianity rejects the "work righteousness" concept of salvation to which Masonry adheres. Instead Christianity declares that man is saved, that man is justified by faith in Jesus Christ (Romans 5:1). Furthermore, the Christ of Christianity refuses to share his position as Savior and Lord with anyone or anything else. The Christian must

trust in Christ as the *only* Savior, the only way to God the Father (John 14:6). And the Christian must, in all of life, bow before Christ as the *only* Lord, to whom has been given all authority in heaven and on earth (Matthew 28:18).

D. Summary of the Lodge and Lodge Membership and Preliminary Conclusions

We have endeavored to set forth and demonstrate the fact that membership in the Fraternity of Free and Accepted Masons involves membership in an oath-bound, secret organization which

1. Makes of work "a way of salvation."
2. Finds its roots in the philosophy of Plato and the theology of Gnosticism.
3. Borrows its rituals and symbols from pagan mystery religions.
4. Through its various rituals and rules calls for commitment to a way of life, to a religion which is clearly un- and anti-Christian in
 - its concept of God
 - its attitude toward Christ
 - its view of Scripture
 - its teaching concerning the way of salvation.

In light of this understanding we have come to the clear and unavoidable conclusion that one cannot be a member of the Freemasons and at the same time, a member of the church of Jesus Christ. For when one is a member of the church

1. He belongs to that communion of those who have responded in faith and obedience to the covenantal call of the Lord to serve him anew in his kingdom.
2. He is called to a covenantal life of separation from sin and consecration to God; a life which does not allow for double allegiance, but demands whole-hearted devotion to Christ.
3. He is to recognize the Christ revealed in Scriptures as the only revelation of the Father; that Christ is the only way to the Father; and that only by faith in Christ can one be justified.
4. He is to acknowledge the kingship of Christ in the entirety of his life and over every aspect of his existence.
5. He is to seek membership in that part of the instituted church where the Word is purely preached, the sacraments are properly administered, and discipline is faithfully exercised.
6. He is to seek, along with other members of the church and under the officers of the church, to live so as to reflect the holiness, catholicity, and unity of the church.

Therefore we conclude that

1. If a Mason (or a member of any other fraternity reflecting the fundamental perspective of Freemasonry) seeks entrance into the church he must be refused, unless and until he renounces his lodge membership.
2. If a church member joins the Masons (or any other similar Fraternity) he must be placed under censure and, if he does not withdraw, he must be excommunicated from the church.

VII. PROBLEMS INVOLVED IN DEALING WITH THE LODGE AND LODGE MEMBERSHIP

A. *The Application in the Life of the Church.*

The 1972 Minority Committee has stated one of the problems clearly: "All (referring to previous studies) were in agreement that the lodge religion conflicts with the Christian faith and that lodge members should be called upon to dissolve such membership. The differences were in the area of how in practice we go on from there" (Acts of 1972, p. 55). Indeed, this is the difficult area.

The 1972 Majority Committee indicates one reason why this is a difficult area. It states that "not all lodge members can be held equally responsible. There is a difference between active participation in, assent to, or acquiescence in the religion of the lodge. Yet lodge affiliation is a sinful affiliation, whether one is aware of this or not" (p. 552). If this then is true, is there not a good case to be made for the "educational" approach rather than the "disciplinary" approach? The 1972 Minority Committee answered in the affirmative and pleaded for the adoption of the educational approach. Classis Lake Erie did likewise.

Your committee has spent much time on this difficult subject. It realizes that there is much value in the recommendation that the educational approach be considered as the desirable method to follow in applying the truth to life and, specifically, in dealing with lodge members. It realizes also that the two main reasons given for the adoption of the educational approach are weighty ones, namely: 1) Scripture does not require complete sanctification as a prerequisite for church membership; 2) the complexity of modern society makes the disciplinary approach well nigh unworkable. Your committee, however, does not agree that the educational approach should be adopted *in place of* the disciplinary approach. Instead we strongly recommend that both approaches be utilized; in fact, your committee is convinced that it is impossible to separate the two approaches. Education must be considered a form of discipline; and education must lead to the application of church discipline if the education (provided it is properly and fully given) is not personally received and applied.

We consider it to be an integral part of our mandate to discuss the two main reasons²⁶ for the recommendation that the church, primarily and basically, follow the educational approach in dealing with lodge members. It is to be understood that proponents of this approach recommend that education begins before the acceptance of a lodge member into the church and continues after his acceptance into the church, should he not have broken his relationship with the lodge before his acceptance. It should also be realized, however, that the educational approach to the problem at hand practically nullifies the possibility of carrying out ecclesiastical discipline, should the lodge member refuse to give up his membership before he is accepted as a confessing member of the church. Can one be disciplined for sins to which he held when

²⁶ The two main reasons: 1) complete sanctification is not required for church membership, and 2) the complexity of modern life.

he was accepted, be it membership in a lodge or a refusal to accept education on the matter and/or apply it to his life? We think not.

We proceed now to a discussion of "complete sanctification" as a requirement for church membership. Is "complete sanctification" to be required in regard to lodge membership before one can be received as a confessing member of the church? In seeking to answer this question, we briefly consider what the Scriptures teach and what the church confesses about a sinner's rebirth, conversion, justification and sanctification in relation to his acceptance into the church.

The Scriptures teach us that man was created according to the image of God; they also teach that the image of God is a thoroughly spiritual, ethical reality. It consists in knowledge, righteousness, and holiness. This means that the heart of man was originally filled with and motivated by the love of God. From that heart the motive power of the love of God worked throughout man's entire being and every aspect of his existence. The motive power of the love of God worked in all man's thinking and willing and desiring so that he knew God in love; so that he glorified and praised him; so that he willed the will of God. This spiritual, ethical operation of the image of God was pure in man in the state of rectitude. There was no conflict in man's relationship to God, within man, in man's relationship to creation, or in the creation about man. The heart of man had dominion in love over all things.

Though man sinned, he did not change essentially. He remained man. But under the influence of sin, spiritually and ethically, man's nature was put into reverse. His "knowledge" became darkness and the lie. His "righteousness" was changed into unrighteousness and iniquity. His "holiness" became hatred of the living God. Instead of the love of God in his heart, there was enmity against the Most High; for the minding of the flesh is enmity against God. Out of that heart are the issues of life, also in fallen, sinful man. Because his heart became evil, his thinking and willing, his inclinations and the deepest recesses of his being became evil; and he became an enemy of God in all his life.

However, the believing and confessing Christian is fundamentally and principally renewed through the work of regeneration. This change is not an essential change, but a spiritual and ethical change. The regenerated man remains man. He is not entirely delivered from death and from the operations of death in his members. He retains the likeness of sinful flesh. But from a spiritual, ethical viewpoint he undergoes a radical change. He is brought from death to life, from darkness to light, from unrighteousness to righteousness, from the corruption of his nature to holiness. Through his Spirit Christ, himself brought from humiliation to glorification, dwells in the heart of the elect sinner, connects that heart forever with himself, and dominates that heart by grace. He imparts to that heart new life, his own resurrection life, the life of God, so that the Christian may profess with the apostle: "I live, but not I, Christ lives in me" (Gal. 2:20). And from that heart the lines run from a spiritual, ethical center throughout his whole nature. If anyone is in Christ Jesus, he is a new creature: old things

are passed away; behold, all things are become new (II Cor. 5:17). The Christian wills and thinks, desires and longs, hears and sees, tastes and touches, speaks and acts differently from the natural man. He has become partaker of "an inheritance incorruptible and undefiled" (I Peter 1:4). And the motive power of his whole life is the love of God in Jesus Christ our Lord.

The reborn sinner makes a conscious response to this becoming a new creature. He turns from his past. He repudiates his past way of life. The Heidelberg Catechism states it so beautifully:

88. Q. Of how many parts does true conversion, or the turning of man to God, consist?
- A. Two: the mortification of the old man, and the quickening of the new.
89. Q. What is the mortification of the old man?
- A. It is heartfelt sorrow that we have provoked God by our sins, and more and more to hate them and flee from them.
90. Q. What is the quickening of the new man?
- A. It is heartfelt joy in God through Christ, and with love and delight to live according to the will of God in all good works.

The reborn sinner is a converted sinner. He is one who sorrows over his sin and his past life, hates sin and flees from it. He is also one who, as he sorrows, has joy in, loves and clings to his Lord and only his Lord. He does this by faith which is an essential aspect of the reborn and converted life.

However, the new creature in Christ meets with all kinds of opposition; opposition which frequently brings him into captivity to the law of sin which is in his members. He is born out of a sinful race and therefore receives a nature in which for centuries the principle of sin, the principle of enmity against God, has been operating. The Christian does not stand individualistically by himself. He is organically one with the human race. The human nature which he receives through his parents is centuries old. And in that human nature, in body and soul, in mind and will, deep "ruts" have been dug through the operations of sin. Even as the world in which the Christian lives and moves is not yet the new creation, in which righteousness dwells, so also his nature is not yet the glorified human nature. The operations of sin, the old "ruts" of sin, the Scripture calls "the motions of sin in our members," and "the flesh," and "the body of this death." In this nature there still are the old operations of sin. And this causes conflict and opposition, so that man is frequently led astray in the direction of unrighteousness.

Now, to be accepted as a believing member of the church, one is not required to achieve a state of complete sanctification. The actual situation is quite different. The Scriptures teach us that the reborn converted sinner is given the gift of faith. This faith is exercised by the new creature in Christ, and by this faith, through the grace of God,

the sinner is declared forgiven and a child of God. God justifies the reborn converted sinner on the basis of the atoning work of Jesus Christ. And this justifying act of God is the basis for accepting a believer into the church of God. Indeed, only the justified sinner is a child of God, a member of his family, a living member of the Church. The church accepts as members those who are justified, knowing that they are justified by the faith in Christ which they have professed (Romans 10:9,10). We trust the point is clear: a person is accepted into the church as a believer. He is not accepted into the church because he is sanctified, be it partially or wholly. We repeat, justification received through faith is the basis for a reborn, converted person's entrance into the body of Christ, the church. Sanctification is not.

But there is more that must be said. We refer now particularly to the confession of faith—which the church must insist upon hearing (faith the means by which God justifies the sinner) when it has the joy of receiving new members into its fellowship.

It is common these days, rather than to say "he has confessed his faith," to speak of the Christian's commitment to Jesus Christ. The term "commitment" is understood to have a number of basic elements:

1. the knowledge of Jesus Christ as Lord and Redeemer;
2. trust in Jesus Christ as personal Savior, (this trust involves surrender and submission to Jesus Christ and his Spirit);
3. obedience to Jesus Christ as Master of life (this obedience calls for service, especially in the witnessing aspect of life).

To speak of commitment on the part of born-again Christians is proper. Christians are to know, trust and obey their Savior and Lord. In fact this can be said: to be Christian is to be committed to Jesus Christ. However, the problem arises when one seeks to know what is understood by and what is the range of the term *commitment*.

The idea of commitment is closely related to the idea of complete sanctification in many minds today. Again, there is reason for this. For indeed, can it not be said that the *fully* committed Christian—who *fully knows, completely trusts, and always obeys* Jesus Christ—is the *completely sanctified* Christian? But now we have to face the question: Is it possible to expect complete sanctification of any person in this life? The answer has two parts. 1) God wills our sanctification, indeed, complete sanctification. But 2) the Scriptures make clear that this will of God is not realized by any Christian in this life. Indwelling doubts, inclinations to evil, actual sins continue to plague, hinder, effect, and pollute all men, even the most saintly. Hence to demand complete sanctification in this life is to require the impossible.

Does this then mean that we cannot expect a full commitment to Jesus Christ? In a real sense, we cannot. The ideal of a full commitment is ever before us, but to demand it as a requisite before becoming a member of the church is to turn every person away from and out of the church. What is expected then is that we who have made the initial, basic commitment all strive to be more fully committed so that our sanctification may be the more complete.

Applying these thoughts to the problem of simultaneous lodge membership and church affiliation, it is argued that as the Lord Jesus is more fully known, more completely trusted and more consistently obeyed (by means of the educational approach), the person who initially did not consider it necessary to drop his lodge membership, will come to realize the necessity of doing this. In other words, as one grows in commitment to Jesus Christ one increases in sanctification and this will involve eventual dropping of membership in the lodge.

In this setting we have to face a realistic problem. At what stage in this growing commitment and increasing sanctification is one to be received into the fellowship of the church? The answer given is: when there is evidence of personal knowledge of Jesus Christ, which does not have to include much detailed knowledge of God's revelation concerning him or a knowledge of the implications of this personal relationship; and when there is some evidence of an initial trust and obedience. This growth in knowledge, trust and obedience is to take place by means of Christian nurture administered within the fellowship of the church. Thus, as one grows and develops within the church, one will increasingly draw away and/or drop those relationships which are not conducive to growth within the church.

There is much that is true—and appealing—about these current conceptions, held by many, concerning commitment and ideal, complete (or incomplete) sanctification, as outlined above. However, there is still more to be said about commitment and sanctification. The Scriptures teach us that, "No one can serve two masters, for either he will hate the one and love the other . . ." (Matt. 6:24). This is an absolute statement! No less absolute is the calling of Jesus to his followers to deny themselves, take up their cross and follow him (Matt. 16). Does this mean that Christ calls for a full commitment and complete sanctification? As an ideal, yes. But there is another dimension in Jesus' teaching which may not be overlooked. It is this: the alternatives have to be recognized. When a commitment, be it the initial, basic commitment, is made, it must be acknowledged and demonstrated from the very outset by committing one's life to Christ. Christ claims to be the only Master (Matt. 23:10). He demands undivided loyalty. The incident of the rich young ruler certainly reveals this. That fine young keeper of nine commandments to whom Jesus' heart went out, was basically committed to his material wealth. Jesus, testing him on the tenth commandment, finding him lacking in heart commitment to God, did not say to him, "You have come so far. Your commitment is evident in various ways. Join us and be part of us. In time you will learn what it means to keep the tenth commandment and then your initial, basic commitment will be more obvious." Rather Jesus' words clearly teach that the young man was far from the kingdom of God. The young man was given no indication that he was even "on his way in!"

The Scriptures make it so abundantly clear that a commitment to Jesus is always accompanied by a confession of sin, a renouncing of sin and a turning from sin. Both John the Baptist and Jesus com-

menced their preaching by this call to repentance (Matt. 3:1-2; 4:17, cf. also Peter's Pentecost preaching Acts 2:38). Without the first turning from sin, i.e., conversion, there is no justification! If there is no basic, heartfelt confession and renouncing of sin, and turning from it, there is no beginning of a genuine commitment to Christ. Is this not the message of the story of converted Zaccheus? (Luke 19:1-10). When Zaccheus gave indication of turning from his sinful practices, Jesus said, "Today salvation is come to this house."

Listen again to the Scriptures. Paul writes to the Thessalonian Christians: "You became followers of the Lord, you were examples to all that believe . . . from you sounded the word of the Lord . . . you turned to God from idols to serve the living and true God and to wait for his Son . . ." (I Thess. 1:6-10). The testimony in the book of the Acts supports what Paul wrote to the Thessalonians: when men *turned* from their former life to the Lord Jesus, they were accepted as members of the body of Christ! Is this not also the message concerning the Ephesian converts who gave up their worship and adherence to Diana (causing Demetrius to lose business)? And did not the Ephesians who believed, confess and divulge their practices and burn their equipment? (Acts 19:18-26).

The point must be made perfectly clear. The confession of sin, the renouncing of and turning from false modern day "idols," is a definite aspect of conversion, an integral aspect of that which leads to man's justification by and before God the Father. In the final analysis, we can say that commitment and sanctification involve much more than the confession of Christ as Savior; they call for confession and renouncing of sin and the initial break with it. The initial steps must be taken: sin must be confessed; sinful ties and practices, of whatever nature they are, must be renounced. This renunciation involves an initial, conscious break with former associations. It does not mean that there will be no lapses, no longing for past sins and for past illegitimate joys. Growth in commitment and sanctification remain lifetime factors.

In an attempt to apply these truths, let us consider some examples: Is a member of the Mormon fellowship, who wishes to confess Christ in the church of Jesus Christ, to be asked to confess Christ according to the Scriptures, but not to renounce faith in the book of Mormon, and not to cut off ties with that religious organization? We know that dual membership is considered incompatible with membership in either organization.

Is one who is officially a member of the Roman Catholic Church but confesses Christ according to the Reformed conception of biblical truths not asked to renounce the errors of the Roman Catholic Church and to break off all affiliations with it before membership is granted? Indeed, this is the case. Dual membership is not considered a possibility. Both require full allegiance. To be a member of the one is to say, *de facto*, I do not accept, support or seek to demonstrate the veracity of those aspects which make that other organization the distinct entity that it is.

Is a person who is an alcoholic, who says he has come to know Jesus Christ, admitted into the fellowship of the church if he insists that the

use of alcoholic beverages is his privilege and continues to use them excessively as before? Is the alcoholic not expected to renounce the excessive use of alcohol? Does not Paul write that a drunkard shall not inherit the kingdom of God? (Gal. 5:19-21).

Is a person who is a homosexual, who says he is committed to Jesus Christ but insists that the practice of homosexual activities continues to be his privilege, to be accepted as a member of the church? Of course not (cf. Eph. 5:3-7; I Cor. 6:9-11). He is asked to confess and renounce the sin of homosexual activities and to vow to fight all continuing inclinations to homosexual practices. The confession and renouncing of sinful practices is absolutely required if one is to be washed, sanctified and justified (I Cor. 6:11). The struggle to overcome the continuing desire to engage in homosexual practices may be a matter of life-long growth in sanctification.

The case of lodge membership, though having its unique characteristics, is basically not unlike the cases mentioned above.

The lodge—or fraternal orders—are religious organizations which demand a specific religious commitment. In short, the commitment that is demanded is twofold: 1) commitment to a supreme being; 2) commitment to the proposition that the supreme being can be known and properly worshiped via various ways—the Christian via Jesus Christ and the Scriptures, the Mohammedan via Mohammed and the Koran, the Jews via Moses and the law of the Old Testament, the Hindu via Krishna and the Rig Vedas. This second commitment is a total rejection of Jesus Christ's own words, "I am the way, the truth and the life, no man cometh unto the Father but by me!" (John 14: 6, 7). The second commitment is a total rejection of the apostolic message as recorded in Acts 4:12, "There is no other name given among men whereby we can be saved, than the name Jesus." The error contained in the second commitment indicates that the commitment called for in the first instance is not biblical. It is impossible to express any kind of commitment to the eternal God of the Scriptures except he be known to man through his revelation to man in Jesus Christ. In short, the supreme being to whom commitment is to be made, according to the Fraternal Order's first requirement, is not the God of the Scriptures, the Father whom the Church of Jesus Christ worships and serves.

In addition, the Fraternal Order's adherence to and involvement in a thoroughly humanistic way of life and their use of a wide range of symbols, a modern counterpart of ancient idols, are additional evidences of the basic Christ-denying character of these orders.

Thus, the very nature of fraternal organizations (as they are considered in this report) is such that they involve a total denial of the central core of the Christian faith. It is therefore completely incompatible for one to make an initial commitment to Jesus Christ, that is, a genuine commitment, if one remains committed to a fraternal organization. The confessing of the errors and the renouncing of these, which involves a breaking off of ties with the fraternal orders, is a basic element in the commitment to Jesus Christ which the church of Jesus Christ must require for membership. In fact, a credible confession of Jesus Christ involves an acknowledgement of past errors and a confession of sin, es-

pecially when the errors and sins are so manifestly contrary to the demands of the gospel.

We have attempted to do three things in this discussion of complete sanctification as a requirement for church membership. 1) We have tried to present the scriptural truths which must be taught to and believed by anyone who desires to enter into the fellowship of the church. 2) We have tried to present a positive case for the educational approach to receiving members into the church. However, we have indicated that education must have obvious results—that Christ is confessed and adhered to *only* and that sin be confessed and sinful ties be broken (recall the discussion on the origin and character of the modern lodge). 3) We have tried to give reasons why the church should exercise discipline, before a person is received into the church; discipline through education and withholding from full membership. Also if a member of the church becomes a lodge member, he should be educated; should that not produce the desired results, church disciplinary action should begin. (In this connection, recall the discussion on the nature, the attributes, and the marks of the church.)

B. *The Complexity of Modern Society.*

One of the reasons why the Christian Reformed Church is reviewing its decisions regarding the lodge is because it is felt by some (Classis Lake Erie in particular) that these decisions “do not adequately reflect the complex organizational character of today’s society” (Acts of 1969, p. 505). The original overture of Classis Lake Erie described this complexity as follows:

“. . . the problem of lodge membership and simultaneous church membership does not seem incompatible to many lodge members. This stems in part from the fact that many lodges insist that lodge members must also be members of a church. In addition, we must recognize that the lodge does not exist solely for its religious activity. There are the social, business, and philanthropic aspects as well. Many join the lodge for business, social, and philanthropic reasons, and not because of the religion to which the lodge holds” (Acts of 1969, p. 505).

The same matter is referred to in Lake Erie’s second overture to synod. Describing how the Christian Reformed Church has dealt with membership in other associations, the overture states:

The matter of whether a member of the Christian Reformed Church may be a member of a “neutral” labor union has been before the church many times. At least a dozen synods have dealt with the question in some form or other. In 1904, for example, synod pointed out seven characteristics by which the neutrality of labor unions may be judged (Acts of 1904, Art. 119, pp. 34, 35). In 1943 and 1945 synod dealt extensively with the matter of corporate responsibility and laid down a number of principles to serve as guidelines for the churches. The synod of 1945 also declared the following: “These principles are intended to be applied not only to labor unions, but also to all industrial, business, and professional organizations as well as to any other types of group activity. They

should be faithfully expounded from the pulpit, in personal visits, and family visits, and in the religious press. The question of their application to concretely existing local, state, or national conditions is a matter for the individual consistory and classis, and especially for the conscience of each person who becomes involved in it" (Acts of 1945, Art. 100, p. 103).

. . . There are many professional, business, and political groups exerting an influence on our society today. The structure of our world is becoming increasingly complex. The counsel of our previous synods is wise and should be taken seriously. In no way should Christians and the Christian church compromise the faith. Just as the matter of affiliation with other groups becomes a matter for the local consistory and classis and for the individual concerned, we feel that the matter of affiliation with secret societies should be a matter for the local consistory and classis and the individual concerned (Acts of 1970, p. 553).

Your committee, of course, agrees that the structures of our society are becoming increasingly complex, far more complex than they were in 1900. This complexity makes it very difficult for individual Christians to determine whether or not they may hold membership in various organizations and associations. It is also difficult for the church to give guidance to its members and, at the same time, to determine what "membership policy" should be observed relative to those seeking entrance into the church.

One concept which is of *help in evaluating* the complex situation confronting the church is the distinction between "involuntary" and "voluntary" organizations or associations. Involuntary associations are those which are independent of human volition. One does not choose to join involuntary associations. Examples of such associations are the family and the state. Voluntary associations are those which arise from the free, voluntary intercourse of a group of like-minded individuals. One can choose either to join or not to join such associations. Over and above both involuntary and voluntary associations is the relationship which a Christian sustains to Jesus Christ and his body, the church. If an involuntary association should involve a Christian in or demand of him something contrary to his membership in the church, while withdrawal would be difficult or impossible, it is nevertheless incumbent upon the Christian to declare, "I shall obey God rather than man" (Acts 5:29). On the other hand, if a voluntary association should involve a Christian in or demand of him that which is contrary to the responsibilities which Christ places upon him because of his membership in the church, it is incumbent upon him to voluntarily withdraw from such an association (just as he voluntarily joined).

Again, it is true that our society is very complex. It is equally true that a clear distinction cannot always be made between voluntary and involuntary associations. Still it should be made clear that a *lodge is a voluntary organization*, and that the church is not making an impossible demand when it calls upon those who hold or seek church membership to refrain from joining or to cut off all ties with the lodge for the sake of their membership in the church.

Closely related to the above is the matter of "corporate responsibility" to which we have already made reference. As is made clear in this reference, in 1945 the synod of the Christian Reformed Church declared that a Christian is corporately responsible for the decisions and practices of organizations to which he belongs. Setting forth five "principles," synod further defined what such corporate responsibility involves.

The Minority Report of 1972 on "Lodge and Church Membership" also refers to the 1945 Statement on Corporate Responsibility. The report makes two statements regarding this matter which, in our view, are of key importance:

It is important to observe that the 1945 statement on corporate responsibility distinguishes between different levels of involvement in organizations having sinful practices (Acts of 1972, p. 566).

And it (the 1945 statement) holds that anything less than "active participation in sinful practices" should be dealt with by an educational approach and by appeals to the conscience of the individual rather than by ecclesiastical discipline (Acts of 1972, p. 567).

On the basis of these statements and this reasoning the Minority Report of 1972 concludes: "It is then wholly in accord with the 1945 position to admit to membership only those who confess Christ and renounce all active participation in the beliefs and religious practices of the lodge. But beyond that the church should not use disciplinary measures" (Acts of 1972, p. 567).

In response, we would agree that the statement of 1945 "distinguished different levels of involvement." We would also agree, up to a point, that the statement implies "anything less than 'active participation in sinful practices' should be dealt with by an educational approach." However, it is worthy of note that the statement of 1945 deals *only* with sinful "practices," "deeds," "acts," "ways," and "decisions." Nowhere in the five statements of principle does the statement speak specifically of "beliefs," "doctrines," or "confessions."

We are not saying that the statement of 1945 was indifferent to "sinful beliefs." At the same time, we can understand the emphasis upon "deeds" and "practices." The statement of 1945 arose out of a concern with "so-called neutral labor unions" and the "sinful practices" of these unions. The desire of the church, at that time, was to make a statement concerning corporate responsibility relative to the sinful "decisions and practices," not only of labor unions, but of "industrial, professional, and business organizations" as well (Acts of 1945, pp. 316, 317).

For this reason the statement of 1945 applies to the matter of lodge membership only in a limited sense. The statement applies to the extent that active participation in sinful practice is involved in becoming a Mason. A person must go through a sinful, blasphemous ritual to become a member of a Masonic Fraternity. Whether or not one actively participates in sinful practices once he becomes a Mason is the subject of continuing debate. Such debate must confront the question as to whether or not keeping secret that which is contrary to the will of God is active participation in "sinful practices."

But, be that as it may, the fact remains that when one retains his membership in a Masonic Fraternity he is openly identifying himself with

(“actively participating in”?) a belief, confession, religion which—as we have shown—is contrary to the Word of God.²⁷ This, we are convinced, in light of the statement of 1945 on corporate responsibility, makes such a person guilty before God and an object of ecclesiastical discipline. This conviction is confirmed by our confession in Lord’s Day XXXI of the Heidelberg Catechism, Question and Answer 85 which declares that the church is to close the doors of the kingdom of heaven to those who “under the Christian name maintain unchristian *doctrines or practices.*” (Italics ours.)

A further problem, arising from the complexity of our society, is the fact that many lodge members find it difficult to break off their association with the lodge because they will then be forced to relinquish the *financial benefits* which result from membership in the lodge. This is indeed a real problem;²⁸ and the church may not be indifferent to this problem or simply brush it aside. Individuals confronting this problem should be dealt with patiently and lovingly.

However, before the individuals described above can be received into the church, they must be brought to see that membership in Freemasonry is open and public identification with an anti-Christian religious organization. They must be led to understand, furthermore, that a concern to retain certain financial benefits is not a legitimate reason for retaining membership in a religious organization which holds to beliefs contrary to the Word of God, And what we have set forth as the biblical warning against double and divided allegiance should suffice to bring those seeking membership in the church to such a conviction. (See “The Covenantal Nature of the Church.”). Harsh though it may at first appear, if one is not willing to reveal such a conviction, by relinquishing his membership in the lodge (even though financial loss is involved), in light of the clear teaching of Scripture, the church has the right (and duty) to question that person’s commitment to Christ.

²⁷ The Statement of 1945 was dealing primarily with labor unions and industrial, professional, and business organizations. In the Masonic Lodge we are dealing with what was originally an industrial-economic association and has become *essentially* an anti-Christian religious association.

²⁸ Twenty-three of the consistories responding to our questionnaire indicated that they had confronted this problem in dealing with lodge members seeking entrance into the church.

The problem of financial involvement is not easy to assess. There are various aspects to this problem. Some lodges require a rather substantial annual membership fee without assuring any direct financial recompenses. There are lodges, like the Woodsmen, who sell various types of insurance; to be involved in this insurance program, however, is to be involved directly and corporately in the entire organization. Very few, if any, lodges guarantee substantial medical or hospitalization benefits “across the board” to any and all members. The poor and destitute, who are not lodge members, in specific hardship cases can receive medical benefits from a lodge more readily than a regular lodge member. The privilege of receiving good medical and hospital aid in Masonic hospitals, at cost to the patient, is assured to Masonic members; this is aid which is not available to the average citizen. It seems to your committee that the church of Jesus Christ should be able to assure any lodge member, who seeks to become a member of the church, that the church will supply his needs, should he require aid that otherwise would be available to him through the lodge.

It may also be observed that this problem is not unlike that faced by others seeking membership in the church. Mormons, for example, very often suffer great financial loss when they resign their membership in the Mormon Church. But, as we have already indicated, dual membership in the Mormon Church and the Christian Church cannot be allowed—even though great financial loss may be involved.²⁹

C. The Wide Variety of Organizations with which the Church must Deal.

Earlier in our study we stated that we intended to consider only Freemasonry; and we gave the reasons for this intention. Your committee recognizes, however, that there are many "secret orders" patterned after Masonry (note no. 12), and that our churches have been called upon to deal with many of these "orders" (note no. 11). Nor has our study of the many existing fraternities simplified the matter; rather, the situation becomes more and more complex as one studies the problem. For example, there are some fraternities which appear to be less "objectionable" than others, such as the Grand Orange Lodge of British America.³⁰ We are not at all suggesting that we approve membership in the Orange Lodge. But we can imagine that it may be difficult for a consistory or classis to make a judgment in the case of such a fraternity. On the other hand, many college fraternities appear to be patterned after the symbols and rituals of Freemasonry.³¹ Up to this time, as far as we can

²⁹ The original overture of Classis Lake Erie takes virtually the same position. "For example, we do not face the problem of someone wishing to hold simultaneous membership in the Mormon Church and the Christian Reformed Church. It would be obvious to all who examine these two religious bodies that a choice of one or the other must be made" (*Acts of 1969*, p. 505).

³⁰ Qualifications for membership in the Orange Lodge are as follows:

(1) TOWARD GOD—An applicant for admission should have a sincere love and veneration for his heavenly Father; a steadfast faith in Jesus Christ as the only mediator between God and man; and a firm reliance in the guiding, witnessing and sanctifying power of the Holy Spirit. He should be a diligent reader of God's Word, a sincere observer of the Lord's Day and a regular attendant at his house; endeavoring to bring forth the practical fruits of righteousness and obedience to God's commands, as an humble and consistent servant of God and follower of his Savior.

(2) TOWARD KING AND COUNTRY—He should be loyal in thought, word and action to the Sovereign and the British Empire, being Protestant; seeking their prosperity and integrity; strengthening their ties and supporting the principles which have been the foundation of the Empire's greatness; ever ready to promote civil and religious liberty; to maintain the Protestant faith as the purest form of Christianity, and the basis of constitutional government of the people, by the people, for the people; and to build up the Empire in unity and Godliness.

(3) TOWARD MANKIND—He should be of temperate and kindly habits, striving to be an example to others, as a true Christian citizen. He should abstain from swearing and profane language, from dishonesty and from intemperance of every kind. He should seek the welfare of others; be just, considerate and tolerant in his judgment, especially toward those who are needy or oppressed, and to promote the spirit of friendliness and brotherly love. The glory of God, the welfare of man, the honour of his sovereign and the good of his country should be the motives of all his actions (*Constitution and Laws of the Loyal Orange Association*, p. 7).

³¹ "Some of the better known college fraternities give unmistakable evidence, to those of their members in a position to judge, of having rummaged in the

determine, little has been said by the Christian Reformed Church concerning college fraternities. Is this a matter which should be investigated?

While struggling with this problem, your committee corresponded with the Commission on Organizations of the Lutheran Church—Missouri Synod. This standing commission serves the Lutheran Church with continuing studies and evaluations of the various organizations and associations in our country.³² In our correspondence they indicated their willingness to be of assistance to us as a denomination.

Our contact with the Lutheran Commission, and our review of their materials, has led us to the conclusion that we should *consider the possibility* of establishing a similar commission for the Christian Reformed Church. We recognize that most lodges can clearly and quickly be judged to be anti-Christian in both “belief” and “practice.” But there appear to be some associations which lie in the “gray” area and still other organizations, in which members of the Christian Reformed Church may already be involved, which should be evaluated and concerning which at least “pastoral advice” should be given. For such evaluation and advice a standing commission would be helpful. (This matter will be taken up in our recommendations.)

D. Miscellaneous Items Relative to Church and Lodge Membership.

The Synods of 1970 and 1972 have called for a discussion of “the problems incurred in pastoral relationships.” It is, however, not our intention to develop a *separate* section on pastoral advice. Our entire report is designed to serve as advisory for all—pastors, elders, church members and lodge members. Nevertheless, we do consider it necessary, in fulfillment of our mandate, to bring together in this closing section several miscellaneous matters relative to the issue before us. (Some of these matters have been discussed before in other contexts, therefore our consideration of some items will be brief.)

1. It must be acknowledged that there are valid reasons for objecting to certain aspects of the Statement of 1900. For example:

- a. The reference to knowledge which can be gained from former lodge members is unwise. The rejoinder of lodge members is that a man who broke his oath is an unreliable witness.
- b. The definition of the lodge as a “secret society” tends to over-emphasize the secret character of the lodge as its main objectionable feature.

bureau drawers of Freemasonry, Odd Fellows, Forestry, the Templar, Knights of Malta, and other orders for ritualistic finery. Zeta Psi was founded by Freemasons, Delta Psi, Columbia, 1847 was dressed up by someone who had access to the rituals of the bastard Masonic Rites of Misraim and Memphis. Psi Upsilon hung its harps low on the tree of symbolic masonry” (Steven’s *Cyclopedia of Fraternities*, p. 346.)

³² “Most of the rituals of college fraternities are based more or less directly upon the old Morgan expose of the Masonic ritual. In many cases even the phraseology of the obligation is preserved in greater or less detail” (William II. Shideler, “College Fraternities” in *Handbook on Fraternal Organizations Illustrated*, by W. J. Whale, p. 43.)

Your committee has the study of this commission in its possession and is willing to make it available to synod.

- c. The concept of secrecy which is used in the statement of 1900 is not discussed according to the lodge's very specific use of the term—"veiled or covered knowledge" or "mystery"—somewhat comparable to the way in which the Apostle Paul speaks of the gospel as "mystery" (Ephesians 1:9). At the same time we acknowledge that the popular conception of secrecy does apply in certain specific ways mentioned earlier in this report.
- d. The statement that "most members of the lodge have not love for God's law" is an absolutistic statement which requires a careful discussion of what is intended by these words. This is an especially relevant point because of the high degree of "moral living" which is required of lodge members.

The committee's recognition of these weaknesses should not, however, be construed as a suggestion that the basic position of the statement of 1900 is weak. We trust that the substance of our report clearly indicates that we regard the position taken and defended in 1900 to be correct.

2. The problems of lodge membership are more prevalent in some areas of the Christian Reformed Church than in others. At the same time, these problems demand understanding on the part of the *entire* church. There may be no quick or abrupt pushing aside of problems which are confronted more in one area of the church than in others. Instead, there must be deep, compassionate concern on the part of the entire church; and this concern should be expressed whenever and by whatever means are available. At this juncture it may be helpful to point out that, although "home missions areas" are confronted repeatedly by specific problems relative to lodge members, every classical area in the Christian Reformed Church has been confronted with the lodge issue.³³ Thus, no classis is far removed from the problem and the entire denomination should and can be involved (practically, as well as by study) in seeking to know and to do the will of the Lord regarding this matter.

3. In the course of your committee's work information was drawn concerning *specific problems* from many sources: e.g., high officials of the Masonic order were interviewed; two of the men who served on the committee had been pastors of congregations (in other denominations) which included lodge members; three members (an elder and two pastors) of the committee who had close contact with former and present lodge members in the course of the study period; and further information was gleaned from the questionnaire and a wide range of published material. Your committee judges that it is part of its mandate now to refer specifically to these problems.

The matter of *ignorance* concerning the real nature and purpose of the fraternal orders is the problem heard most often. However, this can be solved if the required effort is made. We have discussed this matter particularly and at some length in our report. We judge that ignorance concerning the lodge and the church can and must be overcome by proclamation and education.

³³ We state this on the basis of the survey which the committee conducted.

The problem of *social status* is difficult to deal with. It is an undeniable fact that many leading citizens of our respective countries are members of fraternal orders, and the social reasons for identifying with these citizens in lodges are varied. Membership is often important to specific individuals for business, economic, political and specifically cultural reasons. The factor of personal pride and ambition is also involved, but not exclusively. In the final analysis, the clear call of the Savior to deny oneself, take up one's cross and follow him, as well as the broader biblical covenantal demands to render whole-hearted allegiance to King Jesus, will not allow compromise or syncretization, regardless of what the social pressures may be.

Then there is the argument that "an organization couldn't be all that bad when it has *so many good things* to be said about it." Does not the lodge require certain strict conditions pertaining to virtuous and successful living? Does not the lodge include, as a rule, a sizable proportion of the upright, hardworking community people? Does not the lodge offer a sense of brotherhood that tends to give one a feeling of assurance and security? Is not the lodge's philanthropic work of a noble and deeply human character? And does not this type of people, as they gather and as one associates with them, offer excellent evangelistic witnessing opportunities? In reply to such questions, it would be foolish to deny the virtues and humanitarian character of the lodge in general. However, the virtues and the humanitarian works of the lodge come under negative evaluation when viewed from the perspective of such questions as: What do you think of the Christ? In whose name do you practice virtuous deeds? For whose glory do you work? Are your virtues and "good deeds" done in thankfulness for salvation granted and a secure life led under the Lordship of Jesus Christ? A combination of the educational and the discipling-disciplining approaches is a basic requirement to deal with the problems raised in respect to the "good aspects" of the lodge. It should be added that this type of "good environment" is not conducive to growth in sanctification as explained and applied in Article 24 of the Belgic Confession.

And what is to be the answer to the question put to the missionary by a lodge member: "Are you asking me to *violate the oath* I took and which I promised, with the help of God, to keep?" The reply that the church should give to this question varies according to the specific situation at hand. As a rule, the oath is to keep the "secrets." But a lodge member can demit, indeed, he can break all ties with the lodge, and never reveal a secret of the lodge to anyone. And he need not either. As stated before, the testimony of the oath-breaker is often attacked as unreliable. Nor does one have valid reasons to reveal secrets in view of the written sources available to anyone who does any research on the lodge. In addition, it can be questioned whether an oath taken in ignorance of the true biblical meaning of the oath is to be kept in all instances. It certainly is true that an oath taken and vowed to be kept by the help of God, which is contrary to God's revealed will, should not be considered binding on the conscience of one who is a "new creature." The oath taken in ignorance and sin, cannot keep a person from being and living as a new creature in Christ.

The problem of *continuous living in sin* has been raised. It seems to your committee that this problem is more academic than real, if the substance of this report is accepted. If the newly won believer in Jesus Christ experiences a genuine rebirth through the work of the Holy Spirit and his conversion manifests itself in all aspects of his life, there will be a cutting off of ties with the lodge. There will be no continuous living in sin. There will be no violating of the conscience. There will be no walking contrary to the desires of the reborn heart. However, in the concrete situations in which men find themselves, it may be necessary to point out, as John teaches us, that the one born in Christ and of the Spirit does not sin; i.e., he does not purposely, intentionally, consciously continue to follow the sinful course of life or a part of it.

This last point calls us to a further consideration of the church's call to *distinguish between the unbelieving lodge member and the lodge member who says he has made a commitment to Jesus Christ*. Rules and procedures can hardly serve the church in such situations. However, we do insist that the testimony of most lodge members will quite readily reveal whether or not there is a living relationship with Jesus Christ on the basis of Christ's all sufficient atoning work on the cross. If the testimony speaks more of the virtues of men than of the atoning work of Christ as the source of the newness in the reborn man, it should become obvious that there is a real need for gospel proclamation unto salvation, intercessory prayer for eternal life and persuasive instruction in the truth of the only Way to the Father.

But there are also numerous cases of lodge members who readily confess their sin and profess their love for the Lord. The confession and profession seem credible and genuine. These cases may indicate a beginning in the Lord. There should be no doubt, however, that these cases are not entirely unlike the believers of Ephesus before Paul arrived there (Acts 19:1ff.). Such are in need of further instruction in the Lord and in the meaning of repentance and bringing forth the fruits of repentance (Matt. 3:2-9), and in the meaning of conversion, i.e., that God through his resurrected Son turns "everyone of you away from your wickedness" (Acts 3:26).

What then is to be our reply to the evangelist, who asks, "And are we to declare to such confessing-professing lodge members, who do not break off all ties with the lodges, that they have no part in the kingdom of heaven?" First, it should be obvious that we cannot grant such persons wholehearted acceptance into the church of Jesus Christ. All former reports agree on this. But should such confessing-professing lodge members be turned away as having no part in Jesus Christ? By no means are such to be turned away. Rather they are to be shown that there is a life in Christ which believers enjoy. They are to be shown this by a friendship shown in Christ's name; by persistent instruction in the biblically revealed way of consistent Christian living; and by firm disciplining which leads to the ready acceptance of the prescribed walk of a disciple of Jesus Christ.

The lodge members who confess sin and profess their faith in Christ, also must be shown that, in the church of Jesus Christ, there is a *gen-*

wine brotherhood. This brotherhood is inclusive of all true believers, but exclusive of all those who are not new “brother” creatures in Christ. Indeed, this brotherhood exists in, through, and from Jesus Christ and him alone. And that is why the church brotherhood is absolutely exclusive of any other religiously oriented brotherhood. In addition, the lodge members who confess and profess, must also be shown the works of love and mercy already shown to those in need, such as, the sick, the aged, the oppressed and depressed. From out of the church there should be seen proceeding a work of mercy and compassion that outshines and far excels the philanthropy of the fraternities, which philanthropy is limited to fellow members and the extremely unfortunate. On the other hand, your committee insists that it does not hold true that a lodge member, “confessing and professing,” must be taken into the full membership of the church to be shown the genuine life in Christ; to be instructed and molded; to see and initially experience a real brotherhood in Christ; and to witness a work of love among the needy for Christ’s sake. The church of Jesus Christ has known and will know how, in specific circumstances, to take under its care those who require more proclamation, more education, more disciplining and more intercessory prayers before full membership privileges and responsibilities can be given. However, if the care, instruction, guidance and prayers of the church are not fully received, the church must remain true to its head and his Word. The church cannot accept and hold the double-minded, the man who seeks the fulfillment of life in two mutually exclusive brotherhoods.

VIII. RECOMMENDATIONS

Having come to the end of our study of “the lodge and church membership,” we now proceed to our recommendations. Your committee wishes to recommend the following to synod:

A. That synod reaffirm as the basic position of the Christian Reformed Church that there is an irreconcilable conflict between the teachings and practices of the lodge and Biblical Christianity, and that therefore simultaneous membership in the lodge and in the Church of Jesus Christ is incompatible and contrary to Scripture.

B. That synod accept the above report of its committee as a contemporary statement of the Christian Reformed Church’s position on “the lodge and church membership,” updating and strengthening the statement made by the synod of 1900.

C. That synod declare, in light of the committee’s report, that:

1. The Bible clearly teaches that God’s covenant people, as members of his church and citizens of his kingdom, owe full and exclusive allegiance to their Savior and Lord Jesus Christ. The covenantal life is a life of separation from sin and of consecration to the service of God and does not permit a double allegiance in which one’s allegiance to Christ is in any way compromised.

2. The lodge (as defined and discussed in the Report) in its essential character, holds to and practices a false anti-Christian religion. Its beliefs

and rites cannot be harmonized with the claims of God's Word and are directly contrary to true Christian faith.

3. Because of what God's covenant people are (1), and because of what the lodge is (2), simultaneous membership in the church of Jesus Christ and a lodge is a direct violation of God's demands in the Scriptures.

4. The church, in obedience to Jesus Christ its head and relative to lodge membership and related problems, must do all it can to preserve and manifest its specific distinguishing attributes: unity, catholicity and holiness. Seeking to do this, the church is to carry out its duties in proclaiming the gospel to all men and to teach them to observe all things the Lord has commanded it, to administer the sacraments according to the instructions given in the Scriptures, and to exercise discipline according to the guidelines taught in the New Testament.

5. The church, in obedience to the Great Commission given to it by its Lord, must be ready, willing, consistent and persistent in its efforts to bring the gospel to all people in our modern society, including lodge members. It must seek out the lost and wandering, bind up the wounded, bring Christ's healing to the sick and proclaim liberty to all captives in the bondage of sin and sinful relationships.

6. The lodge member must be kindly but firmly shown that his lodge membership is contrary to the will of God and that membership in the lodge and the church of Jesus Christ involves a double commitment which our Lord himself does not tolerate. Those in the church who affiliate with the lodge, must be shown the error of their way, and if they refuse to repent, must be placed under the discipline of the church.

7. The church must constantly remain aware of the complexity of its contemporary society and do its utmost to minister in an understanding manner to people who are deeply involved in specific complex situations. This ministry is to be exercised in loyalty to Jesus Christ alone, with steadfast prayer on behalf of those receiving the church's ministry and in patient reliance on the work of the Holy Spirit in applying the will of God to specific life situations.

D. That synod prepare a summary pamphlet of the above report and print it for distribution as a witness of the Christian Reformed Church's position on "the lodge and church membership."

Ground:

In fulfilling the mandate of synod, your committee felt impelled to produce a thorough report. We also sense, however, that in view of its length and technicality, a summary pamphlet of the report would serve the church well.

E. That synod consider establishing a standing committee on organizations which would serve the churches with evaluations of the many and varied organizations in society that ask for the Christian's loyalty and support.

Grounds:

- a. There are many differences, even among organizations of the same kind, such as lodges, which make it difficult to generalize about them.
- b. There are other organizations besides lodges in which membership by a Christian is questionable. Consistency should be maintained.

Lodge and Church Membership Committee

G. Van Groningen, chairman

J. B. Hulst, reporter

J. Admiraal

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S. Kanis

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REPORT 38

**IMPLICATIONS OF GUIDELINES FOR OFFICE AND
ORDINATION AND "LAYWORKERS IN EVANGELISM"**
(Art. 70)

This committee was appointed by the Synod of 1973 and given the following mandate:

"That synod appoint a new committee to study the implications of the *Guidelines for Understanding the Nature of Ecclesiastical Office and Ordination, Especially as They Relate to "Layworkers in Evangelism"** and to report to the Synod of 1974.

Grounds:

1. The study report and guidelines raise questions which require further study by synod.
2. This study report was initiated specifically with a view to resolving questions relating to "layworkers in evangelism" (Acts 1973, p. 64, Article 64, f. 3.).

History

The problem that occasioned the mandate of this committee has a long history in the annals of synod. For three decades we have been seeking an answer to the place of "layworkers in evangelism." The synods of 1948, 1965, 1967, 1969, 1972-73, also the Reformed Ecumenical Synod of 1972, have reports which made valuable contributions in the study of this problem. The study committee reporting in 1965 presented optional answers to this question such as: "limited ordination"; "ordained evangelist"; "elders for evangelism"; the committee favored the solution of "Licensed Evangelist." Synod recognized merit in the answer, but expressed concern at creating a special office for the evangelist with the implications of quasi-ordination. Note: the point of concern was not the work of the unordained worker in evangelism but his precise or official status in our ecclesiastical framework. In 1969 there was an extensive historical summary (Acts of Synod, 1969, pp. 356-360) that highlighted the fact that we had sought the answer in almost every direction without solving the problem of the status of "the layworker in evangelism." The committee recommended ordination through Church Order, Article 7, and gave detailed directions for implementing such a decision. In response to this report, the Synod of 1969 appointed a committee to study the nature of ecclesiastical office and the meaning of ordination as taught in the Scriptures and exhibited in the history of the church of Christ. This committee reported in 1972. The report was quite extensive and had "conclusions with far reaching consequences for the life of the Church of Christ" (Acts of Synod, 1972, p. 95). Synod

*The committee will use this phrase, in the report with no other purpose than to designate. It is used by synod in our mandate.

did not adopt their recommendations but referred it back to the committee with questions concerning: "the relationship between 'Service' and 'Authority'; the importance of the apostolate and its significance for the task and authority of special offices was inadequately dealt with" (Acts of Synod, 1972, p. 95).

The report of the committee on Ecclesiastical Office and Ordination was resubmitted to the Synod of 1973 with added sections on "authority" taking special note of areas proposed by the previous synod. The advisory committee of synod was in general agreement with the report but was not satisfied with the integration of the idea of "service" and "authority" (Acts of Synod, 1973, p. 61). The advisory committee presented six observations as the framework in which the guidelines are to be better understood. It is of some interest for understanding synod's decision that the conclusions of the study committee were adopted as "Guidelines" and the advisory committee states these "guidelines are intended to offer helpful direction to the churches" (Acts of Synod, 1973, item 6, p. 62).

The decision of the Synod of 1973 involved adopting observations and guidelines. The observations are the position of the advisory committee after it reviewed the recommendations of the study committee. The study committee findings were strongly oriented to the biblical concept of "Diakonia" or service. The advisory committee altered some of the recommendations to better reflect the authority of Christ in the offices of particular ministries and added six observations to delineate office and authority in relation to function and service.

The study committee emphasized the general office of believers as the root of the special ministries in the church and distinguished the particular offices only by function. The advisory committee found the authority for these offices, "in the call and approbation of the church, and when (men) are so appointed, are recognized as representatives of Christ" (Acts of Synod, 1973, obs. 5, p. 62). "Service and authority exercised in the church are in his Name and according to his Word." There is a certain inescapable tension in the stance and approach of these two committees which has been present in our lengthy denominational search for office and status of the "layworker in evangelism" (Acts of Synod, 1973, obs. 3, p. 62). There has been considerable struggle within our committee to understand the decision of synod as it comprised both these areas.

Our study committee finds from the basis of diakonia (Guideline 6) "particular ministries are to be distinguished in function, not in essence, from the comprehensive ministry shared by all believers, and distinctions among the particular ministries themselves also are functional. Since all members are commissioned to serve, there is only a difference in the kinds of service of deacons, elders, ministers, and all other members." The 1973 advisory committee in Observation 1 states "that this organizational structure (i.e. of the church) shall include designated leaders to whom respect and submission is due." Again in Observation 5, the committee states of office-bearers, "As such they serve both Christ and

the church and are worthy of honor, especially if they serve and rule well." It follows from a comparison of these quotations that the distinction in the particular ministries is not only on the basis of function but also on the basis of authority and respect.

Thus far, denominationally, we have not been able to resolve this problem of the official status of the "layworker in evangelism." Standing in the approach of our confessions and the Church Order, we have not been ready to recognize the "layworker in evangelism" as a separate office beyond that of minister, elder, and deacon. Since we are a confessional church with strong emphasis on a trained ministry and a prescribed course of study in our own seminary, the idea of some kind of limited or quasi-ordination was under immediate suspicion as compromising the qualifications for the office of the minister of the Word. In our Presbyterian form of government we have recognized the Minister of the Word as ordained for life; permitted him to engage in no other work; and given to him official standing in all the churches, which involves the right of administering the Word and sacraments under the authority of the consistory. Therefore, we hesitate to designate anyone else with that office or authority.

In the 1973 study committee report there was a new approach to the problem in the definition of office. The committee used "service" as the basic sense of ecclesiastical office and "function" as the character of particular ministries, which is perhaps best expressed in Guideline 12, Acts of Synod, 1973, page 64, "Because the Scriptures do not present a definitive, exhaustive description of the particular ministries of the church, and because these particular ministries as described in Scripture are functional in character, the Bible leaves room for the church to adapt or modify its particular ministries in order to carry out effectively its service to Christ and for Christ in all circumstances." This guideline is to be understood as offering "helpful direction to the churches as they continue to seek practical solutions to the questions pertaining to the status and functions of 'layworkers in evangelism' and related questions" (Acts of Synod, 1973, obs. 6, p. 62). So synod directed that we must keep on working at the solution, but it also reminded the churches that such changes may be introduced only by way of revision of the Church Order.

Your committee has sought its answer out of this background of history, guidelines and observations. We have reviewed many positions, and now come to synod with a preliminary report. We seek the response of synod to a proposed solution. Due to the limitations of time and due to the necessity of digesting a great deal of material, we have not been able to prepare a complete report. Since the report is preliminary, we are emphasizing the broad idea and not the specifics. We hesitate to make such a request, but in the light of a complicated history, perhaps, progress will come one step at a time

Proposed Solution

The Belgic Confession, Article 30, gives a definitive statement concerning the number of offices in the church: "We believe that this true

church must be governed by that spiritual polity which our Lord has taught us in his Word; namely, that there must be ministers or pastors to preach the Word of God and to administer the sacraments; also elders and deacons, who, together with the pastors, form the council of the church. . . . By these means everything will be carried on in the church with good order and decency, when faithful men are chosen, according to the rule prescribed by Saint Paul in his Epistle to Timothy.”

Our Church Order, Article 2, states: “The offices instituted by Christ in his church are those of the minister of the Word, the elder, and the deacon. These offices differ from each other only in mandate and task, not in dignity and honor.”

Observation 6 of the Acts, 1973, page 62 states of the framework in which we are to apply the guidelines: “these guidelines do not re-define the basic types of service currently assigned to deacons, elders, and ministers; nor do the guidelines now authorize anyone other than ministers to administer the sacraments along with the preaching of the Word.”

If we are to find a place in the official framework of our church government for the work of “layworker in evangelism” it must be found under one of these three offices. Our confessions, the Church Order, and usage give recognition only to three offices. Now it has never been proposed that we place the “layworker in evangelism” under the office of deacon. The work does not fit in with that particular ministry.

It has been proposed to place the “layworker in evangelism” under the office of minister, usually by way of Church Order, Article 7, “those who have not received the prescribed theological training but who give evidence that they are singularly gifted as to godliness, humility, spiritual discretion, wisdom, and the native ability to preach the Word, may, by way of exception, be admitted to the ministry of the Word, especially when the need is urgent.” Your committee agrees with the decision of the Synod of 1947 (Acts of Synod, 1947, Art. 163 2.-4.): “this article should never be used as a means to ordain all layworkers who may desire such, and whose prestige would be increased by such action. The churches are reminded that the regular door to the ministry is a thorough academic training. This must be maintained in theory and practice.”

In 1969, it was proposed to synod that the “layworker in evangelism” be ordained by way of article 7. Synod did not approve and cited the decision of 1947 as reason. Consistently the church has maintained that in order to qualify for the office of the ministry, a candidate should have thorough academic training (Church Order, Art. 6a), or in consideration of need and singular gifts, there may be an occasional exception (Church Order, Art. 7).

Your committee desires to maintain a defined difference between the ordained minister of the Word and the “layworker in evangelism” for the sake of the good order of the offices of the church. No congregation should accept, be satisfied with, or be permitted to have a “layworker in evangelism” as their regular minister. Neither does the committee favor quasi-ordination of these brethren. It would be improper to call him a licensed exhorter, as this term has been reserved in our church usually

for students preparing for the ministry, not for one already bringing the Word. Guideline 3 states "it is not inconsistent with this universal office-sharing and is in keeping with apostolic practice that some individuals, in whom the church has discerned the required gifts, be appointed to special tasks." Therefore, it would follow, that rather than unfairly requiring of the "layworkers in evangelism" the training and gifts of the minister of the Word, we rather recognize them as those whom the Lord has given us for very useful service in the witness of the church to the outside world. Your committee concludes that we should seek for a solution of the official status of the "layworker in evangelism" in the office and function of elder.

The rationale for this conclusion is as follows:

1. Church Order Article 24 defines the function of elder as including ". . . and engage in and promote the work of evangelism." It is not the primary duty of the elder, but certainly part of the challenge of his office, and that being true, we may entertain the idea that some elders may do it exclusively and full time.

2. Just as in Church Order Article 13, some ministers are charged with extraordinary ministerial tasks, so, we believe, some elders can be charged with extraordinary tasks for the purpose of carrying out the particular work of evangelism assigned to the elders in Church Order Article 24.

3. In order to carry out this extraordinary task an elder can be appointed to promote the work of evangelism in a specific setting, charged to bring the Word under the jurisdiction of a local consistory.

4. "There is no valid biblical or doctrinal reason why a person whom the church has appointed to bring the Word may not also be appointed to administer the sacraments." Guideline 8 makes provision that such an appointed elder may also be charged to administer the sacraments, but only in the specific setting of his appointment.

5. In order to be qualified for the extraordinary service as elder of evangelism, he must meet all of the stipulations of the Church Order that pertain to the office of elder in Articles 3, 4, 5 (eligibility, election, signing the form of subscription etc.) and would be subject to the specific limitations in ordination as specified in Church Order Article 23.

6. To maintain a standard of qualification, such a "layworker in evangelism" shall not be appointed to the task until he has sustained an examination by the classis in accordance with synodical regulations. (Suggestive guidelines for such regulations can be found in Acts 1965, pp. 274-276.)

Recommendations

- I. That synod give the privilege of the floor to the reporter and/or the chairman of the study committee (the Rev. Walter H. Ackerman and/or the Rev. B. Nederlof) when the report is discussed at synod.

II. That synod approve the principal idea of ordaining “laymen in evangelism” as an elder with the extraordinary task of evangelism.

Grounds:

1. It allows synod to respond to the principal idea rather than to the specifics.
2. Such a response would be most helpful to the committee as it works out the specifics involved.

III. That synod extend the mandate of the committee for one year.

Grounds:

1. The present mandate expires in 1974, at this synod.
2. The committee needs it to work out the specifics or other areas as synod may designate.

Implications of Guidelines for Office and Ordination as they involve “Layworkers in Evangelism.”

B. Nederlof, chairman
W. H. Ackerman, reporter
S. De Vries
H. Spaan
T. Van Kooten
P. Van Egmond
B. Huizenga

REPORT 39

PROOF TEXTS FOR THE HEIDELBERG CATECHISM
(Art. 67)

In conjunction with the decision to appoint a committee to prepare a new translation of the Heidelberg Catechism, the Synod of 1968 appointed a committee "to review and revise the Scripture passages adduced in support of the Heidelberg Catechism" (Acts 1968, p. 25). Consequently the work of this committee has been very closely connected with the work of the translation committee. In 1970 and in 1972 we reported to synod that we were waiting for the result of the work of the translation committee (Acts 1970, p. 411; 1972, p. 486). We are grateful that we are now ready to present the result of our work to synod for approval.

In addition to the original mandate, the Synod of 1973 requested the present Committee for Proof Texts for the Heidelberg Catechism to prepare pertinent footnotes referring to the Belgic Confession and the Canons of Dort to be added to the new translation of the Heidelberg Catechism and to report to the Synod of 1974, so that the footnotes may be included in the provisional translation of the Heidelberg Catechism to be submitted to the Synod of 1975 (cf. Acts 1973, p. 27). Your committee is herewith presenting these footnotes for your approval.

I. THE PROOF TEXTS

In our report to the Synod of 1972 we explained how we had approached our work and interpreted our mandate. We now review for synod some of the observations and suggested approaches in that report.

Your committee was eager as much as possible to honor the historical patterns of proof text citation. As a basis for our work we collated the proof texting from the following documents:

a. The third German edition of the text dating from 1563 (cf. *Collectio Confessionum*, H. A. Niemeyer, ed., (1840), pp. LXIII, 390-427).

b. The Latin edition of the text dating from 1584/5 (also found in Niemeyer, pp. LXIII, 429-461).

c. The Psalter Hymnal edition as found in our present hymnbooks. (We have compared the proof-texts here with those found in the Dutch *Psalm en Gezang-boek in gebruik bij de Gereformeerde Kerken in Nederland* and found that our Psalter Hymnal has almost completely followed the Dutch edition.)

d. The *400th Anniversary Edition of The Heidelberg Catechism*, a translation from original German and Latin texts by Allen O. Miller and M. Eugene Osterhaven, authorized by the North American Council of the World Alliance of Reformed and Presbyterian Churches, published in 1959.

(In addition to these we have consulted in certain cases the texts used in the old Latin and German editions published by Wilhelm Niesel in 1938.)

Each decision of your committee has been made in the light of the material found in these documents as well as on the basis of our own consultation and discussion of the scriptural references.

During the course of our work we had considerable discussion of the whole matter of proof texting. We gradually came to a common understanding and approach to the matter. We agreed that the Holy Scriptures should not be used as a commentary to the statements of faith found in the Heidelberg Catechism. Rather we agreed that the Scripture references should serve the purpose of demonstrating that the language of the Heidelberg Catechism and the concepts found in that confession find their origin in Scripture. When it comes to the language used, it is sometimes possible to point to direct or nearly direct quotations from Scripture, and in that case a straight text-reference is most certainly in order (e.g. Q. and A. 6: God created man good—refer to Gen. 1:31; and in his own image—refer to Gen. 1:26, 27). But in the case of concepts the committee feels that the reference to Scripture should do more than just give texts in the sense of one or two specific verses where the same thought is expressed in a very narrow sense of the word. Sometimes there are whole paragraphs or chapters in Scripture that present a complete unit of thought supporting the statement of faith in the catechism at this point. We have tried to reflect this in certain Scripture references (e.g. Q. and A. 7: Where does this depraved nature of man come from? From the fall and disobedience of our first parents Adam and Eve, in paradise—refer to Gen. 3). Thus we have introduced into our proof text lists some more lengthy references to Scripture than just a specific verse or two—sometimes a paragraph or two, and sometimes even a chapter or two.

In making this kind of longer references, we do not find that we have introduced a completely new element into Heidelberg Catechism proof texting. The old German edition cited only chapter references without indicating specific verses. Probably this was so because the earlier German Bibles did not indicate or number the verse divisions. Nonetheless, it may be observed that the earliest version of catechism to appear with proof texts actually had “proof passages” rather than proof texts in the narrower sense. In some instances your committee judged that a “proof passage” was a better option than trying to decide on a specific verse or two as reference.

We also found that the present edition of the Psalter Hymnal, following the example of our Dutch brothers, is very lavish at some spots in its use of proof texts. There is no other version that we have found in which so many text references are given. But in many cases we fail to see why they have felt constrained to add to the witness of the early editions. We have usually followed the rule that four or five citations on a specific point are sufficient. We usually chose to eliminate texts that prove the point only by inference. On the other hand, certain references of long historical standing, which seemed at first glance to

have little to say to the point, proved to be quite appropriate when understood in the light of certain theological debates and controversies of the past. On a few occasions we decided to add new text citations which we found to be more explicit and to the point than some of the traditional ones.

Most of these matters as to our approach and understanding of the mandate were brought to the attention of synod in our interim report in 1972. We have done the bulk of our work since that synod, assuming that synod gave its approval to this general approach when it expressed "its agreement with the approach of the committee as exhibited in the sample of its work" (Acts 1972, p. 35). We now present our completed work on the basis of the New Provisional Translation of the Heidelberg Catechism presented to Synod 1973.

II. THE FOOTNOTES

Your committee spent much time trying to come to a clear understanding of what precisely was meant by the mandate to provide pertinent footnotes referring to the Belgic Confession and the Canons of Dort. It was felt that it was important to take into account the difference in historical situation and purpose which led to the writing and adoption of the various standards of the church. We wished to alert the users of these footnotes to keep these differences in mind. On the basis of this discussion your committee recommends:

A. that the "footnotes" which we now offer in response to our mandate be in the form of a harmony which will be appended to the Heidelberg Catechism.

Grounds:

- 1) The references to the confessions should not be placed in the same category as the references to the Scriptures. We do not prove confession with confession.
- 2) Further annotation within the text of the catechism would make the catechism less readable, quite unattractive and cumbersome.

B. that this proposed harmony be introduced with the following statement:

"This 'Harmony of the Confessions,' based on the order of the Heidelberg Catechism, is intended to serve as an aid in locating related statements of doctrine found in the other confessions. However, a word of caution is in order. Each of the confessions has its own peculiar function, since each was designed to meet specific needs of the church at a given time. A harmony of the confessions can be used with profit only when the independence and integrity of each confession is respected."

III. RECOMMENDATIONS:

Your committee recommends that synod

1. give Dr. Willis DeBoer and the Rev. Martin D. Geleynse the opportunity to answer questions on behalf of the committee.

2. approve the committee's list of proof text references to be used with the New Provisional Translation of the Heidelberg Catechism (Appendix A).

3. approve the Heidelberg Catechism footnote references to the other confessions presented by the committee (Appendix B).

4. decide that these footnotes be published in the form of a harmony which will be appended to the Heidelberg Catechism.

Grounds:

- a) The references to the confessions should not be placed in the same category as the references to the Scriptures. We do not prove confession with confession.
 - b) Further annotation within the text of the catechism would make the catechism less readable, quite unattractive and cumbersome.
5. adopt the following as the opening statement for this proposed harmony:

"This 'Harmony of the Confessions,' based on the order of the Heidelberg Catechism, is intended to serve as an aid in locating related statements of doctrine found in the other confessions. However, a word of caution is in order. Each of the confessions has its own peculiar function, since each was designed to meet specific needs of the church at a given time. A harmony of the confessions can be used with profit only when the independence and integrity of each confession is respected."

Proof Texts for the Heidelberg Catechism Committee

Willis P. DeBoer, chairman
 Hubert DeWolf
 Martin D. Geelynsse, secretary
 Charles Greenfield
 Carl G. Kromminga
 Elco H. Oostendorp
 Clarence J. Vos

Appendix A

LORD'S DAY 1

**1 Q. WHAT IS YOUR ONLY COMFORT
 IN LIFE AND IN DEATH?**

A. That I am not my own,¹
 but belong—
 body and soul,
 in life and in death—²
 to my faithful Savior Jesus Christ.³

¹ I Cor. 6:19, 20.

² Rom. 14:7-9.

³ I Cor. 3:23; Tit. 2:14.

He has fully paid for all my sins with his precious blood,⁴
and has set me free from the tyranny of the devil.⁵

He also watches over me in such a way⁶
that not a hair can fall from my head
without the will of my Father in heaven.⁷

in fact, all things must work together for my salvation.⁸

Because I belong to him,
Christ, by his Holy Spirit,
assures me of eternal life⁹
and makes me whole-heartedly willing and ready
from now on to live for him.¹⁰

⁴ I Pet. 1:18, 19; I John 1:7-9; 2:2.

⁵ John 8:34-36; Heb. 2:14, 15; I John 3:1-11.

⁶ John 6:39, 40; 10:27-30; II Thess. 3:3; I Pet. 1:5.

⁷ Matt. 10:29-31; Luke 21:16-18.

⁸ Rom. 8:28.

⁹ Rom. 8:15, 16; II Cor. 1:21, 22; 5:5; Eph. 1:13, 14.

¹⁰ Rom. 8:1-17.

2 Q. WHAT MUST YOU KNOW TO LIVE AND DIE IN THE JOY OF THIS COMFORT?

A. Three things:

first, how great my sin and misery are;¹

second, how I am set free from all my sins and misery;²

third, how I am to thank God for such deliverance.³

¹ Rom. 3:9, 10; I John 1:10.

² John 17:3; Acts 4:12; 10:43.

³ Matt. 5:16; Rom. 6:13; Eph. 5:8-10; II Tim. 2:15; I Pet. 2:9, 10.

Part I MAN'S MISERY

LORD'S DAY 2

3 Q. HOW DO YOU COME TO KNOW YOUR MISERY?

A. The law of God tells me.¹

¹ Rom. 3:20; 7:7-25.

4 Q. WHAT DOES GOD'S LAW REQUIRE OF US?

A. Christ teaches us this in summary in Matthew 22—

You shall love the Lord your God
with all your heart,
and with all your soul,
and with all your mind,

and with all your strength.*¹
This is the great and first commandment.
 And a second is like it,
 You shall love your neighbor
 as yourself.²
On these two commandments depend
 all the law and the prophets.

¹ Deut. 6:5.

² Lev. 19:18.

5 Q. CAN YOU LIVE UP TO ALL THIS PERFECTLY?

A. No.¹

I have a natural tendency
 to hate God and my neighbor.²

¹ Rom. 3:9-20, 23; I John 1:8, 10.

² Gen. 6:5; Jer. 17:9; Rom. 7:23, 24; 8:7; Eph. 2:1-3; Tit. 3:3

LORD'S DAY 3

**6 Q. DID GOD CREATE MAN
 SO WICKED AND PERVERSE?**

A. No.

God created man good¹ and in his own image,²
 that is, in true righteousness and holiness,³
 so that he might
 truly know his Creator,⁴
 love him with all his heart,
 and live with him in eternal happiness
 for his praise and glory.⁵

¹ Gen. 1:31.

² Gen. 1:26, 27.

³ Eph. 4:24.

⁴ Col. 3:10.

⁵ Ps. 8.

**7 Q. THEN WHERE DOES MAN'S CORRUPT NATURE
 COME FROM?**

A. From the fall and disobedience of our first parents,
 Adam and Eve, in Paradise.¹
 This fall has so poisoned our nature²
 that we are born sinners—
 corrupt from conception on.³

¹ Gen. 3.

² Rom. 5:12, 18, 19.

³ Ps. 51:5.

* The words "and with all your strength" come from Mark 10:30.

**8 Q. BUT ARE WE SO CORRUPT
THAT WE ARE TOTALLY UNABLE TO DO ANY GOOD
AND INCLINED TOWARD ALL EVIL?**

A. Yes,¹ unless we are born a second time
by the Spirit of God.²

¹ Gen. 6:5; 8:21; Job 14:4; Isa. 53:6.

² John 3:3-5.

LORD'S DAY 4

**9 Q. BUT DOESN'T GOD DO MAN AN INJUSTICE
BY REQUIRING IN HIS LAW
WHAT MAN IS UNABLE TO DO?**

A. No, God created man with the ability to keep the law.¹
Man, however, tempted by the devil,²
in reckless disobedience,³
robbed himself and his descendants of these gifts.⁴

¹ Gen. 1:31; Eph. 4:24.

² Gen. 3:13; John 8:44.

³ Gen. 3:6.

⁴ Rom. 5:12, 18, 19.

**10 Q. WILL GOD PERMIT
SUCH DISOBEDIENCE AND REBELLION
TO GO UNPUNISHED?**

A. Certainly not.
He is terribly angry
about the sin we are born with
as well as the sins we personally commit.
As a just judge
he punishes them now and in eternity.¹
He has declared:
"A curse upon any man who does not fulfill this law
by doing all that it prescribes."²

¹ Ex. 34:7; Ps. 5:4-6; Nah. 1:2; Rom. 1:18; Eph. 5:6; Heb. 9:27.

² Deut. 27:26; Gal. 3:10.

11 Q. BUT ISN'T GOD ALSO MERCIFUL?

A. God is certainly merciful,¹
but he is also just.²
His justice demands
that sins committed against his supreme majesty
be punished with the supreme penalty—
eternal punishment of body and soul.³

¹ Ex. 34:6, 7; Ps. 103:8, 9.

² Ex. 34:7; Deut. 7:9-11; Ps. 5:4-6; Heb. 10:30, 31.

³ Matt. 25:35-46.

Part II

MAN'S DELIVERANCE

LORD'S DAY 5

12 Q. ACCORDING TO GOD'S RIGHTEOUS JUDGMENT WE DESERVE PUNISHMENT BOTH IN THIS WORLD AND FOREVER AFTER: HOW THEN CAN WE ESCAPE THIS PUNISHMENT AND RETURN TO GOD'S FAVOR?

A. God requires that his justice be satisfied.¹
Therefore the claims of his justice
must be paid in full,
either by ourselves or by another.²

¹ Ex. 23:7; Rom. 2:1-11.

² Isa. 53:11; Rom. 8:3, 4.

13 Q. CAN WE PAY THIS DEBT OURSELVES?

A. Certainly not.
Actually, we increase our guilt every day.¹

¹ Matt. 6:12; Rom. 2:4, 5.

14 Q. CAN ANOTHER CREATURE—ANY AT ALL—PAY THIS DEBT FOR US?

A. No.
To begin with,
God will not punish another creature
for man's guilt.¹
Besides,
no mere creature can bear the weight
of God's eternal wrath against sin
and release others from it.²

¹ Ezek. 18:4, 20; Heb. 2:14-18.

² Ps. 49:7-9; 130:3.

15 Q. WHAT KIND OF MEDIATOR AND DELIVERER SHOULD WE LOOK FOR THEN?

A. He must be truly human¹ and truly righteous,²
yet more powerful than all creatures,
that is, he must also be true God.³

¹ Rom. 1:3; I Cor. 15:21; Heb. 2:17.

² Isa. 53:9; II Cor. 5:21; Heb. 7:26.

³ Isa. 7:14; 9:6; Jer. 23:6; John 1:1.

LORD'S DAY 6

16 Q. WHY MUST HE BE TRULY HUMAN AND TRULY RIGHTEOUS?

A. God's justice demands it:
 man has sinned,
 man must pay for his sin,¹
 but a sinner can not pay for others.²

¹ Rom. 5:12, 15; I Cor. 15:21; Heb. 2:14-16.

² Heb. 7:26, 27; I Pet. 3:18.

17 Q. WHY MUST HE ALSO BE TRUE GOD?

A. So that,
 by the power of his deity,
 he might bear the weight of God's wrath in his humanity
 and earn for us
 and restore to us
 righteousness and life.¹

¹ Isa. 53; John 3:16; II Cor. 5:21.

18 Q. AND WHO IS THIS MEDIATOR— TRUE GOD AND AT THE SAME TIME TRULY HUMAN AND TRULY RIGHTEOUS?

A. Our Lord Jesus Christ,¹
 who was given to us
 to set us completely free
 and to make us righteous before God.²

¹ Matt. 1:21-23; Luke 2:11; I Tim. 2:5.

² I Cor. 1:30.

19 Q. HOW DO YOU COME TO KNOW THIS?

A. The holy gospel tells me.
 God himself began to reveal the gospel already in Paradise;¹
 later, he proclaimed it
 by the holy patriarchs² and prophets,³
 and portrayed it
 by the sacrifices and other ceremonies of the law;⁴
 finally, he fulfilled it
 through his own dear Son.⁵

¹ Gen. 3:15.

² Gen. 22:18; 49:10.

³ Isa. 53; Jer. 23:5, 6; Mic. 7:18-20; Acts 10:43; Heb. 1:1,2.

⁴ Lev. 1-7; John 5:46; Heb. 10:1-10.

⁵ Rom. 10:4; Gal. 4:4, 5; Col. 2:17.

LORD'S DAY 7

20 Q. ARE ALL MEN SAVED THROUGH CHRIST JUST AS ALL WERE LOST THROUGH ADAM?

A. No.

Only those are saved
 who by true faith
 are grafted into Christ
 and accept all his blessings.¹

¹ Matt. 7:14; John 3:16, 18, 36; Rom. 11:16-21**21 Q. WHAT IS TRUE FAITH?**

A. True faith is

not only a knowledge and conviction
 that everything God reveals in his Word is true;¹
 it is also a deep-rooted assurance,²
 created in me by the Holy Spirit³ through the gospel,⁴
 that, not only others, but I too,⁵
 have had my sins forgiven,
 have been made forever right with God,
 and have been granted salvation.⁶
 These are gifts of sheer grace
 earned for us by Christ.⁷

¹ John 17:3, 17; Heb. 11:1-3; James 2:19.² Rom. 4:18-21; 5:1; 10:10; Heb. 4:14-16³ Matt. 16:15-17; John 3:5; Acts 16:14.⁴ Rom. 1:16; 10:17; I Cor. 1:21.⁵ Gal. 2:20.⁶ Rom. 1:17; Heb. 10:10.⁷ Rom. 3:21-26; Gal. 2:16; Eph. 2:8-10.**22 Q. WHAT THEN MUST A CHRISTIAN BELIEVE?**A. Everything God promises us in the gospel.¹

That gospel is summarized for us
 in the articles of our Christian faith—
 a faith beyond doubt,
 and confessed throughout the world.

¹ Matt. 28:18-20; John 20:30, 31.**23 Q. WHAT ARE THESE ARTICLES?**A. I believe in God the Father, almighty,
 maker of heaven and earth.

And in Jesus Christ, his only begotten Son, our Lord;
 who was conceived by the Holy Spirit,
 born of the virgin Mary;
 suffered under Pontius Pilate;

was crucified, dead, and buried;
 he descended into hell;
 the third day he rose again from the dead;
 he ascended into heaven,
 and sitteth at the right hand of God the Father almighty;
 from 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.

LORD'S DAY 8

24 Q. HOW ARE THESE ARTICLES DIVIDED?

A. Into three parts:
 God the Father and our creation;
 God the Son and our deliverance;
 God the Holy Spirit and our sanctification.

25 Q. SINCE THERE IS BUT ONE GOD,¹ WHY DO YOU SPEAK OF THREE: FATHER, SON, AND HOLY SPIRIT?

A. Because that is how
 God has revealed himself in his Word:²
 these three distinct persons
 are one, true, eternal God.

¹ Deut. 6:4; I Cor. 8:4, 6.

² Matt. 3:16, 17; 28:18, 19; Luke 4:18 (Isa. 61:1); John 14:26; 15:26;
 II Cor. 13:14; Gal. 4:6; Tit. 3:5, 6.

GOD THE FATHER

LORD'S DAY 9

26 Q. WHAT DO YOU BELIEVE WHEN YOU SAY: "I BELIEVE IN GOD THE FATHER, ALMIGHTY, MAKER OF HEAVEN AND EARTH"?

A. That the eternal Father of our Lord Jesus Christ,
 who out of nothing created heaven and earth
 and everything in them,¹
 who still upholds and rules them
 by his eternal counsel and providence,²
 is my God and Father

¹ Gen. 1 & 2; Ex. 20:11; Ps. 33:6; Isa. 44:24; Acts 4:24; 14:15.

² Ps. 104; Matt. 5:30; 10:29; Eph. 1:11.

because of Christ his Son.³

I trust him so much I do not doubt
 he will provide
 whatever I need
 for body and soul,⁴
 and he will turn to my good
 whatever adversity he sends me
 in this sad world.⁵

He is able to do this because he is almighty God;⁶
 he desires to do this because he is a faithful Father.⁷

³ John 1:12, 13; Rom. 8:15, 16; Gal. 4:4-7; Eph. 1:5.

⁴ Ps. 55:22; Matt. 6:25, 26; Luke 12:22-31.

⁵ Rom. 8:28.

⁶ Gen. 18:14; Rom. 8:31-39.

⁷ Matt. 7:9-11.

LORD'S DAY 10

27 Q. WHAT DO YOU UNDERSTAND BY THE PROVIDENCE OF GOD?

A. Providence is

the almighty and ever present power of God¹
 by which he upholds, as with his hand,
 heaven
 and earth
 and all creatures,²
 and so rules them that
 leaf and blade,
 rain and drought,
 fruitful and lean years,
 food and drink,
 health and sickness,
 prosperity and poverty—³
 all things, in fact, come to us
 not by chance⁴
 but from his fatherly hand.⁵

¹ Jer. 23:23, 24; Acts 17:24-28.

² Heb. 1:3.

³ Jer. 5:24; Acts 14:15-17; John 9:3; Prov. 22:2.

⁴ Prov. 16:33.

⁵ Matt. 10:29.

28 Q. HOW DOES THE KNOWLEDGE OF GOD'S CREATION AND PROVIDENCE HELP US?

A. We can be patient when things go against us,¹
 thankful when things go well,²

¹ Job 1:21, 22; James 1:3.

² Deut. 8:10; I Thes. 5:18.

and for the future we can have
good confidence in our faithful God and Father
that nothing will separate us from his love.³

All creatures are so completely in his hand
that without his will
they can neither move nor be moved.⁴

³ Ps. 55:22; Rom. 5:3-5; 8:38, 39.

⁴ Job 1:12; 2:6; Prov. 21:1; Acts 17:24-28.

GOD THE SON

LORD'S DAY 11

29 Q. WHY IS THE SON OF GOD CALLED "JESUS" MEANING "SAVIOR"?

- A. Because he saves us from our sins.¹
Salvation cannot be found in anyone else;
it is futile to look for any salvation elsewhere.²

¹ Matt. 1:21; Heb. 7:25.

² Isa. 43:11; John 15:5; Acts 4:11, 12; I Tim. 2:5.

30 Q. DO THOSE WHO LOOK FOR THEIR SALVATION AND SECURITY IN SAINTS, IN THEMSELVES, OR ELSEWHERE REALLY BELIEVE IN THE ONLY SAVIOR JESUS?

- A. No.
Although they boast of being his,
by their deeds they deny
the only savior and deliverer, Jesus.¹
Either Jesus is not a perfect savior,
or those who in true faith accept this savior
have in him all they need for their salvation.²

¹ I Cor. 1:12, 13; Gal. 5:4.

² Col. 1:19, 20; 2:10; I John 1:7.

LORD'S DAY 12

31 Q. WHY IS HE CALLED "CHRIST" MEANING "ANOINTED"?

- A. Because he has been ordained by God the Father
and has been anointed with the Holy Spirit¹
to be
our chief prophet and teacher²
who perfectly reveals to us

¹ Luke 3:21, 22; 4:14-19 (Isa. 61:1); Heb. 1:9 (Ps. 45:7).

² Acts 3:22 (Deut. 18:15).

the secret counsel and will of God for our deliverance;³
 our only high priest⁴
 who has set us free by the one sacrifice of his body,⁵
 and who continually pleads our cause with the Father;⁶
 and our eternal king⁷
 who governs us by his Word and Spirit,
 and who guards and safeguards the freedom
 he has won for us.⁸

³ John 1:18; 15:15.

⁴ Heb. 7:17 (Ps. 110:4).

⁵ Heb. 9:12; 10:11-14.

⁶ Rom. 8:34; Heb. 9:24.

⁷ Matt. 21:5 (Zech. 9:9).

⁸ Matt. 28:18-20; John 10:28; Rev. 12:10, 11.

32 Q. BUT WHY ARE YOU CALLED A CHRISTIAN?

A. Because by faith I am a member of Christ¹
 and so I share in his anointing²
 I am anointed
 to confess his name,³
 to present myself to him as a living sacrifice of thanks,⁴
 to strive with a free conscience against sin and the devil
 in this life,⁵
 and afterward to reign with Christ
 over all creation
 for all eternity.⁶

¹ I Cor. 12:12-27.

² Acts 2:17 (Joel 2:28); I John 2:27.

³ Matt. 10:32; Rom. 10:9, 10; Heb. 13:15.

⁴ Rom. 12:1; I Pet. 2:5, 9.

⁵ Gal. 5:16, 17; Eph. 6:11; I Tim. 1:18, 19.

⁶ Matt. 25:34; II Tim. 2:12.

LORD'S DAY 13

33 Q. WHY IS HE CALLED GOD'S "ONLY BEGOTTEN SON" WHEN WE ALSO ARE GOD'S CHILDREN?

A. Because Christ alone is the eternal, natural Son of God.¹
 We, however, are adopted children of God—
 adopted by grace through Christ.²

¹ John 1:1-3, 14, 18; Heb. 1.

² John 1:12; Rom. 8:14-17; Eph. 1:5, 6.

34 Q. WHY DO YOU CALL HIM "OUR LORD"?

A. Because—
 not with gold or silver,
 but with his precious blood—¹

¹ I Peter 1:18, 19.

he has set us free
 from sin and from the tyranny of the devil,²
 and has bought us,
 body and soul,
 to be his very own.³

² Col. 1:13, 14; Heb. 2:14, 15.

³ I Cor. 6:20; I Tim. 2:5, 6.

LORD'S DAY 14

35 Q. WHAT DOES IT MEAN THAT HE "WAS CONCEIVED BY THE HOLY SPIRIT, BORN OF THE VIRGIN MARY"?

A. That the eternal Son of God,
 who is and remains
 true and eternal God,¹
 took to himself,
 through the working of the Holy Spirit,²
 from the flesh and blood of the virgin Mary,³
 a truly human nature
 so that he might become David's true descendant,⁴
 in all things like us his brothers⁵
 except for sin.⁶

¹ John 1:1; 10:30-36; Acts 13:33 (Ps. 2:7); Col. 1:15-17; I John 5:20.

² Luke 1:35.

³ Matt. 1:18-23; John 1:14; Gal. 4:4; Heb. 2:14;

⁴ II Sam. 7:12-16; Ps. 132:11; Matt. 1:1; Rom. 1:3.

⁵ Phil. 2:7; Heb. 2:17.

⁶ Heb. 4:15; 7:26, 27.

36 Q. HOW DOES THE HOLY CONCEPTION AND BIRTH OF CHRIST BENEFIT YOU?

A. He is our mediator,¹
 and with his innocence and perfect holiness
 he removes from God's sight
 the sin I was born with.²

¹ I Tim. 2:5, 6; Heb. 9:13-15.

² Rom. 8:3, 4; II Cor. 5:21; Gal. 4:4, 5; I Pet. 1:18, 19.

LORD'S DAY 15

37 Q. WHAT DO YOU UNDERSTAND BY THE WORD "SUFFERED"?

A. That during his whole life on earth,
 but especially at the end,
 Christ sustained
 in body and soul

the wrath of God against the sin of the whole human race.¹

This he did in order that,
 by his suffering as the only atoning sacrifice,²
 he might set us free, body and soul,
 from eternal condemnation,³
 and gain for us
 God's grace,
 righteousness,
 and eternal life.⁴

¹ Isa. 53; I Pet. 2:24; 3:18.

² Rom. 3:25; Heb. 10:14; I John 2:2; 4:10.

³ Rom. 8:1-4; Gal. 3:13.

⁴ John 3:16; Rom. 3:24-26.

**38 Q. WHY DID HE SUFFER
 "UNDER PONTIUS PILATE" AS JUDGE?**

A. So that he,
 though innocent,
 might be condemned by a civil judge,¹
 and so free us from the severe judgment of God
 that was to fall on us.²

¹ Luke 23:13-24; John 19:4, 12-16.

² Isa. 53:4, 5; II Cor. 5:21; Gal. 3:13.

**39 Q. IS IT SIGNIFICANT
 THAT HE WAS "CRUCIFIED"
 INSTEAD OF DYING SOME OTHER WAY?**

A. Yes.
 This death convinces me
 that he shouldered the curse
 which lay on me,
 since death by crucifixion was accursed by God.¹

¹ Gal. 3:10-13 (Deut. 21:23).

LORD'S DAY 16

40 Q. WHY DID CHRIST HAVE TO GO ALL THE WAY TO DEATH?

A. Because God's justice and truth demand it:¹
 only the death of God's Son could pay for our sin.²

¹ Gen. 2:17.

² Rom. 8:3, 4; Phil. 2:8; Heb. 2:9.

41 Q. WHY WAS HE "BURIED"?

A. His burial testifies
 that he really died.¹

¹ Isa. 53:9; John 19:38-42; Acts 13:29; I Cor. 15:3, 4.

**42 Q. SINCE CHRIST HAS DIED FOR US
WHY DO WE STILL HAVE TO DIE?**

- A. Our death does not pay the debt of our sins.¹
Rather, it puts an end to our sinning
and is our entrance into eternal life.²

¹ Ps. 49:7.

² John 5:24; Phil. 1:21-23; I Thess. 5:9, 10.

**43 Q. WHAT FURTHER ADVANTAGE DO WE RECEIVE
FROM CHRIST'S SACRIFICE AND DEATH ON THE CROSS?**

- A. Through Christ's death
our old selves are crucified, put to death, and buried with him,¹
so that the evil desires of the flesh
may no longer rule us,²
but that instead we may dedicate ourselves
as an offering of gratitude to him.³

¹ Rom. 6:5-11; Col. 2:11, 12.

² Rom. 6:12-14.

³ Rom. 12:1; Eph. 5:1, 2.

**44 Q. WHY DOES THE CREED ADD:
"HE DESCENDED INTO HELL"?**

- A. To assure me in times of crisis and temptation
that Christ my Lord,
by suffering unspeakable anguish, pain, and terror,
in soul as well as body,
in his earlier life and especially on the cross,
has delivered me from the anguish and torment of hell.¹

¹ Isa. 53; Matt. 26:36-46; 27:45, 46; Luke 22:44; Heb. 5:7-10.

LORD'S DAY 17

**45 Q. HOW DOES CHRIST'S RESURRECTION
BENEFIT US?**

- A. First, by his resurrection he has overcome death,
so that he might make us share in the righteousness
he won for us by his death.¹
Second, by his power we too
are already now resurrected to a new life.²
Third, Christ's resurrection
is a guarantee of our glorious resurrection.³

¹ Rom. 4:25; I Cor. 15:16-20; I Pet. 1:3-5.

² Rom. 6:5-11; Eph. 2:4-6; Col. 3:1-4.

³ Rom. 8:11; I Cor. 15:12-23; Phil. 3:20, 21.

LORD'S DAY 18

**46 Q. WHAT DO YOU MEAN BY SAYING:
"HE ASCENDED INTO HEAVEN"?**

A. That Christ,
while his disciples watched,
was lifted up from the earth into heaven¹
and will be there for our good²
until he comes again
to judge the living and the dead.³

¹ Luke 24:50, 51; Acts 1:9-11.

² Rom. 8:34; Eph. 4:8-10; Heb. 7:23-25; 9:24.

³ Acts 1:11.

**47 Q. BUT ISN'T CHRIST WITH US
UNTIL THE END OF THE WORLD
AS HE PROMISED US?¹**

A. Christ is true man and true God.
In his human nature Christ is not now on earth;²
but in his divinity, majesty, grace, and Spirit
he is not absent from us for a moment.³

¹ Matt. 28:20.

² Acts 1:9-11; 3:19-21.

³ Matt. 28:18-20; John 14:16-19.

**48 Q. IF HIS HUMANITY IS NOT PRESENT
WHEREVER HIS DIVINITY IS,
THEN AREN'T THE TWO NATURES OF CHRIST
SEPARATED FROM EACH OTHER?**

A. Certainly not.
Since the divinity
is not limited
and is present everywhere,¹
it is evident that
Christ's divinity is surely beyond the bounds of
the humanity he has taken on,
but at the same time his divinity is in
and remains personally united to
his humanity.²

¹ Jer. 23:23, 24; Acts 7:48, 49 (Isa. 66:1).

² John 1:14; 3:13; Col. 2:9.

**49 Q. HOW DOES CHRIST'S ASCENSION INTO HEAVEN
BENEFIT US?**

A. First, he pleads our cause
in heaven
in the presence of his Father.¹

¹ Rom. 8:34; I John 2:1.

Second, we have our own flesh in heaven—
 a guarantee that Christ our head
 will take us, his members,
 to himself in heaven.²

Third, he sends us his Spirit
 as a further guarantee on earth.³

By the Spirit's power we make,
 not the things of earth,
 but the things of heaven,
 the goal of our lives.

Heaven is where Christ is sitting at God's right hand.⁴

² John 14:2; 17:24; Eph. 2:4-6.

³ John 14:16; II Cor. 1:21, 22; 5:5.

⁴ Col. 3:1-4.

LORD'S DAY 19

50 Q. WHY THE NEXT WORDS: "AND SITTETH AT THE RIGHT HAND OF GOD"?

A. Christ ascended to heaven
 there to show
 that he is head of his church,¹
 and that the Father rules all things
 through him.²

¹ Eph. 1:20-23; Col. 1:18.

² Matt. 28:18; John 5:22, 23.

51 Q. HOW DOES THIS GLORY OF CHRIST OUR HEAD BENEFIT US?

A. First, through his Holy Spirit
 he pours out his gifts from heaven
 upon us his members.¹

Second, by his power
 he defends us and keeps us safe
 from all enemies.²

¹ Acts 2:33; Eph. 4:7-12.

² Ps. 110:1, 2; John 10:27-30; Rev. 19:11-16

52 Q. HOW DOES CHRIST'S RETURN "TO JUDGE THE LIVING AND THE DEAD" COMFORT YOU?

A. In all my distress and persecution
 I turn my eyes to the heavens
 and confidently await as judge the very One
 who has already stood trial in my place before God
 and so has removed the whole curse from me.¹

¹ Luke 21:28; Rom. 8:22-25; Phil. 3:20, 21; Tit. 2:13, 14.

All his enemies and mine
 he will condemn to everlasting punishment;
 but me and all his chosen ones
 he will take along with him
 to the joy and the glory of heaven.²

² Matt. 25:31-46; II Thess. 1:6-10.

GOD THE HOLY SPIRIT

LORD'S DAY 20

53 Q. WHAT DO YOU BELIEVE CONCERNING "THE HOLY SPIRIT"?

A. First, he, as well as the Father and the Son,
 is eternal God.¹

Second, he has been given to me personally,²
 so that, by true faith,
 he makes me share in Christ and all his blessings,³
 comforts me,⁴
 and remains with me forever.⁵

¹ Gen. 1:1, 2; Matt. 28:19; Acts 5:3, 4.

² I Cor. 6:19; II Cor. 1:21, 22; Gal. 4:6.

³ Gal. 3:14.

⁴ John 15:26; Acts 9:31.

⁵ John 14:16, 17; I Pet. 4:14.

LORD'S DAY 21

54 Q. WHAT DO YOU BELIEVE CONCERNING "THE HOLY CATHOLIC CHURCH"?

A. The Son of God, through his Spirit and Word,¹
 out of the entire human race,²
 from the beginning of the world to its end,³
 gathers, protects, and preserves for himself
 a community⁴
 chosen for eternal life⁵
 and united in true faith.⁶

Of this community I am⁷ and always will be⁸
 a living member.

¹ John 10:14-16; Acts 20:28; Rom. 10:14-17; Col. 1:18.

² Gen. 26:3b, 4; Rev. 5:9.

³ Isa. 59:21; I Cor. 11:26.

⁴ Matt. 16:18; John 10:28-30.

⁵ Rom. 8:28-30; Eph. 1:3-14.

⁶ Acts 2:42-47; Eph. 4:1-6.

⁷ I John 3:14, 19-21.

⁸ John 10:27, 28; I Cor. 1:4-9; I Pet. 1:3-5.

**55 Q. WHAT DO YOU UNDERSTAND BY
“THE COMMUNION OF SAINTS”?**

- A. First, that believers one and all,
as members of this community,
share in Christ
and in all his treasures and gifts.¹
Second, that each member
should consider it his duty
to use his gifts
readily and cheerfully
for the service and enrichment
of the other members.²

¹ Rom. 8:32; I Cor. 6:17; 12:4-7, 12, 13; I John 1:3.

² Rom. 12:4-8; I Cor. 12:20-27; 13:1-7; Phil. 2:4-8.

**56 Q. WHAT DO YOU BELIEVE
CONCERNING “THE FORGIVENESS OF SINS”?**

- A. I believe that God,
because of Christ's atonement,
will never hold against me
any of my sins¹
nor my sinful nature
which I need to struggle against all my life.²
Rather, in his grace
God grants me the righteousness of Christ
to free me forever from judgment.³

¹ Ps. 103:3, 4, 10, 12; Mic. 7:18, 19; II Cor. 5:18-21; I John 1:7; 2:2.

² Rom. 7:21-25.

³ John 3:17, 18; Rom. 8:1, 2.

LORD'S DAY 22

**57 Q. HOW DOES “THE RESURRECTION OF THE BODY”
COMFORT YOU?**

- A. Not only my soul
will be taken immediately after this life
to Christ its head,¹
but also my flesh, raised by the power of Christ,
will be reunited with my soul
and made like Christ's holy body.²

¹ Luke 23:43; Phil. 1:21-23.

² I Cor. 15:20, 42-46, 54; Phil. 3:21; I John 3:2.

**58 Q. HOW DOES THE ARTICLE
CONCERNING “LIFE EVERLASTING”
COMFORT YOU?**

- A. Even as I already now
experience in my heart

the beginning of eternal joy,¹
 so after this life I will have
 perfect blessedness such as
 no eye has seen,
 no ear has heard,
 no man has ever imagined:
 a blessedness in which to praise God eternally.²

¹ Rom. 14:17.

² John 17:3; I Cor. 2:9.

LORD'S DAY 23

59 Q. WHAT GOOD DOES IT DO YOU, HOWEVER, TO BELIEVE ALL THIS?

A. In Christ I am right with God
 and heir to life everlasting.¹

¹ John 3:36; Rom. 1:17 (Hab. 2:4); Rom. 5:1, 2.

60 Q. HOW ARE YOU RIGHT WITH GOD?

A. Only by true faith in Jesus Christ.¹

Even though my conscience accuses me
 of having grievously sinned against all God's commandments
 and of never having kept any of them,²
 and even though I am still inclined toward all evil,³
 nevertheless,

without my deserving it at all,⁴
 out of sheer grace,⁵

God grants and credits to me
 the perfect satisfaction, righteousness, and holiness of Christ,⁶
 as if I had never sinned nor been a sinner,
 as if I had been as perfectly obedient
 as Christ was obedient for me.⁷

All I need to do

is to accept this gift of God with a believing heart.⁸

¹ Rom. 3:21-28; Gal. 2:16; Eph. 2:8, 9; Phil. 3:8-11.

² Rom. 3:9, 10.

³ Rom. 7:23.

⁴ Tit. 3:4, 5.

⁵ Rom. 3:24; Eph. 2:8.

⁶ Rom. 4:3-5 (Gen. 15:6); II Cor. 5:17-19; I John 2:1, 2.

⁷ Rom. 4:24, 25; II Cor. 5:21.

⁸ John 3:18; Acts 16:30, 31.

61 Q. WHY DO YOU SAY THAT BY FAITH ALONE YOU ARE RIGHT WITH GOD?

A. It is not because of any value my faith has
 that God is pleased with me.

It is only because

Christ's satisfaction, righteousness, and holiness
make me right with God.¹

And I can receive this righteousness and make it mine
in no other way than
by faith alone.²

¹ I Cor. 1:30, 31.

² Rom. 10:10; I John 5:10-12.

LORD'S DAY 24

**62 Q. WHY CAN'T THE GOOD WE DO
MAKE US RIGHT WITH GOD,
OR AT LEAST HELP MAKE US RIGHT WITH HIM?**

A. Because the righteousness
which can pass God's scrutiny
must be entirely perfect
and must in every way measure up to the divine law.¹
Even the very best we do in this life
is imperfect
and stained with sin.²

¹ Rom. 3:20; Gal. 3:10 (Deut. 27:26).

² Isa. 64:6.

**63 Q. HOW CAN YOU SAY THAT THE GOOD WE DO
DOESN'T EARN ANYTHING
WHEN GOD PROMISES TO REWARD IT
IN THIS LIFE AND THE NEXT?¹**

A. This reward is not earned:
it is a gift of grace.²

¹ Matt. 5:12; Heb. 11:6.

² Luke 17:10; II Tim. 4:7, 8.

**64 Q. BUT DOESN'T THIS TEACHING
MAKE PEOPLE INDIFFERENT AND WICKED?**

A. No.
It is impossible
for those grafted into Christ by true faith
not to produce fruits of gratitude.¹

¹ Luke 6:43-45; John 15:5.

THE SACRAMENTS

LORD'S DAY 25

**65 Q. YOU CONFESS THAT BY FAITH ALONE
YOU SHARE IN CHRIST AND ALL HIS BLESSINGS:
WHERE DOES THAT FAITH COME FROM?**

A. The Holy Spirit produces it in our hearts¹

¹ John 3:5; I Cor. 2:10-14; Eph. 2:8.

by the preaching of the holy gospel,²
and confirms it
through our use of the holy sacraments.³

² Rom. 10:17; I Pet. 1:23-25.

³ Matt. 28:19, 20; I Cor. 10:16.

66 Q. WHAT ARE SACRAMENTS?

A. Sacraments are holy signs and seals for us to see.
They were instituted by God so that
by our use of them
he might make us understand more clearly
the promise of the gospel,
and might put his seal on that promise.¹
And this is God's gospel promise:
to forgive our sins and give us eternal life
by grace alone
because of Christ's one sacrifice
finished on the cross.²

¹ Gen. 17:11; Deut. 30:6; Rom. 4:11.

² Matt. 26:27, 28; Acts 2:38; Heb. 10:10.

**67 Q. ARE BOTH THE WORD AND THE SACRAMENTS THEN
INTENDED TO FOCUS OUR FAITH
ON THE SACRIFICE OF JESUS CHRIST ON THE CROSS
AS THE ONLY GROUND OF OUR SALVATION?**

A. Right!
In the gospel the Holy Spirit teaches us
and through the holy sacraments he assures us
that our entire salvation
rests on Christ's sacrifice for us on the cross.¹

¹ Rom. 6:3; I Cor. 11:26; Gal. 3:27.

**68 Q. HOW MANY SACRAMENTS
DID CHRIST INSTITUTE IN THE NEW TESTAMENT?**

A. Two: baptism and the Lord's supper.¹

¹ Matt. 28:19, 20; I Cor. 11:23-26.

**BAPTISM
LORD'S DAY 26**

**69 Q. HOW DOES HOLY BAPTISM
REMIND YOU AND ASSURE YOU
THAT CHRIST'S ONE SACRIFICE ON THE CROSS
IS FOR YOU PERSONALLY?**

A. In this way:
Christ instituted this outward washing¹

¹ Acts 2:38.

and with it gave the promise that,
 as surely as water washes away the dirt on the body,
 so certainly his blood and his Spirit
 wash away my soul's impurity,
 in other words, all my sins.²

² Matt. 3:11; Rom. 6:3-10; I Pet. 3:21.

**70 Q. WHAT DOES IT MEAN
 TO BE WASHED WITH CHRIST'S BLOOD AND SPIRIT?**

A. To be washed with Christ's blood means
 that God, by grace, has forgiven my sins
 because of Christ's blood
 poured out for me in his sacrifice on the cross.¹

To be washed with Christ's Spirit means
 that the Holy Spirit has renewed me
 and set me apart to be a member of Christ
 so that more and more I become dead to sin
 and increasingly live a holy and blameless life.²

¹ Zech. 13:1; Eph. 1:7, 8; Heb. 12:24; I Pet. 1:2; Rev. 1:5.

² Ezek. 36:25-27; John 3:5-8; Rom. 6:4; I Cor. 6:11; Col. 2:11, 12.

**71 Q. WHERE DOES CHRIST PROMISE
 THAT WE ARE WASHED WITH HIS BLOOD AND SPIRIT
 AS SURELY AS WE ARE WASHED
 WITH THE WATER OF BAPTISM?**

A. In the institution of baptism where he says:
 "Go therefore and make disciples of all nations,
 baptizing them in the name of the Father
 and of the Son
 and of the Holy Spirit."¹

"He who believes and is baptized will be saved;
 but he who does not believe will be condemned."²

This promise is repeated when Scripture calls baptism
 "the washing of regeneration"³ and
 "the washing away of sins."⁴

¹ Matt. 28:19.

² Mark 16:16.

³ Tit. 3:5.

⁴ Acts 22:16.

LORD'S DAY 27

**72 Q. DOES THIS OUTWARD WASHING WITH WATER
 ITSELF WASH AWAY SINS?**

A. No, only Jesus Christ's blood and the Holy Spirit
 cleanse us from all sins.¹

¹ Matt. 3:11; I Pet. 3:21; I John 1:7.

**73 Q. WHY THEN DOES THE HOLY SPIRIT CALL BAPTISM
“THE WASHING OF REGENERATION” AND
“THE WASHING AWAY OF SINS”?**

A. God has good reason for these words.

He wants to teach us that

the blood and Spirit of Christ wash away our sins
just as water washes away dirt from our bodies.¹

But more important,

he wants to assure us, by this divine pledge and sign,
that the washing away of our sins spiritually
is as real as physical washing with water.²

¹ I Cor. 6:11; Rev. 1:5; 7:14.

² Acts 2:38; Rom. 6:3, 4; Gal. 3:27.

74 Q. SHOULD INFANTS, TOO, BE BAPTIZED?

A. Yes.

Infants as well as adults

are in God's covenant and are his people.¹

They no less than adults are promised

the forgiveness of sin through Christ's blood
and the Holy Spirit who produces faith.²

Therefore, by baptism, the mark of the covenant,

infants should be received into the Christian church

and should be distinguished from the children of unbelievers.³

This was done in the Old Testament by circumcision,⁴

which was replaced in the New Testament by baptism.⁵

¹ Gen. 17:7; Matt. 19:14.

² Isa. 44:1-3; Acts 2:38, 39; 16:31.

³ Acts 10:47; I Cor. 7:14.

⁴ Gen. 17:9-14.

⁵ Col. 2:11-13.

**THE LORD'S SUPPER
LORD'S DAY 28**

**75 Q. HOW DOES THE LORD'S SUPPER
REMINDE YOU AND ASSURE YOU
THAT YOU SHARE IN
CHRIST'S ONE SACRIFICE ON THE CROSS
AND IN ALL HIS GIFTS?**

A. In this way:

Christ has commanded me and all believers
to eat this broken bread and to drink this cup.

With this command he gave this promise:¹

First,

as surely as I see with my eyes

¹ Matt. 26:26-28; Mark 14:22-24; Luke 22:19, 20; I Cor. 11:23-25.

the bread of the Lord broken for me
and the cup given to me,
so surely
his body was offered and broken for me
and his blood poured out for me
on the cross.

Second,

as surely as
I receive from the hand of him who serves
and taste with my mouth
the bread and cup of the Lord,
given me as sure signs of Christ's body and blood,
so surely
he nourishes and refreshes my soul for eternal life
with his crucified body and poured-out blood

**76 Q. WHAT DOES IT MEAN
TO EAT THE CRUCIFIED BODY OF CHRIST
AND TO DRINK HIS POURED-OUT BLOOD?**

A. It means

to accept with a believing heart
the entire suffering and death of Christ
and by believing
to receive forgiveness of sins and eternal life.¹

But it means more.

Through the Holy Spirit, who lives both in Christ and in us,
we are united more and more to Christ's blessed body.²
And so, although he is in heaven³ and we are on earth,
we are flesh of his flesh and bone of his bone.⁴
And we forever live on and are governed by one Spirit,
as members of our body are by one soul.⁵

¹ John 6:35, 40, 50-54.

² John 6:55, 56; I Cor. 12:13.

³ Acts 1:9-11; I Cor. 11:26; Col. 3:1.

⁴ I Cor. 6:15-17; Eph. 5:29, 30; I John 4:13.

⁵ John 6:56-58; 15:1-6; Eph. 4:15, 16; I John 3:24.

**77 Q. WHERE DOES CHRIST PROMISE
TO NOURISH AND REFRESH BELIEVERS
WITH HIS BODY AND BLOOD
AS SURELY AS
THEY EAT THIS BROKEN BREAD
AND DRINK THIS CUP?**

A. In the institution of the Lord's supper:

"The Lord Jesus, on the night of his arrest,
took bread and, after giving thanks to God,
broke it and said:

‘This is my body, which is for you;
do this as a memorial of me.’

In the same way, he took the cup after supper, and said:

‘This cup is the new covenant sealed by my blood.
Whenever you drink it,
do this as a memorial of me.’

For every time you eat this bread and drink the cup,
you proclaim the death of the Lord,
until he comes.”¹

This promise is repeated by Paul in these words:

“When we bless ‘the cup of blessing’,
is it not a means of sharing in the blood of Christ?
When we break the bread,
is it not a means of sharing in the body of Christ?
Because there is one loaf, we, many as we are, are one body;
for it is one loaf of which we all partake.”²

¹ I Cor. 11:23-26.

² I Cor. 10:16, 17.

LORD'S DAY 29

78 Q. ARE THE BREAD AND WINE CHANGED INTO THE REAL BODY AND BLOOD OF CHRIST?

A. No.

Just as the water of baptism
is not changed into Christ's blood
and does not itself wash away sins
but is simply God's sign and assurance,¹
so too the bread of the Lord's supper
is not changed into the actual body of Christ²
even though it is called the body of Christ³
in keeping with the nature and language of sacraments.⁴

¹ Eph. 5:26; Tit. 3:5.

² Matt. 26:26-29.

³ I Cor. 10:16, 17; 11:26-28.

⁴ Gen. 17:10, 11; Exod. 12:11, 13; I Cor. 10:1-4.

79 Q. WHY THEN DOES CHRIST CALL THE BREAD HIS BODY AND THE CUP HIS BLOOD, OR THE NEW COVENANT IN HIS BLOOD, AND SIMILARLY PAUL USES THE WORDS, SHARING IN CHRIST'S BODY AND BLOOD?

A. Christ has good reason for these words.

He wants to teach us that
as bread and wine nourish our temporal life,
so too his crucified body and poured-out blood

truly nourish our souls for eternal life.¹

But more important,
 he wants to assure us, by this visible sign and pledge,
 that we, through the Holy Spirit's work,
 share in his true body and blood
 as surely as our mouths
 receive these holy signs in his remembrance,²
 and that all of his suffering and obedience
 are as definitely ours
 as if we personally
 had suffered and paid for our sins.³

¹ John 6:51, 55.

² I Cor. 10:16, 17; 11:26.

³ Rom. 6:5-11.

LORD'S DAY 30

80 Q. HOW DOES THE LORD'S SUPPER DIFFER FROM THE ROMAN CATHOLIC MASS?

A. The Lord's supper declares to us
 that our sins have been completely forgiven
 through the one sacrifice of Jesus Christ
 which he himself finished on the cross once for all.¹

It also declares to us
 that the Holy Spirit grafts us into Christ,²
 who with his very body
 is now in heaven at the right hand of the Father³
 where he wants us to worship him.

But the Mass teaches
 that the living and the dead
 do not have their sins forgiven
 through the suffering of Christ
 unless Christ is still offered for them daily by the priests.

It also teaches
 that Christ is bodily present
 in the form of bread and wine
 where Christ is therefore to be worshiped.

Thus the Mass is basically
 nothing but a denial
 of the one sacrifice and suffering of Jesus Christ
 and a condemnable idolatry.

¹ John 19:30; Heb. 7:27; 9:12, 25, 26; 10:10-18.

² I Cor. 6:17; 10:16, 17.

³ Acts 7:55, 56; Heb. 1:3; 8:1.

⁴ Matt. 6:20, 21; John 4:21-24; Phil. 3:20; Col. 3:1-3.

**81 Q. WHO ARE TO COME
TO THE LORD'S TABLE?**

- A. Those who are displeased with themselves
because of their sins,
but who nevertheless trust
that their sins are pardoned
and that their continuing weakness is covered
by the suffering and death of Christ,
and who also desire more and more
to strengthen their faith
and to lead a better life.
Hypocrites and those who are unrepentant, however,
eat and drink judgment on themselves.¹

¹ I Cor. 10:19-22; 11:26-32.

**82 Q. ARE THOSE TO BE ADMITTED
TO THE LORD'S SUPPER
WHO SHOW BY WHAT THEY SAY AND DO
THAT THEY ARE UNBELIEVING AND UNGODLY?**

- A. No, that would dishonor God's covenant
and bring down God's anger upon the entire congregation.¹
Therefore, according to the instruction of Christ and his apostles,
the Christian church is duty-bound to exclude such people,
by the official use of the keys,
until they reform their lives.

¹ I Cor. 11:17-32; Ps. 50:14-16; Isa. 1:11-17.

LORD'S DAY 31

83 Q. WHAT ARE THE KEYS OF THE KINGDOM?

- A. The preaching of the holy gospel
and Christian discipline toward repentance.
Both preaching and discipline
open the kingdom of heaven to believers
and close it to unbelievers.¹

¹ Matt. 16:19; John 20:22, 23.

**84 Q. HOW DOES PREACHING THE GOSPEL
OPEN AND CLOSE THE KINGDOM OF HEAVEN?**

- A. According to the command of Christ:
The kingdom of heaven is opened
by proclaiming and publicly declaring
to each and every believer that,
as often as he accepts the gospel promise in true faith,
God, because of what Christ has done,
truly forgives all his sins.

The kingdom of heaven is closed, however,
by proclaiming and publicly declaring
to unbelievers and hypocrites that,
as long as they do not repent,
the anger of God and eternal condemnation
rest on them.

God's judgment, both in this life and in the life to come,
is based on this gospel testimony.¹

¹ Matt. 16:19; John 3:31-36; 20:21-23.

**85 Q. HOW IS THE KINGDOM OF HEAVEN
CLOSED AND OPENED BY CHRISTIAN DISCIPLINE?**

A. According to the command of Christ:

If anyone, though called a Christian,
professes unchristian teachings or lives an unchristian life,
if after repeated brotherly counsel,
he refuses to abandon his errors and wickedness, and,
if after being reported to the church, that is, to its officers,
he fails to respond also to their admonition—
such a one the officers exclude from the Christian fellowship
by withholding the sacraments from him,
and God himself excludes him from the kingdom of Christ.¹
Such a person,
when he promises and demonstrates genuine improvement,
is received again
as a member of Christ
and of his church.²

¹ Matt. 18:15-20; I Cor. 5:3-5, 11-13; II Thess. 3:14, 15.

² Luke 15:20-24; II Cor. 2:6-11

Part III
MAN'S GRATITUDE
LORD'S DAY 32

**86 Q. WE HAVE BEEN SET FREE
FROM ALL OUR MISERY
BY GOD'S GRACE ALONE THROUGH CHRIST
AND NOT BECAUSE WE HAVE EARNED IT:
WHY THEN MUST WE STILL DO GOOD?**

A. To be sure, Christ has redeemed us by his blood.

But we do good because

Christ by his Spirit is also renewing us to be like himself,
so that in all our living we may show thankfulness to God
for all he has done for us,¹

¹ Rom. 6:13; 12:1, 2; I Pet. 2:5-10.

and so that he may be praised through us.²
And we do good
 so that we may be assured of our faith by its fruits,³
 and so that by our godly living
 our neighbors may be won over to Christ.⁴

² Matt. 5:16; I Cor. 6:19, 20.

³ Matt. 7:17, 18; Gal. 5:22-24; II Pet. 1:10, 11.

⁴ Matt. 5:14-16; Rom. 14:17-19; I Pet. 2:12; 3:1, 2.

**87 Q. CAN THOSE BE SAVED
 WHO DO NOT TURN TO GOD
 FROM THEIR UNGRATEFUL
 AND IMPENITENT WAYS?**

A. By no means.

Scripture tells us that
 no unchaste person,
 no idolator, adulterer, thief,
 no covetous person,
 no drunkard, slanderer, robber,
 or the like
 is going to inherit the kingdom of God.¹

¹ I Cor. 6:9, 10; Gal. 5:19-21; Eph. 5:1-20; I John 3:14.

LORD'S DAY 33

**88 Q. WHAT IS INVOLVED
 IN GENUINE REPENTANCE OR CONVERSION?**

A. Two things:

the dying-away of the old self,
 and the coming-to-life of the new.¹

¹ Rom. 6:1-11; II Cor. 5:17; Eph. 4:22-24; Col. 3:5-10.

89 Q. WHAT IS THE DYING-AWAY OF THE OLD SELF?

A. It is to be genuinely sorry for sin,
 to hate it more and more,
 and to run away from it.¹

¹ Ps. 51:3, 4, 17; Joel 2:12, 13; Rom. 8:12, 13; II Cor. 7:10.

90 Q. WHAT IS THE COMING-TO-LIFE OF THE NEW SELF?

It is wholehearted joy in God through Christ¹
 and a delight to do every kind of good
 as God wants us to.²

¹ Ps. 51:8, 12; Isa. 57:15; Rom. 5:1; 14:17.

² Rom. 6:10, 11; Gal. 2:20.

91 Q. WHAT DO WE DO THAT IS GOOD?

- A. Only that which**
 arises out of true faith,¹
 conforms to God's law,²
 and is done for his glory;³
and not that which is based
on what we think is right
or on established human tradition.⁴

¹ John 15:5; Heb. 11:6.

² Lev. 18:4; I Sam. 15:22; Eph. 2:10.

³ I Cor. 10:31.

⁴ Deut. 12:32; Isa. 29:13; Ezek. 20:18, 19; Matt. 15:7-9.

LORD'S DAY 34**92 Q. WHAT DOES THE LORD SAY IN HIS LAW?**

- A. God spoke all these words:**

THE FIRST COMMANDMENT

I am the Lord your God,
 who brought you out of the land of Egypt,
 out of the house of bondage.
 You shall have no other gods before me.

THE SECOND COMMANDMENT

You shall not make for yourself a graven image,
 or any likeness of anything that is in heaven above,
 or that is in the earth beneath,
 or that is in the water under the earth;
 you shall not bow down to them or serve them;
 for I the Lord your God am a jealous God,
 visiting the iniquity of the fathers upon the children
 to the third and the fourth generation
 of those who hate me,
 but showing steadfast love to thousands of those
 who love me and keep my commandments.

THE THIRD COMMANDMENT

You shall not take the name of the Lord your God in vain;
 for the Lord will not hold him guiltless
 who takes his name in vain.

THE FOURTH COMMANDMENT

Remember the sabbath day, to keep it holy.
 Six days you shall labor, and do all your work;
 but the seventh day is a sabbath to the Lord your God;
 in it you shall not do any work,

you, or your son, or your daughter,
 your manservant, or your maidservant,
 or your cattle,
 or the sojourner who is within your gates:
 for in six days the Lord made heaven and earth, the sea,
 and all that is in them,
 and rested the seventh day;
 therefore the Lord blessed the sabbath day
 and hallowed it.

THE FIFTH COMMANDMENT

Honor your father and your mother,
 that your days may be long
 in the land which the Lord your God gives you.

THE SIXTH COMMANDMENT

You shall not kill.

THE SEVENTH COMMANDMENT

You shall not commit adultery.

THE EIGHTH COMMANDMENT

You shall not steal.

THE NINTH COMMANDMENT

You shall not bear false witness against your neighbor.

THE TENTH COMMANDMENT

You shall not covet your neighbor's house;
 you shall not covet your neighbor's wife,
 or his manservant, or his maidservant,
 or his ox, or his ass,
 or anything that is your neighbor's.¹

¹ Exod. 20:1-17; Deut. 5:6-21.

93 Q. HOW ARE THESE COMMANDMENTS DIVIDED?

A. Into two tables.

The first has four commandments,
 teaching us what our relation to God should be.

The second has six commandments,
 teaching us what we owe our neighbor.¹

¹ Matt. 22:37-39.

94 Q. WHAT DOES THE LORD REQUIRE IN THE FIRST COMMANDMENT?

A. That, at the risk of losing my very salvation,
 I avoid and shun

all idolatry,¹ magic, superstitious rites,²
and prayer to saints or to other creatures.³

That I sincerely acknowledge the only true God,⁴
trust him alone,⁵
look to him for every good thing,⁶
humbly⁷ and patiently,⁸
love him,⁹ fear him,¹⁰ and honor him¹¹
with all my heart.

In short,
that I give up anything
rather than go against his will in any way.¹²

¹ I Cor. 6:9, 10; 10:5-14; I John 5:21.

² Lev. 19:31; Deut. 18:9-12.

³ Matt. 4:10; Rev. 19:10; 22:8, 9.

⁴ John 17:3.

⁵ Jer. 17:5, 7.

⁶ Ps. 104:27, 28; James 1:17.

⁷ I Pet. 5:5, 6.

⁸ Col. 1:11; Heb. 10:36.

⁹ Matt. 22:37 (Deut. 6:5).

¹⁰ Prov. 9:10; I Pet. 1:17.

¹¹ Matt. 4:10 (Deut. 6:13).

¹² Matt. 5:29, 30; 10:37-39.

95 Q. WHAT IS IDOLATRY?

A. Idolatry is

having or inventing something in which one trusts
in place of or alongside of the only true God,
who has revealed himself in his Word.¹

¹ I Chron. 16:26; Gal. 4:8, 9; Eph. 5:5; Phil. 3:19.

LORD'S DAY 35

96 Q. WHAT IS GOD'S WILL FOR US IN THE SECOND COMMANDMENT?

A. That we in no way make any image of God¹
nor worship him in any other way
than he has commanded in his Word.²

¹ Deut. 4:15-19; Isa. 40:18-25; Acts 17:29; Rom. 1:23.

² Lev. 10:1-7; I Sam. 15:22, 23; John 4:23, 24.

97 Q. MAY WE THEN NOT MAKE ANY IMAGE AT ALL?

A. God can not and may not
be visibly portrayed in any way.
Although creatures may be portrayed,
yet God forbids making or having such images

if one's intention is to worship them
or to serve God through them.¹

¹ Exod. 34:13, 14, 17; II Kings 18:4, 5.

**98 Q. BUT MAY NOT IMAGES BE PERMITTED IN THE CHURCHES
AS TEACHING AIDS FOR THE UNLEARNED?**

A. No, we shouldn't try to be wiser than God.
He wants his people instructed
by the living preaching of his Word—¹
not by idols that cannot even talk.²

¹ Rom. 10:14, 15, 17; II Tim. 3:16, 17; II Pet. 1:19.

² Jer. 10:8; Hab. 2:18-20.

LORD'S DAY 36

**99 Q. WHAT IS GOD'S WILL FOR US IN THE THIRD
COMMANDMENT?**

A. That we neither blaspheme nor misuse the name of God
by cursing,¹ perjury,² or unnecessary oaths,³
nor share in such horrible sins
by being silent bystanders.⁴

In a word, it requires

that we use the holy name of God
only with reverence and awe,⁵
so that we may properly
confess him,⁶
pray to him,⁷
and praise him in everything we do and say.⁸

¹ Lev. 24:10-17.

² Lev. 19:12.

³ Matt. 5:37; James 5:12.

⁴ Lev. 5:1; Prov. 29:24.

⁵ Ps. 99:1-5; Jer. 4:2.

⁶ Matt. 10:32, 33; Rom. 10:9, 10.

⁷ Ps. 50:14, 15; I Tim. 2:8.

⁸ Col. 3:17.

**100 Q. IS BLASPHEMY OF GOD'S NAME BY SWEARING AND
CURSING REALLY SUCH SERIOUS SIN
THAT GOD IS ANGRY ALSO WITH THOSE
WHO DO NOT DO ALL THEY CAN
TO HELP PREVENT IT AND TO FORBID IT?**

A. Yes, indeed.¹

No sin is greater,
no sin makes God more angry
than blaspheming his name.

That is why he commanded the death penalty for it.²

¹ Lev. 5:1.

² Lev. 24:10-17.

LORD'S DAY 37

101 Q. BUT MAY WE SWEAR AN OATH IN GOD'S NAME IF WE DO IT REVERENTLY?

- A. Yes, when the government demands it,
or when necessity requires it,
in order to maintain and promote truth and trustworthiness
for God's glory and our neighbor's good.
Such oaths are approved in God's Word¹
and were rightly used by Old and New Testament believers.²

¹ Deut. 6:13; 10:20; Jer. 4:1, 2; Heb. 6:16.

² Gen. 21:24; Josh. 9:15; I Kings 1:29, 30; Rom. 1:9; II Cor. 1:23.

102 Q. MAY WE SWEAR BY SAINTS OR OTHER CREATURES?

- A. No.
A legitimate oath means calling upon God
as the one who knows my heart
to witness to my truthfulness
and to punish me if I swear falsely.¹
No creature is worthy of such honor.²

¹ Rom. 9:1; II Cor. 1:23.

² Matt. 5:34-37; 23:16-22; James 5:12.

LORD'S DAY 38

103 Q. WHAT IS GOD'S WILL FOR US IN THE FOURTH COMMANDMENT?

- A. First,
that the gospel ministry and education for it be maintained,¹
and that, especially on the festive day of rest,
I regularly attend the assembly of God's people²
to learn what God's Word teaches,³
to participate in the sacraments,⁴
to pray to God publicly,⁵
and to bring Christian offerings for the poor.⁶
- Second,
that every day of my life
I rest from my evil ways,
let the Lord work in me through his Spirit.
and so begin already in this life
the eternal Sabbath.⁷

¹ Deut. 6:4-9, 20-25; I Cor. 9:13, 14; II Tim. 2:2; 3:13-17; Tit. 1:5.

² Deut. 12:5-12; Ps. 40:9, 10; 68:26; Acts 2:42-47; Heb. 10:23-25.

³ Rom. 10:14-17; I Cor. 14:31, 32; I Tim. 4:13.

⁴ I Cor. 11:23, 24.

⁵ Col. 3:16; I Tim. 2:1.

⁶ Ps. 50:14; I Cor. 16:2; II Cor. 8 and 9.

⁷ Isa. 66:23; Heb. 4:9, 10, 11.

LORD'S DAY 39

104 Q. WHAT IS GOD'S WILL FOR US IN THE FIFTH COMMANDMENT?

- A. That I honor, love, and be loyal to
 my father and mother
 and all those in authority over me;
 that I obey and submit to them, as is proper,
 when they criticize and punish me;¹
 and also that I be patient with their failings—²
 for through them God chooses to rule us.³

¹ Exod. 21:17; Prov. 1:8; 4:1; Rom. 13:1, 2; Eph. 5:21, 22; 6:1-9; Col. 3:18-4:1.

² Prov. 20:20; 23:22; I Pet. 2:18.

³ Matt. 22:21; Rom. 13:1-8; Eph. 6:1-9; Col. 3:18-21.

LORD'S DAY 40

105 Q. WHAT IS GOD'S WILL FOR US IN THE SIXTH COMMANDMENT?

- A. I am not to defame, insult, hate, or kill my neighbor—
 not by my thoughts, my words, my look or gesture,
 and certainly not by actual deeds—
 and I am not to be party to this in others;¹
 rather, I am to put away all desire for revenge.²
 I am not to harm or recklessly endanger myself either.³
 Prevention of murder is also the reason why
 government is armed with the sword.⁴

¹ Gen. 9:6; Lev. 19:17, 18; Matt. 5:21, 22; 26:52.

² Prov. 25:21, 22; Matt. 18:35; Rom. 12:19; Eph. 4:26.

³ Matt. 4:7; 26:52; Rom. 13:11-14.

⁴ Gen. 9:6; Exod. 21:14; Rom. 13:4.

106 Q. DOES THIS COMMANDMENT REFER ONLY TO KILLING?

- A. By forbidding murder God teaches us
 that he hates the root of murder:
 envy, hatred, anger, vindictiveness.¹
 In God's sight all such are murder.²

¹ Prov. 14:30; Rom. 1:29; 12:19; Gal. 5:19-21; I John 2:9-11.

² I John 3:15.

107 Q. IS IT ENOUGH THEN THAT WE DO NOT KILL OUR NEIGHBOR IN ANY SUCH WAY?

- A. No.
 In condemning envy, hatred, and anger
 God expects us
 to love our neighbor as ourselves,¹

¹ Matt. 7:12; 22:39; Rom. 12:10.

to be patient, peace-loving, gentle,
merciful, and friendly to him,²
to protect him from harm as much as we can,
and to do good even to our enemies.³

² Matt. 5:3-12; Luke 6:36; Rom. 12:10, 18; Gal. 6:1, 2; Eph. 4:2; Col. 3:12;
I Pet. 3:8.

³ Exod. 23:4, 5; Matt. 5:44, 45; Rom. 12:20, 21 (Prov. 25:21, 22).

LORD'S DAY 41

108 Q. WHAT IS GOD'S WILL FOR US IN THE SEVENTH COMMANDMENT?

A. God condemns all unchastity.¹

We should therefore thoroughly detest it²
and, married or single,
live decent and chaste lives.³

¹ Lev. 18:30; Eph. 5:3-5.

² Jude 22, 23.

³ I Cor. 7:1-9; I Thess. 4:3-8; Heb. 13:4.

109 Q. DOES GOD, IN THIS COMMANDMENT, FORBID ONLY SUCH SCANDALOUS SINS AS ADULTERY?

A. We are temples of the Holy Spirit, body and soul,
and God wants both to be kept clean and holy.

That is why he forbids
everything which incites unchastity,¹
whether it be actions, looks, talk, thoughts, or desires.²

¹ I Cor. 15:33; Eph. 5:18.

² Matt. 5:27-29; I Cor. 6:18-20; Eph. 5:3, 4.

LORD'S DAY 42

110 Q. WHAT DOES GOD FORBID IN THE EIGHTH COMMANDMENT?

A. He forbids not only outright theft and robbery,
punishable by law.¹

But in God's sight theft also includes
cheating and swindling our neighbor
by schemes made to appear legitimate,²
such as:

inaccurate measurements of weight, size, or volume;
fraudulent merchandising;
counterfeit money;
excessive interest;
or any other means forbidden by God.³

¹ Exod. 22:1; I Cor. 5:9, 10; 6:9, 10.

² Mic. 6:9-11; Luke 3:14; James 5:1-6.

³ Deut. 25:13-16; Ps. 15:5; Prov. 11:1; 12:22; Ezek. 45:9-12; Luke 6:35.

In addition, he forbids all greediness⁴
and pointless squandering of his gifts.⁵

⁴ Luke 12:15; Eph. 5:5.

⁵ Prov. 21:20; 23:20, 21; Luke 16:10-13.

**111 Q. WHAT DOES GOD REQUIRE OF YOU IN THIS
COMMANDMENT?**

- A. That I do whatever I can
for my neighbor's good,
that I treat him
as I would like others to treat me,
and that I work faithfully
so that I may share with the poor.¹

¹ Isa. 58:5-10; Matt. 7:12; Gal. 6:9, 10; Eph. 4:28.

LORD'S DAY 43

**112 Q. WHAT IS GOD'S WILL FOR US IN THE NINTH
COMMANDMENT?**

- A. God's will is that I
never give false testimony against anyone,
twist no one's words,
not gossip or slander,
nor join in condemning anyone
without a hearing or without a just cause.¹

Rather, in court and everywhere else,
I should avoid lying and deceit of every kind;
these are devices the devil himself uses,
and they would call down on me God's intense anger.²

I should love the truth,
speak it candidly,
and openly acknowledge it.³

And I should do what I can
to guard and advance my neighbor's good name.⁴

¹ Ps. 15; Prov. 19:5; Matt. 7:1; Luke 6:37; Rom. 1:28-32.

² Lev. 19:11, 12; Prov. 12:22; 13:5; John 8:44; Rev. 21:8.

³ I Cor. 13:6; Eph. 4:25.

⁴ I Pet. 3:8, 9; 4:8.

LORD'S DAY 44

**113 Q. WHAT IS GOD'S WILL FOR US IN THE TENTH
COMMANDMENT?**

- A. That not even the slightest thought or desire
contrary to any one of God's commandments
should ever arise in my heart.

Rather, with all my heart
I should always hate sin
and take pleasure in whatever is right.¹

¹ Ps. 19:7-14; 139:23, 24; Rom. 7:7, 8.

**114 Q. BUT CAN THOSE CONVERTED TO GOD
OBEY THESE COMMANDMENTS PERFECTLY?**

A. No.

In this life even the holiest
have only a small beginning of this obedience.¹
Nevertheless, with all seriousness of purpose,
they do begin to live
according to all, not only some,
of God's commandments.²

¹ Eccles. 7:20; Rom. 7:14, 15; I Cor. 13:9; I John 1:8-10.

² Ps. 1:1, 2; Rom. 7:22-25; Phil. 3:12-16.

**115 Q. NO ONE IN THIS LIFE
CAN OBEY THE TEN COMMANDMENTS PERFECTLY:
WHY THEN DOES GOD WANT THEM PREACHED SO
POINTEDLY?**

A. First, so that the longer we live
the more we may come to know our sinfulness
and the more eagerly look to Christ
for forgiveness of sins and righteousness.¹

Second,

that we may never stop striving,
and never stop praying to God
for the grace of the Holy Spirit,
that we may be renewed more and more after God's image,
until after this life we reach our goal:
perfection.²

¹ Ps. 32:5; Rom. 3:19-26; 7:7, 24, 25; I John 1:9.

² I Cor. 9:24; Phil. 3:12-14; I John 3:1-3.

PRAYER

LORD'S DAY 45

116 Q. WHY DO CHRISTIANS NEED TO PRAY?

A. Because prayer is the most important part
of the thankfulness God requires of us.¹
And also because God gives his grace and Holy Spirit
only to those who pray continually and groan inwardly,

¹ Ps. 50:14, 15; 116:12-19; I Thess. 5:16-18.

asking God for these gifts
and thanking him for them.²

² Matt. 7:7, 8; Luke 11:9-13.

**117 Q. HOW DOES GOD WANT US TO PRAY
SO THAT HE WILL LISTEN TO US?**

A. First, we must pray from the heart
to no other than the one true God,
who has revealed himself in his Word,
asking for everything he has commanded us to ask for.¹

Second, we must acknowledge our need and misery,
hiding nothing,
and humble ourselves in his majestic presence.²

Third, we must rest on this unshakable foundation:
even though we do not deserve it,
God will surely listen to our prayer
because of Christ our Lord.

That is what he promised us in his Word.³

¹ Ps. 145:18-20; John 4:22-24; Rom. 8:26, 27; James 1:5; I John 5:14, 15.

² II Chron. 7:14; Ps. 2:11; 34:18; 62:8; Isa. 66:2; Rev. 4.

³ Dan. 9:17-19; Matt. 7:8; John 14:13, 14; 16:23; Rom. 10:13; James 1:6.

118 Q. WHAT DID GOD COMMAND US TO PRAY FOR?

A. Everything we need, spiritually and physically,¹
as embraced in the prayer
Christ our Lord himself taught us.

¹ James 1:17; Matt. 6:33.

119 Q. WHAT IS THIS PRAYER?

A. Our Father who art in heaven:
Hallowed be thy Name,
Thy kingdom come,
Thy will be done, on earth as it is in heaven.
Give us this day our daily bread,
And forgive us our debts as we forgive our debtors.
And lead us not into temptation,
but deliver us from evil.
For thine is the kingdom,
and the power,
and the glory, forever.
Amen.¹

¹ Matt. 6:9-13; Luke 11:2-4.

LORD'S DAY 46

120 Q. WHY DID CHRIST COMMAND US
TO CALL GOD, "OUR FATHER"?

- A. At the very beginning of our prayer
Christ wants to kindle in us
what is basic to our prayer—
the childlike awe and trust
that God through Christ has become
our Father.
Our fathers do not refuse us
the things of this life;
God our Father will even less refuse to give us
what we ask in faith.¹

¹ Matt. 7:9-11; Luke 11:11-13.

121 Q. WHY THE WORDS,
"WHO ART IN HEAVEN"?

- A. These words teach us
not to think of God's heavenly majesty
as something earthly,¹
and to expect everything
for body and soul
from his almighty power.²

¹ Jer. 23:23, 24; Acts 17:24, 25.

² Matt. 6:25-34; Rom. 8:31, 32.

LORD'S DAY 47

122 Q. WHAT DOES THE FIRST REQUEST MEAN?

- A. *Hallowed be thy Name* means,
Help us to really know you,¹
to bless, worship, and praise you
for all your works
and for your almighty power,
wisdom, kindness,
justice, mercy, and truth,
shining forth from them.²
And it means,
Help us to direct all our living—
what we think, say, and do—
so that your name will never be blasphemed because of us
but always honored and praised.³

¹ Jer. 9:23, 24; 31:33, 34; Matt. 16:17; John 17:3.

² Exod. 34:5-8; Ps. 145; Jer. 32:16-20; Luke 1:46-55, 68-75; Rom. 11:33-36.

³ Ps. 115:1; Matt. 5:16.

LORD'S DAY 48

123 Q. WHAT DOES THE SECOND REQUEST MEAN?

A. *Thy kingdom come* means,

Rule us by your Word and Spirit in such a way
that more and more we submit to you.¹

Keep your church strong, and add to it.²

Destroy the devil's work;
destroy every force which revolts against you
and every conspiracy against your Word.³

Do this until your kingdom is so complete and perfect
that in it you are
all in all.⁴

¹ Ps. 119:5, 105; 143:10; Matt. 6:33.

² Ps. 122:6-9; Matt. 16:18; Acts 2:42-47.

³ Rom. 16:20; I John 3:8.

⁴ Rom. 8:22, 23; I Cor. 15:28; Rev. 22:17, 20.

LORD'S DAY 49

124 Q. WHAT DOES THE THIRD REQUEST MEAN?

A. *Thy will be done, on earth as it is in heaven* means,

Help us and all men

to reject our own wills

and to obey your will without any back talk.

Your will alone is good.¹

Help everyone carry out the work he is called to²

as willingly and faithfully as the angels in heaven.³

¹ Matt. 7:21; 16:24-26; Luke 22:42; Rom. 12:1, 2; Tit. 2:11, 12.

² I Cor. 7:17-24; Eph. 6:5-9.

³ Ps. 103:20, 21.

LORD'S DAY 50

125 Q. WHAT DOES THE FOURTH REQUEST MEAN?

A. *Give us this day our daily bread* means,

Do take care of all our physical needs¹

so that we come to know

that you are the only source of everything good,²

and that neither our work-and-worry

nor your gifts

can do us any good without your blessing.³

And so help us to give up our trust in creatures

and to put trust in you alone.⁴

¹ Ps. 104:27-30; 145:15, 16; Matt. 6:25-34.

² Acts 14:17; 17:25; James 1:17.

³ Deut. 8:3; Ps. 37:16; 127:1, 2; I Cor. 15:58.

⁴ Ps. 55:22; 62; 146; Jer. 17:5-8; Heb. 13:5, 6.

LORD'S DAY 51

126 Q. WHAT DOES THE FIFTH REQUEST MEAN?

- A. *And forgive us our debts as we forgive our debtors* means,
 Because of Christ's blood,
 do not hold against us, poor sinners that we are,
 any of the sins we do
 or the evil that constantly clings to us.¹
 Forgive us just as we are fully determined.
 as evidence of your grace in us,
 to forgive our neighbors.²

¹ Ps. 51:1-7; 143:2; Rom. 8:1; I John 2:1, 2.

² Matt. 6:14, 15; 18:21-35.

LORD'S DAY 52

127 Q. WHAT DOES THE SIXTH REQUEST MEAN?

- A. *And lead us not into temptation,
 but deliver us from evil* means,
 By ourselves we are too weak
 to hold our own even for a moment.¹
 And our sworn enemies—
 the devil,² the world,³ and our own flesh—⁴
 never stop attacking us.
 And so, Lord,
 uphold us and make us strong
 with the strength of your Holy Spirit,
 so that we may not go down to defeat
 in this spiritual struggle,⁵
 but may firmly resist our enemies
 until we finally win the complete victory.⁶

¹ Ps. 103:14-16; John 15:1-5.

² II Cor. 11:14; Eph. 6:10-13; I Pet. 5:8.

³ John 15:18-21.

⁴ Rom. 7:23; Gal. 5:17.

⁵ Matt. 10:19, 20; 26:41; Mark 13:33; Rom. 5:3-5.

⁶ I Cor. 10:13; I Thess. 3:13; 5:23.

128 Q. WHAT DOES THE CONCLUSION OF THIS PRAYER MEAN?

- A. *For thine is the kingdom,
 and the power,
 and the glory, forever* means,
 We have made all these requests of you
 because, as our all-powerful king,
 you not only want to,

but are able to give us all that is good;¹
 and because your holy name
 should receive all the praise,
 and not we ourselves.²

¹ Rom. 10:11-13; II Pet. 2:9.

² Ps. 115:1; John 14:13.

129 Q. WHAT DOES THAT LITTLE WORD "AMEN" EXPRESS?

A. *Amen* means,
 This is sure to be!
 It is even more sure
 that God listens to my prayer,
 than that I really desire
 what I pray for.¹

¹ Isa. 65:24; II Cor. 1:20; II Tim. 2:13.

APPENDIX B

HARMONY OF HEIDELBERG CATECHISM,
 BELGIC CONFESSION AND THE CANONS OF DORT

This "Harmony of the Confessions," based on the order of the Heidelberg Catechism, is intended to serve as an aid in locating related statements of doctrine found in the other confessions. However, a word of caution is in order. Each of the confessions has its own peculiar function, since each was designed to meet specific needs of the church at a given time. A harmony of the confessions can be used with profit only when the independence and integrity of each confession is respected.

<i>Heidelberg Catechism</i> (Lord's Day) (Question & Answer)	<i>Belgic Confession</i> (Article)	<i>Canons of Dort</i> (Head & Article) (RE=Rejection of Errors)
I 1	—	I, 12-14; RE I, 6, 7; III/IV, 11;
2	—	V, 8-12; RE V, 5 I, 1-4. (Note: Each chapter follows order of sin, deliverance, grati- tude.)
II 3	—	III/IV, 5, 6
4	—	—
5	14, 15	III/IV, 3-6; V, 2, 3
III 6	14	III/IV, 1
7	14, 15	I, 1; III/IV, 1-4
8	14, 15, 24	III/IV, 3,4

<i>Heidelberg Catechism</i> (Lord's Day) (Question & Answer)	<i>Belgic Confession</i> (Article)	<i>Canons of Dort</i> (Head & Article) (RE=Rejection of Errors)
IV	9	I, 1; III/IV, 1
	10	I, 4; II, 1; III/IV, 1
	11	I, 1-4; II, 1, 2
V	12	II, 1
	13	II, 2; III/IV, 1-4
	14	—
	15	II, 1-4
	16	II, 1-4
VI	17	II, 1-4
	18	II, 1-4
	19	I, 3; II, 5; III/IV, 6-8
	20	I, 1-5; II, 5-7;
VII	21	III/IV, 6
	22	III/IV, 9-14;
	23	RE III/IV, 6
	24	I, 3; II, 5; III/IV, 6-8
	25	—
VIII	26	—
	27	—
IX	28	—
	29	—
X	30	II, 3
	31	II, 5; RE II, 3-6
XI	32	—
	33	V, 1, 2
XII	34	—
	35	—
XIII	36	—
	37	—
XIV	38	II, 2-4
	39	—
XV	40	II, 2-4
	41	II, 3, 4; RE II, 7
XVI	42	—
	43	—
XVII	44	II, 8
	45	II, 4
XVIII	46	RE V, 1
	47	—
XIX	48	—
	49	—
XIX	50	—
	51	V, 1-15
	52	—

<i>Heidelberg Catechism</i> (Lord's Day) (Question & Answer)		<i>Belgic Confession</i> (Article)	<i>Canons of Dort</i> (Head & Article) (RE=Rejection of Errors)
XX	53	11, 24	III/IV, 11, 12; RE III/IV, 5-8; V, 6, 7
XXI	54	16, 27, 28, 29	I, 1-18; II, 1-9; V, 9
	55	28, 30, 31	—
	56	22, 23	II, 7, 8; V, 5
XXII	57	37	—
	58	37	—
XXIII	59	21, 22, 23	II, 7, 8
	60	21, 22, 23	II, 7, 8
	61	21, 22, 23	II, 7, 8; RE II, 4
XXIV	62	23	II, 1; III/IV, 3-6; RE III/IV, 4, 5
	63	24	—
	64	24	III/IV, 11; V, 12, 13; RE V, 6
	65	24, 33	III/IV, 17; RE III/IV, 7-9; V, 14
XXV	66	33	—
	67	33	—
	68	33	—
	69	15, 34	—
XXVI	70	15, 34	—
	71	15, 34	—
XXVII	72	34	—
	73	34	—
	74	15, 34	I, 17
XXVIII	75	35	—
	76	35	—
	77	35	—
	78	35	—
XXIX	79	35	—
	80	35	—
XXX	81	35	—
	82	35	—
	83	29, 30, 32	—
XXXI	84	29, 32	—
	85	29, 32	—
	86	24	III/IV, 11, 12; V, 10, 12
XXXII	87	24	—
	88	24	III/IV, 11, 12; V, 5, 7
	89	24	III/IV, 11, 12; V, 5, 7
	90	24	III/IV, 11, 12; V, 5, 7
	91	24, 25	—
XXXIII	92	—	—
	93	—	—

<i>Heidelberg Catechism</i> (Lord's Day) (Question & Answer)	<i>Belgic Confession</i> (Article)	<i>Canons of Dort</i> (Head & Article) (RE=Rejection of Errors)	
	94	1	—
	95	1	—
XXXV	96	32	—
	97	—	—
	98	7	III/IV, 17; V, 14
XXVI	99	—	—
	100	—	—
XXXVII	101	36	—
	102	—	—
XXXVIII	103	—	V, 14
XXXIX	104	36	—
XL	105	36	—
	106	—	—
	107	—	—
XLI	108	—	—
	109	—	—
XLII	110	—	—
	111	—	—
XLIII	112	—	—
XLIV	113	—	—
	114	24, 29	V, 4
	115	25	III/IV, 17
XLV	116	—	—
	117	—	—
	118	—	—
	119	—	—
XLVI	120	12, 13, 26	—
	121	13	—
XLVII	122	2, 7	—
XLVIII	123	36, 37	—
XLIX	124	12, 24	III/IV, 11, 16
L	125	13	—
LI	126	15, 21, 22, 23	II, 7
LII	127	26	V, 6-8
	128	26	—
	129	—	—

REPORT 40

NEO-PENTECOSTALISM AND OFFICE BEARERS

(Art. 36)

The Synod of 1973, on basis of a substantial report before it, made a number of fundamental pronouncements in regard to neo-Pentecostalism. These pronouncements are intended to be of significance for the life of the church as a whole. Synod therefore also addressed itself specifically to office bearers. It decided

“that any office bearer who holds the teaching that baptism in or with the Holy Spirit is a ‘second blessing’ distinct from and usually received after conversion, should be dealt with according to the stipulations of Art. 88ff. of the Church Order.

Ground: This doctrine is contrary to the Scriptures and the Reformed Confessions” (Acts of Synod, 1973, Art. 76, II, B4a, p. 77).

Furthermore, synod made an earnest request to office bearers, who, though disavowing the neo-Pentecostal view of Spirit-baptism, tend to other features of neo-Pentecostalism,

“to review their attitudes, practices, and beliefs in order to bring them into harmony with synod’s decisions and counsels on neo-Pentecostalism.”

while the churches were instructed

“to uphold the biblical qualifications for office as well as the stipulations of the Form of Subscription” (Acts of Synod, 1973, Art. 76, II, B4b, p. 77).

Lastly, wanting both to assure fairness to all office bearers and to safeguard the well-being of all the churches, synod decided to

“appoint a committee to examine further the practical implications of synod’s decisions on neo-Pentecostalism for office bearers who claim certain ‘charismatic’ experiences, especially ministers, taking due account of the welfare of the congregations, the office bearers and the denomination at large, and to serve the Synod of 1974 with specific advice.

Grounds:

1. There are office bearers in the Christian Reformed Church who claim certain extraordinary experiences while disavowing the error of neo-Pentecostalism.
2. While the measure of involvement in neo-Pentecostalism among some office bearers varies, synod’s decisions call for a consistent application in the denomination.”

The committee appointed by the Synod of 1973 herewith presents its report.

The Mandate Examined

The committee believes that the synodical decisions of 1973 about neo-Pentecostalism are clear. In drawing the practical implications, however,

a twofold problem arises. First, neo-Pentecostalism can and does appear in many forms. This fact makes it impossible to conceive all the circumstances in which a practical application has to be made. Furthermore, problems will arise only in the specific applications of synod's decisions about neo-Pentecostalism. No specific problems have been brought before synod for adjudication and thus this committee has no such cases to address itself to. This committee therefore thinks that it can best serve synod by submitting the following general observations about the practical implications of synod's decisions for office bearers who claim certain "charismatic" experiences.

General Observations

1. Synod itself has already drawn the conclusion that anyone who holds the second-blessing teaching is thereby disqualified for office in the Christian Reformed Church and must be dealt with according to the stipulations of the Church Order.

2. Synod's decisions imply that not everyone who claims to have received certain "charismatic" experiences is by that fact alone to be disqualified for office in the Christian Reformed Church.

3. Those who aspire to an office in the church, whether that of pastor, elder or deacon, must remember that the church remains judge of what gifts of the Spirit are most needed for the exercise of these offices in any time or place. It is the Spirit-gifted church that appoints to office, in the name of Christ, the King of the church.

4. Synod's decisions imply that there are degrees to which an office bearer may display neo-Pentecostal tendencies. As long as he has not violated the biblical qualifications for office and the stipulations of the Form of Subscription, the church must accept him in the performance of his office.

5. An office bearer, while disavowing the second-blessing teaching, may still consistently show certain other features of neo-Pentecostalism. He may use Scripture in an atomistic and private way or unduly stress the extraordinary gifts of the Spirit. In such instances the church needs to determine whether he has not in fact embraced the second-blessing teaching.

6. Evaluations of such office bearers must be conducted in a balanced way and according to proper procedures.

- a. The office bearer and congregation should approach the evaluation in a spirit of mutual openness, and charges should be made only on basis of adequate information so that the work of Christ's church may not be hindered.
- b. The evaluation begins at the local level. Should a congregation regard itself inadequate for the evaluation, it may avail itself of the resources of classis.
- c. Where the conclusion needs to be drawn that the office bearer has arrived at a position contrary to Scripture, the Reformed creeds and the biblical requirements for office, he must be dealt with according to the stipulations for ecclesiastical discipline.

7. In the event that the pastor-congregation relationship creates an intolerable situation, Article 17 of the Church Order provides for the separation of pastor and congregation.

Recommendations

The committee recommends that synod

1. adopt the above general observations as counsel to the churches,
2. urge the churches diligently to attend to the decisions about neo-Pentecostalism made by the Synod of 1973, so that they may be implemented with equity,
3. recognize Dr. David Holwerda as spokesman for the committee, and
4. discharge the committee.

Neo-Pentecostalism and
Office Bearers Committee

Bassam M. Madany, chairman
Jacob B. Vos, reporter
Stuart Bergsma
Michael De Vries
Dirk Hart
David Holwerda
Leonard Sweetman

OVERTURES

Overture 1 — Amend Church Order Article 86, b.

(Art. 73)

Classis Columbia overtures the 1974 Synod to amend a sentence of the Church Order, Article 86-b, to read as follows: (The proposed changes are italicized.)

“The consistory, before excommunicating anyone, shall make three announcements in which the nature of the offense and the obstinacy of the sinner are explained and the congregation is urged to pray for him and to admonish him. In the first announcement the name of the sinner *may be mentioned at the discretion of the consistory*. In the second, with the approval of the classis, his name shall be mentioned. In the third, the congregation shall be informed that unless the sinner repents he will be excommunicated on a specified date.”

Grounds:

a. This would enable consistories to determine which procedure would be more meaningful and helpful in a given situation.

b. In some cases the earlier announcement would reduce the possibility of unhealthy speculation within the congregation as to the identity of the person involved.

Note: The regulations mentioned in Article 83 dealing with the discipline of members by baptism, should also be modified and brought into line with the overture, if adopted.

Classis Columbia
Howard B. Spaan, Stated Clerk

Overture 2 — Increase Pension Benefits

(Art. 66)

Classis Hamilton expresses its deep concern about the inadequacy of pension payments to our emeritus ministers, widows, and orphans, and overtures synod to increase these pension payments proportionate to the cost of living.

Grounds:

a. The rapid increase in the cost of living necessitates adjustments of the pension benefits.

b. The unexpected inflationary trend has caused a serious devaluation of the present pensions.

Classis Hamilton
Fred F. Bakker, Stated Clerk

Overture 3 — A Judicial Code for Church Assemblies

(Art. 73)

Classis Lake Erie overtures synod to adopt the following judicial code:

Ground: An Order, embodied in a Code of Regulations, does already exist in the Christian Reformed Church, but there is lacking in this Order sufficiently clear and explicit articles pertaining to the substantive and procedural rights and privileges of its members who may, in respect of life or doctrine, be addressed or heard by their ecclesiastical supervisors. In order to insure that matters of this sort are dealt with in a fair manner and that true justice be done, it is proposed

that the following regulations be incorporated in the Church Order (quotation from preface).

JUDICIAL CODE

Preface

In every institution or society established to some purpose, and within which a number of persons are joined in mission and fellowship, an Order must be posited which, among other things, shall so regulate the relations and interactions of the cooperating persons that justice shall prevail. This is also in the institution or society called the church, where the love that is enjoined upon all must be structured by justice as much as justice must there be sensitized by love.

An Order, embodied in a Code of Regulations, does already exist in the Christian Reformed Church, but there is lacking in this Order sufficiently clear and explicit articles pertaining to the substantive and procedural rights and privileges of its members who may, in respect of life or doctrine, be addressed or heard by their ecclesiastical supervisors. In order to insure that matters of this sort are dealt with in a fair manner and that true justice be done, it is proposed that the following regulations be incorporated in the Church Order.

Chapter 1

Preliminary Principles

Among the principles underlying these proposals are the following:

1. That "God alone is lord of the conscience, and has left it free from the doctrines and commandments of men which are in anything contrary to his Word, or beside it, in matters of faith or worship."
2. That, accordingly, all church power is only ministerial and declarative and is set under the authority of the Holy Scriptures which constitute the sole rule of belief and practice.
3. That although the church, in obedience to Christ, is entitled to declare the terms of admission into its communion, and the qualifications of its officers and members, yet in the application of these terms and in the exercise of its authority the church is not free to act arbitrarily but is subject to the control of that ecclesiastical law by which the whole body is regulated.
4. That, within the fellowship of the church, the individual members may, at the very least, claim those rights which are guaranteed by every well-ordered society and which are generally honored in secular courts of law.
5. That in the exercise of the order to which the church is called it is obliged to recognize the dignity of every such member who is "charged with error" and to observe in its dealings with each the highest canons of fairness and justice.

Chapter 2

Statement of Rights of Involved Parties

- A. They shall have the right to be present in person at all stages of the trial and appeal therefrom.
- B. They shall have the right to be represented by counsel if they so choose.
- C. The accused shall have the right to have witnesses examined in his presence except in cases where he fails to appear after due notice.
- D. A party against whom a judgment of a consistory (Trial Council) is entered shall have the right to appeal that judgment to the classis (Appellate Council) and the right to appeal a judgment of the classis (Appellate Council) to the Judicial Council of synod. Even though each tribunal appoints a qualified committee to assist it in its deliberations, the tribunal in each instance is the assembly itself, as is hereinafter stated. See Chapter 4-C.

Chapter 3

Of Charges and Specifications

A. *Form of Charge.* Every charge must be presented to the tribunal in writing, and must set forth the alleged offense with the specifications of the facts relied upon to sustain the charge. Each specification shall declare, as far as possible, the time, place and circumstances of the commission of the alleged offense and shall be accompanied with the names of the witnesses and the titles of the records and documents to be cited for its support.

B. *When More than One Charge.* A charge shall not allege more than one offense. Several charges against the same person, however, with the specifications under each of them, shall be presented to the tribunal at the same time and may, in the discretion of the assembly, be tried together. But when several charges are tried at the same time, a vote on each charge must be separately taken.

C. *Offense.* An offense is anything in the doctrine, principles or practices of a church member, officer, or assembly which is contrary to the Word of God or to those expositions of its teachings which are contained in the creeds or the Church Order of the Christian Reformed Church.

D. Prosecution for an alleged offense shall commence within one year from the time the complaint is made against the accused, providing the complaint is made within five years from the time the offense is discovered; and a determination of the issues shall be made no less than one year from the date it is reported to the council which has jurisdiction thereof.

Chapter 4

Trial Procedures

A. The person who is registering a charge against another shall be called a "complainant," and the person against whom the complaint is made shall be called the "respondent." The Trial Council shall consist of the consistory of the church where the respondent is a member or attends, or any other consistory which is agreed upon by the respondent and the consistory of the church of which the respondent is a member or attends. The presiding officer of the Trial Council shall be its vice-president. If the vice-president is unable to serve them, some other member of the consistory shall be elected to this position by a majority vote.

B. All trials should be conducted in a consistent Christian manner by a properly constituted consistory. The administration of oaths shall not be required.

C. The tribunals of the church are its assemblies: the consistory, known herein as the Trial Council; the classis, known herein as the Appellate Council; and the synod and its Judicial Council.

D. The hearing on the issue or issues involved shall proceed as follows:

1. The complainant shall concisely state his claim or complaint, and briefly may state his evidence to sustain it.
2. Amendments may be made to a complaint at the discretion of the presiding officer, provided that they relate to the form of statement only and do not change the nature of the alleged offense and do not introduce new matter of which the respondent has not had due notice.
3. The respondent thereupon shall be called upon by the presiding officer to plead to the charge, and his pleas shall be recorded. If he admits the charges preferred against him, no trial shall be necessary, but evidence may be taken with respect to the appropriate discipline, which shall thereupon be imposed. If he denies the charges or if he should neglect or refuse to plead, the plea of a general denial shall be entered for him, and the trial shall proceed. The Trial Council may adjourn from time to time as convenience and necessity may require. The respondent shall, at all times

during the trial except as hereinafter mentioned, have the right to produce his testimony and that of his witnesses and to make his defense.

4. The respondent shall then concisely state his defense and briefly may state his evidence in support of it.
5. The complainant shall first produce his evidence; the respondent may then produce his evidence; the complainant may then produce rebuttal evidence; the respondent may thereafter produce any surrebuttal evidence.
6. When the evidence is concluded, either party may present arguments to the Trial Council, either orally or in writing, or both. If arguments are presented the complainant shall then argue the merits of his complaint, and then the respondent shall argue the merits of his defense. The complainant and the respondent shall thereafter have the right to a short rebuttal argument.
7. All objections to the regularity of the proceedings and the form and substance of charges and specifications shall be made at the first session of the trial. The presiding officer, upon the filing of such objections, shall determine the validity of all such preliminary objections; and he may sustain the objections and dismiss the complaint with the approval of the majority of the council, or in furtherance of truth and justice permit amendments to the allegations or charges which do not change the general nature of the charges in the complaint.
8. Objections of any party to the proceeding shall be entered on the records.

E. If in any case the respondent, after due notice has been given him, shall refuse or neglect to appear at the time and place set forth for the hearing, the investigation or trial may proceed in his absence. In all cases sufficient time shall be allowed for the person to appear at the given place and time and for the respondent to prepare for the investigation or trial. The presiding officer of the council trying the case shall decide what constitutes "sufficient time."

F. The Trial Council, once constituted, shall be a continuing body until the final disposition of the charge. If any member of the Trial Council shall be unable to attend all of the sessions, he shall not vote upon the final determination of the case but the rest of the council may proceed to judgment. It shall require a vote of at least two-thirds of the original membership of the council to sustain the charges made in the complaint.

G. The presiding officer shall not deliver a charge to the other members of the council by reviewing or explaining the evidence or setting forth the merits of the case. He shall express no opinion on the law or the facts while the council is deliberating, unless the parties in interest are present, or are given the opportunity to be present. He shall remain and preside until the decision is rendered and the findings are completed, which he shall thereupon sign and certify.

H. *Testimony.* The testimony shall be taken by a stenographer or by other appropriate recording device if requested by either party to the proceedings, and certified by the presiding officer and secretary. The record, including all exhibits, papers, and evidence in the case, shall be the basis of any appeal which may be taken.

I. A witness may not be disqualified because he is not a member of the Christian Reformed Church.

Chapter 5

A. The Appellate Council shall consist of the classis in which the Trial Council is located and from which Trial Council's judgment the appeal is taken.

B. In all cases of appeal to the Appellate Council from the Trial Council, the appellant shall within thirty days after the decision of the Trial Council give notice of appeal to the secretary of classis and within thirty days after the service

of the said notice, the appellant shall furnish to the said secretary a written statement of the grounds of his appeal. The hearing in the Appellant Council shall thereafter be limited to the grounds set forth in such statement.

C. When any Appellate Council shall reverse, in whole or in part, the findings of a Trial Council, or remand the case for a new hearing, or change the penalty imposed by the Trial Council, it shall return to the Trial Council a statement of the grounds of its action.

D. An appeal shall not be allowed in any case by a party who has without just cause failed or refused to be present in person or by counsel at his trial.

E. The right to take and to prosecute an appeal shall not be affected by the death of the person entitled to such right. His heirs or legal representative may prosecute such appeal as he would be entitled to do if he were living.

F. The records and documents of the trial, including the evidence, shall be used in the hearing of any appeal; additional evidence on the issues appealed may be accepted by the Appellate Council if the Appellate Council deems it advisable to do so in the interest of Christian justice.

G. Errors or defects in judicial proceedings in the trial of the case shall be duly considered when presented on appeal.

H. In all cases where an appeal is made and heard by the Appellate Council, the Appellate Council shall, after the charges, findings and evidence have been read and the arguments concluded, withdraw from the parties and all other persons and shall thereupon consider and decide the issues of the case. After making its findings, the Appellate Council may sustain or reverse in whole or in part the findings of the Trial Council, or it may sustain without making any findings, remand the case, with instructions, for a new hearing, or it may determine what penalty, if any, not higher than that affixed by the Trial Council, should be imposed.

I. If the Appellate Council after duly hearing and considering the issues sustains the judgment of the Trial Council, in whole or in part, that judgment shall stand unless the Appellate Council remands the case for a new trial or modifies the penalty. The Appellate Council shall not reverse the judgment nor remand the case for a new trial on account of errors plainly not affecting the result.

J. The findings of the Trial Council must stand until they are modified or reversed by the proper Appellate Council.

K. In the event either party is dissatisfied with the ruling of the Appellate Council, it may appeal to the Judicial Council of synod.

L. When an appeal is taken from the Appellate Council to the Judicial Council of synod, a written notice of the same shall be served on the presiding officer of the Judicial Council of synod or the Stated Clerk. It shall be the said presiding officer's duty to see that an exact statement of the questions submitted and the ruling thereon of the Appellate Council shall be entered on the journal. He shall then make and certify a copy of the question and ruling and transmit the same together with the entire records of the case, including all exhibits, papers and evidence in the case as well as the stenographic or other appropriate recording of the testimony in the case, to the secretary of the Judicial Council of synod. The secretary who thus receives said certified copy shall place it on the agenda of said Judicial Council of synod.

Chapter 6

The Synod and Its Judicial Council

A. The Judicial Council of synod shall be composed of nine members, five of whom shall be ministers and four of whom shall be laymen. Elections for these officers shall be held at each session of synod for the number of members whose

terms expire at such session. A member's term of office shall be three years, and the terms shall be alternating terms. The election of attorneys and judges to this council shall be encouraged.

B. *Alternates.* There shall be alternates for each of the nine members of the Judicial Council, and their qualifications shall be the same as those of the Judicial Council. The terms of the alternates shall be for three years.

C. Members of the Judicial Council shall be nominated and elected in the following manner: At each synod there shall be placed in nomination at least three times the number of ministers and laymen to be elected. The number to be elected shall correspond to the number of members whose terms expire at the conclusion of such session. Nominations of both ministers and laymen may be made at the meetings of the respective classis and forwarded to synod. Nominations may also be made from the floor of synod, but at no other time. The names of each nominee shall be identified with the classis to which he belongs and a biographical sketch which does not exceed one hundred words, and this information shall be published and distributed prior to the day of election; and from these nominations the synod shall elect without discussion, by secret ballot, and by majority vote, the necessary number of ministerial and lay members.

D. The alternates shall be elected on a separate ballot and in the same manner as are the regular members.

E. If a vacancy in the membership of this council occurs during the interim between sessions of synod, a ministerial vacancy shall be filled by the first elected ministerial alternate and a lay vacancy by the first elected lay alternate. The alternate filling such vacancy shall hold office as a member of the Judicial Council for the unexpired term of the member whom he succeeds. In the event of vacancy, it shall be the duty of the secretary of the council to notify the alternate entitled to fill it.

F. If vacancies in the membership of the Judicial Council occur after exhaustion of the list of alternates, the council is authorized to fill such vacancies for the remainder of the vacant term.

G. The term of office of the members of the council and of the alternates shall expire upon the adjournment of synod at which their successors are elected.

H. Members of the Judicial Council shall be ineligible for membership in synod or any office or service wherein there could exist a conflict of interest.

I. The Judicial Council of synod shall elect its own president and secretary and shall provide its own method of organization and procedure, both with respect to hearings on appeals and petitions of synod or any classis for declaratory decisions. All parties shall have the privilege of filing briefs and arguments and presenting evidence, under such rules as the council may adopt from time to time.

J. The Judicial Council shall meet at the time and place of the meeting of synod and shall continue in session until the adjournment of that body, and at least one other time in each calendar year and at such other times as it may deem appropriate, and at such places as it may select from time to time. A majority of members of council shall constitute a quorum and a majority vote of the council shall be sufficient for determining the issues before it. The council may decline to entertain an appeal or a petition for a declaratory decision in any instance in which it determines that it does not have jurisdiction to decide the matter.

K. The Judicial Council shall have such other duties and powers as may be conferred upon it by synod.

When the Judicial Council has reached a judgment, it shall render its decision along with grounds for same to synod if in session; if synod is not in session, then at the next regularly scheduled session of the synod.

Upon receipt of the judgment of the Judicial Council, the president of synod, after announcing that the synod is about to sit in a judicial capacity, shall declare that only members of synod shall be eligible to vote. He shall then order all persons who are not members of the synod or members of the Judicial Council to depart from the floor of synod.

The judgment of the Judicial Council and dissenting opinion or opinions, if any, shall be read to the synod.

No member of the Judicial Council shall argue for or against the judgment of the Judicial Council or for or against the dissenting opinion, nor in any manner participate in the proceedings of the synod relating thereto.

The president of the synod, immediately after the reading of the judgment of the Judicial Council, and the reading of the dissenting opinion or opinions, if any, shall put the question as follows: "Shall the judgment of the Judicial Council be made the final judgment of the synod?"

Immediately after the putting of the question, the synod, without debate, shall vote.

If a majority of the synod vote to confirm, the synod shall declare that the judgment of the Judicial Council is now the final judgment of the synod, and the case is therewith closed.

If the synod shall fail to confirm by a majority vote a judgment of the Judicial Council, the case shall be open for discussion for the purpose of drafting recommendations to the Judicial Council and the case thereafter shall be recommitted to the Judicial Council for rehearing.

If a second judgment of the Judicial Council is likewise rejected, the case shall go over a year without further action, and the succeeding synod shall on the second day of its sessions determine whether to recommit the case to the Judicial Council or to commit the case to itself sitting in its judicial capacity.

In the event that the synod itself sits as an ecclesiastical tribunal, it shall follow the applicable trial procedures as set forth in Chapter 4 hereof, designated *Trial Procedures*.

Classis Lake Erie
Carroll E. Keegstra, Stated Clerk

Overture 4—Amended Form of Subscription (Art. 82)

Classis Lake Erie informs the Synod of 1974 that we prefer the proposed amended Form of Subscription to the original form.

In addition, we propose the following change in the wording of synod's amendment:

substitute the words "in order that" for "and we understand that" so that it reads:

"after revealing such sentiments to the consistory, classis or synod for examination we shall have freedom to discuss and defend these sentiments publicly, except in our preaching or official teaching, always with a spirit of meekness and love, *in order* that the church as the body of believers may openly reflect upon them until the matter has been conclusively adjudicated by consistory, classis or synod" (change is italicized).

Grounds:

- a. This change in wording would make clear that "the freedom to discuss or defend" is not only to be permitted but is the responsibility of the whole church.
- b. This change in wording makes synod's amendment more consistent with its ground a, "This addition, in accordance with the biblical and Reformed teaching

of the nature of the church, more clearly recognizes the right and responsibility of the whole body of believers, to whom the Holy Spirit is given, to reflect upon and prayerfully seek the will of the Spirit concerning any proposed changes or amendments of our doctrinal standards."

Classis Lake Erie

Carroll E. Keegstra, Stated Clerk

Overture 5 — Amend Homosexual Decision

(Art. 73)

Classis Lake Erie overtures synod to:

1. Clarify and specify the use of the term, homosexual, especially in the light of the definition and its usage in pastoral advice 2, 4, 5, 6 and 7 (Acts of Synod, 1973, pages 51, 52, b, d, e, f, g).

2. Simplify the last three paragraphs of the report and explain in what way biblical injunctions and prohibitions are in anyway superseded by external necessity or by a "higher" value.

3. Amend the pastoral advice as follows: (amendments are italicized)

a. "homosexuality (male and female) is a condition of disordered sexuality which reflects the brokenness of our sinful world. *Though this condition is not one of conscious choice, yet it must be understood that we are all responsible for our sins and sinful state before God.*

b. *A person who is sexually oriented toward persons of the same sex* may not, on the sole ground of *that condition*, be denied community acceptance, and if he is a Christian he is to be wholeheartedly received by the church as a person for whom Christ died.

Ground: such wording makes it unmistakably clear the synod is here referring to what it has defined as the condition of *homosexuality*.

c. The church must exercise the same patient understanding of and compassion for the homosexual *who engages in homosexual practices* as it does for all other sinners. The gospel of God's grace in Christ is to be proclaimed to him as the basis of his forgiveness, the power of his renewal, and the source of his strength to lead a spiritual life. As all Christians in their weaknesses, *such a person* must be admonished and encouraged not to allow himself to be defeated by lapses in chastity, but rather, to repent and thereafter to depend in fervent prayer upon the means of grace for power to withstand temptation.

Ground: such wording makes it unmistakably clear that synod is here referring to what it has defined as *homosexualism*.

d. Homosexualism . . . as explicit homosexual practice—must be condemned as *sin which is disobedience to the will of God* as revealed in Holy Scripture.

e. In points 4-7 (Acts of Synod: d-g) the term homosexual is used ambiguously and causes the reader to ask serious questions regarding "homosexualism." It would be well if they were rewritten, leaving no room for doubt or question on the part of the reader.

Grounds for entire overture:

a. Such changes would more clearly reflect our Reformed interpretation of sin, law, and love.

b. Such changes would make the pastoral advice a practical tool in the hands of the elders of the church.

c. Such changes would leave no room for the homosexual, afflicted with "homosexualism," to misinterpret the report as a possible licensure for his thoughts and actions.

Pastor G. Vander Weit records his negative vote to the adoption of 1, 2, and 3a, d, e, and reserves the right to appeal to synod.

Classis Lake Erie

Carroll E. Keegstra, Stated Clerk

Overture 6 — Implementing Programs Against Racism (Art. 70)

Classis Lake Erie overtures Synod of 1974 to take the following actions in an effort to translate our faith into works and our many pronouncements into effective practices, as these relate to racism and the 1968 synodical mandate “. . . to design, organize, and implement programs to eliminate racism, both causes and effects, within the body of believers and throughout the world in which we live.”

1. Establish goals and timetables which will result in the substantial increase of American minority employees in all denominationally-controlled and supported agencies within the next two years. (Many positions require no Christian Reformed denominational affiliation.)

2. Establish a denominational contract compliance program within six months which will prevent the expenditure of synodically-appropriated funds for the purchase of supplies, equipment, or services by any denominational board, agency, or institution from any vendor or contractor who has failed to demonstrate an active and effective commitment to hire, train, and promote minority citizens.

3. Establish goals and timetables which will result in a very large increase in the number of American minority citizens in attendance at our colleges and receiving services from our institutions so that, within the next two years, we will have achieved the kind of attendance and service patterns that could be expected had sinful prejudices and racism not separated and victimized that portion of the American population who are people of color.

4. Establish a full-scale educational and religious program, touching clergy as well as laity, which will seek to correct, within the next two years, a wide variety of unbiblical and unethical beliefs concerning race which are still prevalent among our members. (For example, research has shown that a significant fraction of our members continue to believe in the so-called “Hamitic Curse” and that interracial marriages are not Christian.)

5. Assign authority, responsibility, and accountability to specific persons and/or offices for the achievement of these objectives, with the Synodical Committee on Race Relations offering assistance, monitoring progress, reporting to synod, and, where most appropriate or where others fail, assuming full responsibility for implementing programs and achieving objectives.

Grounds:

a. Broad pronouncements of high principle and good intent have not resulted in an acceptable level of Christian effort to overcome the causes and effects of racism, and lack of progress leaves us in a position uncomfortably similar to that of the hypocrites described so clearly by Jesus in Matthew 23.

b. Research and study commissioned by the Synodical Committee on Race Relations has documented a wide variety of attitudinal and programmatic problems which demonstrate the need for a renewed commitment to confront ourselves, our institutions, and the world around us with Christian actions of a well-defined and purposeful nature. (Our educational institutions have shameful records with respect to the recruitment and education of American minorities. The employment practices and patterns of our agencies, boards, and institutions fail to reflect a deep concern for racial inclusion and justice. Most of our monies are spent without regard for the employment practices of those who profit from our expenditures. Thousands of our members retain attitudes and beliefs regarding race which run counter to Christian commitment and biblical teaching.)

c. As has been the case with budgetary matters and financial stewardship (where quotas, goals, and timetables have long been accepted), it is now clear that our institutions and membership need specific direction, fixed goals, and clear standards of accountability in matters related to racial justice and equity.

Classis Lake Erie

Carroll E. Keegstra, Stated Clerk

Overture 7—Amend Rules of Synodical Procedure

(Art. 45)

Classis Grand Rapids East in session September 20, 1973 overtures synod to amend the second paragraph of Article 58 on page 46f. of the 1971 Acts to read, "Synod authorizes the Stated Clerk to omit such items from the printed agenda provided that when one or more of the grounds are different that such grounds be included in the printed agenda."

Ground: Our synodical Agenda is printed and distributed to each consistory member throughout the denomination to encourage free and wide study and discussion in order that synod's decisions may be made with the knowledge, consideration, and support of the churches. This purpose can be achieved only if all useful and appropriate material properly submitted by the churches is included in the printed agenda.

Classis Grand Rapids East

Morris H. Faber, Stated Clerk

Overture 8—Amend Procedure of Discipline of Baptized Members

(Art. 87)

Classis Grandville overtures synod to revise the procedure of discipline of baptized members by amending Church Order, Second Supplement, Article XIII, page 32.

Article 83a reads: "Members by baptism who willfully neglect to make profession of faith, or are delinquent in doctrine or life, and do not heed the admonitions of the consistory shall be dealt with in accordance with the regulations of synod, and, if they persist in their sin, shall be excluded from the Church of Christ."

The Second Supplement, Article XIII reads as follows:

"The Synod of 1918 made a five-fold declaration regarding unfaithful members-by-baptism. For completeness sake this five-fold statement is here reproduced in full:

The synod declares:

1. that baptized members having reached the years of maturity, but having failed to make profession of faith,—aside from their conduct of life in other respect—being unfaithful covenant members, become the objects of ecclesiastical discipline, and when they persist in their sin, should be excluded from the church;
2. that when such unfaithful covenant members move elsewhere, they should not be given a certificate, but at best a testimony of baptism with a notation as to their conduct;
3. that before a consistory proceeds to exclude unfaithful covenant members,
 - a. an announcement, without mentioning names, shall be made to the congregation with a request for prayer in behalf of them,
 - b. and thereupon the advice of classis shall be asked;
4. that the exclusion of unfaithful covenant members is to take place by officially informing the congregation, and notifying the parties involved that they, due to their persistent unfaithfulness as covenant members, not

withstanding all ecclesiastical admonitions, will henceforth not be regarded as belonging to the church;

5. that excluded unfaithful covenant members who return with sorrow and repentance, cannot be received back into the church except through profession of faith, while the consistory judges concerning every individual case whether or not a separate confession of sin shall be required.' (Cf. Acts, 1918, p. 58; and Acts, 1926, p. 55.)"

Classis Grandville overtures synod to add to paragraph 3 above the following statement:

"c. after the advice of classis has been received and before the final announcement of exclusion from the church is made, another request for the prayers of the congregation be made for these delinquent members, this time mentioning their names."

Grounds:

a. If the individual has been identified, fellow Christians will be able to pray more effectively and earnestly and some may seek to work with the member in a personal way.

b. It is more appropriate to reveal a person's identity while he is still a member than to do so only after the decision to erase has been made.

Classis Grandville,
Allen Bultman, Stated Clerk

Overture 9 — Study Re Synodical Agenda

(Art. 45)

Classis Toronto overtures synod to instruct the Synodical Interim Committee to suggest to the next synod ways in which the churches can be provided with more time to study the synod's agenda, whether this needs to be done by changing the deadline for the agenda items, or by changing the date of synod, or by altering the frequency of synodical meetings, or by whatever means the churches can be involved meaningfully in their business.

Grounds:

a. It is basic to Reformed polity that local churches be involved in the decisions that affect them. Our present method of handling the synodical agenda is better suited to a hierarchical system than to a Reformed one.

b. As synodical agenda become thicker and more complex, their late arrival becomes a perennial problem.

c. Synod's response to earlier overtures about this problem indicates that this is not a matter that can be resolved by suggestions from the classes.

(Minutes of the 54th session, Art. 28, p. 6.)

Classis Toronto,
H. D. Praamsma, Stated Clerk

Overture 10 — Tax Relief for Christian Education

(Art. 78)

Classis Grand Rapids East overtures the Synod of 1974 to appoint a committee to prepare a statement substantiating, and calling the attention of governmental authorities to the injustice of its providing no tax relief to those who are, by religious conviction, constrained to bear the full cost of private, Christian education; and who at the same time are, by law, required to contribute on an equal basis with all other citizens to the cost of public education.

Grounds:

a. The rapidly rising cost of education is placing a great burden on supporters of Christian education.

b. No synod has thus far addressed itself to governmental authorities relative to this issue.

c. Recent action of legislative and judicial bodies betrays a lack of understanding regarding the gravity and injustice of this situation.

Classis suggest to First, Grand Rapids consistory that, should the synod adopt the above overture, they forward to the study committee the document in question for its consideration.

Ground: This document is eminently worthy of such consideration.

Classis Grand Rapids East,
M. H. Faber, Stated Clerk

Overture 11 — Revise the Rules for Lapsed Membership (Art. 73)

Classis Muskegon, in session January 17, 1974, decided to send the following overture to Synod 1974:

I. PREFACE

A. Rules Stated

Members in full or baptized members, in moving to other localities where there is no Christian Reformed Church, may retain their membership in the church which they leave if they notify the consistory to this effect; if they fail to do this their membership lapses in one year and six weeks (Art. 63, General Rules, adopted 1881).

The membership of those who are located where there is no Christian Reformed Church must be handed in to the nearest church; if this is not done, their membership lapses after one year and six weeks (Acts 1910, Art. 67, p. 61).

B. Observations Regarding These Rules

1. There appears to be an inconsistency between 1881 and 1910. 1881 says that one may retain his membership in his church from which he moves, if he notifies his consistory. 1910 says that he must transfer his membership to the nearest church.

2. 1881 is not specific about the matter of proximity of another Christian Reformed Church.

3. Both 1881 and 1910 place full responsibility upon the member for initiating any transfers.

4. One can only guess at the thinking behind these rules, but the most likely explanation is that pastoral care cannot be given adequately at a distance, and therefore, no judgments can be made which would guide in a meaningful disciplinary process.

5. The concept of being near another CRC would imply the cooperation of the first consistory, the second consistory, and the party involved, to make this a meaningful and workable process. The papers should be asked for. If they are not requested, the second consistory would have to be informed (the present practice). The second consistory would have to engage in a studied attempt to get the party to attend their church, and to have the papers transferred. If the second consistory fails to do this, or goes at the matter half-heartedly, the first consistory is still in no position to exercise meaningful discipline.

II. OVERTURE

Classis Muskegon overtures Synod 1974 that the rules of 1881 and 1910 re lapsing of membership be revised to read as follows: members in full or by baptism, in moving away from the area of their church so that a meaningful church relationship is not feasible with their home church, may retain their membership

in the church which they leave if they notify the consistory to this effect, but if they fail to do this and do not transfer to another church, their membership lapses in one year.

Grounds:

- a. Each member is responsible for his own membership.
- b. There may be situations in which it is advisable to keep one's membership in the home church, such as college attendance, military service, no Reformed or evangelical witness in the new area. If so, the member must make the request to stay in the home church.
- c. By declaring a membership lapsed, the consistory would simply acknowledge that it has been virtually impossible to exercise the pastoral concern which would be essential to discipline, and which is its responsibility.

Classis Muskegon
John L. Meppelink, Stated Clerk

Overture 12 — Mailing Procedures of Denominational Agencies

(Art. 53)

Classis Orange City overtures synod to direct all denominational agencies to review their mailing procedures in order to use more discrimination in quantity and quality of mailing when seeking additional funds.

Grounds:

- a. A denomination-wide mailing, even at bulk rates is costly. These funds could more profitably be used for what they were given.
- b. The paper shortage demands Christian stewardship.
- c. The continual mailing from many of the agencies produces undue competition favoring the kingdom causes which appear to be more appealing.
- d. As competition increases, there is a danger of manipulation of the constituency.
- e. Large mailings in bulk rates may detract from the dignity of kingdom causes. With excessive mailing the very worthwhile causes may be treated as "Junk Mail."

Classis Orange City
Harold Hiemstra, Stated Clerk

Overture 13 — Revise Rules for Lapsed Membership

(Art. 73)

Classis Chicago South overtures synod to declare "that a person's membership may lapse by consistorial action when the person has not moved but fails to attend and support the congregation that holds his membership when the three following conditions are present:

1. He claims to still be committed to the Christian faith.
2. He claims to be attending another church or churches.
3. The consistory is not aware of any public sin requiring discipline.

Ground: This is in accord with the principle contained in the decisions of synod that membership is not an inalienable right but rather a privilege that must be actively maintained.

Classis Chicago South
Richard M. Hartwell, Stated Clerk

Overture 14 — Ministers in “Extraordinary” Service in Other Churches (Art. 74)

Background information—With increasing frequency, ministers in the CRC are finding opportunity to engage in ministerial tasks in ecclesiastical agencies, churches, and/or institutions outside the CRC. We judge this to be significant in that it provides us opportunity to be a wholesome influence in certain broader spheres of activity, in which a need for leadership and encouragement exists.

A minister of Classis Holland was offered employment by an independent congregation in the Chicago area, and he accepted the opportunity. Classis voted its approval of the arrangements completed by the church concerned and said pastor. However, the synodical deputies on that occasion could not give their approbation to classis' decision on the ground that Article 13 of the Church Order did not speak to the issue at hand. (Cf. Acts of Synod 1972, Art. 43, IV, p. 53.) Classis Holland offered to Synod 1973 an appeal from this decision, but that appeal was not sustained by synod. Instead, synod rightly approved the work of her synodical deputies.

In so doing, synod tacitly agreed that Article 13 of the Church Order cannot refer to the work performed by ministers of the CRC in other denominations outside the CRC; or, in other words, to the work of ministers engaged in ministerial tasks said to be extraordinary in terms of the agency for which they may work. Classis believes there are conditions under which such an arrangement might be not only justified, but also desirable, since we as a denomination are finding opportunities to extend help to churches and/or agencies requesting it of our men. Assuming that the ordination vows of such ministers, as might be inclined to enter into ministerial work in other denominations, can be honored without compromise by these ministers, and their labors supervised by synod according to the accepted methods, we believe that synod could serve the cause of the church of the Lord Jesus well by providing the rule, under which such labors could be performed and the kingdom advanced.

In view of these considerations, Classis Holland overtures Synod 1974 to declare that Church Order Article 13 be understood in such a way as to cause the article and rule to allow for Christian Reformed ministers to enter upon such extraordinary service as described herein. Specifically, we ask synod to declare:

1. that it is within the province of the denomination to speak to situations in which ministers find opportunity to enter upon labors in other denominations and/or undenominational churches and agencies.

Ground: A man ordained into the ministry in the CRC is not simply a minister in a local church, but he is a minister within the denomination.

2. that Article 13 of the Church Order be applied in the case of ministers seeking to enter upon labors in other churches and/or undenominational churches and agencies, as long as the work is spiritual in character, directly related to the ministerial calling, and is in keeping with his position as a minister in the CRC.

Grounds:

a. While the nature of that work may be very similar to what he might do in the CRC, such labor for an agency outside the Christian Reformed denomination is certainly “extraordinary” too.

b. No other article of the Church Order appears to deal with this matter of extraordinary service of a minister in another church or agency.

Classis Holland

John Leugs, Stated Clerk

Overture 15—Re Form of Subscription

(Art. 82)

Concerned about the change in the Form of Subscription adopted by the Synod of 1973, and delayed for final ratification until the meeting of the Synod of 1974, Classis Huron overtures synod *not* to ratify the amended Form of Subscription, but to uphold it in its original form.

Grounds:

a. "In times of laxity and doctrinal indifference or in days when undercurrents of error seem to be present, the churches should be careful not to revise their Form of Subscription to their own hurt" (The New Revised Church Order Commentary, by Martin Monsma, 1967, p. 42).

In the opinion of the classis, in the present time both pragmatism and emotionalism promote doctrinal indifference, while neo-orthodoxy and neo-liberalism also present undercurrents of error.

b. If it is true that the old form could be signed with mental reservations, there is no warrant whatever that the amended form will be taken more seriously.

c. By the inclusion of the term "official teaching," the amended form seems to distinguish between "official" and "unofficial," which raises a host of questions. When does an office-bearer cease to be an office-bearer? Is a professor teaching in an official capacity in his classroom and in an unofficial capacity in his study? Does a minister write in an official capacity in "The Banner" or "De Wachter," and in an unofficial capacity in "The Reformed Journal" or "The Outlook"? Does an elder speak officially in home visiting, but unofficially when he receives his friends? Does not this distinction pave the way to an intolerable double-mindedness?

d. The amended Form of Subscription distinguishes between official assemblies of the church, and the church as the body of believers to such a degree that office-bearers who have sentiments differing from the doctrinal standards shall have the freedom from now on to discuss and defend these sentiments *publicly* (although not officially), that means by all kinds of public means and in all kinds of public circles. This distinction tends to become a disjunction in this way, and to overlook the organic union between the assemblies of the church and the body of the believers as expressed in Article 37 of the Church Order, in which the task of the consistory is prescribed "to call a congregational meeting, in which major matters must be discussed (except those pertaining to the supervision and discipline of the congregation)." Such major matters certainly include objections against accepted doctrine. Article 37 shows the right way of *publicly* discussing these sentiments in these words: "Although full consideration shall be given to the judgments expressed by the congregation, the authority for making and carrying out final decisions remains with the consistory as the governing body of the church."

e. In order to protect the body of believers against any form of intellectualistic or emotionalistic supremacy in doctrinal matters, it seems extremely important to keep on using the way of the ecclesiastical assemblies which represent the unity of the church of God.

Classis Huron

John W. Van Stempvoort, Stated Clerk

Overture 16—Pension Benefits Without Payments for Those Emeritaded Due to Poor Health

(Art. 66)

Classis Chicago North overtures Synod of 1974 to request the Ministers' Pension Fund to provide continued active participation in the fund for individuals

who are not able to continue in the active ministry of the church for reasons of poor health. Even though the health of these men is not such as to force them to draw from the fund, these men wishing to remain active participants in the fund for retirement benefits at age 65 should be allowed to do so without being asked for \$950.00 yearly payments.

Classis Chicago North
Oliver Breen, Stated Clerk

Overture 17 — Amended Form of Subscription

(Art. 82)

Classis Zeeland overtures synod to amend the Amended Form of Subscription, as submitted for the reflection of the churches in the 1973 Acts of Synod, page 99, by adding the words, "unless withheld by the adjudicating assembly for compelling reasons," between "shall" and "have" in the proposed addition. The amended sentence would accordingly read:

"After revealing such sentiments to the consistory, classis or synod for examination, we shall *unless withheld by the adjudicating assembly for compelling reasons*, have the freedom to discuss and defend these sentiments publicly, except in our preaching or official teaching, always with a spirit of meekness and love, and we understand that the church as the body of believers may openly reflect upon them until the matter has been conclusively adjudicated by consistory, classis or synod" (cf. Acts of Synod, 1973, p. 99).

Grounds:

1. These additional words leave the adjudicating ecclesiastical assemblies fully in control of the gravamenon procedure.
2. Without this provision there is the possibility that the propagation of an individual's views could under some circumstances cause much disorder, unrest and division within the church.

Classis Zeeland
Arthur Besteman, Stated Clerk

Overture 18 — Revise New Translation of Heidelberg Catechism

(Art. 82)

Classis Chicago North appeals the decision of the 1972 Synod (Acts 1972, Article 24, IV, C 5) which caused the additional material from the third German edition (material commonly referred to as "Question and Answer 80") to be published as part of the Catechism in the *New Provisional Translation*.

Classis Chicago North overtures the 1974 Synod to instruct the Heidelberg Catechism Translation Committee to return to its principle of using "the original German of the Heidelberg Catechism as our official text" (*NPT*, "Preface") also for the section commonly designated "Lord's Day 30."

Grounds

1. The material added to the Heidelberg Catechism as Question and Answer 80 is polemical and normally out of place in divine worship services.
2. We have no confidence that Roman Catholics themselves would recognize or accept this statement (Q. and A. 80) as an accurate representation of their beliefs. Our biblical commitment to "render judgments that are true and make for peace" (Zechariah 8:16) and to "speak the truth in love" (Ephesians 4:15) warn us against adding unnecessary and questionable arguments to one of our forms of unity.

3. The addition of this material to *The Heidelberg Catechism: A New Provisional Translation* is a departure from one of the principles of translation endorsed by a previous synod. (See Acts 1972, Article 110, 1C2; see also p. 461, Supplement 37, "we take as our standard and authoritative text the original German.") The grounds given by Acts 1972, Article 24, C 5 in no way support the inclusion of this material.

Grounds:

- a. The first edition of the Heidelberg Catechism did not have Question and Answer 80.
- b. The third edition version is the basis for the translation currently found in our Psalter Hymnal."

These grounds themselves argue for the deletion, rather than the inclusion, based on the principle laid down by the Synod of 1970.

4. Synodically approved translations of the Bible follow textual critical principles which have eliminated variant texts "currently found in our Psalter Hymnal."

Background and standpoint. According to Dr. Bard Thompson, "The Catechism was formally adopted by a synod convened in Heidelberg in January, 1563 . . . In the second edition . . . Frederick ordered the Mass to be condemned in the eightieth question; but the full text of that condemnation did not appear until the third edition. This action was an obvious rejoinder to Session XXII of the Council of Trent (1562) . . ." ("Historical Background of the Catechism," *Essays on the Heidelberg Catechism*, p. 26, Philadelphia; United Church Press; 1963.)

The editors of *the Heidelberg Catechism with Commentary, 400th Anniversary Edition* note that "the eightieth question, inserted after the first edition as partial answer to the Roman Catholic Council of Trent. . ." is "the striking exception" to the mood or general character of the Catechism (Miller, Osterhaven, Komjathy, McCord, eds. p. 7. Philadelphia: United Church Press; 1962). In the language of textual criticism this means that even if the external facts of the document's transmission were not known, the *internal evidence* indicates that "Question and Answer 80" is an addition to the original document.

Until 1970, when the Heidelberg Catechism Translation Committee reported its principles of translation to the synod, our churches had given little consideration to questions of textual criticism in relation to our creeds. The importance of textual criticism of the Hebrew and Greek Bible has been stressed in our theological school and by the various synods evaluating modern English translations of the Bible. Nevertheless, consideration of the form of our creedal statements in the back of the *Psalter Hymnal* appears to have been limited to an un-Reformed emotional response. The argument for keeping the additional material (Q. & A. 80) as in the older English (and Dutch) translations is not unlike the medieval church's insistence on the Latin Bible or the twentieth-century fundamentalist's insistence on the King James Bible instead of accurate translations from the original Hebrew and Greek texts.

We realize that an important distinction must be made between textual criticism of Hebrew and Greek manuscripts of the Bible and textual criticism of German editions of the Heidelberg Catechism. On the one hand, preparation of standard translations of the Bible begins with the process of carefully weeding out from existing manuscripts all additions to the original inspired text. On the other hand since no creed is infallible, the church can be open to the possibility of improving the Heidelberg Catechism by adding to it or accepting earlier additions as improvements. The Synod of 1972, however, gave no indication that they considered the addition of Question and Answer 80 to be an improvement of the Catechism.

We believe that Question and Answer 80 detracts from the nature and purpose of the Catechism. Addition of this material to the *New Provisional Trans-*

lation limits the Catechism's usefulness in the liturgy, as a tool for evangelism, and as a symbol of unity with Christians of other denominations.

Classis Chicago North
Oliver Breen, Stated Clerk

Overture 19—Not to Ratify Changes in Form of Subscription (Art. 82)

The Consistory of the Smithers Chr. Ref. Church overtures synod *not* to adopt the change in the Form of Subscription as proposed by the Synod of 1973.

Grounds:

1. There is confusion as to the real nature of the proposed change and its practical implications. Some are of the opinion that the change merely makes explicit that which was implicit all along. Others feel the change is a very substantial one. If a change is to be made, it must be clear to all precisely what such a change entails.

2. The main arguments originally put forward in favor of this revision were dealt with before by the Synod of 1961. In answer to a request for creedal revision, synod adopted the minority report which did not favor a revision consisting of "incidental corrections" in the Confession. This minority report stated that "the demand for incidental corrections in the Confession suggests a too literalistic approach to the Confession. It presupposes that at present we can no longer endorse this Confession wholeheartedly. This presupposition, I submit, is contrary to fact, and this approach contrary to the real genius of the Confession" (Acts 1961, pp. 211, 212).

3. The distinction between "official" and "non-official" teaching is anything but clear. Must an office-bearer, e.g., refrain from expressing creedal disagreements in catechism teaching, while he may publicly express such sentiments in *The Banner*, the official paper of the church?

4. The proposed change will not serve the cause of internal unity, nor the cause of closer relations with the Canadian Reformed Churches and the Orthodox Presbyterian Church.

Consistory of Smithers,
J. Tuininga, pres.
D. Kronemeyer, clerk

The above overture was presented to Classis British Columbia, but was not adopted.

Overture 20—Not to Ratify Changes in Form of Subscription (Art. 82)

The Consistory of Dresden Christian Reformed Church overtures synod not to ratify the change in the form of Subscription.

Grounds:

1. The inclusion of this sentence opens the door toward freedom of doctrine, because any office bearer is released from his obligation to uphold the doctrine of the Standards of the Christian Reformed Church as soon as he does not speak or write in an official capacity.

2. The unity of the church is endangered because, instead of being forms of unity, the Standards tend to become bones of contention, since every office bearer would be allowed to speak or write (unofficially) about his disagreement with its contents.

3. The purpose of the Form of Subscription, which is to defend the doctrines of the Standards of Unity until they are proven through the ecclesiastical channels

to be contrary to Scripture, will be reversed if the proposed change is adopted. Then in practice, the purpose would be to place the doctrines of the Standards in the position of being judged unbiblical by any individual until a consistory, classis, and synod judge them to be biblical.

Note:

The present form reads: "We promise therefore diligently to teach and faithfully to defend the aforesaid doctrine, without either directly or indirectly contradicting the same by our public preaching, or writing And if hereafter any difficulties or different sentiments respecting the aforesaid doctrine should arise in our minds, we promise that we will neither publicly nor privately propose, teach or defend the same, either by preaching or writing, until we have first revealed such sentiments to the consistory, classis, or synod, that the same may there be examined, being ready always cheerfully to submit to the judgment of the consistory, classis, or synod, under the penalty, in case of refusal, of being by that very fact suspended from our office."

The proposed change is: "After revealing such sentiments to the consistory, classis, or synod for examination we shall have the freedom to discuss and defend these sentiments publicly, except in our preaching or official teaching, always with a spirit of meekness and love, and we understand that the church as the body of believers may openly reflect upon them until the matter has been conclusively adjudicated by consistory, classis or synod."

Explanation:

This overture was presented to the January, 1974, meeting of Classis Chatham. It was adopted by classis with the grounds of Classis Huron. We request that this overture be printed in the Synodical Agenda with our own grounds.

Consistory of Dresden

H. Downs, president

J. Brouwer, clerk

Overture 21 — Revise Decision on Biblical Authority

(Art. 82)

We, the consistory of the Winnipeg College Ave. Christian Reformed Church, having studied Report 44 (Acts of Synod, 1972, p. 493) on "The Nature and Extent of Biblical Authority" as well as the answers Synod 1973 has given to overtures 1 and 19, and printed Appeal 2, overture synod to have this Report 44 so revised, either by the same committee that formulated it, or by another, that it becomes readable and understandable to the average member of our denomination.

Grounds:

1. As the report is formulated *very few* really know what it states. The present on-going discussion in our denominational papers demonstrates that even our ablest minds are not clear about the precise meaning. Our denomination should not be content with a report which is controversial, due largely to its confusing formulation.

2. The explanations written in *The Banner*, at the request of Synod, have not helped to remove objections that are still being raised by many. To some the report is objectionable because they understand it to teach:

a. That the authority of Scripture is dependent on its content and purpose.

b. That the content and purpose of Scripture are *exclusively* (nothing but) saving.

c. That whatever in the Bible is not saving is not authoritative.

3. The fact that this report was written primarily because of problems raised from scholarly scientific areas of learning, which require a scholarly and scientific reply, does not remove the requirement for the use of language and reasoning

that the average member can follow. As the report is written, couched in terms and thought structures which only the learned can follow, it can only serve to bring more distrust and unrest in our denominational life. Disputes are now in progress that we judge can be stilled by a revision of the report.

Winnipeg Consistory
C. W. Tuininga, president
M. Posthumus, secretary

Overture 22 — Just Distribution of Education Taxes

(Art. 78)

Classis Hackensack overtures the Synod of 1974 to urge the members of our churches to pray and work in every possible way to see to it that taxes for education are distributed, just as they are levied, without regard to race, color, or creed, for the education of all children, including those in independent schools.

Ground: Such measures are necessary to insure freedom and justice in education.

Classis Hackensack
Samuel Ten Brink, stated clerk

Overture 23 — Reconsider AACS for Financial Support

(Art. 44)

Classis Sioux Center overtures synod to reconsider the AACS as an approved cause for financial support.

Grounds:

1. The AACS is an approved cause for financial support and, therefore, is subject to investigation by synod.

2. The position of the AACS as reflected in their writings concerning sphere sovereignty, the Word of God, the kingdom of God, and the church has caused much confusion in the churches.

Classis Sioux Center
William Dryfhout, stated clerk

P.S. This overture was approved by Classis Sioux Center on February 19, 1974; but inadvertently notification was not sent to our office.

Wm. P. Brink, stated clerk

Overture 24 — Withhold Action on Ratification of Form of Subscription

(Art. 82)

Classis Illiana overtures synod to withhold action on ratifying the Amended Form of Subscription as adopted by the Synod of 1973, and further that synod declare that the Form of Subscription that has been historically in use in our churches shall remain in effect.

Grounds:

a. The freedom which the Amended Form of Subscription allows for public discussion on matters which are under adjudication is subject to abuse which could create disunity in our churches.

b. The Form of Subscription which has been historically in use in our churches has been commonly understood to prevent public discussion in the interest of confessional unity. The effectiveness of our present Form of Subscription cannot be denied and, therefore, it should not be changed without more convincing grounds than those supplied by the Synod of 1973.

Classis Illiana
I. Couwenhoven, stated clerk

Overture 25 — Revision of Ministers' Pension

(Art. 66)

Classis California South overtures synod to reject the request of Ministers' Pension and Relief to amend by revising the definition of "Termination of Active Participation" under part 3 to assess disabled ministers the \$950 annual payment for participation.

Grounds:

1. The request goes contrary to the biblical principle of proper care for those who have served us.

a. The Levites in the Old Testament were well cared for throughout life.

b. In I Timothy 5:17, 18 we read, "Let the elders that rule well be counted worthy of double honor, especially those who labor in the work and teaching. For the Scripture saith, Thou shalt not muzzle the ox when he treadeth out the corn. And, the laborer is worthy of his hire." We believe this also applies to our emeriti pastors.

2. The assessment strikes those individuals least able to pay and/or those churches already assisting such pastors.

3. If further funds are needed to operate Ministers' Pension Fund, we suggest the cost be spread evenly among all the families of the denomination by raising the quota.

Classis California South

Henry Radius, stated clerk

Overture 26 — Not to Ratify Changes in Form of Subscription

(Art. 82)

Classis Kalamazoo overtures Synod of 1974 not to ratify the amended Form of Subscription, but to uphold it in its original and time-honored form.

Grounds:

1. "In times of laxity and doctrinal indifference or in days when undercurrents of error seem to be present, the churches should be careful not to revise their Form of Subscription to their own hurt" (The New Revised Church Order Commentary, by Martin Monsma, 1967, p. 42).

2. The amended Form of Subscription opens the door for office bearers, who have sentiments differing from the Doctrinal Standards, to publically defend and promote these errors, which will prove to be a detriment of the church of God like it did in the past.

Classis Kalamazoo

Richard Vande Kieft, stated clerk

Overture 27 — Not to Approve Relocation of Back to God Hour Facilities

(Art. 54)

Whereas the agenda report of the Back to God Hour fails to indicate the new location of the planned facility and fails to show that additional space for offices and studios is unavailable at their present location—

Whereas, in response to SCORR initiative, the Back to God Hour contacted inner city churches "to apprise you of our move so that we can benefit from any suggestions you might have about how the Back to God Hour could be of greater service to a church like yours" (Letter of April 5, 1974, from Joel Nederhood to Garfield CRC)—

Whereas, in response to the above communication, Lawndale and Garfield Christian Reformed churches answered the Back to God Hour, and informed the Classical Home Missions Committee of their concern, requesting advice—

Whereas, the Classical Home Missions Committee unanimously supported the sentiment of these two councils and suggested they appeal to classis—

Therefore, Classis Chicago North overtures Synod of 1974 not to approve the plan of the Back to God Hour to build a new facility at a new location.

Grounds:

1. Strong reaction of inner city churches against the plan as evidenced in the following letters.

(Attached letter from the Lawndale council.)

(Attached letter from Mrs. Anna Belle Paterson.)

2. Recommendations of subcommittee of the Back to God Hour for relocation are not consistent with Christian discipleship:

- a. "Safety of personnel.
- b. Insurance limitations on contents.
- c. Bad appearance from public relations point of view.
- d. Postal service tends to degenerate."

(Letter from Rev. Neal Punt to Rev. James LaGrand 1/25/74)

According to this letter each of these were challenged and debated in full committee, but we are unaware of what effect they had on the final decision.

3. The Back to God Hour cannot effectively minister to multi-racial and often poor urban America when it removes itself from contact with this large number of urban Americans.

Classis Chicago North
Oliver Breen, stated clerk

Lawndale Christian Reformed Church,
1241 S. Pulaski rd., Chicago, Ill. 60623

The Back to God Hour
Chicago, Illinois

May 12, 1974

Our church council would like to tell you how we feel about your future plans to move to a nicer place. We feel as though you are giving us a message that is the opposite of the gospel message that comes over the radio. If you move away from Roseland now, you are saying something to a lot of us who aren't white and aren't rich that isn't filled with much love and concern for us. It is sort of like politics where you say one thing and do the other thing. We believe that if you wanted to stay in Roseland and to be neighbors to us you could find a way to make the old building meet your needs. We think you don't like to be around us.

There are very many people living in Roseland today that need to hear the gospel. If they would see that you cared a lot for your neighborhood and for them they might all start listening to the program. Maybe you could hire some people from the neighborhood when you need help and the people in the neighborhood would know you are good Christian people who love the Lord and they would send in their money to help you.

We believe that God could help the Back to God Hour bring the gospel to all kinds of people if you would stay and would listen to the people in your neighborhood. City people will listen to white people that really care.

Finally, that neighborhood will really suffer if you leave. Our neighborhood is filled with all kinds of abandoned buildings from businesses and companies that went away. It takes away jobs and the city doesn't care very much about you when all the churches and businesses leave.

Thank you!

Lawndale Christian Reformed Church
Jesse Bryant, clerk

Dr. Joel Nederhood,
Back to God Hour,
10858 S. Michigan ave., Chicago, Ill. 60628

Dear Mr. Nederhood:

We, the members of the Garfield CRC consistory received your letter concerning the Back to God Radio now being moved to a new location. We could not understand why. Considering your proposal we think unfortunate that you have considered it necessary to move to a new location. Considering the expenses also to an inferior location. Just think of the negative impact it will have over the world of churches. You spoke of limited insurance, safety of personnel, and deterioration. Since these statements always apply to ethnic groups and since most of the members of Garfield CRC are black we wonder if this is the real purpose of considering moving to a new location.

Yours in Christ,
Mrs. Anna Belle Patterson
4241 W. Gladys

Overture 28 — Postpone Action on Judicial Code (Art. 73)

Classis Grandville overtures the Synod of 1974 to postpone for at least one year the adoption or rejection of the "Judicial Code" as proposed by Classis Lake Erie.

Grounds:

1. Such a major and complex revision of and addition to our ecclesiastical procedure warrants careful study and reflection on the local and classical levels as well as on the floor of synod before its adoption or rejection.
2. The consistories should be given sufficient time for such study and reflection on this weighty matter, since the 1974 Agenda was not received by them till just a few days before the May meeting of classis.
3. We have followed somewhat this policy in the past in connection with the revision of the Church Order.

Classis Grandville
Allen Bultman, stated clerk

Overture 29 — Not to Ratify Changes in Form of Subscription (Art. 82)

Classis Grand Rapids North of the Christian Reformed Church overtures synod to continue the Form of Subscription without change.

Classis Grand Rapids North objects to the additions to the Form of Subscription (Acts 1973 - pages 98, 99, Article 89, D and E).

Grounds:

1. A free and open discussion of sentiments at variance with our doctrinal creeds by our office bearers may cause unwarranted disharmony within the church.
2. The proposed addition to the Form allowing open discussion fails to provide proper respect for the qualifications of the ecclesiastical assemblies to judge what is in accordance with the Word of God.

Classis Grand Rapids North
John H. Bergsma, stated clerk

Overture 30 — Re Grant In Aid

(Art. 29)

Classis Hamilton overtures the synod of the Christian Reformed Church to restore the 1975 grant-in-aid for the Classis Hamilton Campus Ministry to \$7,000 rather than the Board of Home Missions' recommended \$6,000.

Grounds:

1. Compared to other classes in Ontario with campus ministries, Classis Hamilton already contributes a much larger share to a campus ministry budget.
2. Maintaining the present grant-in-aid at \$7,000 already represents a 10% loss of buying power due to inflation.
3. Such reduction of grant-in-aid support militates against the inherent aim to expand campus ministries.

Classis Hamilton
F. F. Bakker, stated clerk

Overture 31 — Foreign Mission Statistical Report

(Art. 48)

Classis Hamilton overtures synod to instruct the Christian Reformed Board of Foreign Missions to make available to the churches every other year statistical information about our various mission fields. These statistics should deal with such matters as:

1. The number of groups, missions, and congregations as located in the various geographical areas of a mission field.
2. The year of establishment of such groups, missions, or congregations and their growth in membership since that time.
3. The growth in congregations towards becoming self-supporting.
4. The number of communicant members, total members, and consistory.
5. The number of converts, adult and infant baptisms, cases of discipline, erasures, reconfirmations, and deaths over the two-year period.
6. Name and places of pastors, evangelists, or workers and the length of their stay in that place.
7. Number and names of missionaries in a given area and description of their work.
8. Number of students in seminary or other form of training.
9. The evangelistic efforts put forth by groups or congregations.

Grounds:

- a. This type of information is at present lacking.
- b. The churches cannot pray and give meaningfully when problems and/or blessings are not known to them.
- c. The present method of giving out information re mission fields via articles in church papers, agenda reports, and letters requesting funds gives only a very sketchy impression of the mission situation.
- d. The work of mission is the obligation of the local churches through their board; they should therefore be fully informed.

Classis Hamilton
F. F. Bakker, stated clerk

Overture 32 — Reject Report on Lodge and Church Membership

(Art. 65)

On May 17 our classis met. Since we did not receive our synodical agendas until May 11, we did not have adequate time to read or to reflect on the matters therein contained. That is the reason why this communication comes to you direct and at such a late date.

The question of lodge and church membership holds real urgency for us. Some of the cases we face were briefly discussed by our pastor in the June 7th BANNER. Since the writing of that article (April 13th), we have had two new contacts with lodge members. At this time one of those is significant. The young couple in question worshiped with us for three out of four Sundays before learning that no lodge member could be a member of the Christian Reformed Church. They were hurt and angry and stayed away the next Sunday with full intentions of never coming back. By the grace of God they returned the Sunday after that to discuss this matter with our pastor.

Though too early to make any definite statements, it seems that the husband will not give up the lodge. It seems also that they will continue worshipping with us. We now seem to be moving toward a solution where:

1. Because the wife is a Christian and not a lodge member, we will accept her as a full member.
2. Because the husband is a Christian and a lodge member, we will not accept him as a full member but will allow him to partake of communion and to answer a specially formulated baptismal question in which he promises to assist his wife fulfill the vows which she makes at the baptism of their children.

Thus, though in this particular case it appears that we will be able to retain this "lodge family" and are finally in a position where we can conduct an ongoing ministry which may even be able someday to dissolve all ties with the lodge, we have only reached this point by splitting a Christian family in the name of Christ.

It distresses us that our denominational position either prohibits ministry to lodge members because it drives them away in anger or allows ministry only when a church can work out some sort of unsatisfactory compromise like the above. We had hoped that this year synod would finally address the problem which increasingly plagues the church as it turns from its isolation to address the community in which it is found. It is perplexing that churchmen can spend so many hours on this subject without clearly and accurately addressing the issues involved, and it is irritating that synod continually allows this side-stepping to go on.

At Synod, 1970, the advisory committee thought it had effectively handled the overture of Classis Lake Erie when it quoted three statements from that overture which showed that Erie, too, held that the religion of the lodge and the religion of the Christian church were incompatible, and thereby concluded that "no substantial objections are raised against the historic position of the Christian Reformed Church in respect to the basic incompatibility of church and lodge membership" (Acts of Synod 1970, page 103). It should have been obvious that this conclusion is erroneous. "The problem," to use the words of Lake Erie, "arises, however, in the case of those for whom membership in the lodge does not constitute a religious commitment. For such persons, lodge membership may have a variety of meanings, but it does not constitute their basic faith" (Acts of Synod 1970, page 531). The advisory committee and synod itself ignored that clear statement of the problem and thus did not at all address the question at hand.

Synod 1972 was served well by the minority report of the committee appointed on this issue for in that report the real issue was met head on. Unfortunately, Synod 1972, using the erroneous conclusion of Synod 1970 as its primary ground (Acts of Synod 1972, page 89), judged that this committee had not fulfilled its mandate and therefore dismissed it without wrestling with the report which it had given.

Though the committee reporting to Synod 1974 states that "these problems demand understanding on the part of the entire church" and "there must be no quick or abrupt pushing aside of problems which are confronted more in one area of the church than in others" and "there must be deep, compassionate con-

cern on the part of the entire church" (Report 37), very little of those beautiful statements is translated into reality. We are one of those churches which confronts the problem more often than many others, and we surely wish that we could see that deep, compassionate concern on the part of the entire church. In the present report, however, we see very little understanding of and sensitivity to the issues involved, and we see that once again the central issue is side-stepped as it is asserted that lodges "are religious organizations which demand a specific religious commitment" (Report 37). That is certainly untrue. Surely, no one can legitimately deny that the religion upheld by the lodge is antithetical to the Christian faith; there are plenty of people who can and do legitimately deny that membership in the lodge means that one has made a specific commitment to embrace the religion upheld by the lodge. If membership in the lodge meant that, the church would never face the problems it now faces since one who has already made a religious commitment would have no need or desire to come to a church. It is high time that synod address itself to the real issues involved here. Thus:

- A. The council of the East Side CRC of Cleveland, Ohio, overtures synod to reject the report and recommendations of the current study committee on "Lodge and Church Membership."

Grounds:

1. The foundation which undergirds this entire report—i.e. that lodges "demand a specific religious commitment"—is erroneous. Naturally, the conclusions built on this foundation are also erroneous.
2. The report and its recommendations evidence very little understanding of and very little sensitivity to the issues involved.
3. The report and its recommendations are not convincing to anyone who is familiar with the problem, let alone to the lodge member himself.
4. The report and its recommendations are virtually useless to a church wrestling with lodge members.
5. The report and its recommendations are in no way "valuable asset(s) in our evangelism effort(s)" (Acts of Synod 1972, page 88).

- B. The council of the East Side CRC of Cleveland, Ohio, overtures synod to adopt the report and recommendations of the Minority Report of the 1972 committee on "Lodge and Church Membership."

Grounds:

1. Synod has never even considered this report because it was ruled out of order on a technicality.
2. The report and its recommendations address the problem with evident understanding of and sensitivity to the issues involved.
3. The report and its recommendations do not compromise the historic stand of the Christian Reformed denomination with relationship to the *religion* of the lodge.
4. The report and its recommendations are "valuable asset(s) in our evangelism effort(s)."

- C. We are convinced that the recommendations of the minority report of 1972 will be adopted by synod when it truly addresses and wrestles with the real issues involved in this whole question. Hopefully, that will happen this year. However, if at Synod 1974 the majority of the delegates are still insensitive to those issues and thereby make the mistake of adopting the report and the recommendations of the present study committee, it should not adopt the committee's recommendation to have this report published. This wicked perversion of the Christian lodge member's position put forth in the name

of Christ should not be read by him, will be ridiculed and rejected by those who have been repeatedly forced to deal with this problem in terms of flesh and blood instead of paper and ink and in all likelihood will not be read even by those who support its conclusions since the majority of those already hold those conclusions without having done any reading, study or research on the issues involved and without having talked to any of the people involved. Thus, if synod adopts the current report, the council of the East Side CRC of Cleveland, Ohio, overtures synod to reject recommendation D of that report "that synod prepare a summary pamphlet of the above report and print it for distribution as a witness of the Christian Reformed Church's position on 'the lodge and church membership.'"

Grounds:

1. It is poor stewardship to publish such a report.
2. The report is an embarrassment to the CRC which is normally sensitive to Scripture and to those addressed by Scripture.

East Side, Cleveland Council
J. Louis, clerk

Overture 33 — Representation on Judicial Code

(Arts. 33, 73)

Classis Lake Erie overtures synod to grant the privilege of the floor and of appearing before the relevant advisory committee for Elder Volkema of the Olen-tangy Church and the Honorable Judge John Feikens of the Dearborn Church during the handling of the overture on the judicial code.

Grounds:

1. These two are highly skilled in legal affairs.
2. Both are intimately acquainted with the Judicial Code and its rationale.

Classis Lake Erie
C. E. Keegstra, stated clerk

Overture 34 — Executive Director of Home Missions

(Arts. 29, 39)

Classis Lake Erie overtures synod to place in nomination the name of Professor Harold Dekker for the position of Executive Director of the Board of Home Missions.

Grounds:

1. Professor Dekker has a long history in mission ministry which implies the following qualifications:

- a. He is well-informed in the entire history of Christian Missions.
- b. He is well-informed in theology of Christian Missions.
- c. He is capable of effective management of plans, programs, and people evidenced by his work in administration of Calvin Seminary and the Grand Rapids City Commission.

2. Professor Dekker has a long history of devoted service to the church and its leadership needs.

3. The denomination now needs the resources of a trained and experienced professional manager and mission expert in the role of Executive Director of Home Missions.

Classis Lake Erie
C. E. Keegstra, stated clerk

PRINTED APPEALS

1. — Alpine Avenue Consistory Appeals Decision of Classis Grand Rapids North re Listing of Families for Quotas

(Art. 44)

The Consistory of the Alpine Avenue Christian Reformed Church of Grand Rapids, Michigan, appeals to the Synod of 1974 the decision taken by Classis Grand Rapids North in session May 15, 1973, permitting one of its member churches to pay quotas on twenty-five fewer families than are listed on its membership.

The Alpine Avenue Christian Reformed consistory protested this decision to the Classis Grand Rapids North in session September 18, 1973, in the following manner:

The Consistory of the Alpine Ave Christian Reformed Church protests the action taken by the Classis Grand Rapids North at its May 15, 1973, meeting, as reported in its minutes of the meeting on that date, Article 30, a. "That Sunshine be permitted to pay quotas on 67 families instead of 92."

Grounds:

1. This action is directly contrary to the regulations of the Synod of the Christian Reformed Church, most recently re-emphasized by the Synod of 1968 (cf. Acts of Synod, 1968, Article 117, II, C, page 88). In response to the approval by Classis Grand Rapids East of the report of one of its churches that it wishes to be regarded as fully paid on its denominational quotas on the basis of 19 paying families out of 30 listed, synod adopted the following recommendation:

"That synod declare that all families in the Christian Reformed Church should be tabulated according to the existing synodical rules."

2. This action does not take into account the alternative course of action recommended by Synod in 1970. The report of the Quota Equalization Study Committee adopted by Synod contains the following declaration (Acts of Synod, 1970, Article III C., 3. page 81):

"That synod urge the classes to instruct its church visitors in addition to their regular duties as church visitors to also delve into reasons for any church not meeting its denominational quotas. When a classis is convinced that a member church is unable to pay the quotas, the churches within a classis, if possible, through a combined effort, be requested to assist a church to meet its denominational obligations."

3. The action of classis is a dangerous precedent which, if generally applied would do serious injury to the support of denominational programs supported by quotas.

The consistory of the Alpine Ave. Christian Reformed Church respectfully urges Classis Grand Rapids North to rescind its action referred to above, and adopt a recommendation more in keeping with the regulations and advice of the synod of the Christian Reformed Church.

Consistory, Alpine Ave. Christian Reformed Church

John H. Bergsma, president

Fred H. Hollebeek, clerk

The protest of the Alpine Consistory was not sustained by Classis Grand Rapids North (Minutes of Classis Grand Rapids North September 18, 1973, Art. 7). Consequently, the Alpine Consistory makes its appeal on the same grounds as were presented to Classis Grand Rapids North, believing that the response of Classis Grand Rapids North does not answer the grounds of the protest presented by the Alpine Consistory.

The Consistory of Alpine Christian Reformed Church respectfully requests that synod declare that the action taken by Classis Grand Rapids North stating, "That Sunshine be permitted to pay quotas on 67 families instead of 92," is contrary to the regulations and advice of synod and ought, therefore, to be rescinded.

2. — Re Advice of Synodical Deputies on Ministerial Status

(Art. 79)

Classis Rocky Mountain respectfully appeals the advice of the Synodical Deputies regarding the ministerial status of the Rev. Gary De Velder. The advice given by synod's deputies is as follows:

"The synodical deputies of the Classes North Central Iowa, Orange City and Sioux Center, having been called in to render judgment on the request of the Palm Lane CRC of Scottsdale, Arizona, to call the Rev. Gary De Velder as assistant director of the National Teachers' Education Project (Arizona Experiment), judge in the light of the information document and the discussion on the floor of classis that this position is not specifically related to the ministerial office as understood within our churches or distinctively ecclesiastical, and therefore does not fulfill the requirements outlined in Articles 11 and 13 of the Church Order.

Grounds:

1. The job description found on pages 11 and 12 of the aforementioned document indicates, in our judgment, that the work will be almost exclusively administrative, promotional and supervisory, and give no indication that the foundation in which Brother De Velder will work is to involve itself with the production of teaching materials (content). This is substantiated by what is affirmed concerning its non-doctrinal and non-creedal character (cf. pp. 15 and 16). Its interest seems to be rather in improving teaching methods and techniques.

2. The position is also clearly non-ecclesiastical. The organization is still in its initial stages. But it has no ecclesiastical supervision or control and cherishes, by its own admission, its autonomy (cf. Exhibit C). This raises the question how any CRC consistory can exercise a meaningful supervision of the work of one of our pastors working within said framework."

Classis has judged that the work that the Rev. Gary De Velder is doing as assistant director of the National Teachers' Education Project is "spiritual in character and directly related to the ministerial calling." Therefore, we believe that he should retain his ministerial credentials in the Christian Reformed Church under the provisions of Article 13 of the Church Order.

Ground 1 of the Synodical Deputies' report indicates that they regard the work of the Rev. Mr. De Velder as "almost" exclusively administrative, promotional, and supervisory, and gives no indication that the foundation in which Brother De Velder will work is to involve itself with the production of teaching materials (content). Further clarification of his duties has been received from Locke E. Bowman, Jr., the director of the project. We submit this as evidence that this work is spiritual in character and directly related to the ministerial calling. "The major portion of the Rev. Mr. De Velder's Christian work as Assistant Director, (at least 65%) will be spent in preparing and teaching classes for teachers in churches of various denominations. This task requires knowledge and insight in the fields of Bible, theology, and religious education Another phase of Mr. De Velder's work will be in the area of determining content for teacher education materials that are published by the project."

Ground 2 of the Synodical Deputies' report states that the National Teachers' Education Project and the position are non-ecclesiastical. They say, "This raises the question how any CRC consistory can exercise a meaningful supervision of

the work of one of our pastors working within said framework." We recognize that the National Teachers' Education Project is an independent organization, but it does exist for the purpose of assisting "volunteer teachers in developing skills essential to the teaching of the Word to children, youth, and adults." We submit that the Palm Lane consistory can supervise the work of the Assistant Director, though it cannot supervise the organization, any more than any consistory can supervise our independent colleges, or the U.S. Armed Forces which employ our chaplains. The Rev. Mr. De Velder will be working very close to his supervising consistory, and they will be able to provide the necessary oversight of his doctrine and life.

We appeal to synod to permit the Rev. Gary De Velder to retain his ministerial credentials and be of wider service to the Christian community by using his gifts and experience beyond the Christian Reformed Church as well as to his own denomination.

Classis Rocky Mountain
C. Oliver Buus, stated clerk

3. — First Grand Rapids Consistory Appeals Decision of Classis Grand Rapids East re Church Order 52, C.

(Art. 87)

Classis Grand Rapids East, meeting on January 17, 1974, rejected, by a majority vote, the request of the First Christian Reformed Church of Grand Rapids "that classis overture the 1974 Synod to add the following to Article 52, c of the Church Order: 'These regulations shall also apply when such hymns or anthems are sung by the congregation as a whole'" (with Grounds, cf. document attached). The grounds for the classical rejection of the overture were: "1. A prior synod has approved a supplementary hymnal for congregational use in an attempt to meet the need that prompted the request of First Grand Rapids; 2. The classis does not have sufficient knowledge of the contents of this supplement, nor has it enjoyed sufficient use of it so as to evaluate its intended response to the need."

The Council of the First Christian Reformed Church of Grand Rapids now respectfully appeals this decision to synod, and requests synod to consider the overture which the First Christian Reformed Church of Grand Rapids made to Classis Grand Rapids East.

Grounds:

1. The reply of classis does not speak to the main issue involved, that is, the authority of the consistory to regulate the worship services, especially in the area of songs sung by "choirs or others."

2. The consistency of the Church Order regarding such consistorial regulation would be better maintained if the authority regarding regulation of songs sung by the choir (cf. Second Supplement, X, B, 2) was also made applicable to songs sung by the congregation as a whole.

Council of First Christian Reformed Church
Charles Terpstra, president
Marten Vande Guchte, clerk

Appendix

Article 52 of the Church Order of the Christian Reformed Church reads as follows:

"a. The consistory shall regulate the worship services.

b. The consistory shall see to it that the synodically-approved Bible versions, liturgical forms, and songs are used, and that the principles and elements of the order of worship approved by synod are observed.

c. The consistory shall see to it that if choirs or others sing in the worship services, they observe the synodical regulations governing the content of the hymns and anthems sung."

In 1972 Classis Rocky Mountain overtured synod to change Article 52b by adding to it these words, "The consistory shall also approve all songs used in worship. These shall ordinarily be those approved by synod." This was an attempt to secure permission for singing from a supplementary hymnal by the congregation, during the worship service.

Synod, however, rejected the overture and gave two grounds:

1. Synod has demonstrated its sensitivity to the needs of our denomination as it becomes more culturally diverse by mandating a committee to produce suitable songs to meet these needs.

2. The desirability of maintaining identifiable unity and uniformity in our worship and hymnody is not sufficiently guarded in the overture.

Thus the door was closed to the use of supplementary hymnals, while at the same time a study was being prepared by musicologist Bert Polman indicating that the use of songs other than those in the Psalter Hymnal was widespread in the Christian Reformed Church. According to his survey, fully one-third of the Christian Reformed congregations use such songs on occasion, while 17.2% use them regularly.

In 1972 the Plymouth Heights CRC introduced a supplementary hymnal, but a protest against its use was addressed to Classis Grand Rapids East. Classis had no alternative but to uphold the Church Order and abide by the decision of synod regarding Article 52. Nonetheless, the article is being widely sidestepped and, we are convinced, should be changed.

Unfortunately, the form in which Classis Rocky Mountain presented its overture emphasized the difference between Article 52 b and c, and even appeared to widen the gap. An attempt to bring unity and consistency into our practice by an appropriate change in Article 52 should find greater favor with synod. The following overture attempts to accomplish this purpose, and we commend it to you:

The Council of the First Christian Reformed Church of Grand Rapids requests Classis Grand Rapids East to overture the 1974 Synod to add the following to Article 52c of the Church Order: "These regulations shall also apply when such hymns or anthems are sung by the congregation as a whole."

Grounds:

1. The congregation at present is permitted to sing only the synodically-approved songs, while the soloist and choir have been granted further latitude under synodical and consistorial supervision. The proposed addition provides for the congregation the same opportunity and supervision now accorded to the "choir or others."

2. This addition guards for the congregation the supervision and Biblical character not now provided where supplementary hymnals are in use.

4. — Langley, B.C. Consistory Appeals Nomination by Calvin Board of Trustees

(Art. 32)

The consistory of the Langley Christian Reformed Church protests the single nomination of Dr. J. Marion Snapper for the Chair of Church Education in the Seminary as submitted by the Board of Trustees:

Grounds:

1. A single nomination for such an important function as Professor of Church Education in the seminary is very unusual. This gives synod no choice.

2. Dr. Snapper has had no theological training. The Synod of 1958 has included in the list of requirements for the instructional staff that a professor "... has received ... a thorough Reformed theological training" (Acts of Synod, 1958, pp. 17-19).

3. Dr. Snapper has had no practical experience as a minister. This is also mentioned as a requirement: "He should ordinarily be an ordained man who has had pastoral experience" (Acts of Synod, 1958).

4. If now there were no men available who would have the above qualifications we could understand the unusualness of a single nomination. We believe that there are men available.

First Langley Consistory
John Van Hemert, president
Onne Storteboom, clerk

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1. Rev. G. Vander Weit appeals decisions of Classis Lake Erie re Homosexual Decisions. (Art. 73)
2. Members of Hebron, Whitby, Ontario appeal decisions of consistories and Classis Quinte re Divorce. (Art. 75)
3. Mrs. G. Vandezande appeals decisions of Woodstock consistory. (Art. 70)
4. Rev. E. Heerema appeals re nominations for Calvin Seminary. (Arts. 22, 32, 68)
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6. Mountain Lake Consistory appeals decisions of Classis Minnesota South) (Art. 81)
7. Dr. John A. Kraft appeals decision of Classis Lake Erie. (Art. 81)
8. Rev. N. Roorda appeals decision of Classis Minnesota South. (Art. 81)
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QUOTAS AND RECOMMENDED CAUSES FOR 1975

I. DENOMINATIONAL CAUSES

A. Denominational Quotas

	Per Family for 1975
Back to God Hour	\$ 18.00
Board of Publications	
a. The Banner**	1.00
b. De Wachter .....	.50
c. Unified Church	
School Curriculum	\$ 3.00
Calvin College & Seminary*	33.60
Seminary Addition***	1.00
Chaplain Committee	1.00
Chaplains' Deposit Fund .....	.50
Foreign Missions	32.00
Home Missions	41.10
Fund for Needy Churches	13.50
Ministers' Pension Fund	22.75
Spanish Literature .....	.50
SCORR	1.40
Synodical Expense Fund	4.05
Denominational Bldg. Addition	1.00
Total.....	\$174.90

Synod of 1974 approved the following regional or area quotas for Calvin College and Seminary, in agreement with the decision of the Synod of 1962.

Area 1—comprises Classes Grand Rapids East, Grand Rapids South, Grand Rapids North, and Grandville	\$46.75
Area 2—comprises Classes Cadillac, Holland, Kalamazoo, Lake Erie, Muskegon and Zeeland	41.00
Area 3—comprises Classes Chicago North, Chicago South, Illiana, and Wisconsin	36.00
Area 4—comprises Classes Minnesota North, Minnesota South, Northcentral Iowa, Orange City, Pella and Sioux Center	17.00
Area 5—comprises Classes Hackensack, Hudson, and Florida	46.75
Area 6—comprises Classes Columbia, Pacific Northwest, California South, Central California and Rocky Mountain	30.25
Area 7—comprises Classes Alberta North, Alberta South, British Columbia, Chatham, Eastern Canada, Hamilton, Huron, Quinte, and Toronto	17.25

* Allocated on an area basis.

** Synod is alerted that The Banner will continue to require subsidy for the foreseeable future.

*** This request is projected for 5 years, subject to annual renewal by synod.

Areas which benefit from a quota reduction should employ the monies saved to finance their present area colleges (Acts of Synod, 1962, pages 54, 104, XXV).

B. Denominational Causes for One or More Offerings

1. Armed Forces Fund of Home Missions Board
2. Back to God Hour for above-quota needs
3. Back to God Tract Committee
4. Committee for Educational Assistance to Churches Abroad
5. Foreign Missions for above-quota needs
6. Home Missions for above-quota needs
7. Minority Student Scholarship Fund
8. Supplemental Relief Fund of Ministers' Pension Fund Committee.

C. Denominational Benevolence Cause for One or More Offerings

Christian Reformed World Relief Committee

D. Denominational Related Youth Causes for One or More Offerings

1. Calvinettes (division of United Calvinist Youth)
2. Calvinist Cadet Corps (division of UCY)
3. Young Calvinist Federation (division of UCY)
4. Young Calvinist Servicemen's Ministry

II. NON-DENOMINATIONAL CAUSES RECOMMENDED FOR FINANCIAL SUPPORT

The following non-denominational causes are recommended for financial support, *but not necessarily for one or more offerings*. The number of offerings, or any amount to be given to these causes, is a matter that *each council should decide*.

A. Benevolent Causes

1. Bethany Christian Home, Inc.
2. Bethesda Hospital
3. Calvary Rehabilitation Center
4. Christian Sanatorium Association
5. Christian School Employees Relief Fund (only when specifically requested)
6. Elim Christian School
7. The Luke Society
8. Pine Rest Christian Hospital Association (includes Children's Retreat)

B. Educational Causes

1. Association for Advancement of Christian Scholarship
2. Christian Schools Educational Foundation (NUCS)
3. Dordt College, Inc.
4. National Union of Christian Schools
5. Reformed Bible College
6. Roseland Christian School
7. Trinity Christian College
8. Westminster Theological Seminary

C. Miscellaneous Causes

1. American Bible Society (U.S. churches only)
2. Canadian Bible Society (Canadian churches only)
3. Christian Labour Association of Canada (Canadian churches only)
4. Christian Laymen's League
5. Faith, Prayer, and Tract League
6. Gideons (for Bible distribution only)
7. Inter-Varsity Christian Fellowship
8. Lord's Day Alliance of Canada (Canadian churches only)
9. Lord's Day Alliance of U.S. (U.S. churches only)
10. T.E.L.L. (The Evangelical Literature League)
11. World Home Bible League (includes Canadian Home Bible League)